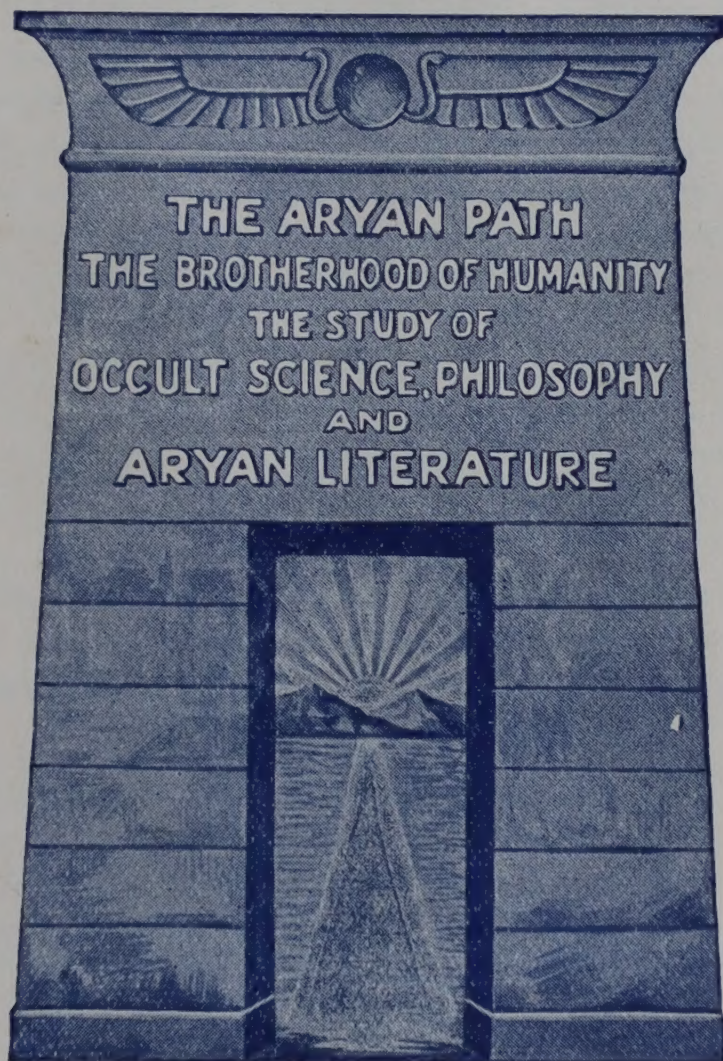




THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



Vol. XIV No. 3

January 17, 1944

The student of Occultism must belong to no special creed or sect, yet he is bound to show outward respect to every creed and faith, if he would become an Adept of the Good Law. He must not be bound by the pre-judged and sectarian opinions of anyone, and he has to form his own opinions and to come to his own conclusions in accordance with the rules of evidence furnished to him by the Science to which he is devoted.

—H. P. B.

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- (a) To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour ;
- (b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study ; and
- (c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

सत्यान्नास्ति परो धर्मः ।



There Is No Religion Higher Than Truth

BOMBAY, 17th January 1944.

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AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th January 1944.

VOL. XIV. No. 3

WHAT MIGHT HAVE BEEN AND WHAT MAY YET BE

"Night before last I was shown a bird's-eye view of the Theosophical Societies. I saw a few earnest reliable Theosophists in a death struggle with the world in general, with other—nominal but ambitious—Theosophists. The former are greater in numbers than you may think, and *they prevailed*, as you in *America will prevail*, if you only remain staunch to the Master's programme and true to yourselves. And last night I saw ** and now I feel strong—such as I am in my body—and ready to fight for Theosophy and the few *true* ones to my last breath. The defending forces have to be judiciously—so scanty they are—distributed over the globe, wherever Theosophy is struggling against the powers of darkness."—H. P. B.

In the days of H. P. Blavatsky many were the attacks made on Theosophy and its organization, the Theosophical Society. In dealing with these attacks H. P. B. always observed the rule of justice and mercy towards all—the attacker and the attacked alike. Time and again she rebuked and chastised her own pupils, also students of Theosophy and members of the Society she founded. She always said that the philosophy of Theosophy, the Wisdom-Religion, should not be judged and condemned because of the weaknesses, the limitations and the follies of members and students belonging to the Theosophical Movement. Ever she drew pointed attention to the facts and truths of the Esoteric Philosophy for the study of which the Society was founded. (See Dedication of *Isis Unveiled*.) From first to last her loyalty was given to Theosophy, the Spiritual Philosophy or the Wisdom-Religion, which antedates the Vedas themselves. From beginning to end of her mission, publicly begun in 1875, she spoke of and remained faithful to the Original Programme and the Original Impulse. On several occasions she faced, and faced successfully, not the enemy without only, but also the much more formidable enemy within. Under many aspects the enemy within the fold attempted to change the Original Programme and give a different

direction to the course of Theosophy. H. P. B. had to struggle against well-meaning but misguided colleagues—including Col. Olcott, Mr. A. P. Sinnett, Mr. T. Subba Row and others. Many are her writings and pronouncements, and one such is reprinted here from *Lucifer* for August 1888 (Vol. II, p. 421). It was occasioned by a rare occurrence: praise bestowed on and understanding shown about the Mission of Theosophy by so eminent a savant and so learned an Orientalist as Monsieur Emile Burnouf in an article in the *Revue des Deux Mondes* for July 1888, entitled "*Le Bouddhisme en Occident*." In it she not only corrected some misconceptions about the relation of Theosophy to organized religions, and especially to Buddhism, but she also expounded in unmistakable language the aim, the purpose and the mission for which the Theosophical Society was founded. In the face of difficulties caused by people within the fold, to which a reference is made above, she steered her ship in the right direction, and Theosophy and its Society continued to fulfil their objects. It was after her death that that ship, as she had warned and prophesied, drifted "off on to some sandbank of thought or another, and there remain(s) a stranded carcass to moulder and die." (*The Key to Theosophy*: Conclusion, "The Future of the Theosophical Society.") On what sandbank did

the Society drift and now is stranded? On the sandbank of Psychism. On that very sandbank about which she wrote in the *Key*. In the article reprinted here one phase or outcome of misunderstood and misapplied Theosophy is pointed out. She says:—

The T. S. was not created to propagate any dogma of any exoteric, ritualistic church, whether Buddhist, Brahmanical, or Christian. This idea is a wide-spread and general mistake.

H. P. B. takes to task "those who, in their fierce love of Self and their vanity, instead of *trying to carry out the original programme to the best of their ability*," [italics ours] go after other things. Even when she wrote this article she was full of confident hope; and as long as she was there to check and to guide the student-servers and to shape and mould the activities of the Society, things went all right. The catastrophe occurred when she departed from earth-life in 1891. Mr. W. Q. Judge, one of the three chief founders, encountered the same difficulties in 1892-1894; he had the advantage of long contact of over fifteen years with his teacher and guide H. P. B. and had humbly learnt and assimilated her instructions and her methods, his mind illuminated by her precepts and his heart elevated by her example. He was counselled, and tried to be faithful to the injunction—remain staunch to the Master's programme and true to yourself.

What might have been the flowering of H. P. B.'s work is foreshadowed in this article and in other places; what it actually became, alas, may also be given in her own words:—

A few earnest reliable Theosophists in a death struggle with the world in general, with other—nominal but ambitious—Theosophists.

