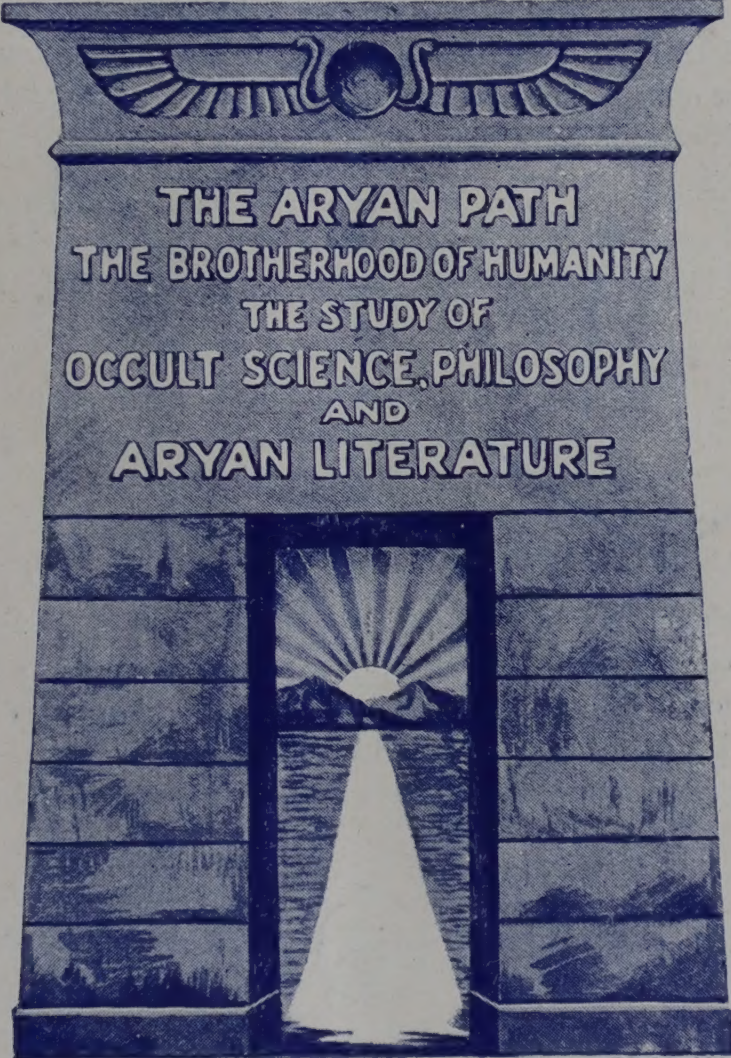




THE OSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



THE ARYAN PATH
THE BROTHERHOOD OF HUMANITY
THE STUDY OF
OCCULT SCIENCE, PHILOSOPHY
AND
ARYAN LITERATURE

Vol. XXI No. 3

January 17, 1951

False learning is rejected by the Wise, and scattered to the Winds by the Good Law. Its wheel revolves for all, the humble and the proud. The "Doctrine of the Eye" is for the crowd; the "Doctrine of the Heart" for the elect. The first repeat in pride: "Behold, I know"; the last, they who in humbleness have garnered, low confess: "Thus have I heard."

—The Voice of the Silence

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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 psysical powers latent in man.

सत्यान्नास्ति परो धर्मः ।



There Is No Religion Higher Than Truth

BOMBAY, 17th January 1951.

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AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th January 1951.

VOL. XXI. No. 3

THE PATHFINDERS

Some works can only be performed by the Masters, while other works require the assistance of the companions. It is the Master's work to preserve the true philosophy, but the help of the companions is needed to rediscover and promulgate it.

—W. Q. Judge

In these words, in the very first chapter of his *Ocean of Theosophy*, the Ideal Companion has pointed to the work to be undertaken by every sincere recruit who aspires to be a member of the Great Service which aims at the real betterment of humanity.

The Path is a very ancient symbol. "The Way" and "the Wayfarer" are common terms in the great Buddha's doctrine. But they are more ancient, Vedic and pre-Vedic. They are Bodhaic.

In the *Rig-Veda* "the Path of Right" is mentioned. In the beginning this was full of spiritual meaning; then it was seen as the path of ritualistic magic, which in later ages deteriorated into narrow religious and priest-ridden ceremonialism. The Upanishads restored the Path to its pristine dignity. Thus the *Chandogya Upanishad* mentions the path of perfection which liberates the human soul from the bondage of matter which is death; and Upanishadic quotations could be multiplied.

Gautama Buddha, following the pure tradition of the learned Kshatriyas, the *Rajarshis*, also used the terms "the Path" and "the Wayfarer" very frequently. The Fourth of his four Noble Truths itself is named "the Noble Eightfold Path." There is also the expression which forms the title of a famous work *Visuddhi-magga*, the *Way of Purity*. The Pali *Magga* is, of course, the Sanskrit *Marga*, the Way or the Path, commonly used in the expression *Karma-Marga*, the Way of Good Works, *Bhakti-Marga*, the Way of Devotion, etc.

Again, in the *Gathas* of Zoroaster appears the word *patho*, the Path of Purity, "the Path that leads up to the world of Truth, where dwells Ahura." In a historic inscription hewn high on the rocky cliff at Naksh-i-Rustam, by the order of Darius I, we read—" *pathim tyām rāstām mā avarāda*"—"Abandon not the Path which is right."

In Europe too the symbol of the Path is used. Not only does the Bible refer to the Way, the Truth and the Life; the Greeks and the Romans also used the symbol; e.g., Cicero's "*Rectam Vitæ Viam*"—"The Right Way of Life."

The Voice of the Silence speaks of the Path: "Thou canst not travel on the Path before thou hast become that Path itself"; and H.P.B. states in a foot-note that this "Path" is mentioned in all the Mystic Works. She quotes the *Dnyaneshvari*:—

When this Path is beheld... whether one sets out to the bloom of the east or to the chambers of the west, *without moving*, O holder of the bow, *is the travelling in this road*. In this path, to whatever place one would go, *that place one's own self becomes*.

H.P.B. further explains that "'Thou art the Path' is said to the Adept Guru, and by the latter to the disciple, after initiation." This is the highest expression of the symbol and it is in that sense that another Master exclaims—"I am the Way and the Path." The connection between the Inner Path and the Outer, between the Master within and Him who gives the disciple "birth" and guides him on the Path, is well brought out

in *The Voice of the Silence*. The pathfinder has to learn to attune his ear to what is said there. To begin with, it distinguishes between the open and the hidden path; the former can be found by head learning, the other only by the Heart Doctrine. All can find the Path, for :

...no warrior volunteering fight in the fierce strife between the living and the dead, not one recruit can ever be refused the right to enter on the Path that leads toward the field of Battle.

It should be understood that every member of the human family is engaged in the greatest of all wars; that war is between the Living within himself and the dead and dying which he himself as a personality represents. But, in the beginning, he is not engaged self-consciously in this war; he is unaware of the struggle within which shadows itself forth outside as the struggle for existence. When he contacts Theosophy, learns about the invisible universe, its spiritual as well as its psychic aspects, about his own Inner Ruler, the Individuality as opposed to the Personality, about the Moral Law of Compensation,—these ideas make him a member of the Occult Clan.

The mere knowledge of the fact that the Science of Occultism, the Art of Magic, exists, works a subtle change in his consciousness; never again can he totally ignore the influence of that knowledge in any aspect of existence. He cannot help aspiring that he shall cease from being one of the useless portions of mankind, and act as a Living Mind, an intelligence which cannot remain fettered to the surfaces of objects, inanimate or animate, but must probe these to their very core, where Soul and Spirit abide.

Therefore the term "Pathfinder" has a particular meaning when applied to a student-server of Theosophy—the Wisdom which the Masters preserve and which is to be rediscovered on the Path by the companion.

A geologist and a geographer are pathfinders; an astronomer and an anthropologist also; a biologist and a botanist too; but unless they know of the invisible universe, of the moral aspect of the Law, of the Spiritual and Psychic Intelligences which govern the Universe from within without—their quest will be superficial; it will be a study of matter with instruments of matter, of objects

of sense with the brain and the organs. The Theosophical Pathfinder is different. He cannot possibly be,

...One, all eyes
Philosopher! a fingering slave,
One that would peep and botanize
Upon his mother's grave.

Modern materialistic science, modern psychology and psychiatry, modern psycho-analysis and psychical research are not dependable as the Esoteric Philosophy or Wisdom-Religion is dependable. The former are new fields of knowledge compared to Theosophy. Very few facts of modern head-learning are firmly established. Every teaching of the Esoteric Philosophy is the final outcome of the checking and rechecking, verifying and reverifying of "thousands of generations of Seers."

