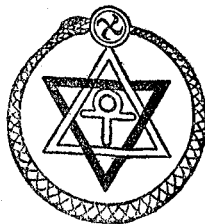


सत्यान्नास्ति परो धर्मः ।



There is no Religion Higher than Truth

THE THEOSOPHICAL MOVEMENT

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WILLIAM QUAN JUDGE

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Ingratitude is a crime in Occultism, and I shall illustrate the point by citing the case of W. Q. Judge. He is one of the three founders of the Theosophical Society, the only three who have remained as true as rock to the cause. While others have all turned deserters or enemies, he has ever remained faithful to his original pledge. He is the Resuscitator of Theosophy in the United States, and is working to the best of his means and ability, and at a great sacrifice, for the spread of the movement. Brother Judge refuses to defend himself. But is that a reason why *we* should let him go undefended?

—H. P. BLAVATSKY.

One of the greatest tragedies in the history of the Theosophical Movement inaugurated by H.P.B. occurred in 1894-95 when some influential members and officers of the then Theosophical organization blundered spiritually and proclaimed W. Q. Judge a Theosophical failure. His two chief opponents, Annie Besant and H. S. Olcott, survived Mr. Judge for many years. Every impartial student of to-day has an advantage which those of 1893-1933 did not possess. Now that all the three chief characters are behind the curtain of death the student is in a better position to evaluate their Theosophical lives and labours.

There are two main ways by which he can evaluate them : one, by a careful study of the history of the events of 1891-1896 — 1891 when H.P.B. put away her earthly body, and 1896 when Mr. Judge cast off his mortal garment. Valuable and instructive as this would be, the second way is even more so. The result of both approaches is the same—the complete vindication of W. Q. Judge and of his utter integrity and absolute devotion to Truth and the

Masters. But the second method, to which we wish to draw particular attention, brings an added benefit to the student. What is that way?

To study the Theosophical writings of Mr. Judge and observe their great consistency with those of the teacher, H. P. B. The fidelity of Mr. Judge in this respect is in striking contrast to that of all his detractors who have published to the world their own "messages" and "instructions". A single glance at the latter reveals how grossly the teachings of H. P. B. have been distorted—not out of malice, but out of misunderstanding due to lack of real Theosophical knowledge and spiritual perception. Between the teachings of H. P. B. and those of the detractors—one and all—of Mr. Judge, the difference is that between day and night. There is hardly a teaching on God, Monad or Atom, on the Path of Life or on states after death, in fact on any subject, which is not different. Those who prefer the latter-day doctrines have a right to them, but to call them Theosophical, or simplified versions of H. P. B.'s teaching is, to put it mildly, a romantic travesty.

By his own writings Mr. Judge is justified by the mighty adjuster—Time. These writings justify him even more than his strong and straightforward, his generous and forgiving, conduct in most trying circumstances; even more than the study of the case against him, which the impartial student sees collapsing at a very early stage.

Some may ask—why recall this ancient history? Why not let bygones be bygones? Because the failure to right the great wrong done to W. Q. Judge has stood in the way of the rapid and widespread progress of real Theosophy. True students of the Wisdom-Religion can show neither mercy for enthroned error, nor reverence for usurped authority. They must demand for a spoliated past that credit for its achievements which has been too long withheld. They must call for a restitution of borrowed robes, and the vindication of a calumniated but glorious reputation.

A true study of real Theosophy has already achieved a great deal. Thousands to-day know that Mr. Judge was wronged and that his detractors blundered—blundered badly and spiritually. The same course will set the feet of thousands more on the right path which Mr. Judge walked and to which he pointed. It is an appropriate occasion to reprint a short article he wrote in *The Path* of January 1890 under one of his pen names "William Brehon"—on the very subject

OF STUDYING THEOSOPHY

It is often asked: How should I or my friend study theosophy?