What shall the former do? Remember the words, and remember them so constantly and so persistently that they become the source of energy for all aspirants to the acquisition and the dispensation of Divine Light. Particularly we may quote the following, which if learnt by heart and not by rote, will act as a talisman and a *Mantra*:—

It is not the policy of self-preservation, not the welfare of one or another personality in its finite and physical form that will or can ever secure the desired object and screen the Society from the effects of the social "hurricane" to come; but only the weakening of the feeling of separateness in the units which compose its chief element. And such a weakening can only be achieved by a process of *inner enlightenment*. It is no violence that can ever insure bread and comfort for all; nor is the kingdom of peace and love, of mutual help and charity and "food for all," to be conquered by a cold, reasoning, diplomatic policy. It is only by the close brotherly union of men's inner SELVES, of soul-solidarity, of the growth and development of that feeling which makes one suffer when one thinks of the suffering of others, that the reign of Justice and equality for all can ever be inaugurated.

The task of the Theosophist of this generation is:—

(1) To study the recorded teachings of Theosophy wherein the true lines of scientific advance are to be found; wherein the errors and blunders of all organized religions are exposed and their truths revealed; wherein the problems of philosophy are solved and its propositions are laid down for daily practice.

(2) To apply the ethics of Theosophy which are talked about in the world but are regarded as impracticable in the daily struggles of life. Such application will result in the emergence of a real nucleus of Brotherhood formed by those who have come out from among the sects and the parties, religious, social or political, into the spiritual fraternity of Theosophy.

(3) To promulgate the tenets of Theosophy, the Wisdom-Religion, so that a change in the mind of the race may be effected, and individuals ready to respond may be attracted to the Path of Altruism—Soul-Service.

UNITY, STUDY, WORK

Unite in service of and with souls on the basis which Theosophy lays down, and then what might have been and is not, may yet be.

THE THEOSOPHICAL SOCIETY: ITS MISSION AND FUTURE

(AS EXPLAINED BY M. EMILE BURNOUF, THE FRENCH ORIENTALIST.)

"It is another's fault if he be ungrateful; but it is mine if I do not give. To find one thankful man I will oblige many who are not."—SENECA.

" The veil is rent
Which blinded me ! I am as all these men
Who cry upon their gods and are not heard,
Or are not heeded—yet there must be aid !
For them and me and all there must be help !
Perchance the gods have need of help themselves,
Being so feeble that when sad lips cry
They cannot save ! I would not let one cry
Whom I could save ! . . . "

THE LIGHT OF ASIA

It has seldom been the good fortune of the Theosophical Society to meet with such courteous and even sympathetic treatment as it has received at the hands of M. Emile Burnouf, the well-known Sanskritist, in an article in the *Revue des Deux Mondes* (July 15, 1888)—"*Le Bouddhisme en Occident.*"

Such an article proves that the Society has at last taken its rightful place in the thought-life of the XIXth century. It marks the dawn of a new era in its history, and, as such, deserves the most careful consideration of all those who are devoting their energies to its work. M. Burnouf's position in the world of Eastern scholarship entitles his opinions to respect; while his name, that of one of the first and most justly honoured of Sanskrit scholars (the late M. Eugène Burnouf), renders it more than probable that a man bearing such a name will make no hasty statements and draw no premature conclusions, but that his deductions will be founded on careful and accurate study.

His article is devoted to a triple subject: the origins of three religions or associations, whose fundamental doctrines M. Burnouf regards as identical, whose aim is the same, and which are derived from a common source. These are Buddhism, Christianity, and—the Theosophical Society.

As he writes page 341:—

"This source, which is oriental, was hitherto contested; to-day it has been fully brought to light

by scientific research, notably by the English scientists and the publication of original texts. Amongst these sagacious scrutinizers it is sufficient to name Sayce, Pool, Beal, Rhys-Davids, Spencer-Hardy, Bunsen. . . . It is a long time, indeed, since they were struck with resemblances, let us say, rather, identical elements, offered by the Christian religions and that of Buddha. . . . During the last century these analogies were explained by a pretended Nestorian influence; but since then the Oriental chronology has been established, and it was shown that Buddha was anterior by several centuries to Nestorius, and even to Jesus Christ. . . . The problem remained an open one down to the recent day when the paths followed by Buddhism were recognized, and the stages traced on its way to finally reach Jerusalem. . . . And now we see born under our eyes a new association, created for the propagation in the world of the Buddhistic dogmas. It is of this triple subject that we shall treat."

It is on this, to a degree erroneous, conception of the aims and object of the Theosophical Society that Mr. Burnouf's article, and the remarks and opinions that ensue therefrom, are based. He strikes a false note from the beginning, and proceeds on this line. The T. S. was not created to propagate any dogma of any exoteric, ritualistic church, whether Buddhist, Brahmanical, or Christian. This idea is a wide-spread and general mistake; and that of the eminent Sanskritist is due to a self-evident source which misled him. M. Burnouf has read in the *Lotus*, the journal of the Theosophical Society of Paris, a polemical correspondence between one of the Editors of *Lucifer* and the Abbé Roca. The latter persisting—very unwisely—in connecting

theosophy with Papism and the Roman Catholic Church—which, of all the dogmatic world religions, is the one his correspondent loathes the most—the philosophy and ethics of Gautama Buddha, not his later church, whether northern or southern, were therein prominently brought forward. The said Editor is undeniably a Buddhist—*i. e.*, a follower of the esoteric school of the great “Light of Asia,” and so is the President of the Theosophical Society, Colonel H. S. Olcott. But this does not pin the theosophical body as a whole to ecclesiastical Buddhism. The Society was founded to become the Brotherhood of Humanity—a centre, philosophical and religious, common to all—not as a propaganda for Buddhism merely. Its first steps were directed toward the same great aim that M. Burnouf ascribes to Buddha Sakya-muni, who “opened his church to all men, without distinction of origin, caste, nation, colour, or sex,” (*Vide* Art. I. in the *Rules* of the T. S.), adding, “My law is a law of Grace for all.” In the same way the Theosophical Society is open to all, without distinction of “origin, caste, nation, colour, or sex,” and what is more—of creed....

The introductory paragraphs of this article show how truly the author has grasped, with this exception, within the compass of a few lines, the idea that all religions have a common basis and spring from a single root. After devoting a few pages to Buddhism, the religion and the association of men founded by the Prince of Kapilavastu; to Manicheism, miscalled a “heresy,” in its relation to both Buddhism and Christianity, he winds up his article with—the Theosophical Society. He leads up to the latter by tracing (*a*) the life of Buddha, too well-known to an English speaking public through Sir Edwin Arnold’s magnificent poem to need recapitulation; (*b*) by showing in a few brief words that Nirvana is *not annihilation*;¹ and (*c*) that the Greeks, Romans and even the Brahmans regarded the *priest* as the

intermediary between men and God, an idea which involves the conception of a *personal God*, distributing his favours according to his own good pleasure—a sovereign of the universe, in short.

The few lines about Nirvana must find place here before the last proposition is discussed. Says the author:

“It is not my task here to discuss the nature of Nirvāna. I will only say that the idea of annihilation is absolutely foreign to India, that the Buddha’s object was to deliver humanity from the miseries of earth life and its successive reincarnations; that, finally, he passed his long existence in battling against Māra and his angels, whom he himself called Death and the army of death. The word *Nirvana* means, it is true, extinction, for instance, that of a lamp blown out; but it means also the absence of wind. I think, therefore, that Nirvana is nothing else but that *requies æterna*, that *lux perpetua* which Christians also desire for their dead.”

