

THE THEOSOPHICAL MOVEMENT

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PASSIVITY VERSUS RECEPTIVITY

All exercises of self-discipline possess but a single aim—that of making the brain porous to the soul's recollections. Realization of Divinity implies that in the brain the light of Egoic omniscience is focused. Just as in a tranquil lake the sun's perfect image is reflected, so in the brain freed from the turmoil of passion the triune Monad focuses itself.

In the brain the light of the human soul is present. Brain convolutions in man are caused by the presence of Manas, and their depth and variety mark the degree of that presence. The human brain may be compared to a pane of glass. The brains of weak men and women are like rough, defective glass; those of the wicked like dirty glass; of the morally defective like cracked glass; while the brains of the average person who has ordinary aversions and attachments are like common glass on which is gathered a film of dust—a film which may be brushed away by the breeze of love, charity and kindness, but which will return with every expression of jealousy, envy or vanity. Like a rough crystal glass through which here and there a ray is sharply reflected are the brains of the learned; in the case of the saint the crystal surface is polished, throwing out on all sides a gentle glow; but the brain of the Sage is like a perfect lens held at the exact angle to catch the full reflection of the luminary.

In our civilization men and women in their thousands make their brains pervious to outer influences, but not porous to their own souls. A kind of mediumship prevails: if the loved general leads, the soldiers do not reason but joyously follow; the "revival" preacher may talk arrant nonsense, but by the tone of his voice make even those who came to scoff remain to pray; the school teacher is a hero to his favourite pupils; all such afford examples of outer impress made on the brains of men through the power of suggestion. Modern educational methods may vary in details but all of them have this common foundation—impress through suggestion from outside. Theosophical education is founded

upon the opposite principle: culture which will make the soul control, and act through, the brain; not outside suggestions which impress the brain, but aids in the shape of questions or problems which draw out the soul's knowledge from a brain becoming porous to that soul's influence.

Every human being is to some extent mediumistic to the forces of the Inner Ego as well as to those of outer suggestion. The recognition of this fact is an important step in Theosophical adult education. That step consists in drawing a line of demarcation between the two processes. More and more the Theosophical student is called upon to resist quick responses to outer suggestions, training himself to evaluate the latter calmly *before* acting on them, and, above all, to initiate activity from within, in terms of first principles, in the light of the philosophy which he is studying. Initiative to speak and to act after proper consultation with one's own Ego must be developed. This is a preliminary necessity.

Among the qualifications expected for Chelaship is "an intuitional perception of one's being the vehicle of the manifested Avalokitesvara or Divine Atman (Spirit)." When read or heard theoretically this instruction remains but a mental picture; by meditation thereon, it is transformed into a line of ideation; without sustained purity of thought the line will not remain intact, much less will it become permanent. When the mind is trained to remember to reflect this ideation, it catches a glimpse of the Inner Divinity and the great Master becomes a real being living in us. The student has to learn to develop the necessary sensitiveness or receptivity of his brain in order that his own Adi-Budha, Atman or Christos may work through him as constantly as is possible.

Receptivity to the Inner Ego is to White Magic what unconscious mediumistic passivity is to Black Magic. Correct Receptivity develops *pari passu* with the awakening Will which is Buddhi made active.

PAINE, THE THEOPHILANTHROPIST

On the 29th of January every lover of liberty will celebrate the bicentenary of the birth of Thomas Paine. We therefore present in this issue reading matter of especial interest to the Theosophical student, whose attention is also drawn to the editorial in the January *Aryan Path*. Therein also will be found an article by the veteran rationalist, F. J. Gould, on Thomas Paine who fought valiantly for the rights of man and laboured assiduously to usher in the age of reason. During his lifetime Paine was abused and reviled by his own countrymen who fancied that they were patriots in so doing; also by bigoted religionists who fancied that they were followers of Jesus, the Christ, in so doing. But one of the greatest characters in history, Napoleon Bonaparte, recognized the real worth of Paine and wrote thus to him:—"A statue of gold ought to be erected to you in every city in the Universe. I assure you I always sleep with the 'Rights of Man' under my pillow. I desire you to honour me with your correspondence and advice."

THOMAS PAINE

[The following article is reprinted from *Theosophy* (Los Angeles) for February 1923.—Eds.]

Who was Thomas Paine? Sectarian Christian writers have held him anathema for more than a century. Scarce a pulpit in the land but has resounded again and again to denunciations of him as an "infidel," an atheist, as immoral, as dishonest, as a drunkard—this during four generations of the "men of God." He is mentioned in the same terms in sectarian and secular publications which cater to the established vestments. Catholic literature (and some Protestant) with true Jesuitical craft recites that he "repented" on his death-bed, confessed his sins, asked that prayers might be offered up for his "forgiveness." Secular history says that he was the son of a Quaker; that his school education ceased at 13; that he was twice employed and twice dismissed from Government employ, the last time because he was preparing to flee the country to escape his debts. True, profane writers admit certain great events in his career, but always coupled with minimizing comments, so that the shining of this human sun is obscured by the fogs thrown up by interested commentators.

Who was Thomas Paine? Let us put those great events before us, and in the light of their significance, judge for ourselves. After being dismissed in disgrace for planning to dodge his creditors—as they say—the fact is that Thomas Paine came to America bearing warm letters of introduction to nearly every prominent patriot in the Colonies. This was in 1774, when Paine was in his 37th year. All those letters were written by Benjamin Franklin, then in London, who had met Paine and was greatly impressed with him. The unthinking do not reflect that Franklin was not to be accounted a fool, and Franklin's opinion and confidence form a curious contrast to what "history" would have us believe was Paine's character and career up to that time.

The warmest of old Ben's letters was addressed to his own son-in-law, Richard Bache, of Philadelphia, who introduced Paine to Robert Aitkin, proprietor of the *Pennsylvania Magazine*. Robert Aitkin had perspicacity enough to make Paine editor of his magazine. Remember that at that time Philadelphia was the metropolis of the colonies, and the *Magazine* its most important periodical. Thus this disgraced and disgraceful "Tom" Paine—as "history," secular and sectarian, would have us believe—was at once at the very axis and centre of the gigantic turmoil of the period just preceding the American Revolution. Less than two years after this discredited Columbus of the new world of the Republic of Conscience made his voyage, he issued to the beleaguered and bewildered Colonists his pamphlet, *Common Sense*. This was on January 9, 1776. So powerfully did it impregnate the minds and hearts of the people that it, more than any and all other factors, produced the *Declaration of Independence*. For this we have the word of Washington, Hamilton, Jefferson, Franklin, and many others.

But the glow of enthusiasm which made all things seem possible, and fired the Continentals to dare and do, speedily waned before the succession of defeats brought about by the trained power of British troops, the subtle disintegration by Tory plots and counter-plots, the chaos and confusion, the ambitions and greeds among the Rebels themselves. Even the great Washington was in despair. He besought Paine to once more essay with the pen what the sword had failed to accomplish—to energize and sustain the weakened will of the country. In December, 1776, then, Paine spoke on paper's silent rostrum the immortal opening words of *The Crisis*—"These are the times that try men's souls." From that hour the War was won—the sword but followed out the furrows traced by Paine.

Paine was made Secretary of the Foreign Affairs Committee of the Continental Congress. Who has read in small part the story of the sordid cabals and intrigues constantly casting the country's hopes

into the smouldering fire of failure—he knows what Paine must have seen and heard and pondered over in the weary depths of his great heart. He dared to tell the public things the public had felt need to know, despite the “ethics” of his situation. Once more he was discredited and disgraced before that very people he had served. On went the War with its tumultuous waves of rare triumphs and its terrible deep troughs of defeat and despair; at each hollow point, where all seemed engulfed, another of the *Crisis* pamphlets would appear; this throughout seven fateful years. At each emptied moment, Paine filled once more the cup of courage. Thus disgraced Paine gave grace to all and spelled the final triumph out of the broken letters of defeat.