In beginning this study a series of "don'ts" should first engage the student's attention. Don't imagine that you know everything, or that any man in scientific circles has uttered the last word on any subject; don't suppose that the present day is the best, or that the ancients were superstitious, with no knowledge of natural laws. Don't forget that arts, sciences, and metaphysics did not have their rise with European civilization; and don't forget that the influence of Socrates, Plato, and Aristotle of ancient Greece is still imposed upon the modern mind. Don't think that our astronomers would have made anything but a mess of the zodiac if the old Chaldeans had not left us the one we use. Don't forget that it is easy to prove that civilization of the highest order has periodically rolled around this globe and left traces great and small behind. Don't confuse Buddhism with Brahmanism, or imagine that the Hindus are Buddhists; and don't take the word of English or German sanscrit scholars in explanation of the writings and scriptures of eastern nations whose thoughts are as foreign in their form

to ours as our countries are. One should first be prepared to examine with a clear and unbiassed mind.

But suppose the enquirer is disposed at the outset to take the word of theosophical writers, then caution is just as necessary, for theosophical literature does not bear the stamp of authority. We should all be able to give a reason for the hope that is within us, and we cannot do that if we have swallowed without study the words of others.

But what is study? It is not the mere reading of books, but rather long, earnest, careful thought upon that which we have taken up. If a student accepts reincarnation and karma as true doctrines, the work is but begun. Many theosophists accept doctrines of that name, but are not able to say what it is they have accepted. They do not pause to find out what reincarnates, or how, when, or why karma has its effects, and often do not know what the word means. Some at first think that when they die they will reincarnate, without reflecting that it is the lower personal I they mean, which cannot be born again in a body. Others think that karma is—well, karma, with no clear idea of classes of karma, or whether or not it is punishment or reward or both. Hence a careful learning from one or two books of the statement of the doctrines, and then a more careful study of them, are absolutely necessary.

There is too little of such right study among theosophists, and too much reading of new books. No student can tell whether Mr. Sinnett in *Esoteric Buddhism* writes reasonably unless his book is learned and not merely skimmed. Although his style is clear, the matter treated is difficult, needing firm lodgment in the mind, followed by careful thought. A proper use of his book, *The Secret Doctrine*, *The Key to Theosophy*, and all other matter written upon the constitution of man, leads to an acquaintance with the doctrines as to the being most concerned, and only when that acquaintance is obtained is one fitted to understand the rest.

Another branch of study is that pursued by natural devotees, those who desire to enter into the work itself for the good of humanity. Those should study all branches of theosophical literature all the harder, in order to be able to clearly explain it to others, for a weak reasoner or an apparently credulous believer has not much weight with others.

Western theosophists need patience, determination, discrimination, and memory, if they ever intend to seize and hold the attention of the world for the doctrines they disseminate.

WILLIAM BREHON.

ON THE VEDAS

[Below we print two articles which deal respectively with the age and the message of the *Rigveda*. The attention of students interested in the status of the Vedas is drawn to H. P. B.'s very important statements in *The Theosophical Glossary*.—Eds.]

ANTIQUITY OF THE VEDAS

[The following article was published in October 1879 in Vol. I. No. 1 of *The Theosophist*, conducted by H. P. B. It complains about the absurdity of assigning 1200 B. C. as the period when the Vedic hymns were finished. Even to-day, fifty years after, the *Encyclopædia Britannica* gives the Vedic period as 1500-600 B.C. We may draw attention to two articles in *The Aryan Path*: "Vedic Chronology: A Case for 11,000 B. C. (April 1931)" and "Antiquities of Harappa and Mohenjo-daro" (January 1930), both by Prof. S. V. Venkateswara.—Eds.]

A journal interested like the *Theosophist* in the explorations of archæology and archaic religions, as well as the study of the occult in nature, has to be doubly prudent and discreet. To bring the two conflicting elements—exact science and metaphysics—into direct contact, might create as great a disturbance as to throw a piece of potassium into a basin of water. The very fact that we are predestined and pledged to prove that some of the wisest of Western scholars have been misled by the dead letter of appearances and that they are unable to discover the hidden spirit in the relics of old, places us under the ban from the start. With those sciolists who are neither broad enough, nor sufficiently modest to allow their decisions to be reviewed, we are necessarily in antagonism. Therefore, it is essential that our position in relation to certain scientific hypotheses, perhaps tentative and only sanctioned for want of better ones—should be clearly defined at the outset.