With regard to the conception of the priestly office the author shows it entirely absent from Buddhism. Buddha is no God, but a *man* who has reached the supreme degree of wisdom and virtue. “Therefore Buddhist metaphysics conceives the absolute Principle of all things which other religions call God, in a totally different manner and does not make of it a being separate from the universe.”

The writer then points out that the equality of all men among themselves is one of the fundamental conceptions of Buddhism.

He adds moreover and demonstrates that it was from Buddhism that the Jews derived their doctrine of a *Messiah*.

The Essenes, the Therapeuts and the Gnostics are identified as a result of this fusion of Indian and Semitic thought, and it is shown that, on comparing the lives of Jesus and Buddha, both biographies fall into two parts: the ideal legend and the real facts. Of these the legendary part is identical in both; as indeed must be the case from the Theosophical standpoint, since both are based on the Initiatory cycle. Finally this “legendary” part is contrasted with the corresponding features in other religions, notably with the Vedic story of

¹ The fact that Nirvana does *not* mean *annihilation* was repeatedly asserted in *Isis Unveiled*, where its author discussed its etymological meaning as given by Max Müller and others and showed that the “blowing out of a lamp” does not even imply the idea that Nirvana is the “extinction of consciousness.” (See Vol. i. p. 290, and Vol. ii. pp. 117, 286, 320, 566 etc.)

Visvakarman.² According to his view, it was only at the council of Nicea that Christianity broke officially with the ecclesiastical Buddhism, though he regards the Nicene Creed as simply the development of the formula: "the Buddha, the Law, the Church" (Buddha, Dharma, Sangha).

The Manicheans were originally *Samans* or *Sramanas*, Buddhist ascetics whose presence at Rome in the third century is recorded by St. Hyppolitus. M. Burnouf explains their dualism as referring to the double nature of man—good and evil—the evil principle being the Mara of Buddhist legend. He shows that the Manicheans derived their doctrines more immediately from Buddhism than did Christianity and consequently a life and death struggle arose between the two, when the Christian Church became a body which claimed to be the sole and exclusive possessor of Truth. This idea is in direct contradiction to the most fundamental conceptions of Buddhism and therefore its professors could not but be bitterly opposed to the Manicheans. It was thus the Jewish spirit of exclusiveness which armed against the Manicheans the secular arm of the Christian states.

Having thus traced the evolution of Buddhist thought from India to Palestine and Europe, M. Burnouf points out that the Albigenses on the one hand, and the Pauline school (whose influence is traceable in Protestantism) on the other, are the two latest survivals of this influence. He then continues:—

"Analysis shows us in contemporary society two essential elements: the idea of a *personal God* among believers and, among the philosophers, the almost complete disappearance of charity. The Jewish element has regained the upper hand, and the Buddhistic element in Christianity has been obscured."

"Thus one of the most interesting, if not the most unexpected, phenomena of our day is the attempt which is now being made to revive and create in the world a new society, resting on the same foundations as Buddhism. Although only in its beginnings, its growth

is so rapid that our readers will be glad to have their attention called to this subject. This society is still in some measure in the condition of a mission, and its spread is accomplished noiselessly and without violence. It has not even a definitive name; its members grouping themselves under eastern names, placed as titles to their publications: *Isis*, *Lotus*, *Sphinx*, *Lucifer*. The name common to all which predominates among them for the moment is that of *Theosophical Society*."

After giving a very accurate account of the formation and history of the Society—even to the number of its working branches in India, namely, 135—he then continues:—

"The society is very young, nevertheless it has already its history It has neither money nor patrons; it acts solely with its own eventual resources. It contains no worldly element. It flatters no private or public interest. It has set itself a moral ideal of great elevation, it combats vice and egoism. It tends towards the unification of religions, which it considers as identical in their philosophical origin; but it recognises the supremacy of truth only"

"With these principles, and in the time in which we live, the society could hardly impose on itself more trying conditions of existence. Still it has grown with astonishing rapidity"

Having summarised the history of the development of the T. S. and the growth of its organization, the writer asks: "What is the spirit which animates it?" To this he replies by quoting the three objects of the Society, remarking in reference to the second and third of these (the study of literatures, religions and sciences of the Aryan nations and the investigation of latent psychic faculties, etc.), that, although these might seem to give the Society a sort of academic colouring, remote from the affairs of actual life, yet in reality this is not the case; and he quotes the following passage from the close of the Editorial in *Lucifer* for November 1887:—

"He who does not practise altruism; he who is not prepared to share his last morsel with a weaker or a poorer than himself; he who neglects to help his brother man, of whatever race, nation, or creed, whenever and wherever he meets suffering, and who turns a deaf ear to the cry of human misery; he who hears an innocent person slandered, whether a brother Theosophist or not, and does not undertake his defence as he would undertake his own—is no Theosophist."
—(*Lucifer* No. 3.)

² This identity between the *Logoi* of various religions and in particular the identity between the legends of Buddha and Jesus Christ, was again proven years ago in "Isis Unveiled," and the legend of Visvakarman more recently in the *Lotus* and other Theosophical publications. The whole story is analysed at length in the "Secret Doctrine," in some chapters which were written more than two years ago.

"This declaration," continues M. Burnouf, "is not Christian because it takes no account of belief, because it does not proselytise for any communion, and because, in fact, the Christians have usually made use of calumny against their adversaries, for example, the Manicheans, Protestants and Jews.⁹ It is even less Mussulman or Brahminical. It is purely Buddhist: the practical publications of the Society are either translations of Buddhist books, or original works inspired by the teaching of Buddha. Therefore the Society has a Buddhist character."

"Against this it protests a little, fearing to take on an exclusive and sectarian character. It is mistaken: the true and original Buddhism is not a sect, it is hardly a religion. It is rather a moral and intellectual reform, which excludes no belief, but adopts none. This is what is done by the Theosophical Society."

We have given our reasons for protesting. We are pinned to no faith.

In stating that the T. S. is "Buddhist," M. Burnouf is quite right, however, from one point of view. It has a Buddhist colouring simply because that religion, or rather philosophy, approaches more nearly to the TRUTH (the secret wisdom) than does any other exoteric form of belief. Hence the close connexion between the two. But on the other hand the T. S. is perfectly right in protesting against being mistaken for a merely Buddhist propaganda, for the reasons given by us at the beginning of the present article, and by our critic himself. For although in complete agreement with him as to the *true* nature and character of primitive Buddhism, yet the Buddhism of today is none the less a rather dogmatic religion, split into many and heterogeneous sects. We follow the Buddha alone. Therefore, once it becomes necessary to go behind the actually existing form, and who will deny this necessity in respect to Buddhism?—once this is done, is it not infinitely better to go back to the pure and unadulterated source of Buddhism itself, rather than halt at an intermediate stage? Such a half and half reform was tried when Protestantism broke away from the elder Church, and are the results satisfactory?

⁹ And—the author forgets to add—"the Theosophists." No Society has ever been more ferociously calumniated and persecuted by the *odium theologicum* since the Christian Churches are reduced to use their tongues as their sole weapon—than the Theosophical Association and its Founders.

Such then is the simple and very natural reason why the T. S. does not raise the standard of exoteric Buddhism and proclaim itself a follower of the *Church* of the Lord Buddha. It desires too sincerely to remain within that *unadulterated* "light" to allow itself to be absorbed by its distorted shadow. This is well understood by M. Burnouf, since he expresses as much in the following passage:—

"From the doctrinal point of creed, Buddhism has no mysteries; Buddha preached in parables; but a parable is a developed simile, and has nothing symbolical in it. The Theosophists have seen very clearly that, in religions, there have always been two teachings; the one very simple in appearance and full of images or fables which are put forward as realities; this is the public teaching, called exoteric. The other esoteric or inner, reserved for the more educated and discreet adepts, the initiates of the second degree. There is, finally, a sort of science, which may formerly have been cultivated in the secrecy of the sanctuaries, a science called *hermetism*, which gives the final explanation of the symbols. When this science is applied to various religions, we see that their symbolisms, though in appearance different, yet rest upon the same stock of ideas, and are traceable to one single manner of interpreting nature.