Although history holds him out to scorn for betraying to the public official secrets, it has, nevertheless, to report that within a year the Pennsylvania Legislature made him its Clerk. A year later he went to France as Secretary for John Laurens on a mission to obtain money for the hard-pressed Continental Congress which had so recently repudiated him. As much to Paine’s influence as Laurens’, to say the least, the mission was successful and the French King sent them home “with 2,500,000 Livres in silver and in convoy a ship laden with clothes and military stores.” When one recalls Hamilton’s urgent letter to Washington, praying for shoes to cover the bleeding feet of his men, just prior to the march against Cornwallis, the importance of this mission to France can be sensed. It can be sensed still more—and Paine’s surpassing value of “Common Sense” (the *pseudonym* he used in writing the *Crisis* series) to the cause—when the student pries out the fact that in February, 1782, Washington officially asked the Continental Congress to give Paine a trifle of financial succour. The grudging Congress granted him \$800 “on condition that he should use his pen in support of the Country.” Oh, how that Congress’ little big men must have inwardly groaned thus to have to inscribe indelibly a circuitous recantation! Implicit in this record is the fact of Paine’s great poverty. He who had time to serve a Nation’s needs, had no time to serve his own. The War won, the State of Pennsylvania granted him by Act of the Legislature, 500 pounds; New York State presented him with a farm of 277 acres at New Rochelle, and the Continental Congress—Act of Reparation second—a year later, in 1785, gave him \$3,000. Paine, for the moment freed from penury, turned busily to other service and perfected an iron bridge to replace the structures of wood and stone hitherto almost solely used. In 1787 he left these shores, going first to France and then to England. In Paris and in London his bridge model was exhibited, exciting the wonder of the crowds and the admiration of the engineers.

The fire of liberty which in America has been a light to the world, broke out in France into a conflagration. Liberty became licence, and the bloody excesses frightened the world, even the well-wishers of human progress, who could not see in the fury of the mob the *Karma* of long centuries of Bourbonism, nor the new birth in the midst of the agonies of death. Burke, the mighty man of England, wrote his *Reflections Upon the Revolution in France*—whereat the reactionaries of the world, the fatteners upon the theory that Government exists for the sake of the Governors, set up a vast acclaim. Paine, by now the fêted and petted of the party of Burke and Fox, straightway wrote *The Rights of Man* in reply—a work that served in Europe as *Common Sense* and the *Crisis* had leavened the lump in America. Damned once more in England for the unpardonable sin of breach of partisan “ethics,” Paine was pursued by the long arm of the English government itself—at that time prime exponent of reaction. His book was suppressed, all possible copies confiscated and burnt, its circulation made a crime, and sentence of outlawry passed upon Paine. But the book circulated more furiously by stealth than ever it could by official permission. This was at the end of 1792. The situation could not be better stated than by a remark put by Lady Stanhope into the mouth of no less a person than Pitt. “Pitt used to say,” she averred, “that Tom Paine was quite in the right, but then he would add, ‘What am I to do? As things are, if I were to encourage Tom Paine’s opinions *we* should have a bloody revolution’.”

The sentence of outlawry was but an impotent curse, for Paine, his work done in Britain, had gone to France. France, for all her intoxication with the new wine of “Liberté, Egalité, Fraternité,”—France knew a true Apostle of Liberty, and—“republic” though she was—gave him a more than Royal welcome. The National Assembly declared him a Citizen of the Republic; some number of Departments elected him forthwith as their Deputy to the Convention. Paine accepted the election as the representative of the Pas-de-Calais department and sat in the Assembly. He knew no word of French, but, when he spoke, the Deputies listened with attentive respect to his translated speech. True, as ever, to the sweet path of true Freedom he voted and spoke against the execution of the King. When the Girondists fell, Paine was expelled from the Assembly, once more declared a foreigner, and arrested for treason.

On the way to prison he left with Joel Barlow, American ambassador and his firm friend, the manuscript of the first part of the *Age of Reason*, which he had written during those thrilling days.

He went to prison December 28, 1793, and there he was kept for ten months, each day expecting to see himself called forth to enter the tumbril that should transport him to the embrace of dame *Guilotine*. During this incarceration he wrote the second part of the *Age of Reason*. The tipsy government changing from one to another party, Paine was at last set free, restored to citizenship and to his seat in the Convention, where he sat until 1795.

"History" recites that Paine published an "attack" on Washington during this period. Over against that, to whose honour you will, set the other fact that Washington himself said and wrote, "Under God, the American people owe their liberty to Thomas Paine more than to any other man." Few picture the circumstances under which Paine's "attack" on Washington was written. The Republic of France, beset by a Continent in arms, England, recent slave-owner of the American Colonies, in the fore of the encircling host of the enemies of French liberty, Paine longed for the aid from America that France had given the struggling Colonists. Washington, stern patriot, was determined to keep the infant American Republic free from the dangers and the costs of the European struggle. The situation paralleled the conditions existent from 1914 to 1917 when Roosevelt would have had America do her part in the Great War for world liberty and Wilson was determined to keep us "out of war." Washington's view prevailed in 1795 as Wilson's in these latter days. Few reason out that had Thomas Paine's ardent world-patriotism prevailed over the national patriotism of Washington, we had been spared the "War of 1812," and the West have been spared the Great War of 1914. Who was right—Roosevelt or Wilson, Washington or Paine?

Paine returned to the United States once more in 1802, in his 65th year. His attack on Washington had cost him many friends of eminence; his *Age of Reason* had cost him the enmity of countless thousands who had before spoken his name with pride. The ensuing years were seven lean years of isolation, of loneliness, of poverty, of ill health. The starved and aged frame collapsed in 1809, and Thomas Paine was "dead." William Cobbett of English fame, in 1819 exhumed the poor pitiful bones and carried them back to the country of their birth. In 1839 the citizens of New Rochelle erected a tardy monument to his memory as their sole claim upon the hall of fame.

Who was Thomas Paine? Let Theosophists ponder the theme. It has been written by one who ought to know that the Adepts Themselves were behind the American Revolution, and some of Their

representatives were visible actors in that mighty drama. Shall we weigh and adjudge Thomas Paine by what his enemies have said of him? By what his friends have recorded? By his works and wisdom? By his own profession of faith—a profession to whose searching depths his whole life bears faithful witness? This was his profession of faith:

MY COUNTRY IS THE WORLD AND MY RELIGION IS TO DO GOOD.

Read the record of Thomas Paine in the light of that profession—and receive the illumination and inspiration which will flow from it. One word more:

The absence of the Christian "God" from the Declaration of Independence and from the Constitution of the United States is due to the influence of Thomas Paine. Religious freedom throughout this broad land, where sects thrive, but Liberty of Conscience still prevails, is due to Thomas Paine. And now, after a century, the vast educative power of the *Age of Reason* has, as he himself foretold, put the certificate of death upon "revealed religion."

[In connection with the above we reprint an article by Mr. W. Q. Judge originally printed in H. P. B.'s *Theosophist* for October 1883.—EDS.]

THE ADEPTS IN AMERICA IN 1776

(BY AN EX-ASIATIC)

The following suggestions and statements are made entirely upon the personal responsibility of the writer, and without the knowledge or consent—as far as he knows—of the adepts who are in general terms therein referred to.

The reflecting mind is filled with astonishment upon reviewing the history of the rise of the United States of N. America, when it perceives that dogmatic theology has no foundation in any part of the Declaration of Independence or Constitution for the structure which it fain would raise and has so often since tried to erect within and upon the government. We are astonished because those documents were formulated and that government established at a time when dogmatism of one kind or another had supreme sway. Although the Puritans and others had come to America for religious freedom, they were still very dogmatic and tenacious of their own peculiar theories and creed; so that if we found in this fundamental law much about religion and religious establishments, we would not be surprised. But in vain do we look for it, in vain did the supporters of the iron church attempt to lay the needed corner stone, and to-day America

rejoices at it, and has thereby found it possible to grow with the marvellous growth that has been the wonder of Europe.

The nullification of those efforts made by bigotry in 1776 was due to the adepts who now look over and give the countenance of their great name to the Theosophical Society.

They oversaw the drafting of the Declaration and the drawing of the Constitution, and that is why no foothold is to be found for these blatant Christians who desire to inject God into the constitution.

In the declaration, from which freedom sprang, "*nature and nature's god*" are referred to. In the 2nd and 3rd paragraphs the *natural rights of man* are specified, such as *life, liberty and the pursuit of happiness*. The king is spoken of as being unworthy to be "the head of a *civilized nation*," nothing being said as to whether he was the head, or worthy to be, of a *Christian* one.