An infinitude of study has been bestowed by the archæologists and the orientalists upon the question of chronology—especially in regard to Comparative Theology. So far, their affirmations as to the relative antiquity of the great religions of the pre-Christian era are little more than plausible hypotheses. How far back the national and religious Vedic period, so called, extends—"it is impossible to tell," confesses Prof. Max Müller; nevertheless, he traces it "to a period anterior to 1000 B. C.," and brings us "to 1100 or 1200 B. C., as the earliest time when we may suppose the collection of the Vedic hymns to have been finished." Nor do any other of our leading scholars claim to have finally settled the vexed question, especially delicate as it is in its bearing upon the chronology of the book of Genesis. Christianity, the direct outflow of Judaism and in most cases the state religion of their respective countries, has unfortunately stood in their way. Hence, scarcely two scholars agree; and each assigns a different date to the Vedas and the Mosaic books,

taking care in every case to give the latter the benefit of the doubt. Even that leader of the leaders in philological and chronological questions,—Professor Müller, hardly twenty years ago allowed himself a prudent margin by stating that it will be difficult to settle "whether the Veda is 'the oldest of books,' and whether some of the portions of the old Testament may not be traced back to the same or even an earlier date than the oldest hymns of the Veda." The *Theosophist* is, therefore, quite warranted in either adopting or rejecting as it pleases the so-called authoritative chronology of science. Do we err then, in confessing that we rather incline to accept the chronology of that renowned Vedic scholar, Swami Dayânund Saraswati, who unquestionably knows what he is talking about, has the four Vedas by heart, is perfectly familiar with all Sanskrit literature, has no such scruples as the Western Orientalists in regard to public feelings, nor desire to humour the superstitious notions of the majority, nor has any object to gain in suppressing facts? We are only too conscious of the risk in withholding our adulation from scientific authorities. Yet, with the common temerity of the heterodox we must take our course, even though, like the Tarpeia of old, we be smothered under a heap of shields—a shower of learned quotations from these "authorities."

We are far from feeling ready to adopt the absurd chronology of a Berosus or even Syncellus—though in truth they appear "absurd" only in the light of our preconceptions. But, between the extreme claims of the Brahmins and the ridiculously short periods conceded by our Orientalists for the development and full growth of that gigantic literature of the ante-Mahābhāratan period, there ought to be a just mean. While Swami Dayânund Saraswati asserts that "The Vedas have now ceased to be objects of study for nearly 5,000 years," and places the first appearance of the four Vedas at an immense antiquity; Professor Müller, assigning for the composition of even the earliest among the Brāhmanas, the years from about 1,000 to 800 B. C., hardly dares, as we have seen, to place the collection and the original composition of the Sanhitā, of Rig-Vedic hymns, earlier than 1,200 to 1,500 before our era! * Whom ought we to believe; and which of the two is the better informed? Cannot this gap of several thousand years be closed, or would it be equally difficult for either of the two cited authorities to

*Lecture on the Vedas.

give data which would be regarded by science as thoroughly convincing? It is as easy to reach a false conclusion by the modern inductive method as to assume false premises from which to make deductions. Doubtless Professor Max Müller has good reasons for arriving at his chronological conclusions. But so has Dayánund Saraswati Pándit. The gradual modifications, development and growth of the Sanskrit language are sure guides enough for an expert philologist. But, that there is a possibility of his having been led into error would seem to suggest itself upon considering a certain argument brought forward by Swami Dayánund. Our respected friend and teacher maintains that both Professor Müller and Dr. Wilson have been solely guided in their researches and conclusion by the inaccurate and untrustworthy commentaries of Sayana, Mahidhar, and Uvata; commentaries which differ diametrically from those of a far earlier period as used by himself in connection with his great work the Veda Bháshya. A cry was raised at the outset of this publication that Swami's commentary is calculated to refute Sayana and the English interpreters. "For this," very justly remarks Pándit Dayánund, "I cannot be blamed; if Sayana has erred, and English interpreters have chosen to take him for their guide, the delusion cannot be long maintained. Truth alone can stand, and Falsehood before growing civilization must fall."* And if, as he claims, his Veda Bháshya is entirely founded on the old commentaries of the ante-Mahábháratan period to which the Western scholars have had no access, then, since his were the surest guides of the two classes, we cannot hesitate to follow him, rather than the best of our European Orientalists.