"The characteristic feature of Buddhism is precisely the absence of this hermetism, the exiguity of its symbolism, and the fact that it presents to men, in their ordinary language, the truth without a veil. This it is which the Theosophical Society is repeating...."

And no better model could the Society follow: but this is not all. It is true that no mysteries or esotericism exists in the two chief Buddhist Churches, the Southern and the Northern. Buddhists may well be content with the dead letter of Siddhartha Buddha's teachings, as fortunately no higher or nobler ones in their effects upon the ethics of the masses exist, to this day. But herein lies the great mistake of all the Orientalists. There is an esoteric doctrine, a soul-ennobling philosophy, behind the outward body of ecclesiastical Buddhism. The latter, pure, chaste and immaculate as the virgin snow on the ice-capped crests of the Himalayan ranges, is, however, as cold and desolate as they with regard to the *post-mortem* condition of man. This secret system was taught to the *Arhats* alone, generally in the Saptaparna (Mahavansa's *Satta-pani*) cave, known to Ta-hian as the *Chetu* cave,

near the Mount Baibhar (in Pali Webhara), in Rajagriha, the ancient capital of Maghada, by the Lord Buddha himself between the hours of *Dhyana* (or mystic contemplation). It is from this cave—called in the days of Sakyamuni, Saraswati or “Bamboo-cave”—that the Arhats initiated into the Secret Wisdom carried away their learning and knowledge beyond the Himalayan range, wherein the Secret Doctrine is taught to this day. Had not the South Indian invaders of Ceylon “heaped into piles as high as the top of the cocoanut trees” the *ollas* of the Buddhists, and burnt them, as the Christian conquerors burnt all the secret records of the Gnostics and the Initiates, Orientalists would have the proof of it, and there would have been no need of asserting now this well-known fact.

Having fallen into the common error, M. Burnouf continues :

“Many will say : it is a chimerical enterprise ; it has no more a future before it than has the New Jerusalem of the Rue Thouin, and no more *raison d'être* than the Salvation Army. This may be so ; it is to be observed, however, that these two groups of people are *Biblical Societies*, retaining all the paraphernalia of the expiring religions. The Theosophical Society is the direct opposite ; it does away with figures, it neglects or relegates them to the background, putting in the foreground Science, as we understand it today, and the moral reformation, of which our old world stands in such need. What, then, are today the social elements which may be for or against it ? I shall state them in all frankness.”

In brief, M. Burnouf sees in the public *indifference* the first obstacle in the Society's way. “Indifference born from weariness ; weariness of the inability of religions to improve social life, and of the ceaseless spectacle of rites and ceremonies which the priest never explains.” Men demand today “scientific formulæ stating laws of nature, whether physical or moral....” And this indifference the Society must encounter ; “its name, also, adding to its difficulties : for the word *Theosophy* has no meaning for the people, and, at best, a very vague one for the learned.” “It seems to imply a personal god,” M. Burnouf thinks, adding : “Whoever says personal god, says creation and miracle,” and he concludes that “the Society would do better to become frankly Buddhist or to cease to exist.”

With this advice of our friendly critic it is rather difficult to agree. He has evidently grasped the lofty ideal of primitive Buddhism, and rightly sees that this ideal is identical with that of the T. S. But he has not yet learned the lesson of its history, nor perceived that to graft a young and healthy shoot on to a branch which has lost—less than any other, yet much of—its inner vitality, could not but be fatal to the new growth. The very essence of the position taken up by the T. S. is that it asserts and maintains the truth common to all religions ; the truth which is true and undefiled by the concretions of ages of human passions and needs. But although Theosophy means Divine Wisdom, it implies nothing resembling belief in a personal god. It is *not* “the Wisdom of God,” but *divine* wisdom. The Theosophists of the Alexandrian Neo-Platonic school believed in “gods” and “demons” and in one *impersonal* ABSOLUTE DEITY. To continue :—

“Our contemporary habits of life,” says M. Burnouf, “are not severe ; they tend year by year to grow more gentle, but also more boneless. The moral stamina of the men of today is very feeble ; the ideas of good and evil are not, perhaps, obscured, but the *will* to act rightly lacks energy. What men seek above all is pleasure and that somnolent state of existence called comfort. Try to preach the sacrifice of one's possessions and of oneself to men who have entered on this path of selfishness ! You will not convert many. Do we not see the doctrine of the ‘struggle for life’ applied to every function of human life ? This formula has become for our contemporaries a sort of revelation, whose pontiffs they blindly follow and glorify. One may say to them, but in vain, that one must share one's last morsel of bread with the hungry ; they will smile and reply by the formula : ‘the struggle for life.’ They will go further ; they will say that in advancing a contrary theory, you are yourself struggling for your existence and are not disinterested. How can one escape from this sophism, of which all men are full today ?”...

“This doctrine is certainly the worst adversary of Theosophy, for it is the most perfect formula of egoism. It seems to be based on scientific observation, and it sums up the moral tendencies of our day.... Those who accept it and invoke justice are in contradiction with themselves ; those who practise it and who put God on their side are blasphemers. But those who disregard it and preach charity are considered wanting in intelligence, their kindness of heart leading them into folly. If the T. S. succeeds in refuting this pretended law of the struggle for life and in extirpating it from

men's minds, it will have done in our day a miracle greater than those of Sakyamouni and of Jesus."

And this miracle the Theosophical Society will perform. It will do this, not by disproving the relative existence of the law in question, but by assigning to it its due place in the harmonious order of the universe; by unveiling its true meaning and nature and by showing that this *pseudo* law is a "pretended" law indeed, as far as the human family is concerned, and a fiction of the most dangerous kind. "Self-preservation," on these lines, is indeed and in truth a sure, if a slow, suicide, for it is a policy of mutual homicide, because men by descending to its practical application among themselves, merge more and more by a retrograde reinvolution into the animal kingdom. This is what the "struggle for life" is in reality, even on the purely materialistic lines of political economy. Once that this axiomatic truth is proved to all men; the same instinct of self-preservation only directed into its true channel will make them turn to *altruism*—as their surest policy of salvation.

It is just because the real founders of the Society have ever recognized the wisdom of truth embodied in one of the concluding paragraphs of Mr. Burnouf's excellent article, that they have provided against that terrible emergency in their fundamental teachings. The "struggle for existence" applies only to the physical, never to the moral plane of being. Therefore when the author warns us in these awfully truthful words:

"Universal charity will appear out of date; the rich will keep their wealth and will go on accumulating more; the poor will become impoverished in proportion, until the day when, propelled by hunger, they will demand bread, not of theosophy but of revolution. Theosophy shall be swept away by the hurricane."