The Theosophical Pathfinder is on firmer ground, for, near at hand he has available data to confirm his own impressions, cogitations, ideations or intuitions. It is not of much use for the Theosophical Pathfinder to spend his time, energy and money on mundane objects, mundane recreations, mundane knowledge; he must learn to penetrate the soul of objects, to spiritualize his recreations, to theosophize his knowledge—the investigating of it, the collecting of it, the collating of it. Above all, the Theosophical Pathfinder must learn to measure all mundane knowledge and mundane events in the light of Theosophy. The world has to be raised to the high level of Theosophy; Theosophy cannot descend to accommodate men of modern knowledge—the so-called doctors of body, mind or psyche; those doctors themselves need the healing influence of the Esoteric Philosophy.

Robert Crosbie, who found the Path by his own endeavours, has said:—

Theosophy, pure and undefiled is the most real thing in the world, or we are all wasting our time and effort.

And again:—

Theosophy serves to explain the hidden side, the real and inner meaning of all things, for it is a friend to understanding, an aid to knowledge.

The work of the Theosophical Pathfinder is to acquire knowledge of the real which is hidden in

dust and crystal, in flower and fruit, in bird and beast, in himself and his fellow-men. To investigate the hidden realm of the psyche so that the rhythm of Nature may be appreciated. To learn of the superb adaptability which is the object of Nature. We should learn to adapt ourselves to our environment so that harmony results and not discord, so that beauty dissolves all ugliness of word and deed—this ability the Pathfinder gains as he observes, studies, assimilates Nature. What Natural Impulse accomplishes elsewhere the Pathfinder has to learn to achieve in the human kingdom by self-induced and self-devised ways and means. Success in companionship implies this. Companions should grow as flowers grow—different in form and texture, in fragrance and colour, but smiling all together to rejoice the heart of every beholder. True success in companionship leads to a very sure probability of success in Chelaship. The Pathfinder very naturally meets on his excursions other Pathfinders. He is not a lone wolf on a lonely quest of prey. He has companions. Growing together, observing all points of fellowship, the companions gain intimation, at long last, of the secret of the Divine Heart of the Universe.

Advancing without, on the great quest, with no proportionate preparation within, is to court disappointment, frustration and failure. A clean life opens the mind to understanding. Purity of motive and purity of method, integrity of character and propriety of conduct, respect for one's own vision or intuition, but also for Tradition which we inherit from the past—having these, the companions on the Path can find Truth in the midst of lies, Light in the midst of darkness, Beauty in the midst of ugliness.

Shruti, the Recorded Wisdom, *Smriti*, the memorized Tradition, are aids to knowledge of

the self—of the foibles of the lower, of the Powers of the Higher.

The Theosophical Pathfinder should prepare himself to train his body, but not as the athlete does; to train his mind, but not as the scholar does; to train his psyche, but not as the modern psychologist recommends; on the contrary, he has to make of his body a sensitive Temple for the Soul—a Shrine of his Sensations; of his mind a polished, urbane and gracious illuminator of other minds; his psyche must come to hold "the agate lamp" and radiate the Peace and the Power of "holy land."

The Path of the Theosophical searcher is different from that of others. There are paths—many and varied—of mortals, male and female. The Theosophical Pathfinder's is the Path which leads to the Place of Peace. It always goes inwards—from the body and the senses, to the Elemental Powers; from thoughts and feelings to Gods and Sages; from human will to the Divine Will of the infallible Fohat. The Sun rises in the east where the Heart is situated. Wisdom streams from the North where the Sages dwell. The East and North of the human body reveal the starting-points. Freemasons lay the foundation-stone of the temple they are raising on the north-east corner of the edifice. But the Theosophical Pathfinder must not remain a speculative mason; he must become an operative mason, and build his Temple as the Wise Solomon did. He will need material for this sublime task. He will find it on the Path of the Inner Light. No more as an adult of flesh and blood but as a Child of Light he must walk, learning to follow in the footsteps of the Illustrious Predecessors.

THEOSOPHY IS THE PATH AND MASTERS ARE THE PRIZE.

Theosophists are of necessity the friends of all movements in the world, whether intellectual or simply practical, for the amelioration of the condition of mankind. We are the friends of all those who fight against drunkenness, against cruelty to animals, against injustice to women, against corruption in society or in government, although we do not meddle in politics. We are the friends of those who exercise practical charity, who seek to lift a little of the tremendous weight of misery that is crushing down the poor. But, in our quality of Theosophists, we cannot engage in any one of these great works in particular. As individuals we may do so, but as Theosophists we have a larger, more important, and much more difficult work to do.—H. P. BLAVATSKY

THE THREE FUNDAMENTALS AT AN INFORMAL "OCEAN" CLASS

Before the reader proceeds to the consideration of the Stanzas from the Book of Dzyan which form the basis of the present work, it is absolutely necessary that he should be made acquainted with the few fundamental conceptions which underlie and pervade the entire system of thought to which his attention is invited. These basic ideas are few in number, and on their clear apprehension depends the understanding of all that follows; therefore no apology is required for asking the reader to make himself familiar with them first, before entering on the perusal of the work itself.—H. P. B., *The Secret Doctrine*, Vol. I, p. 13.

It was the conviction of Robert Crosbie that a proper comprehension of the three fundamental propositions was necessary for the aspirant to Theosophical service. It has also become the conviction of almost all who have been assuming responsibility for the propaganda through the U.L.T. At its study classes these fundamentals are regularly considered, repeated and explained. At one such study-class, with *The Ocean of Theosophy* as its text book, these fundamentals were considered in Question and Answer form. It should be said that the answers here presented were originally given extemporaneously, and this quality will serve to remind the reader that the statements made are suggestive rather than authoritative. The obvious intent of the speaker was to turn inquirers to the recorded teaching itself, whence they might derive "an inspiration of their own" to answer their deeper questions, and to guide them across the ocean of Theosophy.

THE FIRST FUNDAMENTAL

Q.—Is it possible for a great intellect to understand *The Secret Doctrine* without an understanding of the Three Fundamental Propositions?

A.—The Three Fundamental Propositions are a part of *The Secret Doctrine*. So, if we understood *The Secret Doctrine*, we would understand the Three Fundamental Propositions. But, in any event, let us examine the term "intellect." We habitually use it to mean that our intellect exists apart from other intellects, and apart from the other elements in our nature. Certainly, any ordinary man of average intelligence, of good intellectual comprehension, could follow clearly everything that H. P. B. has written. But it would do good only so far. He would derive merely an intellectual benefit from it, because intellect was the only one of the elements in him that he had exercised. He might see that all *The Secret Doctrine* statements are correct. There are very able men in the Theosophical field, and always have been—able men in our sense of the word—who know *The Secret Doctrine* intellectually. What is the matter with them? They have forgotten a more important element than the intellect—the Will. What is the good of all the knowledge in the world, without the Will to apply what we see, what we know? *Theosophy is devoted primarily not only to the education of our*

minds, but to the arousal of our Wills. The Will cannot be aroused from outside; the intellect can.

Q.—If our knowledge commences with manifestation, does this mean that our knowledge can never include the Unmanifested?

A.—This question ought to bring us back to what we understand. What picture is raised in our minds by the word "knowledge"? We can't know anything as object or as subject, save and except to the extent that it manifests itself. What do I know of any of you? Nothing whatever, except what I perceive. Your body, your expression, your words, your acts, all that I ever can see is what I can know; all that I can see and know is your *manifestation*, not you. So the word "knowledge" always means duality: the knower—yourself, myself, any other self—and what is known. What is known is always what is manifest.

Take another term altogether, which should raise in us the picture that H. P. Blavatsky tries to draw, particularly in the First Fundamental Proposition. What do we mean when we use the compound word "self-knowledge"? In the use of the word "knowledge," I know by means of the five senses, by means of the mental inferences or deductions that I make, and by the pictures afforded through the five senses; and I know by

comparison of the pictures that I take with the pictures that you take. Self-knowledge has nothing to do with the five senses. Self-knowledge has nothing whatever to do with the mind. Our self-consciousness is not the product of our body, or of our senses, or of our mind. What is it? Why, it is the coming to life—to the consciousness of Self here in this body and in these circumstances—of that which eternally has been here but has been asleep to Self. However much it may have been awake to pictures or mental images, it has been asleep as the Self.

Take what to us is a convenient word to represent the beginning of matter and the essence of form—call it an atom. The First Fundamental proposes that what we call an atom is just as much Life as that which we call a Mahatma. Both are identical in their origin, in their substantial or real nature; both are identical with the One Principle of life, and yet the gulf between an atom and a Mahatma is the gulf between unconsciousness and consciousness, imperfection and perfection, beginning and end of any cycle. H. P. B. says that every atom has in it the potentiality of self-consciousness. The Mahatma is aware of that self-consciousness; it is active and universal in him; but in the atom it is asleep; it is not yet awake.

Q.—How far does the “substance” of Spinoza’s conception agree with the First Fundamental?