But, apart from such *prima facie* evidence, we would respectfully request Professor Max Müller to solve us a riddle. Propounded by himself, it has puzzled us for over twenty years, and pertains as much to simple logic as to the chronology in question. Clear and undeviating, like the Rhône through the Geneva lake, the idea runs through the course of his lectures, from the first volume of "Chips" down to his last discourse. We will try to explain.

All who have followed his lectures as attentively as ourselves will remember that Professor Max Müller attributes the wealth of myths, symbols and religious allegories in the Vedic hymns, as in Grecian mythology, to the early worship of nature by man. "In the hymns of the Vedas," to quote his words, "we see man left to himself to solve the riddle of this world. He is awakened from darkness and slumber by the light of the sun"... and he calls it—"his life, his truth, his brilliant Lord and Protector." He gives names to all the powers of nature,

and after he has called the fire 'Agni,' the sun-light 'Indra,' the storms 'Maruts,' and the dawn 'Usha,' they all seem to grow naturally into beings like himself, nay greater than himself.* This definition of the mental state of *primitive* man, in the days of the very infancy of humanity, and when hardly out of its cradle—is perfect. The period to which he attributes these effusions of an infantile mind, is the Vedic period, and the time which separates us from it is, as claimed above, 3,000 years. So much impressed seems the great philologist with this idea of the mental feebleness of mankind at the time when these hymns were composed by the four venerable Rishis, that in his introduction to the Science of Religion (p. 278) we find the Professor saying: "Do you still wonder at polytheism or at mythology? Why, they are inevitable. They are, if you like, a *parler enfantin* of religion. But the world has its childhood, and when it was a child it spake as a child (*nota bene*, 3,000 years ago), it understood as a child, it thought as a child.... The fault rests with us if we insist on *taking the language of children for the language of men*.... The language of antiquity is the language of childhood.... *the parler enfantin* in religion is not extinct.... as, for instance, the religion of India."

Having read thus far, we pause and think. At the very close of this able explanation, we meet with a tremendous difficulty, the idea of which must have never occurred to the able advocate of the ancient faiths. To one familiar with the writings and ideas of this Oriental scholar, it would seem the height of absurdity to suspect him of accepting the Biblical chronology of 6,000 years since the appearance of the first man upon earth as the basis of his calculations. And yet the recognition of such chronology is inevitable if we have to accept Professor Müller's reasons at all; for here we run against a purely arithmetical and mathematical obstacle, a gigantic miscalculation of proportion....

No one can deny that the growth and development of mankind—mental as well as physical—must be analogically measured by the growth and development of man. An anthropologist, if he cares to go beyond the simple consideration of the relations of man to other members of the animal kingdom, has to be in a certain way a physiologist as well as an anatomist; for, as much as ethnology it is a progressive science which can be well treated but by those who are able to follow up retrospectively the regular unfolding of human faculties and powers, assigning to each a certain period of life. Thus, no one would regard a skull in which the wisdom-tooth, so called, would be apparent, the skull of an infant. Now, according to geology, recent researches "give

*Answer to the Objections to the Veda-Bháshya.

*Chips from a German Workshop, Vol. I, p. 68.

good reasons to believe that under low and base grades the existence of man can be traced back into the tertiary times". In the old glacial drift of Scotland—says Professor W. Draper,—“the relics of man are found along with those of the fossil elephant”; and the best calculations so far assign a period of two-hundred-and-forty thousand years since the beginning of the last glacial period. Making a proportion between 240,000 years—the least age we can accord to the human race,—and 24 years of a man’s life, we find that three thousand years ago, or the period of the composition of Vedic hymns, mankind would be just twenty-one—the legal age of majority, and certainly a period at which man ceases using, if he ever will, the *parler enfantin* or childish lisping. But, according to the views of the Lecturer, it follows that man was, three thousand years ago, at twenty-one, a foolish and undeveloped—though a very promising—infant, and at twenty-four, has become the brilliant, acute, learned, highly analytical and philosophical man of the nineteenth century. Or, still keeping our equation in view, in other words, the Professor might as well say, that an individual who was a nursing baby at 12 M. on a certain day, would at 12-20 P.M., on the same day, have become an adult speaking high wisdom instead of his *parler enfantin*!