In appealing to their British brethren, the declaration says the appeal is "made to their *native justice and magnanimity*." All reference to religion and Christianity or God's commands are left out. This was for the very good reason that for 1700 years religion had battled against progress, against justice, against magnanimity, against the rights of man. And in the concluding sentence the signers mutually pledge each other to its support ignoring all appeals to God.

In the constitution of 1787 the preamble declares that the instrument was made for union, for justice, for tranquillity and defence, the general good and liberty. Art. VI says no religious test as a qualification for office shall ever be required, and the 1st Amendment prohibits an establishment of religion or restraint of its free exercise.

The great Theosophical Adepts in looking around the world for a mind through which they could produce in America the reaction which was then needed, found in England, Thomas Paine. In 1774 they influenced him, through the help of that worthy Brother Benjamin Franklin, to come to America. He came here and was the main instigator of the separation of the Colonies from the British Crown. At the suggestion of Washington, Franklin, Jefferson and other Freemasons, whose minds through the teachings of the symbolic degrees of masonry were fitted to reason correctly, and to reject theological conservatism, he wrote "*Common Sense*," which was the torch to the pile whose blaze burned away the bonds between England and America. For "*Common Sense*" he was often publicly thanked.

George Washington wrote September 10th, 1783, to Paine: "I shall be exceedingly happy to see you. Your presence may remind Congress of your past services to this country, and if it is in my power to impress them, command my best exertions with freedom, as they will be rendered cheerfully by one who entertains a lively sense of the importance of your works." And again in June 1784, in a letter to Madison, Washington says: "Can nothing be done in our assembly for poor Paine? Must the merits and services of 'Common Sense' continue to glide down the stream of time unrewarded by this country? His writings certainly have had a powerful effect upon the public mind. Ought they not then to meet an adequate return?"*

In "The Age of Reason" which he wrote in Paris several years after, Paine says: "I saw, or at least I thought I saw, a *vast scene opening itself to the world* in the affairs of America; and it appeared to me that unless the Americans changed the plan they were then pursuing and declared themselves independent, they would not only involve themselves in a multiplicity of new difficulties, but shut out the prospect that was *then offering itself to mankind through their means*." Further on he says: "There are two distinct classes of thoughts; those produced by reflection, and those *that bolt into the mind of their own accord*. I have always made it a rule to treat these voluntary visitors with civility, and it is *from them I have acquired all the knowledge that I have*."

These "voluntary visitors" were injected into his brain by the Adepts, Theosophists. Seeing that a new order of ages was about to commence and that there was a new chance for freedom and the brotherhood of man, they laid before the eye of Thomas Paine—who they knew could be trusted to stand almost alone with the lamp of truth in his hand amidst others who in "times that tried men's souls" quaked with fear,—a "vast scene opening itself to Mankind in the affairs of America." The result was the Declaration, the Constitution for America. And as if to give point to these words and to his declaration that he saw this vast scene opening itself, this new order of ages, the design of the reverse side of the U. S. great seal is a pyramid whose capstone is removed with the blazing eye in a triangle over it dazzling the sight, above it are the words "the heavens approve," while underneath appears the startling sentence "a new order of ages."

That he had in his mind's eye a new order of ages we cannot doubt upon reading in his "Rights of Man," Part 2, Chap. 2, "no beginning could

* 9 Sparks, 49.

EDITOR'S NOTE

be made in Asia, Africa or Europe, to reform the political condition of man. She (America) made a stand not for herself alone, but for the world, and looked beyond the advantage she could receive." In Chap. 4, "The case and circumstances of America present themselves as in the beginning of a world...there is a waning of reason rising upon men in the subject of government that has not appeared before."

The design 'of the seal' was not an accident, but was actually intended to symbolize the building and firm founding of a new order of ages. It was putting into form the idea which by means of a "voluntary visitor" was presented to the mind of Thomas Paine, of a vast scene opening itself, the beginning in America of "a new order of ages." That side of the seal has never been cut or used, and at this day the side in use has not the sanction of law. In the spring of 1841, when Daniel Webster was Secretary of State, a new seal was cut, and instead of the eagle holding in his sinister claw 13 arrows as intended, he holds only six. Not only was this change unauthorized, but the cause for it is unknown.* When the other side is cut and used, will not the new order of ages have actually been established?

More than is claimed for the Theosophical Adepts than the changing of baser metal into gold, or the possession of such a merely material thing as the elixir of life. They watch the progress of man and help him on in his halting flight up the steep plane of progress. They hovered over Washington, Jefferson, and all the other brave freemasons who dared to found a free Government in the West, which could be pure from the dross of dogmatism, they cleared their minds, inspired their pens and left upon the great seal of this mighty nation the memorial of their presence.

NEW YORK,

June 25th, 1883.

[The above article drew forth a protest from one Mr. Chhabigram Dolatram, who called himself "Dikshita," in *The Theosophist* for December, 1883. His closing remarks show what type of "orthodox Hindu" he was. He wrote:—"To prevent misapprehension, I should conclude with the remark that as an orthodox Hindu I do believe in the existence of Mahatmas, though I must candidly confess that such arguments as have from time to time, appeared in your very interesting journal in proof of the existence of *the Mahatmas*, have failed to bring convictions home to me." His criticisms were answered in an Editor's note appended to his article, and later (*The Theosophist*, June, 1884) by Mr. Judge himself—both of which we print below.—Eds.]

Our Journal is open to the *personal* views of every Theosophist "in good standing," provided he is a tolerably good writer, and forcing his opinions upon no one, holds himself alone responsible for his utterances. This is clearly shown in the policy, hitherto pursued by the Magazine. But why should our correspondent make so sure that "the views advanced falls in entirely with those held in general by the Theosophical Society?" The Editor of this periodical for one disagrees *entirely* with the said views, as understood by our critic. Neither the Tibetan nor the modern Hindu Mahatmas for the matter of that, ever meddle with politics, though they may bring their influence to bear upon more than one momentous question in the history of a nation—their mother country especially. If any Adepts have influenced Washington or brought about the great American Revolution, it was not the "Tibetan Mahatmas" at any rate; for these have never shown much sympathy with the Pelings of whatever Western race, except as forming a part of Humanity in general. Yet it is as certain though this conviction is merely a *personal* one, that several Brothers of the Rosie Cross—or "Rosicrucians," so called—did take a prominent part in the American struggle for independence, as much as in the French Revolution during the whole of the past century. We have documents to that effect, and the proofs of it are in our possession. But these Rosicrucians were Europeans and American settlers, who acted quite independently of the Indian or Tibetan Initiates. And the "Ex-asiatic" who premises by saying that his statements are made entirely upon his own personal responsibility—settles this question from the first. He refers to Adepts *in general* and not to Tibetan or Hindu Mahatmas necessarily, as our correspondent seems to think.

No Occult theosophist has ever thought of connecting Benjamin Franklin, or "Brother Benjamin" as he is called in America, with theosophy; with this exception, however, that the great philosopher and electrician seems to be one more proof of the mysterious influence of numbers and figures connected with the dates of the birth, death and other events in the life of certain remarkable individuals. Franklin was born on the 17th of the month (January, 1706), died on the 17th (April, 1790) and was the youngest of the 17 children of his parents. Beyond this, there is certainly nothing to connect him with modern theosophy or even with the theosophists of the 18th century—as the great body of alchemists and Rosicrucians called themselves.

† See U. S. State Dept., archives.

Again neither the editor nor any member of

the Society acquainted even superficially with the rules of the Adepts—[the former individual named, disclaiming emphatically the rather sarcastic charge of the writer to her being “*alone* to enjoy or claim the extraordinary felicity of personal communication with the Adepts”]—would believe for one moment that any of the cruel, blood-thirsty heroes—the regicides and others of English and French history—could have ever been inspired by any Adept—let alone a Hindu or Buddhist Mahatma. The inferences drawn from the article “The Adepts in America in 1776,” are a little too far-fetched by our imaginative correspondent. President Bradshaw—if such a cold, hard and impassive man can be suspected of having ever been influenced by any power outside of, and foreign to, his own soulless entity—must have been inspired by the “lower Jehovah” of the old Testament—the Mahatma and Paramatma, or the “personal” god of Calvin and those Puritans who burnt to the greater glory of their deity—“ever ready for a bribe of blood to aid the foulest cause”*—alleged witches and heretics by hundreds of thousands. Surely it is not the living Mahatmas but “the Biblical one living God,” he who, thousands of years ago, had inspired Jephthah to murder his daughter, and the weak David to hang the seven sons and grandsons of Saul “in the hill before the Lord;” and who again in our own age had moved Guiteau to shoot President Garfield—that must have also inspired Danton and Robespierre, Marat and the Russian Nihilists to open eras of Terror and turn Churches into slaughter-houses.