A.—Turn to Volume I of *The Secret Doctrine*, to the section on “Gods, Monads and Atoms,” beginning about page 610. H. P. B. gives the fundamental idea of Spinoza and goes quite at length into the fundamental ideas of Leibnitz, showing that between the two is the esoteric doctrine. Leibnitz conceived of the universe as an infinitude of living centres of action, each one of them a kind of spiritual being; but he had to account for their origin. This he did by postulating some kind of a supernal extra-cosmic deity of which all living things are the children. We can see the anthropomorphism that governed his perception of the infinitude of purely monadic beings.

Spinoza conceived of an infinite and changeless divine substance that never had a beginning, can

never die; but he could not account for the fact that there are *beings* in the world. There was a gap between the simplicity of substance and the multiplicity of beings.

Now if we take the First Fundamental, which represents Spinoza’s conception, and the Third, which represents that of Leibnitz, and unite them by means of the second Fundamental, we have the true esoteric teaching.

Q.—It is said that everything which we see is seen inwardly. But how is it possible that objects visible to the naked eye can be seen within?

A.—Well, isn’t there more than one kind of seeing? One may be on the outside of a thing and see it as within oneself. This is the process that we partly know and use and call “feeling,” “memory,” “thought,” and refer to as “faith” and “hope” and “aspiration,” and by many other terms. In other words, there is a mental or metaphysical universe: it is life regarded as internal to ourselves. Then there is identically the same life regarded as external to the form we occupy, and that life regarded as external is what we call space and matter and the stars and planets.

Very, very difficult it is for us to grasp the reality. Once H.P.B. used an expression something after this fashion. It must be about page 75, in the first volume of *The Secret Doctrine*, and it is repeated in other places. It is to the effect that the same initial difficulty confronts us all—the apparent multitude of objects and their diversity. But that exists *in our consciousness* and nowhere else. Change our state of consciousness, and all the conceptions that we now take to be realities cease to be. We are there, Life is there, and behold, we begin to perceive another state of impressions. What was there in the beginning? Why, in the beginning there was Life, and Life was full of impressions, and Life was busy with those impressions. What is there after death? The same Life, and we, busy with our impressions. But these impressions change with the nature of the being, and that is again our Third Fundamental.

It ought to be simple enough for us to see

that our perception of Space is founded upon sense perception, whether in this world or in another. If you can see, there is Space wherever you go; also if you can't see, there is Space wherever you go. Or take our conceptions, which we all locate in time—last year, last week, last month. The sense of time is due to a change of the state of consciousness. H. P. B. says that time is an illusion produced by the changes or succession of the states of consciousness as we travel through eternal duration. If a man is happy, 100 per cent happy, there is no time; if a man is 100 per cent unhappy, there is no time. Time, therefore, is due to the contrast of sight and sound in every case; the contrast of the two senses gives us the mental sense of time. Time is a mental sense of action, a mental sense of objects.

All this universe was once subjective; that is, internal to our consciousness. It now is internal to the consciousness of the Mahatmas—it is not an external universe to Them. In Their consciousness this universe is subjective; it is Their mind; it is Their intelligence; it is Their knowledge; it is Their wisdom. When the Three Fundamentals are seen, the universe entire is internal to ourselves; the universe entire is external to ourselves; the universe is part internal and part external; the universe ceases to be altogether internal and external, as we think it. What else could it be to be a Mahatma? It is hard to realize that duality and multiplicity exist in the perceiving consciousness and nowhere else, but *The Secret Doctrine* and its three basic propositions exist to help us toward this realization.

Q.—Should we not make a distinction between limited space and the Space of the First Fundamental?

A.—Yes; Space is given to us as the perfect symbol of the One Self, the One Reality. Why? Because it is that in which all things live and move and have their being; it is that which is the background of consciousness, the field of perception and the arena of action for any and every being of every description. So when we get the spiritual conception of Space, we can appreciate

what H. P. B. said in another place. She said, "I have tried my best to convey to Theosophists, to arouse in them, the perception that there is but one Reality; that It is omnipresent; that It neither was nor will be; It eternally is." She said she had tried in vain to arouse them to see that. "Now," she said, "once that is seen, that we came from That, that we exist in That, and that sooner or later we must return to That—all the rest becomes easy."

Q.—The First Proposition of Theosophy states that All is Life, whether in form or out of form. Why, then, should we worry as to man's using an animal form? Since the consciousness that is using the animal form will some day extend to the human form, in previous periods of evolution this humanity of today must have used animal forms.

A.—Let us get H. P. B.'s definition of "animal." She is speaking in terms of consciousness when she says "animal"; she is speaking in terms of consciousness when she says "Buddhi"; she is speaking in terms of consciousness when she says "Manas," or "Atma," or "Buddhi"; but in our reading of these terms, we translate them into terms of form and action as experienced by us here and now through our physical senses. What is an animal, according to Theosophy? It is the germ of awakening consciousness, the germ, exactly as the embryo is the germ of a human being. And what is human consciousness? It is the next stage beyond the germ stage; that is, human consciousness stands in the same relation to the consciousness of Manas—Egoic self-consciousness—as the foetus stands in relation to the body after it is born. First, the embryo; then the foetus; then the body that is born. First, the germ of consciousness; then the unification, through experience, of those germs until a stage is reached where a contact point is set up with a higher form, and that is the so-called "mindless" man; then we have the human stage, and there the same struggle begins over again in order for the individual to reach Egoic self-consciousness or regain it—just as the mass in the kingdoms below struggled to reach human self-consciousness.

Human self-consciousness never was germinal

self-consciousness; the baby body never was the foetus; the foetus never was an embryo. What do the three words represent? Three stages in the evolution of a human form. Apply that, then, to the mineral, vegetable and animal kingdoms. To make the category complete, three elemental stages; then the mineral stage, the vegetable stage and the animal stage of consciousness. That is all part of developing the germs of experience which constitute an individual entity; then occurs the lighting up of Manas, or the reflection of Self, in that combination of germs, and we call that "human" consciousness. Now, looking at it from the stand-point of stages in the journey of consciousness, we can see that while it is one and the same Monad or Spark, or Soul, these words—elemental, mineral, vegetable, animal and human—are by us interpreted in terms of *form*, while their meaning is *stages in the awakening of consciousness*. The man was never an animal any more than Devachan was ever Kama-Loka. The various kingdoms represent stages or states through which one and the same Perceiver passes.

Q.—If the First Fundamental transcends human conception and expression, how can that be regarded as a practical basis for thought and action?

A.—The statement of the First Fundamental Proposition is that there is a centre in each one of us on which everything else turns; that centre is no "place"—it is a centre of consciousness. Now, we know that nothing exists for us unless we are conscious of it, or unless we are aware of it. So, can't we see at once that *consciousness* is the reality to us, and that existence has no place whatever except for that reality? Let us extend the idea; bring it home to ourselves. We are limited, but the only limitation is our own conception and perception. Extend that idea—it is true of all others; it is true of all life. No existence is apart from That. There is the principle and basis for

all experience of every kind.

Imagine a railroad station, a few minutes before train time. Looking at the whirling mass of humanity, all the people moving, full of excitement, did you ever think that there must be something permanent somewhere? We can watch our own reactions; every time someone passes in front of us, we think about it; we have some feeling about it; and people are passing all the time. Our own reactions are like that—changing—first one thing, and then another, first one colour, and then another. All of a sudden it may come home to us: *we don't change at all*. We have these thoughts, and they change; we have these feelings, and they change; but we are the beings who have them. We have not changed with any of the feelings and thoughts, and we can relate, say, one change to another. We could not if we were any of the passing impressions. Thus, there must be something permanent in us.

All down the ages, people have been trying to find God, and they have erected all sorts of mental images, usually reflections of themselves and carrying human virtues to the nth degree, and also displaying a great many human defects. They have placed this God in some impossible heaven somewhere—no two heavens alike, no two Gods alike, either. The real Spiritual Teacher on whose teachings the religions afterwards were founded never taught any outside God like that; They all taught the God within, this changeless something which everyone is. Theosophists call it a Principle; they don't call it a God because people make a *being* of a god. Theosophists say that there is one changeless essence—a Principle, not a person, which is the sustainer of all, the source of all. Interesting? Yes, isn't it? It is ennobling, too, because it makes of every man a god, and why not? All that any man can know of God is what he knows in himself, through himself and by himself.

[Next month we will print answers to questions on the second fundamental.—Eds.]

CONTINENTS AND COLOURS

While everyone is asking "Will there be another war?" only a few are observing a sinister feature which will characterize the war when it is openly declared. In that feature are entombed very ghastly possibilities—Karma may find fulfillment in terrible ways but it is better for us all to take the view that such a dire precipitation is avoidable and to work for the fulfilment of Karma in a peaceful way.

According to some statements of H. P. B., the Karma between the continents of Asia and of Europe is due for settlement. But that settlement need not be brought about through violence and by the forces of hatred. The desire of the human heart for peace is profound and its natural kindness is abundant; ingenuity and good-will can avert national and world catastrophes. The Orient and the Occident can come to a harmonious settlement; if not, the war will be upon us and will soon develop into a war between the coloured peoples—brown and yellow and perhaps (who knows?) black—and the white races. In the U.S.A. as in Russia this problem of the coloured peoples exists in peculiar forms and these two great Powers will suffer the most unless they themselves stop the coming on of war by an

amicable settlement rooted in good-will for all and not beneficial only to cliques and groups.