It really seems the duty of the eminent Sanskritist and Lecturer on Comparative Theology to get out of this dilemma. Either the Rig-Veda hymns were composed but 3,000 years ago, and, therefore, cannot be expressed in the “language of childhood”—man having lived in the glacial period—but the generation which composed them must have been composed of adults, presumably as philosophical and scientific in the knowledge of their day, as we are in our own; or, we have to ascribe to them an immense antiquity in order to carry them back to the days of human mental infancy. And, in this latter case, Professor Max Müller will have to withdraw a previous remark, expressing the doubt “whether some of the portions of the Old Testament may not be traced back to the same or even an earlier date than the oldest hymns of the Vedas.”

H. P. B. AND THE ORIENTALISTS

[Below we also print a specially prepared article on the meaning of the Vedas as interpreted by Orientalists and H.P.B.—Eds.]

“Oh, ye Max Müllers and Monier Williamsses,
what have ye done with our philosophy!”

—MAHATMA K. H.

“The occult volume *par excellence* of Aryanism”; thus H.P.B. describes the *Rigveda* in *The Secret Doctrine* (II. 378). The Rigvedic hymns have been studied and evaluated by numerous

Orientalists, both Eastern and Western. But they offer such mutually conflicting judgments on the external as well as internal character of the *Rigveda* that, severally or all together, they are able to give no trustworthy guidance. It is the work of Initiates and no amount of intellectual scholarship alone can penetrate its occult symbology.

“Babblings of infant humanity”—these are the famous words in which Max Müller once described the contents of the *Rigveda*. Of course he recognized that some of the Rigvedic hymns attained to great spiritual heights, but he could never part with his pet belief that “in the Vedic hymns the ideas and myths appear in their simplest and freshest form”. A victim to the materialistic conception of evolution and of human history, even Max Müller was unable to conceive that thousands of years before the Christian era there might have been individuals who far surpassed the nineteenth-century intellectuals in their philosophical and spiritual attainments. In the spiritual view of evolution, a young child or an early race may be far more advanced than a grown-up person or a later race. Most Western Orientalists, and also some Eastern, their blind copyists, have the tendency to view human history as a mechanical phenomenon, and hence they fall easily into the fallacy that because an age or a race is earlier in time, it therefore must be necessarily less developed and less enlightened. Here is an evaluation of the Rigvedic hymns by Dr. Kaigi, the well-known authority on the *Rigveda* :—

A system of cosmogony is naturally not yet found here; they are throughout only first questions and attempts, the most primitive beginnings of natural philosophy and theories of creation. The poets like infants in their ignorance search with their intellect for the hidden traces of the invisible, unseen gods, for their origin and deeds (*The Rigveda*, p. 87).

A. A. Macdonell thinks that some Rigvedic poets belonged “to an advanced stage” of polytheism; in his opinion they had many strides yet to make before they reached the culmination of advancement—which is, of course, Christian Monotheism! He says :—

Here [in the *Rigveda*] we see the development of mythology and religion from the most primitive to an advanced stage, and gods coming into being before our very eyes: a transition being evolved from the animistic to the polytheistic stage, from that in which natural phenomena are thought to be possessed of a soul like living beings to one in which they are personified, deified... (*India's Past*, pp. 23-24).

Another writer, H. D. Griswold, finds that the *Rigveda* “is preëminently a text-book of priestly religion,” and he concludes his learned volume on *The Religion of the Rigveda* (p. 370) with the following observations :—

While certain aspects and teachings of the *Rigveda*, such as its dominant polytheism, its incipient pantheism,

and its increasing tendency toward an abstract and non-ethical intellectualism find their fulfilment in the later Hinduism, there are other aspects of Rigvedic teaching which point rather in the direction of Christianity . . .