Nevertheless, it is our firm conviction based on historical evidence and direct influences from many of the *Memoirs* of those days that the French Revolution is due to *one* Adept. It is that mysterious personage, now conveniently classed with other historical *charlatans* (*i.e.*, great men whose occult knowledge and powers shoot over the heads of the imbecile majority), namely, the Count de St. Germain—who brought about the just outbreak among the paupers, and put an end to the selfish tyranny of the French kings—the “elect, and the Lord’s anointed.” And we know also that among the *Carbonari*—the precursors and pioneers of Garibaldi there was more than one *Freemason* deeply versed in occult sciences and Rosicrucianism. To infer from the article that a claim is laid down for Paine “to *supernatural* visitors” is to misconstrue the entire meaning of its author; and it shows very little knowledge of theosophy itself. There may be Theosophists who are also Spiritualists, in England and America who firmly believe in *disembodied* visitors; but neither they nor we, Eastern Theos-

ophists, have ever believed in the existence of *supernatural* visitors. We leave this to the *orthodox* followers of their respective religions. It is quite possible that certain arguments adduced in this journal in proof of the existence of our Mahatmas, “have failed to bring conviction home” to our correspondent; nor does it much matter if they have not. But whether we refer to the Mahatmas he *believes* in, or to those whom we personally *know*—once that a man has raised himself to the eminence of one, unless he be a sorcerer, or a Dugpa, he can never be an inspirer of sinful acts. To the Hebrew saying, “I, the Lord create evil,” the Mahatma answers—“I, the Initiate try to counteract and destroy it.”

ADEPTS AND POLITICS

The communication in your December number from Chhabigram Dolatram, headed as above, is a piece of special pleading, directed against the adepts, and flowing from a source not friendly to either the cause of Theosophy or to the Masters. Personally, I do not believe Mr. Dolatram wrote the article; he simply allowed his name to be appended to it. It is, to my thinking, the emanation of a European Christian and royalist mind.

It is quite true, as you say, in your comment that I referred in my article to *adepts in general*. But my own unsupported opinion was and is that the American revolution was a just one, started to accomplish a beneficial end, and that the Hindu or Tibetan Mahatmas would not be disgraced by any connection with it, notwithstanding the royalist and anti-republican feelings of the real authors of Mr. Dolatram’s paper. That revolution was not degraded, in the American side, by the shedding of blood except in lawful battle for human rights.

Allow me to point to a historical fact in connection with the Count St. Germain, which will shed some light on the question of what, if any, connection do some adepts have with justifiable revolutions.

One of the well-known generals who fought with Washington, in the Continental army against the British, was General Fred. Wm. Von Steuben, a Prussian. In 1777 he was in Paris, and at the same time the Count St. Germain was Minister of War there. They were well acquainted with each other, and the Count induced Von Steuben to come over to America and offer his sword to Genl. Washington. He did so, was gladly received, and did splendid service in the cause of liberty. Everybody knows

* See *The Keys of the Creeds*, by a Roman Catholic Priest.

that St. Germain was *an* Adept, and the fact above detailed is set forth in many publications and letters of authentic force.

Mr. Dolatram picks up the expression "brother Franklin." I never heard, nor ever said, that Franklin was a Theosophist. He was a Freemason, and therefore a "brother," so was Washington and also Jefferson. A sincere mason will be a just man who reveres liberty and abhors a tyrant.

As Krishna says in the Bhagavad Gita of himself, we may hear the Adept saying: "I am manifested in every age for the purpose of restoring duty and destroying evil doing.

EX-ASIATIC.

[It is a Theosophical teaching that a man's views and actions should be evaluated on their inherent merits. To enable the reader to do so to some extent, we append a few extracts from his writings which should be read in conjunction with those given in the Editorial for January *Aryan Path*. We also give an incident in his life which fully reveals the real man—Thomas Paine.—EDS.]

WHAT DID PAINE TEACH?

There is something exceedingly curious in the constitution and operation of prejudice. It has the singular ability of accommodating itself to all the possible varieties of the human mind. Some passions and vices are but thinly scattered among mankind and find only here and there a fitness of reception. But prejudice, like the spider, makes everywhere its home. It has neither taste nor choice of place, and all that it requires is room. There is scarcely a situation, except fire and water, in which the spider will not live. So, let the mind be as naked as the walls of an empty and forsaken tenement, gloomy as a dungeon, or ornamented with the richest abilities of thinking; let it be hot, cold, dark, or light, lonely, or inhabited, still prejudice, if undisturbed, will fill it with cobwebs, and live, like the spider, where there seems nothing to live on. If the one prepares her food by poisoning it to her palate and her use, the other does the same; and as several of our passions are strongly characterized by the animal world, prejudice may be denominated the spider of the mind.

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It is necessary to the happiness of man, that he be mentally faithful to himself. Infidelity does not consist in believing, or in disbelieving; it con-

sists in professing to believe what he does not believe.

It is impossible to calculate the moral mischief, if I may so express it, that mental lying has produced in society. When a man has so far corrupted and prostituted the chastity of his mind, as to subscribe his professional belief to things he does not believe, he has prepared himself for the commission of every other crime. He takes up the trade of a priest for the sake of gain, and, in order to qualify himself for that trade, he begins with a perjury. Can we conceive anything more destructive to morality than this?

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The *consciousness of existence* is the only conceivable idea we can have of another life, and the continuance of that consciousness is immortality. The consciousness of existence, or the knowing that we exist, is not necessarily confined to the same form, nor to the same matter, even in this life.

We have not in all cases the same form, nor in any case the same matter, that composed our bodies twenty or thirty years ago; and yet we are conscious of being the same persons. Even legs and arms which make up almost half the human frame, are not necessary to the consciousness of existence. These may be lost or taken away, and the full consciousness of existence remain; and were their place supplied by wings, or other appendages, we cannot conceive that it could alter our consciousness of existence. In short, we know not how much, or rather how little, of our composition it is, and how exquisitely fine that little is, that creates in us this consciousness of existence; and all beyond that is like the pulp of a peach, distinct and separate from the vegetative speck in the kernel.

Who can say by what exceeding fine action of fine matter it is that a thought is produced in what we call the mind? and yet that thought when produced, as I now produce the thought I am writing, is capable of becoming immortal, and is the only production of man that has that capacity.

Statues of brass and marble will perish; and statues made in imitation of them are not the same statues, nor the same workmanship, any more than a copy of a picture is the same picture. But print and reprint a thought a thousand times over, and that with materials of any kind—carve it in wood, or engrave it on stone, the thought is eternally and identically the same thought in every case. It has a capacity of unimpaired existence, unaffected by change of matter, and is essentially distinct, and of a nature different from everything else we know or

can conceive. If then the thing produced has in itself a capacity of being immortal, it is more than a token that the power that produced it, which is the self-same thing as consciousness of existence, can be immortal also ; and that is independently of the matter it was first connected with, as the thought is of the printing or writing it first appeared in. The one idea is not more difficult to believe than the other, and we can see that one is true.

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Man cannot make principles ; he can only discover them.

For example—every person who looks at an almanac sees an account when an eclipse will take place, and he sees also that it never fails to take place according to the account there given. This shows that man is acquainted with the laws by which the heavenly bodies move. But it would be something worse than ignorance, were any Church on earth to say that those laws are a human invention. It would also be ignorance, or something worse, to say that the scientific principles by the aid of which man is enabled to calculate and fore-know when an eclipse will take place, are a human invention. Man cannot invent a thing that is eternal and immutable ; and the scientific principles he employs for this purpose must, and are, of necessity, as eternal and immutable as the laws by which the heavenly bodies move, or they could not be used as they are to ascertain the time when, and the manner how, an eclipse will take place.