Eight years ago, in May 1942, there appeared in these pages the following article which foreshadows the events now fast precipitating; but even now it is not too late to avoid war. Let East and West alike declare their determination to uphold the principle of *Universal Brotherhood*, and proclaim the right of *all* peoples, coloured and white alike, to live in peace and to pursue enlightenment. The U.S.A. will have to solve at one stroke her Negro problem; Europe must recognize the obligation to leave Asia alone and Moscow is of Europe. In her dealing with Asiatic peoples Russia has not been fair, just and honest. Not only London and Paris and Washington, D.C., should "quit Asia" but Moscow also. But Asia needs the friendship of these capitals for her own well-being and Asia can give much to help the Occident to raise her standard of living from one of sordid exploitation and showy luxury to one of dignity of life and of labour and of expression of the culture of mind and of heart.

The article which we reprint was written during the war; that war did not settle much and certainly it did not usher in peace—and now—?

THE BROTHERHOOD OF COLOURS

In the New World Order that we are going to create, there must be no talk of superior or inferior. We must be equal—men and women of all races—pushing forward to a great ideal.

—MADAME CHIANG KAI-SHEK.

The developments of the world-wide war now going on are steadily but surely bringing to light many a thing hidden in the darkness of hatred, of selfishness, of political chicanery, of diplomatic deceit. National arrogance is humbled in one place, martial pride in another, but through it all the issue of the Universal Brotherhood of Man is emerging, calling for solution.

Japan's successful exploits have laid low the "white" man's claim to superiority over the "coloured" races. The dwarfish slit-eyed Jap has beaten the blue-eyed British Tommy at the latter's own game! It is true that he who laughs last laughs best, but under no circumstance will

the "white barbarians of the West," as the great Tsong-kha-pa of Tibet called them, be able to hold up their heads with the silly talk of racial superiority. The martial achievements of the Japanese have won them as allies the Nazis who make the absurd claim to be of pure "Aryan" origin and who are fighting to establish, once for all, their supremacy over the descendants of Teutons and Normans and Danes who have been governing a wide-flung empire from the small-sized island of Great Britain.

What is the significance of the coloured people of Japan shouldering the burden of war to relieve the hordes of Hitler? On the other hand the

same-coloured yellow, Chinese, are valiantly fighting the Japs and have deservedly won the admiration of the peoples of the world. Though the Americans and the British were late in giving assistance to China and went to her to seek aid rather than to give it, in their own hour of danger, that alliance also is a portent. The coming together of the "coloured" and the "non-coloured" races neglected in years of peace has been forced on the latter, whose ignorance and arrogance have been colossal.

So far back as 1880-81 the Great Master wrote through H. P. B. to two Britishers, A. P. Sinnett, Editor of *The Pioneer*, and A. O. Hume, then a Secretary of the Government of India and later one of the prime founders of the Indian National Congress, as follows:—

To achieve the proposed object, a greater, wiser, and especially a more benevolent intermingling of the high and the low, the alpha and the omega of society, was determined upon. The white race must be the first to stretch out the hand of fellowship to the dark nations, to call the poor despised "nigger" brother. This prospect may not smile for all, but he is no Theosophist who objects to this principle.

The Theosophists who gathered round H.P.B. were repeatedly told to sink their racial prejudices, to rise above the distinctions of colour and of creed. As a result, much has been done and in this respect, at any rate, Annie Besant gave a true lead to her followers. In numerous ways different-striped Theosophists differ—there are doctrinal and moral differences, fundamental and vital, between Associates of the U.L.T. on the one hand and members of other theosophical organizations on the other—but in the matter of colour pride and the colour bar, we think, all are of one mind.

This phenomenon of Theosophical history is not unimportant. As in other matters, so in this, the developments of Theosophical history—achievements and failures alike—are but shadows of coming events in world history. Does it mean that the pride of race and of colour will disappear after the war? We say, yes—provided the allies on each side are honest and their coming together is not like that of thieves bent on a common loot. The alliance between the "coloured" and the "non-coloured" existed in the last war—Turkey was on the side of Germany, Japan was on the

side of Britain; the pride of the victors was not overcome, the ally Japan was openly insulted, Turkey established its right by a special war, and crores of India were disappointed by the Britons, whose sense of chivalry proved almost non-existing. The evil seed sown in Paris at the time of the formation of the League of Nations has been a very potent, though an unrecognized cause of the present war.

Signs are not wanting of a possible harmonious establishment of concord based on mutual respect between the different races forming the one human kingdom. Noble minds and enlightened hearts of every race, black or white, brown or yellow, wish for the death of colour pride; but strong efforts will have to be made to educate the masses, especially in Western lands. As a reaction to the Occidental arrogance a feeling of dislike bordering on hatred now prevails in the entire Orient, where, too, sobering influences need to become active, and a true evaluation of Western culture should be preached.

Unfortunately in the very midst of war between the "coloured" and "non-coloured" allies feelings prevail which show that even between them a bond of strong love or of mutual respect does not exist. The Malaysians, the Singalese, the Burmans and the Indians have experienced in a variety of ways treatment at the hands of the Dutch and the British which does no credit to the latter. Unless prompt and stringent measures are taken by the proper authorities we shall have a sorry spectacle round the Peace Table, to which all are hopefully looking. And worse—unless checked now the beginning of a ghastly war between the "coloured" and the "non-coloured" will take place.

Students of Theosophy should strengthen as well as increase their labours to overthrow the sin entombed in the term—the Colour Bar. In our own lives we should set an example by recognizing a brother in the beef-eating, alcohol-consuming "white barbarian," for it is his race which has produced Shakespeare and Shelley, Balzac and Dostoievski, Goethe and Dante—heirs to Pythagoras and Plato, Socrates and Aristotle. The European and American students of Theosophy must speak with affection and serve with

intelligence the teeming unlettered millions of India, China, Africa, for their countries have produced Buddha and Shankara, Lao Tze and Confucius, Zoroaster and Muhammed and a host of others.

Knowledge is one and indivisible, as is humanity. To the eagle sight of the Heart there is neither East nor West, neither border nor breed, neither black nor brown. We have to learn and then to promulgate all that is implicit in the words of H.P.B. :—

Occultly and Kabbalistically, the whole of mankind is symbolized by Manu in India ; by Vajrasattva or *Dorjesempa*, the head of the Seven Dhyani, in Northern Buddhism ; and by Adam Kadmon in the Kabbala. All these represent the totality of mankind whose beginning is in this androgynic protoplast, and whose end is in the *Absolute*, beyond all these symbols and myths of human origin. Humanity is a great Brotherhood by virtue of the sameness of the material from which it is formed physically and morally. Unless, however, it becomes a Brotherhood also intellectually, it is no better than a superior genus of animals.
—H. P. BLAVATSKY

SOME PHILOSOPHICAL CONCEPTS OF EARLY CHINESE MEDICINE

Many important Theosophical teachings emerge in this valuable study, specially prepared by Dr. Ilza Veith of the University of Chicago for discussion at the Indian Institute of Culture, Basavangudi, Bangalore, where it was read and discussed on October 5th, 1950. The Institute has now published this paper as its Transaction No. 4, which will be of interest to every student of Theosophy.

It is based on the *Huang Ti Nei Ching Su Wen : The Yellow Emperor's Classic of Internal Medicine*. Ascribed by its unknown author of perhaps a few centuries B.C. to the Yellow Emperor, Huang Ti, said to have lived from 2697 to 2597 B.C., it is a rare compendium of ancient Chinese thought. Dr. Veith translated its first 34 and most important chapters and the sumptuous volume was published in 1949 by the Williams and Wilkins Company, Baltimore, U.S.A.

Both "universal Unity and Causation" and "the Law of Karma," named by H.P.B. as two of the four "links of the golden chain which should bind humanity into one family, one universal Brotherhood," receive illuminating recognition in that classic, as Dr. Veith brings out in her paper. Dr. Robert Heilig, who reviewed the book in the June 1950 *Aryan Path*, remarks how frequently its therapeutic teaching is expressed "in terms of deep spiritual insight into cosmic proportions," quoting in illustration :—

In order to effect a cure and relief one must not err towards the laws of Heaven nor towards those of

the Earth, for they form a unit. When this feeling for Heaven and Earth as one unit has been attained, then one is able to know death as well as life.

"Chinese traditional thinking," Miss Veith tells us, "conceives of man as composed of the same elements as the universe and as functioning along the same principles as the macrocosm." (Compare *The Secret Doctrine* I. 261, on the "same infinitesimal invisible lives" composing both.)

This concept of man as the microcosm of the universe, with that of the realization by the Perfected Man of this fundamental identity between the human being and the Universal All is put forward plainly in Theosophy.