The Theosophical Society replies: "*It surely will, were we to follow out his well-meaning advice, yet one which is concerned but with the lower plane.*" It is not the policy of self-preservation, not the welfare of one or another personality in its finite and physical form that will or can ever secure the desired object and screen the Society from the effects of the social "hurricane" to come; but only the weakening of the feeling of separateness

in the units which compose its chief element. And such a weakening can only be achieved by a process of *inner enlightenment*. It is not violence that can ever insure bread and comfort for all; nor is the kingdom of peace and love, of mutual help and charity and "food for all," to be conquered by a cold, reasoning, diplomatic policy. It is only by the close brotherly union of men's inner SELVES, of soul-solidarity, of the growth and development of that feeling which makes one suffer when one thinks of the suffering of others, that the reign of Justice and equality for all can ever be inaugurated. This is the first of the three fundamental objects for which the Theosophical Society was established, and called the "Universal Brotherhood of Man," without distinction of *race, colour or creed*.

When men will begin to realise that it is precisely that ferocious personal selfishness, the chief motor in the "struggle for life," that lies at the very bottom and is the one sole cause of human starvation; that it is that other—national egoism and vanity which stirs up the States and rich individuals to bury enormous capitals in the unproductive erection of gorgeous churches and temples and the support of a swarm of social drones called Cardinals and Bishops, the true parasites on the bodies of their subordinates and their flocks—that they will try to remedy this universal evil by a healthy change of policy. And this salutary revolution can be *peacefully* accomplished only by the Theosophical Society and its teachings.

This is little understood by M. Burnouf, it seems, since while striking the true key-note of the situation elsewhere he ends by saying:

"The Society will find allies, if it knows how to take its place in the civilised world today. Since it will have against it all the positive cults, with the exception perhaps of a few dissenters and bold priests, the only other course open to it is to place itself in accord with the men of science. If its dogma of charity is a complementary doctrine which it furnishes to science, the society will be obliged to establish it on scientific data, under pain of remaining in the regions of sentimentality. The oft-repeated formula of the struggle for life is true, but not universal; it is true for the plants; it is less true for the animals in proportion as we climb the steps of the ladder, for the law of sacrifice is seen to appear and to grow in importance;

in man, these two laws counter-balance one another, and the law of sacrifice, which is that of charity, tends to assume the upper hand, through the empire of the reason. It is reason which, in our societies, is the source of right, of justice, and of charity; through it we escape the inevitableness of the struggle for life, moral slavery, egoism and barbarism, in one word, that we escape from what Sakyamouni poetically called the power and the army of Mâra."

And yet our critic does not seem satisfied with this state of things but advises us by adding as follows:—

"If the Theosophical Society," he says, "enters into this order of ideas and knows how to make them its fulcrum, it will quit the limbus of inchoate thought and will find its place in the modern world; remaining none the less faithful to its Indian origin and to its principles. It may find allies; for if men are weary of the symbolical cults, unintelligible to their own teachers, yet men of heart (and they are many) are weary also and terrified at the egoism and the corruption, which tend to engulf our civilisation and to replace it by a learned barbarism. Pure Buddhism possesses all the breadth that can be claimed from a doctrine at once religious and scientific. Its tolerance is the cause why it can excite the jealousy of none. At bottom, it is but the proclamation of the supremacy of reason and of its empire over the animal instincts, of which it is the regulator and the restrainer. Finally it has itself summed up its character in two words which admirably formulate the law of humanity, science and virtue."

And this formula the society has expanded by adopting that still more admirable axiom: "*There is no religion higher than truth.*"

At this juncture we shall take leave of our learned, and perhaps, too kind critic, to address a few words to Theosophists in general.

Has our Society, as a whole, deserved the flattering words and notice bestowed upon it by M. Burnouf? How many of its individual members, how many of its branches, have carried out the precepts contained in the noble words of a Master of Wisdom, as quoted by our author from No. 3 of *Lucifer*? "He who does not practise" this and the other "*is no Theosophist*," says the quotation. Nevertheless, those who have never shared even their superfluous—let alone their last morsel—with the poor; those who continue to make a difference in their hearts between a coloured and a white brother; as all those to whom malicious remarks

against their neighbours, uncharitable gossip and even slander under the slightest provocation, are like heavenly dew on their parched lips—call and regard themselves as *Theosophists*!

It is certainly not the fault of the minority of true Theosophists, who do try to follow *the path* and who make desperate efforts to reach it, if the majority of their fellow members do not. It is not to them therefore that this is addressed, but to those who, in their fierce love of Self and their vanity, instead of trying to carry out the original programme to the best of their ability, sow broadcast among the members the seeds of dissension; to those whose personal vanity, discontentment and love of power, often ending in ostentation, give the lie to the original programme and to the Society's motto.

Indeed these original aims of the FIRST SECTION of the Theosophical Society under whose advice and guidance the second and third merged into one were first founded, can never be too often recalled to the minds of our members.⁴ The Spirit of these aims is clearly embodied in a letter from one of the Masters quoted in the "*Occult World*," on pages 71 and 73. Those Theosophists then,—who in the course of time and events would, or have, departed from those original aims, and instead of complying with them have suggested new policies of administration from the depths of their inner consciousness, *are not true to their pledges.*

"But we have always worked on the lines originally traced to us—" some of them proudly assert.

"You have not" comes the reply from those who know more of the true Founders of the T. S. *behind the scenes* than they do—or ever will if they go on working in this mood of Self-illusion and self-sufficiency.

What are the lines traced by the "Masters?" Listen to the authentic words written by one of them in 1880 to the author of the "*Occult World*":

... "To our minds these motives sincere and worthy of every serious consideration *from the worldly stand-point*, appear selfish. . . . They are selfish, because you must be aware that the chief object of the Theosophical Society is *not so much to gratify individual*

⁴ *Vide* Rules in the 1st volume of the "*Theosophist*," pp. 179 and 180.

aspirations as to serve our fellow men...in our view the highest aspirations for the welfare of humanity become tainted with selfishness, if, in the mind of the philanthropist, there lurks the shadow of a desire for self-benefit, or a tendency to do injustice even there where these exist unconsciously to himself. Yet, you have ever discussed, but to put down, the idea of a Universal Brotherhood, questioned its usefulness, and advised to remodel the Theosophical Society on the principle of a college for the special study of occultism...."
—("Occult World," p. 72.)

But another letter was written, also in 1880, which is not only a direct reproof to the Theosophists who neglect the main idea of Brotherhood, but also an anticipated answer to M. Emile Burnouf's chief argument. Here are a few extracts from it. It was addressed again to those who sought to make away with the "sentimental title," and make of the Society but an arena for "cup-growing and astral bell-ringing":—

"....In view of the ever-increasing triumph and, at the same time, misuse of freethought and liberty, how is the combative natural instinct of man to be restrained from inflicting hitherto unheard-of cruelties, enormities, tyranny, injustice, if not through the soothing influence of a Brotherhood, and of the practical application of Buddha's esoteric doctrines? ...Buddhism is the surest path to lead men towards the one esoteric truth. As we find the world now, whether Christian, Mussulman, or Pagan, justice is disregarded and honour and mercy both flung to the winds. In a word, how, since that the main objects of the Theosophical Society are misinterpreted by those who are most willing to serve us personally, are we to deal with the rest of mankind, with that curse known as 'the struggle for life,' which is the real and most prolific parent of most woes and sorrows, and all crimes? Why has that struggle become the almost universal scheme of the universe? We answer: because no religion, with the exception of Buddhism, has hitherto taught a practical contempt for this earthly life, while each of them, always with that one solitary exception, has through its hells and damnations inculcated the greatest dread of death. Therefore do we find that 'struggle for life' raging most fiercely in Christian countries, most prevalent in Europe and America. It weakens in the pagan lands, and is nearly unknown among Buddhist populations....Teach the people to see that life on this earth, even the happiest, is but a burden and an illusion, that it is but our own Karma, the cause producing the effect, that is our own judge, our saviour in future lives—and the great struggle for life will soon lose its intensity.... The world in general and Christendom especially left for two thousand years to the regime of a personal