The scientific principles that man employs to obtain the foreknowledge of an eclipse, or of any thing else, relating to the motion of the heavenly bodies, are contained chiefly in that part of science which is called trigonometry, or the properties of a triangle, which, when applied to the study of the heavenly bodies, is called astronomy ; when applied to direct the course of a ship on the ocean, it is called navigation ; when applied to the construction of figures drawn by rule and compass, it is called geometry ; when applied to the construction of plans of edifices, it is called architecture ; when applied to the measurement of any portion of the surface of the earth, it is called land-surveying. In fine, it is the soul of science ; it is an eternal truth, it contains the *mathematical demonstration* of which man speaks, and the extent of its uses is unknown.

It may be said that man can make or draw a triangle, and therefore a triangle is a human invention.

But the triangle, when drawn, is no other than the image of the principle ; it is a delineation to

the eye, and from thence to the mind, of a principle that would otherwise be imperceptible. The triangle does not make the principle, any more than a candle taken into a room that was dark, makes the chairs and tables that before were invisible. All the properties of a triangle exist independently of the figure, and existed before any triangle was drawn or thought of by man. Man had no more to do in the formation of those properties or principles, than he had to do in making the laws by which the heavenly bodies move ; and therefore the one must have the same Divine origin as the other.

In the same manner as, it may be said, that man can make a triangle, so also, may it be said, he can make the mechanical instrument called a lever ; but the principle, by which the lever acts, is a thing distinct from the instrument, and would exist if the instrument did not ; it attaches itself to the instrument after it is made ; the instrument, therefore, can act no otherwise than it does act ; neither can all the efforts of human invention make it act otherwise—that which, in all such cases, man calls the *effect*, is no other than the principle itself rendered perceptible to the senses.

Since, then, man cannot make principles, from whence did he gain a knowledge of them, so to be able to apply them, not only to things on earth, but to ascertain the motion of bodies so immensely distant from him as all the heavenly bodies are ? From whence, I ask, *could* he gain that knowledge, but from the study of the true theology ?

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If man could alter the properties of the lever, so also could he alter the properties of the triangle ; for a lever (taking that sort of lever which is called a steel-yard, for the sake of explanation) forms when in motion, a triangle. The line it descends from, (one point of that line being in the fulcrum,) the line it descends to, and the cord of the arc, which the end of the lever describes in the air, are the three sides of a triangle. The other arm of the lever describes also a triangle ; and the corresponding sides of those two triangles, calculated scientifically, or measured geometrically ; and also the sines, tangents and secants generated from the angles, and geometrically measured, have the same proportions to each other, as the different weights have that will balance each other on the lever, leaving the weight of the lever out of the case.

It may also be said, that man can make a wheel and axis ; that he can put wheels of different magnitudes together, and produce a mill. Still the case comes back to the same point, which is, that

he did not make the principle that gives the wheels those powers. That principle is as unalterable as in the former case, or rather it is the same principle under a different appearance to the eye.

The power that two wheels of different magnitudes have upon each other, is in the same proportion as if the semi-diameter of the two wheels were joined together and made into that kind of lever I have described, suspended at the part where the semi-diameters join; for the two wheels, scientifically considered, are no other than the two circles generated by the motion of the compound lever.

It is from the study of the true theology that all our knowledge of science is derived, and it is from that knowledge that all the arts have originated.

* * * * *

From the time I was capable of conceiving an idea, and acting upon it by reflection, I either doubted the truth of the Christian system, or thought it to be a strange affair; I scarcely knew which it was; but I well remember, when about seven or eight years of age, hearing a sermon read by a relation of mine, who was a great devotee of the church, upon the subject of what is called *redemption by the death of the Son of God*. After the sermon was ended, I went into the garden, and as I was going down the garden steps (for I perfectly recollect the spot) I revolted at the recollection of what I had heard, and thought to myself that it was making God Almighty act like a passionate man, that killed his son, when he could not revenge himself any other way; and as I was sure a man would be hanged that did such a thing, I could not see for what purpose they preached such sermons. This was not one of that kind of thoughts that had anything in it of childish levity; it was to me a serious reflection, arising from the idea I had, that God was too good to do such an action, and also too almighty to be under any necessity of doing it. I believe in the same manner at this moment; and I moreover believe, that any system of religion that has anything in it that shocks the mind of a child, cannot be a true system.

* * * * *

He was dining one day at a public restaurant with some twenty friends, when unfortunately for the harmony of the company, a Captain Grimshaw, of the English service, succeeded in introducing himself into the party. The military gentleman was a stickler for the Constitution in Church and State, and a decided enemy to the spirit of the

French Revolution. When the conversation turned upon affairs in England and the Government means adopted there to check the spread of political knowledge and liberty, Paine expressed himself in his usual frank manner, and to the satisfaction of the company present, with the exception of the English officer aforesaid, who returned Paine's arguments by calling him a traitor to his country. Paine treated this abuse in a good-humoured way, which rendered the Captain furious, who walked up to where Paine was sitting and struck him a violent blow. The cowardice of such conduct for a strong, active young man to strike a person over sixty years of age was extremely reprehensible. The alarm was sounded at once that a citizen Deputy of the Convention had been struck, and it was regarded as a direct insult to the nation at large. The offender was immediately arrested, and it was with extreme difficulty that Paine could prevent his being executed on the spot.

The Convention had previously passed an act that a blow given to a Deputy should be punished with death. Paine was placed in a painful situation. He applied at once to Barrere, President of the Committee of Public Safety, for a passport to enable his imprudent assailant to leave the country. The request at length was granted, but it occasioned Paine not a little inconvenience to procure Grimshaw's liberation. But this was not all, the Captain was without friends and penniless, and Paine generously supplied him with money to make his way to England and thus saved his life.

The evil influence of priests is well brought out in an Armistice Day speech by the well-known artist and writer, Eric Gill (*New English Weekly*, November 26th):—

I am almost ashamed to speak as a Christian.
 And I am almost *more* ashamed to speak as a Roman Catholic.
 For it seems to me true to say that we Christians are more to blame *than anyone else in the world*—both individually and collectively—for the present state of affairs.
 Peace is *the tranquillity of order*. Is it not the special mission of Christians to promote peace, and the charity between men upon which alone peace can be built?
 And yet it might be said that Christians and, in a special way, Christian ministers of all denominations, have been the foremost recruiting sergeants.

THE WORKINGS OF NATIONAL KARMA

Every event in national life has its correspondence in the life of the individual, and *vice versa*. Two apparently very dissimilar events, one in England, the other in India, have a psychological relationship and for the Theosophical student they offer food for reflection. The main difference between an event in the life of a private individual and one in the life of a public figure is that the latter event tests a large number of individuals and affects masses of mankind. In the two dramas not only the principal parties were touched and tested but numerous individuals whose roles also affected respectively the peoples to whom they belong. Furthermore, the world is one and the two events have touched, however indirectly, humanity as a whole and not only the peoples of Great Britain and of India.

The abdication of Edward VIII has been called an act of sacrifice deserving the title of a great renunciation. His short speech to his people ere he left his capital is a profoundly moving one and carries on it the stamp of a sincerity and an honesty which the presiding deities at Downing Street and at Lambeth Palace have not been able to show. His conduct throughout the negotiations for his unnecessary abdication evinced a moral courage to act up to his own insight and conviction and also a sympathetic consideration for the feelings of his opponents, which mark him out as a great gentleman.

Who can say what benefit the power of love wrought in the heart and the head and the blood of Edward VIII? It is an open secret that there was a psychological disharmony between the private ventures of his personal life and the public career of service to his kingdom extending over a quarter of a century. But as this psychic disturbance never seems to have perturbed the foreign press, the *pucca* constitutionalists "at home" have not been put to any inconvenience. A new power had entered his existence and lent to it the strength for the overthrowing of whatever ugliness it contained. This self-reform would have helped the people, if he had been allowed to continue his life of service. Signs are not wanting that the heart of the common people of England was with their sovereign, who unfortunately was given no time to carry his people with him. Even the great influence of a popular monarch failed to shake the roots of deeply imbedded conventions. The young King, hedged by formalities of tradition, got no opportunity to clarify his own thoughts, to explain his own motives, to educate his own counsellors and thus to institute

reform : a revolution was the result and it failed as sudden revolutions often fail ; steady reformations alone succeed. A new and cleaner social order might have resulted if the monarch had been sympathised with and assisted. No one doubts, not even Mr. Baldwin, that the Ex-King was actuated by noble feelings of love which he desired to consecrate by marriage and to offer on the altar of service to his people. He resisted the temptation to bow to static influences and has remained true to himself. He has therefore won the opportunity for self-elevation, which comes to him, and the benefits of which will not directly accrue to the kingdom from which he is exiled.