Not only do the laws of birth, growth, maturity, decline, death and rebirth apply alike to worlds and men. We know also that all the elements are represented in the human frame—fire in the body's heat, water in its fluids, air in its lungs and elsewhere and earth in its substance. Similarly with the kingdoms : man's body contains various mineral constituents : the hair and the nails resemble plants in their growth ; the body itself is the highest of animals, informed by an unfolding god. Similarly all psychic and mental factors are in each individual, though still latent in many.

Madame Blavatsky wrote :—

No one will deny that the human being is possessed of various forces : magnetic, sympathetic, antipathetic, nervous, dynamical, occult, mechanical,

mental—every kind of force; and that the physical forces are all biological in their essence, seeing that they intermingle with, and often merge into, those forces that we have named intellectual and moral—the first being the vehicles, so to say, the *upadhi*, of the second. No one, who does not deny soul in man, would hesitate in saying that their presence and commingling are the very essence of our being: that they constitute the *Ego* in man, in fact.

(*The Secret Doctrine* I. 469-70)

Also Theosophical is the point brought out by Dr. Veith that in the Chinese cosmogony

creation was never attributed to a superior or super-human being. It was thought that the world had created itself, driven by Tao, an abstract motivator, which remained active and turned into a moral guide, once creation was accomplished. It was Tao, the Way, that caused the original state of chaos to divide into two forces, known as the Yin and the Yang, the female and the male, the negative and the positive elements. Even after creation was completed, Tao remained effective in guiding the functions of everything within the universe, while Yin and Yang in their ebb and flow of opposition and attraction to each other maintained all things and beings...in their proper balance and harmony.

Compare this with Madame Blavatsky's reference to "the centripetal and the centrifugal forces, which are male and female, positive and negative, physical and spiritual, the two being the one *Primordial Force*." (*S.D.* I. 282 fn.) Writing of the polarity of matter and Spirit, she declares:—

In Kosmos, the equilibrium must be preserved. The operations of the two contraries produce harmony, like the centripetal and centrifugal forces, which are necessary to each other—mutually interdependent—"in order that both should live." (*S.D.* I. 416)

Consider also in connection with the concept of Tao as "an abstract motivator," the Theosophical propositions that "the one eternal LAW unfolds everything in the (to be) manifested Nature..." and that "Deity is Law, and *vice versa*." (*Ibid.*, I. 152)

Theosophy teaches that the fundamental law of the universe, under which man is learning and growing, is Harmony, the correspondence for which in the spiritual world is Justice.

Justice produces harmony, and injustice, discord; and discord, on a cosmical scale, means chaos—annihilation. (*Isis Unveiled* I. 330)

Madame Blavatsky writes also:—

It is not...Karma that rewards or punishes, but it

is we, who reward or punish ourselves according to whether we work with, through and along with nature, abiding by the laws on which that Harmony depends, or—break them. (*S.D.* I. 643)

Health and disease, Theosophy explains, are affected by

cyclical processes in the Kosmos itself, producing periodic agencies which, acting from without, affect the Earth and all that lives and breathes on it. (*S.D.* II. 74)

But, as Paracelsus says,

The origin of diseases is in man, and not outside of man; but outside influences act upon the inside and cause diseases to grow.

In traditional Chinese thought, Dr. Veith writes,

it was generally believed that whatever immediate cause was held to be responsible for a particular disease, the patient had laid himself open to such an attack by a major infringement of Tao, the Way, and the invariable result was the disturbance of the balance of Yin and Yang.

"A sound mind in a sound body" is an old maxim, but "A sound character in a sound body" is at least equally important. Without the sound character we shall not indefinitely have a disease-free frame. In Theosophy ethics is stressed, though metaphysics is necessary as the self-compelling basis for right action. A man thoroughly convinced of Karma and Reincarnation and of the impossibility of evading the due results of acts, thoughts and feelings, would naturally turn from evil as from a physical danger.

But if wrong action brings suffering, living according to the Tao ensures health, *The Yellow Emperor's Classic* explains:—

Just as the breath of the blue sky (is calm), so the will and the heart of those who are pure will be in peace, and the breath of Yang will be stable in those who keep themselves in harmony with nature.

There have been recent great advances in the West in the investigation of emotional factors in the production of disease. It is claimed that emotional factors play a rôle in peptic ulcer, colitis, asthma, diabetes, high blood pressure and various heart ailments, and perhaps also in cancer and tuberculosis. This has been hailed as a modern theory, but Dr. Veith writes that

The Yellow Emperor's Classic abounds in statements concerning the effect of emotional states on health.

For example, it is stated that "man's fear and apprehension, his passion (anger) and his suffering" all cause changes in the pulse, a statement of particular significance because an elaborate system of pulse-taking is the traditional Chinese method of diagnosis, which is still employed.

Madame Blavatsky declares that "half, if not two-thirds of our ailments and diseases are the fruit of our imagination and fears."

Significantly, Chinese treatment aimed first at helping the patient to find contentment and repose.

Especially interesting in the light of Theosophy's emphasis upon Analogy as "the guiding law in Nature, the only true Ariadne's thread" is the comparison in the *Classic* of the functioning of the body to that of a state. Dr. Veith writes:—

The relations of the various organs to each other are likened to those of the high officials, and all are dependent upon the heart, which is described as "the minister of the monarch who excels through insight and understanding."

The qualities of insight and understanding hardly apply to the physical heart, vital as its rôle in the body is. They seem, however, appropriately ascribed to it in the light of the Theosophical teaching that both heart and brain are "organs of a power higher than the *Personality*...the heart being "the organ *par excellence* through which the 'Higher' Ego acts—through the Lower Self," and the brain being "the direct recipient of the impressions of the heart."

Recognizing each cell as a "conscious unit," and ascribing a memory of its own to every bodily organ, Theosophy holds that the

health of the body as a whole depends on the integrity of all its parts, and more especially upon their harmonious association and co-operation. A diseased tissue is one in which a group of individual cells refuse to co-operate, and wherein is set up discordant action, using less or claiming more than their due share of food or energy. Disease of the very tissue of man's body is neither more nor less than the "sin of separateness."

In health every action is synchronous and rhythmical, however varied and expanded, however intense and comprehensive. (*U.L.T. Pamphlet No. 3*, pp. 16 and 19)

The Chinese medical theory of "concordances" between the various organs and five flavours: sour, bitter, sweet, pungent and salty, recalls the Theosophical teaching of correspondences. In her article, "Electric and Magnetic Affinities Between Man and Nature" Madame Blavatsky writes:—

...if we give our attention but to the electric and magnetic fluids in men and animals, and the existing mysterious but undoubted interrelation between these two, as well as between both of them and plants and minerals, we will have an inexhaustible field of research. (*The Theosophical Movement*, XIII. 67)

There is no doubt that modern medicine could benefit enormously from a deeper knowledge of correspondences, "the occult faculties of everything existing in nature visible as well as invisible; their mutual relations, attractions, and repulsions," due ultimately to "the *spiritual* principle which pervades and animates all things." (*Isis Unveiled* I. 244)

In interpreting the patient's dreams in relation to his illness, the ancient Chinese physician anticipated by thousands of years the practice of the psycho-analysts, without, we hope, the disproportionate preoccupation with sex which has coloured the interpretations of Freud and some of his followers.

Theosophy teaches that when the Thinker is able to impress upon the brain the true dreams of the deep sleep state (*Sushupti*), dependable revelations of facts, warnings and prophecies are not infrequently remembered on waking. The Chinese physician was following a genuine clue, if he was wise enough to distinguish between such dreams, allegorical or symbolical or vivid and unmistakable in their meaning, and the confused, chaotic dreams of the intermediate condition of *Swapna*.

INDIVIDUAL PROGRESS AND SERVICE OF HUMANITY

[The following is reprinted from *Lucifer*, Vol. IV, pp. 87-8, for March 1889. It appeared there under the caption—"Correspondence: Theosophical Queries."—EDS.]

The first object of the Theosophical Society being to promote the principle of the Universal Brotherhood of Humanity, how can it be reconciled with the aim that, at the same time, it presents in life to every individual being:—the duty of developing his Higher Self, by the sacrifice of every selfish desire, by the conquest of all material interest, for the mere purpose of attaining a higher spiritual perfection, in order that this perfection should transform our *faith* in the spiritual world *into sight and knowledge*, and give us "life everlasting."

How can one practice altruism and philanthropy, when one devotes one's life to the cultivation of the inner spiritual being and the attainment of total indifference to the physical world?

Can there be a compromise? Can one divide one's existence, and serve two principles at once? Now if the first, which is the altruistic principle, be taken as a beacon for one's activity, which is the right way to apply it? If neglecting all personal interest, one works for the welfare of people, by trying to give them a happier earthly existence, may not the accusation be raised against one that it is too materialistic to work *only* for the practical welfare of people, as if men were born merely for enjoyment?