God, as well as its political and social systems based on that idea, has now proved a failure. If Theosophists say: 'We have nothing to do with all this, the lower classes and the inferior races (those of India for instance, in the conception of the British) cannot concern us and must manage as they can,' what becomes of our fine professions of benevolence, reform, etc.? Are these professions a mockery? and, if a mockery, can ours be the true path?...Shall we devote ourselves to teaching a few Europeans, fed on the fat of the land, many of them loaded with gifts of blind fortune, the rationale of bell-ringing, cup-growing, spiritual telephone, etc., etc., and leave the teeming millions of the ignorant, of the poor and the despised, the lowly and the oppressed, to take care of themselves, and of their hereafter, the best they know how? Never! Perish rather the Theosophical Society...than that we should permit it to become no better than an academy of magic and a hall of Occultism. That we, the devoted followers of the spirit incarnate of absolute self-sacrifice, of philanthropy and divine kindness as of all the highest virtues attainable on this earth of sorrow, the man of men, Gautama Buddha, should ever allow the Theosophical Society to represent the embodiment of selfishness, to become the refuge of the few with no thought in them for the many, is a strange idea....And it is we, the humble disciples of the perfect Lamas, who are expected to permit the Theosophical Society to drop its noblest title, that of the Brotherhood of Humanity, to become a simple school of Psychology. No! No! our brothers, you have been labouring under the mistake too long already. Let us understand each other. He who does not feel competent enough to grasp the noble idea sufficiently to work for it, need not undertake a task too heavy for him....

"To be true, religion and philosophy must offer the solution of every problem. That the world is in such a bad condition morally is a conclusive evidence that none of its religions and philosophies—those of the civilized races less than any other—have ever possessed the TRUTH. The right and logical explanations on the subject of the problems of the great dual principles, right and wrong, good and evil, liberty and despotism, pain and pleasure, egotism and altruism, are as impossible to them now as they were 1880 years ago. They are as far from the solution as they ever were, but....

"To these there must be somewhere a consistent solution, and if our doctrines will show their competence to offer it, then the world will be the first one to confess that ours must be the true philosophy, the true religion, the true light, which gives truth and nothing but the TRUTH...."

And this TRUTH is not Buddhism, but esoteric BUDHISM. "He that hath ears to hear, let him hear...."

ANSWERS BY W. Q. JUDGE

In 1889 was started in New York *The Theosophical Forum* which was devoted to answering questions which were invited. Many persons answered questions, among them W. Q. Judge. We have gathered together all the answers prepared by Mr. Judge and have grouped them according to subjects. Last month we reprinted answers on "General Principles." In this issue we reprint answers on

THE EARTH CHAIN

As to there being seven earths; to me analogy would suggest that there are not seven earths; rather that our fellow globes are the more ethereal principles of that of which this earth is but its lowest aspect. "As above, so below."

I do not understand what sort of analogy the questioner uses, but the point raised is evidently in respect to the statement in the *Secret Doctrine* that as there are seven moons, so there are seven earths and seven principles or divisions in man. The *seven earths* referred to are not the seven globes of the earth-chain—the only one of which has been called "earth" is this one,—but are the seven principles of this globe, the most gross of which is that seen by us. No other word could be used for these except "earth," since as yet we are not well enough acquainted with them to give them distinct names. Were we to name them we should say (1) earth's physical shell, (2) earth's jiva principle, (3) earth's linga-sarira or astral body, and so on through the whole seven. This applies equally to all the globes of the earth-chain, and the other six of those cannot be called "earths" and were never intended to be, because they are composed of matter which is not perceptible to our eyes. So, when the questioner says that "there are not seven earths," there is a confounding together of two subjects, for the seven earths referred to are this earth and its principles, whereas the "fellow-globes" are the other globes in our chain and not our earth's higher principles. Each of the globes in the chain is septenary, (see *Secret Doctrine*, Vol. 1, p. 167, line 28,) and hence if we count these globe principles we have seven times seven, equals forty-nine, instead of only seven for the whole, as would follow from the questioner's position.

(March 1891, p. 8)

On page 175, vol. 1, of the "Secret Doctrine" there are the words "...from the mineral monad up to the time when that monad blossoms forth by evolution into the divine monad," while on page 178 it is said that "It would be very misleading to imagine a monad as a separate entity trailing its slow way in a distinct path through the lower kingdoms, and, after an incalculable series of transformations, flowering into a human being." These passages seem a flat contradiction.

The passages quoted are not a contradiction. In reading this book, just as in reading any serious book, all the passages must be taken together and construed together and not separately. Now H. P. B. definitely explains that in using the terms "mineral monad, vegetable monad, animal monad," and so on, the same monad is always meant, the qualifying word simply designating the particular kingdom in which the monad is at work. And if you will reflect a moment, the word "monad" precludes any other construction—since monad means one. The very quotation at page 178 which you give agrees with what I say, because she is there stating that it would be misleading to suppose that a monad is a separate entity which makes its way through the lower kingdoms and then instantly becomes a human being. No such thing as this is a fact, nor is it stated, although if you read these pages hurriedly or carelessly you may think that the statement is made. For when the monad reaches the human stage it is the same monad which was once in the mineral stage, meaning that the monad is necessary to each kingdom, and what we call the human monad is simply the unchangeable monad now functioning in bodies called human which are of a higher capacity for experience and cognition than the bodies of the lower kingdoms. A mineral is as much a body as a human body is. And as Dr. Arch. Keightley says to-day, the second passage you quote explains the first, and

in many parts of the *Secret Doctrine* it is shown that the monad manifested in any department of nature has to be designated by some name which indicates the particular kingdom in which it is manifesting; but this does not alter its character. All men are "men," but we are in the habit of saying "English men," "Chinamen," "Fiji men," "African men." Are these all human beings or are they not? The particular qualifying title given to each simply designates the variety of man, and the particular qualifying title given to the monad simply designates the particular department of nature in which the monad is incarnating and at work. I think these will show you the necessity for very careful reading and thinking while you read on subjects such as these, since they are new to our thought.

(February 1893, p. 6)

On p. 29 of "What is Theosophy?" Mr. Old accounts for the existence in arctic regions of the remains of tropical mammalia and vegetation on the theory that the earth's axis was once in the plane of its orbit. Given this position of the axis, it follows that while for half the year the regions mentioned would be in perpetual sunlight, during the other half they would be turned from the sun. Such terrestrial refrigeration would then take place as would destroy every vestige of animal and vegetable life that had not already been burned up in the fiery heat of a nightless tropic. How can the claim of Theosophy that life flourished on the planet under such conditions be supported scientifically?

Nearly the whole of the page of Mr. Old's book quoted from is devoted to showing that the record of the rocks and the discoveries of the men of science prove the claim advanced by Theosophical students. His remarks do not seem to sustain the implication in the question nor to justly provoke it. The facts stated by him—following many who are older than he—that fossil mammalia and tropical vegetation are found in regions now arctic are indisputable. To-day you can see in a Russian museum the bones and skin of a gigantic hairy elephant 25 feet high which was cut out of the ice. An imitation of it belongs to the city of San Francisco. He distinctly asks how tropical vegetation and mammalia—such, for instance, as the elephant described by me—could be there in

fossilized condition unless the equator at one time was at or near that spot. Theosophy never having made any claim that life in bodies like those of to-day flourished under impossible conditions, there is really no question left to answer. It is not the province nor duty of the *Forum* to go into scientific speculation as to what would happen if the pole of the earth altered so as to be on the equator. Opinions differ, but all agree with theosophical writers that such an alteration would at once bring on great seismic convulsions. On such changes accruing, life would have to proceed in bodies suitable to such a state of affairs; and that is about all Theosophy has to say on the matter. But as to life itself it points to water, air, and earth to show that anyone who asserts that he knows under what conditions living beings may or may not exist is rash in the extreme. Were we condemned to function in perpetual fire, nature no doubt would provide that sort of covering or body which would be in every way convenient for us in the fiery element but not serviceable in water or ice, and so on for every changed condition or environment, be those physical, astral or otherwise.