But far more interesting are the two quotations which Mr. Griswold makes to substantiate his view :

Farquhar is justified in saying that "the religion of Christ is the spiritual crown of the religion of the *Rigveda*" (p. 371).

K. M. Banerjea writes that "if the authors of the Vedas could by any possibility now return to the world, they would at once recognize the Indian Christians far more complacently as their own descendants than any other body of educated Indians" (p. 371).

Having read these statements, how can one think of blaming H.P.B.—though actually she has often so been blamed—for not being enthusiastic over the achievements and services of Orientalists in the cause of Hindu philosophy? So much of Oriental research is vitiated by the Christian bias. It is really sad to read the following lines from the pen of Max Müller, quoted by Pandit Guru Datta Vidyarthi in his *Terminology of the Vedas* :—

History seems to teach that the whole human race required a gradual education before, in the fullness of time, it could be admitted to the truths of Christianity... The religion of Buddha... may seem to have retarded the advent of Christianity among a large portion of the human race. But... like all the ancient religions of the world, [it] may have but served to prepare the way of Christ, by helping through its very errors (p. 4).

In most Hindu scholars of Sanskrit literature we have a sad example of how servile Indian mentality has become through the dominance of western influence. They are incapable of seeing the distorted and *ex parte* nature of the Orientalists' research in, and misrepresentation of, the ancient Sanskrit lore. No one doubts that the Orientalists have brought to light some manuscripts and a few doctrines of ancient Hindu philosophy,—but their motive? If all they sought for was the establishment of a religious imperialism in the name of Jesus, the Christ, or the Bible, whatever service they happen to have rendered to Eastern philosophy was really unintended and therefore deserves little gratitude. It was, on the other hand, the life mission of H.P.B. to spread the teachings of Eastern philosophy for their own sake and as they actually are, and not as they tend to confirm the Christian or any other sectarian religion. She was always anxious to force into the light the ancient Indian and Eastern lore, and she had her own way of doing this through the instrumentality of those who apparently belonged to—shall we say?—the enemy's camp. She promulgates her own views on the Rigvedic hymns in her comments (*The Secret Doctrine* II, 450-1) on the opinions of Barth :—

Barth started a reflection on the *Rig-Veda* which was meant for a stern criticism, an unusual, therefore, as was thought, an original view of this archaic volume. It so happened, how-

ever, that, while criticising, that scholar revealed a truth, without being himself aware of its full importance. He premises by saying that "neither in the language nor in the thought of the *Rig-Veda*" has he "been able to discover that quality of *primitive natural simplicity*, which so many are fain to see in it."... "The poetry it (the *Rig-Veda*) contains appears to me, on the contrary," says Barth "to be of a singularly *refined* character and artificially elaborated, *full of allusions and reticences*, of *pretensions* (?) to mysticism and theosophic insight, and the manner of its expression is such as reminds one more frequently of the phraseology in use *among certain small groups of initiated*, than the poetic language of a large community." (*The Religions of India*, p. xiii.)

Then H.P.B. proceeds to show how Barth was unaware of the full import of his statement :—

We will not stop to enquire of the critic [Barth] what he can know of the phraseology in use among the "initiated," or whether he belongs himself to such a group; for, in the latter case, he would hardly have used such language. (*Ibid.* II, p. 451)

Having described the "remarkable disagreement between scholars even with regard to the *external* character of the *Rig Veda*," H.P.B. sums up her position in the following question :—

What, then, can any of the modern Sanskritists know about its *internal* or esoteric meaning, beyond the correct inference of Barth, that *this Scripture has been compiled by INITIATES*? (*Ibid.* II, 451).

H. P. B.'s view that the Rigvedic hymns are not products of primitive fancy but are symbolic and occult expressions of spiritual truths is beginning to be confirmed by recent pronouncements of recognized scholarship, though these, obviously, cannot reach *exactly* to her own viewpoint. Almost every scholar of note is now able to perceive the literary grace and philosophical depth of the Rigvedic hymns. Among them are Aurobindo Ghose and A. C. Das.