This reproach will be evaded if one holds to the theory that presents the reign of the moral law as the aim of an altruist. . . . But what is the right criterium for one's judgment? . . . Can anybody be certain enough of possessing the real knowledge of truth, to demand blind submission to it from others? and what right has anyone to believe that his opinion must be accepted on authority—when he himself can err? If the Christian principle of giving away everything one possesses to the poor were universally practised, there would be no poor in this world to be benefited; or rather there would be nobody who would want to possess any worldly goods, and so the benefit of civilization would be lost? This seems very irrational. If, by a firm conviction

in one's spiritual immortality, and complete indifference to all practical benefit in this world, a certain calmness of mind, can be attained, but through moral suffering, has one a right to impose it upon others? To try to show them that all that makes the enjoyment of life is but temporary and illusive; that we are on the eve of losing everything we love; would not such thoughts darken the existence of the majority, and deprive it of all energy for action in practical life? In such a case, what is the use of our faculties and talents, which must have a physical plane to act upon? Must they be neglected and stifled in order to give the spirit the liberty and the means to devote itself to the attainment of self-perfection, and the study of the higher spiritual knowledge that gives immortality?

BARBARA MOSKVITINOFF

5/17 February, 1889,
Petersbourg, Petite Morskaia.

The questions asked and the difficulties propounded in the foregoing letter arise mainly from an imperfect acquaintance with the philosophical teachings of Theosophy. They are a most striking proof of the wisdom of those who have repeatedly urged Theosophists to devote their energies to mastering, at least, the outlines of the metaphysical system upon which our Ethics are based.

Now it is a fundamental doctrine of Theosophy that the "separateness" which we feel between ourselves and the world of living beings around us is an illusion, not a reality. In very deed and truth, all men are one, not in a feeling of sentimental gush and hysterical enthusiasm, but in sober earnest. As all Eastern philosophy teaches, there is but ONE SELF in all the infinite Universe, and what we men call "self" is but the illusionary reflection of the ONE SELF in the heaving waters of earth. True Occultism is the destruction of the false idea of Self, and therefore true spiritual perfection and knowledge are nothing else but the complete identification of our finite "selves" with the Great All. It follows, there-

fore, that no spiritual progress at all is possible except by and through the bulk of Humanity. It is only when the whole of Humanity has attained happiness that the individual can hope to become permanently happy,—for the individual is an inseparable part of the Whole.

Hence there is no contradiction whatever between the altruistic maxims of Theosophy and its injunction to kill out all desire for material things, to strive after spiritual perfection. For spiritual perfection and spiritual knowledge can only be reached on the spiritual plane; in other words, only in that state in which all sense of separateness, all selfishness, all feeling of personal interest and desire, has been merged in the wider consciousness of the unity of Mankind.

This shows also that no blind submission to the commands of another can be demanded, or would be of any use. Each individual must learn for himself, through trial and suffering, to discriminate what is beneficial to Humanity; and in proportion as he develops spiritually, *i. e.*, conquers all selfishness, his mind will open to receive the guidance of the Divine Monad within him, his Higher Self, for which there is neither Past nor

Future, but only an eternal Now.

Again, were there no "poor," far from the "benefits of civilization being lost," a state of the highest culture and civilization would be attained, of which we cannot now form the faintest conception. Similarly, from a conviction of the impermanence of material happiness would result a striving after that joy which is eternal, and in which all men can share. Throughout the whole letter of our esteemed correspondent there runs the tacit assumption that happiness in material, physical life is all-important; which is untrue. So far from being the most important, happiness in this life of matter is of as little importance in relation to the bliss of true spiritual life as are the few years of each human cycle on earth in proportion to the millions and millions of years which each human being spends in the subjective spheres, during the course of every great cycle of the activity of our globe.

With regard to faculties and talents, the answer is simple. They should be developed and cultivated for the service of Humanity, of which we are all parts, and to which we owe our full and ungrudging service.

ANTIDOTE FOR FEAR

Beware of fear that spreadeth, like the black and soundless wings of midnight bat, between the moonlight of thy Soul and thy great goal that loometh in the distance far away. Fear, O Disciple, kills the will and stays all action.

—THE VOICE OF THE SILENCE

In her vast storehouse, a great Master writes, "Nature has an antidote for every poison, and her laws a reward for every suffering." Life, the Great Physician, ever acts to mend broken harmony, to adjust disturbances and restore balance. This is Unwritten Law. Therefore, carrying the idea further, must there not be a natural, dependable and lasting cure for every mental sickness, even fear? The logic of this position is to be found in the Oneness of Life; man and nature are an indivisible partnership, a Living Unit. Whatever man thinks, feels, or does is instantly recorded in all departments of nature, and adjustments are set in motion to restore equilibrium.

This is a beleaguered humanity, in spite of its superabundance of psychological cures, religious poultices and a constant stream of distracting, expensive toys. Man fears failure, death, destruction, disease, unemployment, loss of loved ones. Notwithstanding the many up-to-the-minute prescriptions offered him, he is not relieved, for these quick cures go not deep enough to the roots of fear. People want to be told something more than: "Have faith, there's nothing to fear." Many experiences do befall which are naturally to be shunned, and the specious kind of mental healing contained in the words: "Everything will be all right," is unconvincing and short-lived. Besides, this Pollyanna kind of reassurance throws the

responsibility upon someone else, and people continue to be afraid.

The roots of fear lie in blind acceptance of the partial and degrading dogmas of church and science which deliberately ignore the divinity and power within *all* men. They lie also in the worship of the fleeting forms which Life assumes, instead of worship of the eternal Spirit within. They lie in the belittling *mores* of a society which disbelieves in all but material things, "a disbelief which has increased enormously during the last century, and which has led many, after a denial of all existence other than that in matter, into a blind belief in the *materialization of spirit*." The roots of fear lie in the lack of human solidarity.

Thus an acute need for right ideas is present today, and if there is one contribution which the student of Theosophy should make, it is to endeavour to dispel some of the apprehension which haunts his fellow-men. This duty, absolutely essential in the pursuit of the Theosophical way of life, is of the nature of mental service, the offering of eternal verities to others when consequences appear to close in and fear assails. Will it not help man if he knows how fear is created? Is it the ever-present Unknown that makes him fearful? (Hardly one of us ever gives a fleeting thought to what will happen during our sleep, which is also unknown). Or is it possibly man's ignorance of what he *really* is which makes him fearful?

The great souls in history (the list is longer than we think) all possessed an extraordinary amount of calm and resoluteness that carried them victorious through terrifying experiences, poignant heartaches, dismal failures, to meet their appointed hour with destiny. How Robert Crosbie, the Founder of the United Lodge of Theosophists, passed through those experiences is revealed in his assuring words to a friend. "So we should strive for calmness, patience, and fortitude, and also have full confidence that the tide is bound to turn, even at the fifty-ninth minute of the eleventh hour." Had not these great souls tapped the Source of courage and found it respon-

sive and bountiful? Undoubtedly, they had re-discovered in themselves the Higher Self of all creatures, a working knowledge of which dissolves all fear.

It is not enough to declare: "Knowledge is the antidote to fear," and then let the individual either become baffled or take the usual line of thinking towards what he feels to be knowledge. The student who would help must follow through with ideas of a *soul-satisfying* nature. The farmer, when he sets about pruning his orchard, does so with an end in view, a more abundant crop. He does not cut indiscriminately, but carefully selects and trims those branches which are reducing the yield. So it is with fear. Cut back the growth of wrong ideas with the good of the soul in view. One should not think so much of the spreading of right ideas as he should understand that *they alone* relieve the kamic tension and set in motion the gentle currents of peace and equilibrium.

The conquest of fear lies in the growing inner realization of the doctrines of Reincarnation and Karma. The dual nature of man is a compelling right idea with which to stimulate this perception because it simply and naturally takes the mind off that which is always dwelt upon by the fearful person—the lower physical personality. Interest in the immortal higher nature opens the way to the unbroken continuity of existence, the only recognizable, logical, hopeful and universally satisfying answer to the mystery of survival. Awareness of Karma, the constant sowing of causes and reaping of effects, furthers the feeling of security. Hence the antidote for fear is the renewing of the mind by shifting it from daily experiences to That which is experiencing, from the personal to the Impersonal, from the physical man, born in time, to the Ego of life everlasting.

But one unsuspected antidote for fear remains which may be likened to a shield for the future because of its unfailing protection for all those who use it. Mr. Judge indicates how it is found: "No earnest one who feels called to work persistently for the good of humanity, and not for his own, need fear aught that heaven or hell holds."

RELIGION AND THE INTELLECTUALS

The *Partisan Review* (New York) recently sponsored an inquiry into the causes and implications of the "new turn towards religion among intellectuals," more particularly in English-speaking countries. It has published under the above title as: PR Series No. 3, 29 replies to the suggestive questions which it had submitted to the writers, several of them very well-known, some religionists and some subscribers to the non-religious social tendency, said by one contributor to be now dominant in the U. S. A.