(February 1893, p. 10)

In reading "Esoteric Buddhism" I was much struck with what was said in the chapter entitled "The Progress of Humanity" about the sort of Rubicon in the middle of the 5th Round, beyond which point no entity can go unless he has previously reached a certain definite degree of spiritual development, all not reaching this degree of evolution becoming unconscious until the next Planetary Manvantara. I remember nothing in H. P. B.'s writings to confirm this statement, yet it is very positive and clear. Is it one of the points like the "Eighth Sphere," where Mr. Sinnett drew upon his imagination, making wrong deductions from true but insufficient premises?

This is not one of the points in which Mr. Sinnett erred. All through the *Secret Doctrine* this is taught, though not perhaps so definitely. The race as yet has not fully evolved Manas—the 5th principle—and will not until the next round. For that reason it cannot, as a race, make a fully intelligent choice. But each man's life now is important, inasmuch as in it he is either sowing seeds of weeds or wheat. If weeds, they may grow so as to choke all the rest; if wheat, then

when the time for the great reaping comes he will be able to choose right. Those who deliberately in the 5th round make a choice for evil will be annihilated as far as their souls are concerned; those who drift along and never choose right or wrong, but are whirled off to the indifferent side, will go into that state Mr. Sinnett describes until the next Manvantara, while the consciously wicked who deliberately choose wrong will have no place whatever. In a smaller degree it is the same for each man in every life or series of lives; for we are setting up tendencies in one direction or the other, and thus in the end compel ourselves to make very disagreeable choices for next life. And man's little life is a copy in miniature of the greater life included under the word Manvantara. If the system in respect to the human Ego is understood the cosmic system can be grasped, as it is the same, only enlarged.

(*March 1893, p. 7*)

The most authoritative books on Theosophy teach that the monad passes up through the lower kingdoms to the animal and then to the human, and yet also teach that man appeared before the animals. If the latter is true, how can the former be?

If after the word "animals" we insert the words "in this round," then both statements will be correct and there will be no confusion. On this matter we have to accept or to reject the teachings of those Adepts who gave the system out through H. P. Blavatsky, for modern science knows nothing about the matter and believes still less. Now if anything is plainly taught and reiterated over and over again in the *Secret Doctrine*, it is that the time of the appearing here of the human form alters after the second round of the life-wave in the earth's chain.

The teaching that the monad passes through the lower kingdoms from metals up to man is right as a general statement, for it is alleged to be the fact and is also in accord with reasoning from the other premises of Theosophical doctrine. But on this chain of globes the stream of monads of all stages begins in the first two rounds—the whole number of rounds being seven—by going steadily through the lower orders up to man as the last form and stage for those rounds. In the third

round the plan alters, because the first class of monads has obtained in prior rounds enough knowledge to be able to emerge into the form of man ahead of the lower classes who are yet at that time in the lower kingdoms of nature. And in the fourth round, which is the one we are in now, Man as we know him appears before the others just because the monads of that class of progress have the power, and in this round all the lower kingdoms in respect to their outer coating or materiality get all that coating from what man casts off. This is also clearly taught and not an inference of mine.

The first rounds had in them the potentiality of the rest, and as it was the fate or the law that materiality should prevail in this round, it was prepared for by the most advanced class of monads. All this does not negative the standing and general rule that the monad must (at some point in its career) go through all the kingdoms in regular order from the lowest to the highest, and must follow that line for whatever is the necessary period from the lowest first and not skip any; but when the class of monads which came into this evolution first has obtained the right knowledge and power, it will then alter its rule and come in with the fourth round as first of all. In our own life on earth as individuals we do the same thing, for some of us are able to skip over in some life that which others have to painfully acquire; and this is because reincarnation and previous experience enable us to do it. The same rule holds in the greater scheme, and there by reason of reincarnations and experience in the first two rounds the monads of that class are first as human beings, and not last in the fourth round. Meanwhile the general rule governs other and lower classes of monads, who are even now slowly creeping through lower kingdoms of nature and have been unable to emerge with man in this round ahead of the other forms. But in future rounds and manvantaras they also will come in ahead of the lower orders of nature. Let those of us who accept the statements of the Masters remember that they have certified in writing that the *Secret Doctrine* is the triple production of those two great beings and H. P. Blavatsky. Such a certificate they have given of no other book.

Their certificate will not be accepted by outsiders nor by that small class of Theosophists who loudly proclaim they will accept nothing that does not accord with their reason; but one is puzzled to know how their reason can work in respect to matters such as these about which the Adepts alone know the truth. As for myself, I find the teaching quite consistent with the whole of the philosophy and explanatory of natural facts; for the rest I am willing to believe the parts I cannot yet verify and to wait a little longer.

(*March 1893, p. 10*)

If we follow out the Law of Analogy, would we not naturally suppose that other worlds, in this or any other chain, would have similar forms if in the same state of development? Would not those inhabiting them, if endowed with reason and Manas, naturally have forms similar to ours? Would not the chemical conditions be similar to our own? I ask because there seems to be a difference of opinion. The great ocean of nebular matter from which worlds are formed must have been of one and the same matter, operated on by the same force, moved upon by the same Spirit.

I do not think the law of analogy will show that in other worlds, save those that go through the same sort of evolution, the human being will have the same form as ourselves. The law of analogy as to plan and general matters may apply, but form is something that is infinite in variety not only here but probably everywhere. If here we find, as we do, an almost endless difference as to form, then why should we suppose that in other worlds the same form for man obtains? I do not think it does. Nor do I think that the form we now have is the one we will have for our bodies in the distant future, nor that it was the first form man had on this globe. He began, in my opinion, quite differently, and will end for this earth as different as he began. Of course as to this we have definite statements from H. P. B. alone, but hers seem to me to agree with general laws and with the course of evolution.

Take, for instance, what she says as to the pineal gland, its former use and future possibilities. She shows quite strongly that at one time it was on the outside of the frame and had its use as an eye, and asserts that in the far future it will again be in use with the other two, thus making three.

This will be a substantial variation. Similarly as to the spinal column: she says later there will be two, and this would add another variety. And so on, could we go through many other departments. For if, as she says, the Fifth Race will witness the coming out in the air of a new and now unknown element that will correspond to fully-developed Manas, that must also produce greater difference and variety. So if we find now so much difference here as to form and think there may be still more for the future, what ground is there for supposing that on other worlds men will have or do have our form?

But there is another reason for the negative answer. It is in the septenary necessities of nature. Each of the companion globes has its place, use, and evolution for the race which goes around the whole chain of seven, and on each a different form might be the one appropriate, for there all will be quite different and just as real then as what we have here is real to us. And if similar great laws prevail elsewhere, as we are bound to think, then the differences as to form must be entirely beyond comprehension now.