Ranged against him were the forces of cant and hypocrisy and conservatism—and these have triumphed. Those drones and butterflies of London "high" society, who are obsessed by the superstition of the superiority of their own blood ; slaves of religious sacerdotalism ; and conservative-minded politicians—these have played their sorry parts. The speech of the Archbishop of Canterbury, after the Ex-King's back was turned, may have been worthy of his church but was certainly, in our opinion, unworthy of the Christ whose name he always invokes. In his speech Colonel Josiah Wedgwood showed himself a better Christian than the Archbishop, and the latter has been fittingly ridiculed and rebuked by eminent men like G. B. Shaw and H. G. Wells.

"Now we have a new King," said "Prince Edward" over the radio, and the new King's first act was to confer on his elder brother the title of His Royal Highness, the Duke of Windsor—a title whose implications need to be emphasised. Again the reference made by the new King to his brother as his friend is touching, and tells its own tale. Naturally our minds turn to that page of Indian history where it is written that when Bharat was called upon to ascend the throne of Ramachandra who had been banished to roam the forests for fourteen years, the younger brother put Rama's sandals on the throne and himself would not occupy it. Very different are the circumstances under which the abdication of Edward VIII has taken place, but there are still present the moral courage and devotion to duty, the sacrifice and the fidelity to love which were present in ancient Ayodhya, and also as there, there was—the spirit of intrigue.

We have written about this great event for it has a lesson and a message for every Theosophical student. The battle between the force of prejudice on the one hand and that of renovation on the other

continuously rages in the man who desires to reform himself. The foregathering of the spirit of dharma—righteousness—lays bare to the man's gaze his own weaknesses. When a man highly placed, a hero, a leader, or a teacher endeavours to transcend his own limitations so that he can serve his fellows more worthily he soon becomes a focus for attack by those whose lives are static. Self-reform is dynamic and brings to light the hidden things of darkness in a single individual as in masses of humanity. When national Karma precipitates such crises, it is due to the Karma not only of one individual but of the whole nation.

A similar precipitation but with a different result has been taking place in India. Gandhiji brought to light the sin of Untouchability which for centuries had flourished in a static condition, unrecognized. His own intimate recognition of the sin of Untouchability which made him keep the company of Harijans and do other acts of brotherliness, has shaken the whole of India and Untouchability is being abolished. His own self-renovation is directly affecting his people in numerous ways, of which the passing of Untouchability is at the moment an outstanding example. The Karma of the Indian people fortunately enabled Gandhiji to educate first a few followers and then large numbers of his countrymen; the Maharaja of Travancore wisely took advantage of this preparation.

In an article in *Harijan* (November 21st), while rejoicing over the Travancore Ruler's proclamation, Gandhiji pens some significant reflections upon the duties of a Hindu Raja, reflections which may equally apply *mutatis mutandis* to all monarchs and presidents of republics. The need not only of learned but also of pure and noble educators and administrators is great; and the sin of Untouchability and the pride of caste flourish not only in India but in every country in the world.

It is the privilege and duty of a Hindu prince to propound religious codes which are not inconsistent with the fundamental principles of Hinduism as derived from the Vedas and which are demanded by the spirit of the times... If the Hindu princes do not perform this primary function, it is not so much their fault as of the lost Brahminhood. If the Brahmanical spirit was restored, princes would be *rishis*, who would take from the revenues the honest minimum necessary to support them as a commission for their labours on behalf of the ryots, and hold their revenues in trust for the ryots. They would not have private property as they possess today and feel independent of their ryots and their wishes. But whether we reach the ideal State outlined here during the present generation or ever, surely there is nothing to prevent the Hindu princes from following the example set by Travancore, and thus hastening the day of the total removal of untouchability from Hinduism.

WHAT IS CHARITY ?

[In our October 1936 issue (Vol. VI, p. 184) was printed an article entitled "Theosophist and Buchmanite." This month we print a protest by one of our readers against the attitude adopted by the writer towards the Buchmanite in that article. It is well to consider differing points of view, when the good faith of the parties concerned is not in doubt. H. P. B. in her *Five Messages* wrote : " It is diversity of opinion, within certain limits, that keeps the Theosophical Society a living and a healthy body, its many other ugly features notwithstanding."—EDS.]

In the October issue a co-theosophist narrates about his *colloquium doctum* with a Buchmanite and his mental victory over the latter. I am not in sympathy with the way my Brother acted and reports.

I know members of the Oxford Movement who are handsome to look at, very pleasant to meet, real good friends and trying to do their bit towards their fellow men as much as any student of Theosophy.

So far my objections may rest however on assumption. But our friend's attitude towards the other is quite another affair. In this connection there is no doubt about the facts. Here he meets a poor courageous fellow, without means of sustenance, going with his wife to a foreign country in the hope of finding a living there, and this on the strength of his faith and nothing else. This faith may be wrong. But is this the moment, a short time before the shore will be reached, to try to give a deathblow to his convictions? It is right that we must seek out him who knows still less than we, who sits down without a teacher, hope or consolation, and tell him of the Law. But this man had a teacher, had hope and had consolation—and whether right or wrong they gave him strength; and he needed at that critical moment of his life certainly all the strength he could by any means gather. Could this man at that moment be helped by a beautiful platform talk?

We learn that we should speak about the truth only at the proper time, under the proper conditions and to the proper people. I do not think that any of these applied to the situation. I am afraid that my friend spoke under improper conditions; if he succeeded in shaking the conviction of the other and thus became instrumental in his eventual failure in the new country, has he not entangled himself in a karmic relation? For me the contribution suffers from the coldness of reasoning, uncharitable intellectualism.

I know another steamer story. It is no fiction to be sure. It is that of the poor steerage woman found by H. P. B. on the quay at le Havre. I like it better. It is of the Heart.

D. L.

NAMES, SOUNDS AND WORDS

Dr. A. K. Coomaraswamy (*The Visva-Bharati Quarterly*, August-October 1936) stresses the importance of the study of *Nirukta*, the traditional science of language, for a proper understanding of Vedic words, and points out that to neglect this branch of study is "to impose upon oneself a needless handicap in the exegesis of doctrinal content."

Pointing out that in India the traditional science of language is the special domain of Pūrva Mīmāṃsā, which, as Professor Macdonell wrote "lays stress on the proposition that articulate sounds are eternal, and on the consequent doctrine that the connection of a word with its sense is not due to convention but is by nature inherent in the word itself," Dr. Coomaraswamy explains :—

Sound and meaning (*śabdārtha*) are inseparably associated, so that we find this expression employed as an image of a perfect union, such as that of Śiva-śakti, essence and nature, act and potentiality *in divinis*. Names are the cause of existence.

This is beautifully brought out in the well-known opening invocatory verse of "Raghuvamsa" of Kalidasa : the spoken word (*Vach*) and its meaning (*artha*) are inextricably bound together, even as Parvati and Paramesvara.

Dr. Coomaraswamy holds that the modern etymologists proceed on an inadequate basis. He says that etymology, "an excellent thing in its place," falls nevertheless in the class which René Guénon referred to as "modern sciences which really represent quite literally 'residues' of the old sciences, no longer understood." He says that philology and grammar are the humblest departments of the theory of language upon which *Nirukta* is founded. That theory in brief is that :—

There remains in spoken languages a trace of universality, and particularly of natural *mimesis* (by which, of course, we do not mean a merely onomatopœic likeness, but one of true analogy); that even in languages considerably modified by art and convention, there still survives a considerable part of a naturally adequate symbolism... It is not a matter of etymology at all in the narrowest sense of the word, but rather of significant assonance... From an empirical point of view it can hardly be claimed that the connection of sounds with meanings has been seriously investigated in modern times.

The conclusion of Plato's *Cratylus* is cited, that :—

The true name of anything is that which has a natural (Skr. *sahaja*) meaning, i.e., is really an "imitation" (*mimesis*) of the thing itself in terms of sound, just as in painting things are "imitated" in terms of colour; but that because of the actual imperfection of vocal imitation, which may be thought of as a matter of inadequate recollection, the formation of words in

use has been helped out by art and their meanings partly determined by convention.