The net impression is of earnestness but of a provincialism in religio-philosophical outlook that is astonishing. This applies not only to avowed protagonists of Protestant or Roman Catholic orthodoxy, such as W. H. Auden and Jacques Maritain, but also to most of the other contributors. From the former, despite their intellectual eminence in other directions, one is prepared indulgently to hear such *naïvetés* as the condescending concession that every religion other than Christianity "was a revelation, partial or distorted but real, of the true God" and the claim, which ancient history, both Indian and Greek, disproves, that "democracy can live only on Christianity."

But the silence of the great majority upon other religious traditions and their concepts is surprising, especially in view of the Editor's leading questions:—

If we are to have an integral religious culture again, can its tradition be purely Christian? Will not the religious tradition of any civilization have to be essentially pluralistic?

There are exceptions, though most of the few suggestions of anything beyond the territory parcelled out by tacit consent between orthodoxy and scepticism seem to be offered in a tentative, even conciliatory spirit, as if in dread of being thought peculiar. Hannah Arndt deplures considering "the tremendous body of past philosophy as the 'errors of the past,'" but the philosophy to which she is referring need not, her preceding sentence implies, be taken as going much further back than 1,000 years!

Alfred Kazin is attracted by the ideas of Karma and Reincarnation; though he does not name these doctrines he goes so far as to admit that the writers who have meant most to him

are those concerned enough with religion to affirm, as Proust does on the death of Bergotte, that "everything is arranged in this life as though we entered it carrying the burden of obligations contracted in a former life... laws to which every profound work of the intellect brings us nearer and which are invisible only—and still!—to fools."

He seems, however, to feel apologetic even for peeping out from behind Proust and hastens to disavow for his part considering the others "fools." "I know this to be an idiosyncrasy of my personal taste."

Robert Gorham Davis is the bravest and the most adventurous. He admits acquaintance with "Madame Blavatsky's *Secret Doctrine*, an acquaintance, however, unfortunately so slight as to have left him with the impression that it encourages belief in "almost everything." Almost everything, yes, except supernaturalism, superstition, falsity and exclusiveness in religion; pretension, exploitation and cruelty in science; separativeness and selfishness and impurity in philosophy and ethics.

Mr. Davis recognizes that the subjective paths of immediate mystical experience "have run remarkably parallel in the higher religions, including those like Buddhism and some forms of Brahmanism in which there is no belief in a personal God." He deplures that since there is nothing in the American culture of the day

to sustain the metaphoric and symbolic sense, to teach the doctrine of signatures in all things, no way is opened from the individual imagination to the traditional cultural heritage, and spiritually essential faculties are allowed to atrophy.

He sees the need, too, of protecting individual freedom and rationality "against the propaganda and censorship of what is presented as a spiritual and religious revival," a significant and warning note.

Robert Graves is another who is widely read. He can look beyond Jerusalem for Christian origins, bringing out that

Christianity is itself "essentially pluralistic" and has been so ever since Judaic and Gentile Christianity part-

ed company somewhere about the year 50 A.D. . . . The Gentile Church came under the influence of Greek, Syrian and Egyptian mystery cults and . . . [later] began to swallow whatever pagan cults it thought it could digest. . . .

The range of opinion on the so-called "new turn towards religion" is from its being a response to the "deep turning of the soil" by "*The Bomb*" and other thought-provoking factors or, to a "generous, but vague, aspiration towards the spiritual," a yearning for realization through contemplative experience, to its being a "side-show" and a return to religiosity rather than to religion. More than one recognize in it the authoritarian approach, a change of one authority for another, out of unwillingness to assume responsibility for ourselves. More than one, also, attribute the movement among the intellectuals to traditionalism and the "allegedly beneficent consequences" of restoring the Christian tradition rather than to a conviction of its truth.

There is some insight into what religion should mean in Irving Howe's complaint that most of the converts have failed to find in religion "an enriching community." Henry Bamford Parkes suggests as the essence of religion "the feeling that the individual is a part of some larger whole which gives meaning to existence." The difference drawn by some between religion as implying any belief in the "supernatural," and the religious consciousness is encouraging, and Theosophical. Newton Arvin declares that

if the religious aspiration is the aspiration to wholeness and unity, as over against separateness, division, and fragmentation, then a secular or naturalistic "philosophy" is in our time far more seriously and reverently religious than any supernaturalist dualism can be. There is a piety of nature and man which deeply reflective spirits have entertained since the days of the pre-Socratics and the Stoics.

And, we would add, for many thousand years before,

Robert Graves writes: "The concept of the supernatural is a disease of religion."

There is, however, what William Barrett well describes as

the creative waiting in which one struggles to send one's roots deeper into life and reconquer for oneself, in the openness toward Being, the primitive simplicities that our civilization has almost entirely lost and without which life itself has no meaning, no, none at all.

Not a few have tested the religion of the new converts by their lives and found it wanting. Robert Graves remarks: "I can see no evidence that they have decided to sell all that they have and follow Jesus, which is essential Christianity." And William Barrett observes; "Religion is total or it is nothing." He believes that the American masses, "immersed in their gadgets, radios, television sets, automobiles, know nothing of the religious passion that once characterized the peasantries of Europe." Philip Rahv comments:—

It is noteworthy . . . that among the new converts there is no exigent religious individualism à la Tolstoy . . . no grand and courageous reformulation of ethical demands.

There is even, he finds,

an appalling disinclination on the part of the new literary converts to make anything more of the Christian ethic of love and goodness than the world will allow. What they make much more of is the orthodox doctrine of evil . . . the permanent alibi of those unconcerned with justice.

Sidney Hook suggests that the new converts can never have read or reflected seriously on the accounts of religious wars and massacres. He has no objection to any one's accepting any personal religion that he likes, but "why should he want to make a public cult of it?" Isaac Rosenfeld is convinced that religion has contributed to the degeneration of modern culture. Rightly, if by religion are understood the doctrines of the priesthood and the churches.

It is a revealing and, perhaps, on the whole, a disappointing book, but there is encouraging evidence of a feeling towards something invisible, intangible, beyond the sham and show of ostentatious and much advertised conversions to a popular cult; a reaching out towards something which should be able to transform life; and, on the part of several of these writers, a mental honesty that should stand them in good stead in their quest.

IN THE LIGHT OF THEOSOPHY

The favourable reception accorded a private member's Bill in Parliament to secure protection for *bona fide* mediums against harassment under the old Vagrancy and Witchcraft Acts must be gratifying to all friends of freedom of thought and belief. And this applies even to those convinced of the dangers of the practice of mediumship. These dangers the teachings of Theosophy make as plain as they do the fact that the materializations of the séance room are not the spirits of the deceased which they claim to be. But Theosophy proclaims the principle of free choice and its true students would not, if they could, forbid the holding or proclaiming by others of any sincere belief, however mistaken or even mischievous it might be.

There is an important implication of this Bill's receiving support from Members of both sides and being given a second reading, the Government declaring benevolent neutrality. It is the long overdue tacit recognition that not all psychical phenomena can be dismissed as fraudulent, as the Witchcraft Act of 1935, still in effect, had implied. See "The Trial of Mrs. Duncan" in our July 1946 issue, where the prosecution and sentence of a medium for alleged fraud are described and the Theosophical teaching about séance-room apparitions is given in some detail.

The call sounded at Bombay by the Congress President, Shri Purushottamdas Tandon, in inaugurating on December 10th the Second Social Education Week, should energize and not only startle the reactionaries among his followers. It is the more significant and encouraging in view of Shri Tandon's own former apparent leaning towards orthodoxy. On this occasion he proclaimed the importance of shedding superstition and developing the habit of independent thinking and of forming independent judgments. The time had come, he said, to give up "conservatism of thought" and to study the pros and cons of every subject. Even educated men and women were accepting things at their face value, whereas the real object of education should be to

develop independent thinking and to assess the correlation of cause and effect. He is quoted as saying that

it was unfortunate that tradition and superstition should play an important part in the life of the people. If the country was to progress and develop, it was necessary that the people cast off superstitions and learn to weigh things properly before accepting them.

That which is desirable in tradition should pass that test. The rest is so much dead weight on any country's advance. We congratulate Shri Tandon on his broad-minded pronouncement. The most pressing need of India is to kill creedalism and religiosity and establish Cosmopolitanism and Religion.

Unesco Features for 1st November announced the taking up by 10 Indian scholars of a study of the mystery and symbolism of the *Bhagavad-Gita*. Their 10-year study, sponsored by a religious trust in Delhi, will, it is said, include visits to numerous countries and the translation of several hundred European and Oriental manuscripts into Hindi. It is hoped to shed light on many controversial questions as to the date of the *Gita* and its message, whether Sri Krishna and Arjuna were real persons and whether the battle of Kurukshetra was a historical event or a symbolic conflict between the good and evil forces in man.