While it is held to be true that one law and one spirit are in and under the whole, it is also held that that great whole has in itself, as we can see from a view of nature, infinite possibilities for change of form, function, power, environment, or anything else. So I am not able to see how a difference of opinion can rightly arise on the point raised, since to hold the contention that the forms must be similar is to say in effect that nature does not and will not change and has not, and did not present to our eyes and perception the most wonderful variety of form. The facts seem to throw the burden upon those who think the form must be the same, for all the facts as far back as we can go are against the view. (*April 1895, p. 9*)

What in Theosophy is regarded as having been the original cause of the "obscuration of the effulgence of the mysterious Being of Tathagata"?

The being of Tathagata is the Being of Buddha. It is mystical statement made by orientals of the doctrine that the Divine Man, the Higher-Self of the Universe, has been obscured by its "descent into matter." For they hold that all Buddhas

throughout eternity are the same, and that the Highest nature of Man is the same as the Buddha. Hence this sentence is only a statement that the original effulgence or glory radiated by the Highest Self becomes temporarily obscured by dwelling in matter during evolution; but that effulgence will be restored and shine again at the end of the seventh Round because then matter will have been altered and refined by the indwelling effulgent Buddha. But such quotations as that in the question should never be given without the context in which they occur. (*April 1893, p. 12*)

KARMA—NEMESIS

Arko stands arrested by heavy thought; he is gazing at tragedy, sharp, uncomprehended, unanswerable, sinking the heart and stalling the mind, too deep for tears, too dark for speech. Yet, now he shifts a trifle his great Bag of Burden and moves on—*somewhere*—obeying some inner urge. Soon, half-blind, he stumbles over another man, even more bowed than he under a Bag of Burden. Shaken aware, his hand goes out to help, and henceforth walk side by side two Burden Carriers.

Bayu. "And what make you, brother, of the old saying 'Whatsoever a man soweth, that shall he also reap?' What have you sowed, or I, that piled these terrible bundles on our backs?"

Arko. "Nay, I know not. Yet I wonder.... Little slits are in my Bag of Burden, and through them come at times foul sounds...."

Bayu. "I have noted such slits in my own Bag and ugly sounds. What can they be? My eyes cannot turn to look into my Bag, but surely nothing alive is there."

Arko. "I can see into your Bag and you can see into mine, perhaps...."

Bayu. "True. Right gladly I will have you look."

Arko. "But just ahead I see a hostel by our path—mayhap room enough for us; we can search our Bags aided by each other's eyes and ears."

The door is wide. Inside are many people, even children, carrying Bags of Burden. Most are serious, with unseeing eyes; some are foolish with

hollow gaiety; the children strained or fretful under their heavy loads.

Bayu. "Brother, I see in your Bag figures, they move about, they must be alive; how did you get them there? Some are scratching and fighting, a husband beats his wife, a woman fawns like a cat on her neighbour who scorns her, a market man cries his wares at a high price and a buyer tries to beat him down; some with love-sick whines pursue mocking girl wraiths who first lure, then spit at them, and men and girls alike wear the red badge of harlotry; a pulpit orator is there talking fine trash he believes not; a miser is there—hear the hard clink of his coins and his loud cries when someone snatches a handful; a politician struts and brags; a warrior brandishes...."

Arko. "Hush, brother. I sit with head low in shame. You have pictured what I had forgotten. I see far, far.... Ages unroll before my soul's gaze, ages in which I—always I—am the sinner."

Bayu. "Nay, friend, I am even worse. I have been looking by a strange new light into my own Bag and I find there figures worse than I saw in yours. No need for us to look more into the other. Let us look into ourselves. We each have made those ghastly figures, living, sinning still."

Arko. "They may be, think you not, the ripened fruit for which we sowed the seed long ago? And so too must be the Bags of all our company in this room. But observe them, they are watching that wall, a hand is writing there, let us go and read."

THE HARVEST

A broken law, and the breaker must stand
The bill himself—that's the law of the land;
Alone the prison receives him, alone
He bears the waste days of silence and stone—
The waste, starless nights in a taut, still box
Bounded by the concert click of the locks—
The horrible concert click of the locks!
By himself he answers the roll for "sin"
That most of his fathers have had share in—
Wonders, sometimes, that the field is so wide,
But shoulders the sheaves with a brave man's pride—
See, the pity of the harvest!

A broken vow, and the breaker must bend
 Before hurtling stones—that's the law's sole end ;
 Alone she faces the hate, shoulders bent,
 Till the strength of each flying rock be spent—
 With unswerving eyes she follows their wake,
 The long cutting roadways the jagged stones make !
 By herself she walks in the bleak of " sin "
 That most of her mothers have had share in—
 Marvels, sometimes, at the sharp stubble sward,
 But over the gashes keeps valiant ward—

See, the pity of the harvest !

A broken toy, and the breaker must know
 The punishment meet ; home law says so ;
 Alone the child suffers the wrath, wide-eyed
 Sees his tangled gaud snatched bold from his side—
 A sudden swift dark in the day-shine's bright—
 Just for him created a special night—
 Created a desperate, haunted night !
 By itself his heart gives pay for " sin "
 That most of his elders have had share in ;
 Ponders gravely, through long summer days
 That Strange Thing hid in the poppy ways—

See, the pity of the harvest !

We reap and we bind, and ever ahead
 Stretch the endless fields sown erst by the dead ;
 Thorns, nettles and tares before our blade—
 Rank growths of the sowings our fathers made !
 Down the hard, dry rows in the rainless air,
 Curse with blow and trumpet blare—
 For a million gone we reap pain and " sin,"
 Dim ghosts of our friends and foes and kin ;
 And the Preacher preaches the Law of the Field—
 The old-time Rule of the Seed and the Yield—

Gods, the pity of the harvest !

Arko and Bayu search each the other's eyes,
 each reading in each, "*We* are the sinners, *we* are
 the fathers and mothers, the ghosts of the dead,
 living again. We sowed the field, we glean the
 harvest, now and to come.—SO BE IT !

"But we can sow better seed, in richer fields."
 And each man swings a tired child astride his neck,
 above his Bag, and afresh upon their path, with
 chastened hearts, walk side by side two Burden
 Sharers.

A SYMBOL OF UNITY

Sometimes, in India, to mark off the subdivisions of a tract of rice, another kind of seed is sown along the border. The border plants outgrow at first the crop of brighter green which they enclose, and which, when ripe, will bear the harvest that shall feed the hungry. From a little distance, while the rice shoots are still young, all that can be seen is the division lines with their illusion of separateness. But looked at from above, or when the plants have outstripped the confining boundaries, the seeming separateness which the latter create is seen to be illusion. Within the borders of one field the lush green shoots are in no way different from those in the next ; all spring from the same earth ; all are of the same stock, all are working to fit themselves to fulfil the same great need and all, whether old or young, tall or short, are stretching upward to the self-same light.

So too it is with the divisions among men—the artificial barriers of race, of creed, of class, of sex, of colour, divide each human being from his fellows, but all those barriers are illusionary. Men are not divided in reality. Sparks in the One Flame, men are not different in essence or separate except in seeming ; even the vehicles which they temporarily employ are the fruitage of the same long evolutionary process.

The analogy with the rice is close. Each man-plant is also growing, gaining strength, maturing, passing to gracious flowering, to bear at last grain that shall alleviate the spiritual famine of our world. And as soon as any man reaches a certain stature he sees over the barriers as if they did not exist and recognizes his brothers in every field and at every stage of growth.

Three fields of operation are used in each being by Karma : (a) the body and the circumstances ; (b) the mind and intellect ; (c) the psychic and astral planes.

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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.

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

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