The opening editorial in the first volume of *Lucifer* inquired, "What's in a Name?" and replied :—

Very often there is more in it than the profane is prepared to understand, or the learned mystic to explain. It is an invisible, secret, but very potential influence that every name carries about with it and "leaveth wherever it goeth." Carlyle thought that "there is much, nay, almost all, in names." "Could I unfold the influence of names, which are the most important of all clothings, I were a second great Trismegistus," he writes.

That personal names have often an ancient and even a deeply philosophical as well as a symbolic basis is well known to any student of etymology.

In "The Egyptian Origin of Some English Personal Names" (*Journal of the American Oriental Society*, June, 1936), Mr. Alan H. Gardiner traces a few such names to their supposed origin. Among those of especial interest to students of Theosophy are *Moses* and *Mary*, not so much for the land of their origin, however, as for their inner significance. Mr. Gardiner is an earnest student and has dug deeply into his subject. His findings he offers for what his readers may consider them worth. He makes no undue claims for his conclusions. His own remarks indicate the labyrinth of theories and teaching in which he admits himself somewhat bewildered :—

It would be agreeable to think of the name *Mary* as originating in the Egyptian goddess of music, and I venture to think that the possibility should not be rejected out of hand. But the more carefully one studies the earliest Biblical and Egyptian connections, the more hazardous do any decided convictions on the subject show themselves to be. I will therefore sum up the results of my investigation : Humphrey is clearly not of Egyptian origin, and *Moses* and *Mary* are extremely doubtful; on the other hand, *Susan* and *Phineas* can be confidently accepted as good Egyptian names.

More satisfying are the deeply rooted Teachings of the Ancients as recorded by H.P.B. Those who follow up her hints in *The Secret Doctrine* find a hitherto unexplored region opening up before them—a region in which the solution to more than one of their problems may be found. The subject is exhaustive, but the following must suffice as a bait to the earnest and enquiring mind to seek further :—

Letters, as much as numbers, were all mystic, whether in combination or each taken separately. The most sacred of all is the letter M. It is both feminine and masculine, or androgyne, and is made to symbolize WATER, the great deep, in its origin... It is also the initial letter of the Greek *Metis* or *Divine Wisdom*; of *Mimra*, the "word" or *Logos*; and of *Mithras* (the *Mihir*), the *Monad*, *Mystery*. All these are born in, and from, the great Deep, and are the Sons of *Maya*—the *Mother*; in Egypt, *Mouth*, in Greece *Minerva*

(divine wisdom), *Mary*, or *Miriam*, *Myrrha*, etc.,; of the Mother of the Christian Logos, and of *Maya*, the mother of Buddha. *Madhava* and *Madhavi* are the titles of the most important gods and goddesses of the Hindu Pantheon. Finally, *Mandala* is in Sanskrit "a circle," or an orb (the ten divisions of the *Rig Veda*). The most sacred names in India begin with this letter generally—from *Mahat*, the first manifested intellect, and *Mandara*, the great mountain used by the gods to churn the *Ocean*, down to *Mandakin*, the heavenly *Ganga* (Ganges), *Manu*, etc., etc.

Shall this be called a coincidence? A strange one it is then, indeed, when we find even Moses—found in the water of the Nile—having the symbolical consonant in his name. And Pharaoh's daughter "called his name Moses...because," she said, "*I drew him out of WATER*" (*Exod. ii., 10*). [Even to the seven daughters of the *Midian* priest, who, coming to draw the *water*, had Moses *water* their flock, for which service the *Midian* gives to Moses *Zipporah* (*sippara* = the *shining wave*) as wife (*Exod. ii.*) All this has the same secret meaning.] Besides which the Hebrew sacred name of God applied to this letter *M* is *Meborach*, the "Holy" or the "Blessed," and the name for the water of the *Flood* is *M'bul*. A reminder of the "three *Maries*" at the Crucifixion and their connection with *Mar*, the Sea, or *Water*, may close this example. (*The Secret Doctrine*, I, 384-5).

"The power of names is great," declares H. P. B. elsewhere, "and was known since the first men were instructed by the *divine* masters." (*Ibid.*, II, 767). And in quoting the following from P. Christian she says that it is "strictly true as an esoteric teaching accepted by all the Eastern Schools of Occultism." (*Ibid.*, I, 93-4)

The sign expresses the thing: the thing is the (hidden or occult) virtue of the sign.

To pronounce a word is to evoke a thought, and make it present: the magnetic potency of the human speech is the commencement of every manifestation in the Occult World. To utter a Name is not only to define a Being (an Entity), but to place it under and condemn it through the emission of the Word (Verbum), to the influence of one or more Occult potencies. Things are, for every one of us, that which it (the Word) makes them while naming them. The Word (Verbum) or the speech of every man is, quite unconsciously to himself, a BLESSING or a CURSE; this is why our present ignorance about the properties or attributes of the IDEA as well as about the attributes and properties of MATTER, is often fatal to us.

Yes, names (and words) are either BENEFICENT or MALEFICENT; they are, in a certain sense, either venomous or health-giving, according to the hidden influence attached by a Supreme Wisdom to their elements, that is to say, to the LETTERS which compose them, and the NUMBERS correlative to those letters.

"There are words," she writes in *Isis Unveiled* (II, 411) "which have a destructive quality in their very syllables, as though objective things; for every sound awakens a corresponding one in the visible world of spirit, and the repercussion produces either a good or bad effect." And H. P. B. further declares:—

Nowhere is the mystical value of human language and its effects on human action so perfectly understood as in India, nor any better explained than by the authors of the oldest *Brahmanas*. (*Ibid.*, II, 409).

Is it surprising that Dr. Coomaraswamy declares that *Nirukta* "as actually employed by ancient authors presents us with an invaluable aid to the understanding of what was actually intended and understood by the verbal symbols that are thus elucidated"?

We heartily endorse the plea of Margaret Barr (*The Inquirer*, 21st November) for inter-religious knowledge as a qualification for religious teachers to replace "that sort of vague tolerance [which] is of no use whatever for teaching children" and which is met in all but avowedly sectarian schools. She is a Westerner working in India. Her contact with the storehouse of Ancient Knowledge has demonstrated to her the necessity for teachers becoming universalists and breaking the fetters of lop-sided religious prejudice. Youth, inherently fair, is revolted by religious hypocrisy and demands a way of life to which religious teachers cannot point for they do not know it. Alone can a synthesis of religion, philosophy and science satisfy the Soul. Exclusiveness defeats its own end, driving from its cheerless arms those it would embrace. And these turn either to condemn the religion of their childhood from which the sunlight of truth has burnt the covers time has placed upon it, or offer as blind a devotion to some newly chosen creed. "It is the ignorance of the occult tenets and the enforcement of false conceptions under the guise of religious education, which have created materialism and atheism as a protest against the asserted divine order of things." (*The Secret Doctrine*, I, 183).

Let our religious teachers familiarize themselves with the tales of Krishna, of Buddha, of Zarathustra, of Jesus, of Mahomet; let them acquaint themselves with the *Upanishads*, the *Gita*, the *Tao-Te-King*, the *Gathas*, the *Dhammapada*, the *Bible*; let them compare, contrast and turn students and find out

that underlying every ancient popular religion was the same ancient wisdom-doctrine, one and identical, professed and practised by the initiates of every country... A philosophy so profound, a moral code so ennobling, and practical results so conclusive and so uniformly demonstrable is not the growth of a generation, or even a single epoch. (*Isis Unveiled* II, 99).

Then only let them undertake the religious guidance of our children. Then only can they present in its pristine purity the beauty found in the stories and facts of all religions. Then only will be born the generation of Universalist teachers whom Miss Barr seeks.

IN THE LIGHT OF THEOSOPHY

We congratulate our friends of the Amsterdam U.L.T. on the appearance of the very handsome volume, *De Oceaan der Theosophie*, by William Q. Judge. We are told that the translation is not only faithful but also that it is beautiful. *The Ocean of Theosophy* has rendered yeoman service to the cause of Theosophy, and we feel sure that this Dutch translation, so attractively printed and bound, will "do its bit" in Holland.