Every earnest student of Theosophy knows in how high esteem the *Gita* was held by Mr. Judge, who declared that it was a book that had done him more good than all others, that deeper insight into its meaning came as the student advanced, that it set forth true occultism, and that it was "the study of adepts" and contained underneath its shell "the living spirit that will light us all."

A. E.'s declaration, "I think the wisdom of the earth is summed up in it," and his saying that he "would rather have this one small book than the varied productions of centuries of European thought and imagination" has been echoed in spirit by many a student, West and East.

How far the *Gita* will yield its real secrets to this intensive study by the 10 experts remains to

be seen. Their attention may well be drawn to two statements, by H.P.B. and Mr. Judge, respectively. The first appeared as an Editor's Note in H.P.B.'s *Theosophist* for June 1882, Vol. III, p. 230, where she wrote:—

The idea that the *Gita* may after all be one of the ancient books of initiations—now most of them lost—has never occurred to them. Yet,—like the Book of Job very wrongly incorporated into the Bible, since it is the allegorical and double record of (1) the Egyptian sacred mysteries in the temples and (2) of the disembodied soul appearing before Osiris, in the Hall of Amenthi, to be judged according to its Karma—the *Gita* is a record of the ancient teachings during the Mystery of Initiation.

Mr. Judge wrote in *The Path* for August 1890, Vol. V, p. 154, in "Two Lost Keys: The Bhagavad-Gita—The Zodiac," reprinted in *Vernal Blooms*, p. 212:—

...it is believed by many students of theosophy—among them such an authority as H. P. Blavatsky—that there are several keys to the noble poem, and that they have been for the time lost to the world. There has been no loss of them in the absolute sense, since they are preserved intact in many rolls and books made of polished stones hidden and guarded in certain underground temples in the East, the location of which would not be divulged by those who know.... It is said by those who know the Brotherhood that man is not yet in the mass ready for the full explanation to be put into his hands.

Major H. W. Tilman's account of his expedition to climb some high peaks in the Anapurna Himal in Nepal, last May, contributed to *The Times* (London) includes a reference to "a very curious thing" found inside a dingy "gompa" at Muktinath, some 17,000 ft. up in the Himalayas. He writes:—

On a rock ledge sits the usual gilt Buddha, but underneath this natural altar are three small curtained openings, in each of which burns a lambent flame of natural gas. A small stream runs through the middle one and the flame appears to issue from the rock a few inches above the water.

This recalls the famous Zoroastrian "Attesh-Gag" of Baku, the "Guebre Temple" and the "Fiery Field," the desecration of which out of commercial greed was the occasion for H. P. B. to write in the first issue of *The Theosophist*, in October 1879, "Persian Zoroastrianism and Rus-

sian Vandalism." (Reprinted in *THE THEOSOPHICAL MOVEMENT*, Vol. VI, pp. 114-117, for June 1936) It is interesting to note in passing that that desecration seems to have invoked "quick Karma," since the first flowing well completed on the Baku field, the *Encyclopædia Britannica* remarks, "was unmanageable and resulted in the loss of the greater part of the oil."

That not all phenomena of ever-burning lamps are to be ascribed to petroleum and its derivatives is, however, clearly brought out by H.P.B. in *Isis Unveiled*, where she assembles the evidence of many witnesses and mentions that 173 authorities have written on lamps that had burnt for years; some of them for many centuries. From the subterranean caves of Egypt to the temples of Greece, from Antioch to Rome, the testimony ranges; and H.P.B. declares that

the denials of the whole world will not blow sufficiently to extinguish the perpetually-burning lamps in certain of the subterranean crypts of India, Thibet, and Japan. (*Isis Unveiled*, I. 225)

She had herself seen such "*perpetual lamps*," and knew "the ingredients employed, and the manner of their construction, and the natural law applicable to the case." The period of her observation like that of other witnesses had naturally been limited but, she wrote:—

It will not be denied that, if there is a natural law by which a lamp can be made without replenishment to burn ten years, there is no reason why the same law could not cause the combustion to continue one hundred or one thousand years. (*Ibid.*, I. 226)

She names a number of possible ingredients, from gold, preferred by the Alchemists, to oil of asbestos. Time will prove, she writes, that the art of preparing an inconsumable oil is not quite lost. But that this art may not be wholly physical is implied by her stating that Prof. Balfour Stewart, who had denied the possibility of perpetual light,

writes as though the Hermetic philosophers had always claimed that the flame under discussion was an ordinary earthly flame, resulting from the combustion of luminiferous material. In this the philosophers have been constantly misunderstood and misrepresented. (*Ibid.*, I. 510)

In a profound and original reflection upon "Comedy" in the November 1950 *Adelphi*, the distinguished English playwright Christopher Fry defines it as "an escape, not from truth but from

despair: a narrow escape into faith." Comedy, he writes, senses and reaches out to that experience "where the dark is distilled into light..." Tragedy, he suggests, differs from comedy as experience differs from intuition. "In the experience we strive against every condition of our animal life"—"death, . . . the frustration of ambition . . . the instability of human love."

In the intuition we trust the arduous eccentricities we're born to, and see the oddness of a creature who has never got acclimatized to being created. Laughter inclines me to know that man is essential spirit; his body, with its functions and accidents and frustrations, is endlessly quaint and remarkable to him. . . .

In writing his own comedies, Mr. Fry reveals, the idea presents itself first as tragedy. "If the characters were not qualified for tragedy there would be no comedy." But somehow the characters have

to affirm life and assimilate death and persevere in joy. Their hearts must be as determined as the phoenix, what burns must also light and renew: not by a vulnerable optimism but by a hard-won maturity of delight, by the intuition of comedy, an active patience declaring the solvency of good.

The present, he declares, is one of the times when comedy has a special worth, "a time when the loudest faith has been faith in a trampling materialism."

Comedy . . . believes in a universal cause for delight, even though knowledge of the cause is always twitched away from under us, which leaves us to rest on our own buoyancy.

But that buoyancy is innate. There is something in each that reflects the *ananda* aspect of the Divine. Mr. Fry's concluding sentence echoes the affirmation of the *Brihad Aranyaka Upanishad* about the bliss of "the world of the Eternal," that "All beings live on the fragments of this bliss." For he intuitively writes:—

Laughter may seem to be only like an exhalation of air, but out of that air we came; in the beginning we inhaled it; it is a truth, not a fantasy, a truth volatile of good which comedy stoutly maintains.

A very interesting and beautifully illustrated article entitled "Is American Indian Culture Asiatic?" by Gordon F. Ekholm, Associate Curator of Anthropology of the American Museum of Natural History, appears in the October, 1950, issue of *Natural History*. In it Mr. Ekholm describes an exhibit held recently in the Museum and states the problem it was intended to present to specialists in historical research:—

The exhibit showed, side by side, objects and photographs of various things from Asia and Oceania on the one hand and America on the other, pointing out similarities that might be thought to indicate cultural relationships between the two areas. It asked the question: What do these parallels in the two areas mean?

He adds that:—

The interest shown by these experts and the lively debates that ensued were sufficient proof that our exhibit was dealing with an important problem.

This will be heartening news to all students of Theosophy. For until men of science will examine facts without predilections for hypotheses and theories; will synthesize their various, separated discoveries and fields of research; the now scattered parts which they have already found of the great historical puzzle will not reveal to them the evolution of Man in its inspiring grandeur.

Several of the similarities in techniques and arts illustrated in this article were brought out in Gladwin's *Men Out of Asia*, reviewed in our pages in September 1948 (XVIII. 176), to which review our readers' attention is invited, as also and more particularly to H. P. B.'s article, "A Land of Mystery" reprinted from the first volume of *The Theosophist* in our issues of June, July and August 1943. See also *The Secret Doctrine* (II. 788-793) for evidence bearing on this problem of cultural origins.

Mr. C. R. Parry's article, "The Value of Sufi Thought to the Western World," in the January *Aryan Path*, complements admirably, as the editorial note brings out, that of Prof. Syed Naficy on "The Mystic Poetry of the Sufis" (*The Aryan Path*, May 1950), a note on which appeared in our June issue (Vol. XX, p. 160). Mr. Parry writes that Sufism, called by its exponents "the religion of love," and its ethical and philosophical system, have a unique value for the modern world, and perhaps especially for the West, with its "materialism and Mammon-worship."

He brings out that Sufism owes much to Plato and the Neo-Platonists, and has been influenced also by Buddhism and Christianity as well as by the monotheism of Islam, which the Sufis interpret mystically. They hold that "God is One—the Noumenon of all phenomena, the one and only Reality—and that God is Love." Believing that "the ways of God are as the souls of men," they are not over-concerned with dogma, regarding all that is beautiful as Divine.

In Sufism, poetry and philosophy have often gone together, as have also mysticism and music, recalling the part assigned by Plato to music in the making of good citizens. Some of the Sufis' chief aims, in their "very slight missionary efforts in the West," as enumerated by Mr. Parry, throw light on H. P. B.'s statement that the Sufi doctrine was "a good deal in touch with Theosophy."

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