The January issue (p. 20) of the official organ of the Indian Section of the Adyar Theosophical Society contains this sentence—"Persons who can digest the *Secret Doctrine* as the first morsel of Theosophy are few and far between." Contrast this with the words of Mr. W. Q. Judge, and we have one more proof of the difference between pseudo-theosophy and Theosophy. Mr. Judge wrote :—

In the field of every day books there is so much light reading that the superficial habit of skimming is plainly everywhere apparent, and it threatens to show itself in theosophical ranks.

So well am I convinced that there are too many superfluous books in our particular field, that, if I had a youth to train in that department, I should confine him to the *Bhagavad-Gita*, the *Upanishads*, and the *Secret Doctrine* for a very long time, until he was able to make books for himself out of those, and to apply the principles found in them to every circumstance and to his own life and thought.

The materialistic perversion of the concept of spirituality, into which many moderns have drifted, could not be better expressed than by Basil de Sélincourt in a review of an anthology in *The Observer* (6th September 1936). He writes :—

I wish he had given us more poetry, more immediacy, more of the fire of life in its visible burning, and less of the sometimes languorous or fumbling meditations of smokers sitting round the fire. Spirituality, we are apt to forget, is primarily positive, an energy, an enjoyment. Eating, drinking, love-making are the first three words of it, than which the animals hardly get farther ; and among men, of course, such enjoyments in their sheer simplicity are spiritual to those alone who meet them with an answering simplicity like children or as born into a second childhood. In "The Testament of Man" there is, perhaps, rather too much of that other spirituality, which may or may not be "higher," but which, for height's sake, shrinks from obvious pleasures.

This tendency to glorify the flesh is widely prevalent. Physical ecstasy awakens emotionalism but never spirituality. The ecstasy of the Spirit and the ecstasy of the flesh differ widely, not merely in degree but also in kind. At no point does or can the one type of experience merge into the other. Mankind is not less but more vicious since modern

civilization has glorified sense indulgence and made an art of vice. Man is a spiritual being, using instruments of various types of which the physical body is one. He falls from his high estate when he yields to the "desires of the flesh," which are really the seductions of Kama. It is not the physical body that snares him but the principle of passions and desires, that which H. P. B. calls "the grossest of all our 'principles'...the *middle* principle, the real animal centre." She adds, "our body is but its shell, the irresponsible factor and medium through which the beast in us acts all its life." (*The Secret Doctrine*, I, 260.)

Whether the body is a two-legged animal or what it should be, the temple of a Living God, depends upon the extent to which the Dweller in the body has freed himself from bondage to that Kamic principle.

The implication of Mr. de Sélincourt, that the Twice-Born can enter like children into sensuous enjoyments, is absurd. One who has attained to the realization of his true nature is completely indifferent to the attractions of the senses, or the evidence of all the spiritually great must go for naught.

A very important aspect of this subject is treated in *The Aryan Path* for June 1930 in reference to an article "On Exorcising Evil." We quote the following from a note on it by "Asiatic" :—

From the standpoint of Manasa, the Real Man, virtues are his powers, shaktis, and any debasement of them becomes vicious. This debasement occurs because mind-power mingles and mixes with the assemblage of entities which form the principle of Kama-Desire in man. In *soul-life*, at no stage is lust moral or anger righteous or avarice laudable.

An editorial note in the same number states :—

Theosophy does not teach that the passions are to be pandered to or satiated, for a more pernicious doctrine was never taught ; the injunction is ever to rise and not to fall under the dominion of the dark quality of lust, anger and greed.

Says *The Voice of the Silence* : "Do not believe that lust can ever be killed out if gratified or satiated, for this is an abomination inspired by Mara. It is by feeding vice that it expands and waxes strong, like to the worm that fattens on the blossom's heart."

Theosophy does not enjoin a fanatic and injurious asceticism. It teaches common sense and moderation in all things. But certain choices have to be made ; one of them is between genuine spirituality and sense indulgence. As the *Kathopanishad* has it :—

The good is one thing, the pleasant another ; these two, having different objects, chain a man. It is well with him who clings to the good : he who chooses the pleasant, misses his end.

The newly launched *Review of Religion* (Columbia University Press) contains the text of a lecture delivered by Dr. Nicol Macnicol on "Religious Values of Contemporary Indian Nationalism," in which he says :—

It is certainly true that the Hinduism that is so large a part of the heritage of the Indian people has the effect of opium, drugging their energies, teaching them that life is unreal and that the moral relationships that should be reckoned among its supreme possessions are only part of that illusion and, therefore, are unworthy of their effort.

Dr. Macnicol was once a missionary in India and so we need not be surprised at this silly remark. Hinduism is not opium any more than is Christianity, although the latter is so described in Russia. It is the narrow sectarian—and every Christian missionary is that—who poisons the waters of universal wisdom which flow from the lotus feet of a Krishna, a Buddha, or a Jesus. Abolish the institution of the priest-proselytizer, and soon people will be better off spiritually.

A Government in Finland which persisted in trying to reintroduce capital punishment has had to resign following defeat of its proposals in Parliament, we learn from *The Penal Reformer* (October 1936). Except during a revolutionary uprising in 1918, Finland has had no executions for over a hundred years, and opposition to their reintroduction was widespread, under the leadership of professors, lawyers, ministers, authors and scientists.

The Penal Reformer emphasizes that the agitation for the re-establishment of the death penalty arose not from an increase in homicides but from the Fascist philosophy of the proponents. The very bill on which the Government was defeated is stated to have aimed at political offenders rather than at criminals. This is significant in connection with another note in the same journal which points out the great increase in prison population in most countries.

There has perhaps never been in all history a time when so many men and women were shut away from liberty as in the last few years.

This is symptomatic of the general and glaring decline of liberty in all countries where Fascist ideology is in the ascendant. With the increasing regimentation which that ideology imposes, the limits within which freedom of thought and of action are tolerated are shrinking rapidly. If such a development continues unchecked the Dark Ages will be upon us again in no long time. Sometimes one wonders if we have been out of them!

Dr. R. Naga Raja Sarma, addressing the Philosophical Association of the Women's Christian

College, Nungumbakkam, on the 2nd December (*The Hindu*), emphasised that "the exalted spiritual destiny of full and blissful freedom from the sickening career of births and deaths falls within the claims and competence of women, provided they successfully equip themselves in that line... It is absurd to contend that women cannot undergo the Yogic discipline. Maitreyi and Devahooti are two of the many that have enjoyed the benefits and pleasures of philosophic meditation and contemplation of Yoga." Dr. Sarma concluded :—

Indian women will not be considered to have played their part unless they have understood, appreciated, and translated into practical politics the distinctively spiritual programme of Indian philosophy and realised their exalted destiny as children of immortality. Nothing less is their destiny. Nothing else should be their ideal.

The extracts on "The Problem of Sex" in *U.L.T. Pamphlet—No. 10* bring out that a woman's body is not a handicap to spiritual living. H.P.B. wrote in *Lucifer* (Vol. IV, p. 348, for June 1889) :—

Woman has as good a chance as any man has to reach high Adeptship. Why she does not succeed in this direction in Europe is simply due to her early education and the social prejudice which causes her to be regarded as inferior to man.

Birds of several species taken far from their nesting places during the breeding season found their way home in record time, in recent experiments in England, Germany and Canada. (*The Evening News*, London, 20th November) Some birds which had eggs or young to care for, when released 200 miles away from home, flew back to their nests in ten hours. Others found their way back to Berlin from Athens and Madrid within comparatively few hours.

This triumph of instinct, inexplicable to the naturalists who observed it, can never be understood along purely materialistic lines. Animal instinct is a form of psychic clairvoyance. It exists even in the acephalous animals as well as in those with heads, and its manifestations run the gamut from so-called reflex or automatic actions to the intuitional powers of man, "which are the crown and ultimatum of instinct" and "the unerring guide of the seer." (*Isis Unveiled*, I, 425, 433). Of its manifestation in the animal kingdom H.P.B. says :—

This instinct of the animals, which act from the moment of their birth each in the confines prescribed to them by nature, and which know how, save in accident proceeding from a higher instinct than their own, to take care of themselves unerringly—this instinct may, for the sake of exact definition, be termed automatic; but it must have either within the animal which possesses it or *without*, something's or some one's *intelligence* to guide it. (*Ibid.*, I, 425).

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सत्यान्नास्ति परो धर्मः ।



There is no Religion Higher than Truth

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