The true mission of Sanskrit scholarship has been outlined by H.P.B. in these wonderful words :—

The bringing to light of long-forgotten Sanskrit works will not only revive the ancient learning of Aryavarta, but it will also prove to occidental scholars that the ancestors of those they now look down upon as of an "inferior race," were intellectual, moral and spiritual giants. This part of Theosophical work is the real link between the East and the West, uniting them both in a bond of Intellectual Brotherhood. (*Supplement to The Theosophist*, April 1884; Vol. V, p. 63)

GITA - WISDOM

FOR MODERN EDUCATIONISTS

[One of the tasks in which the U.L.T. is seriously engaged touches educational reform. Theosophy School is one of the important activities of the U.L.T., carried on by many of its Associates in several centres. Such workers will find this article not only interesting but also thought-provoking.—Eds.]

Whether the instruction to be imparted is spiritual or secular, it will almost readily be conceded that the respective qualities of the Teacher and the taught, and the line of instruction pursued and the method employed in the teaching should be very nearly the same in both cases. There can be difference of a fundamental character only in regard to the ideals kept in view and the results realised, in the mental and moral equipment necessary for the courses and in the nature of the tests and trials to be undergone by the students in their respective educational career. The *Bhagavad-Gītā* is essentially instruction for the Soul imparted by the Master Krishna to his chela, Arjuna. It is recognised to be the quintessence of the Upanishads. Let us confine ourselves here to the light that the "Song Celestial" has to throw on the three items, Teacher, Student and Method of Instruction.

QUALITIES OF THE TEACHER

The teacher should encourage as well as admonish the pupil in his charge (II. 11 f.) and possess the capacity to control his activity while at the same time inspiring confidence in him (III. 30; VI. 30). As far as possible, the appeal should be made, at any rate at the start, to the commonplace worldly sense of the pupil, and effort should be directed so as not to make the instruction offered go beyond the pupil's ken or understanding. A necessary requisite in the teacher is readiness not only to shoulder full responsibility for the education, but also to warn the disciple of the evils that are likely to follow, if he should refuse to accept and act up to the teacher's precepts (II. 34; IX. 34; XVIII. 59 f.). Other marks of a good master, disclosed in the discourse, are patience,—specially with the failings of the pupils; sympathy with the pupil's doubts and difficulties; cleanness of conduct, in order to serve as an example; and a mental calm and equanimity of heart (IX. 29). He is certainly a bad teacher who engenders among his pupils a suspicion of differential treatment. Above all, the teaching must be characterised throughout by cheerfulness in the case of the teacher, by the condescending smile (*prahasa, smaya*) even when the pupil makes a bad mistake (II. 10). The teacher should treat the disciple rather as a friend (*sakhā*) and devotee (*bhakta*) and not keep him at a dis-

tance, but make him the recipient of his graces and affection (IV. 3).

QUALIFICATIONS OF THE PUPIL

It will be of no use to him if the pupil does not have confidence and place implicit reliance on him (II. 7). The teacher must be approached for instruction in a spirit of humility and of supplication, with full faith in the superiority of the wisdom owned by him (VI. 39). The qualities that would help him are the possession of a ready wit and capacity to adapt himself to the various grades of the instruction given. The former must find expression in interrogation by sensible questions at intervals, while the latter includes in it a patient and understanding attention (*Śraddhā*), perseverance in study (*achalā buddhi*) and a spirit of emulation (III. 31). The student's conduct in the course of the instruction should be marked by the seeking of refuge in the teacher (*pranipātā*), circumspect questioning (*paripraśna*) and unremitting devotion (*seva*) to the work on hand (IV. 34). Above all, he should take care to free himself of his doubts at each stage, for "there is no hope for one that is ever in doubt" (IV. 40); he should be steady in his application (*abhyāsa*), and pursue the learning for its own sake, not minding the result (*vairāgya*, VI. 35). He should present to the teacher, to be cleared by him, doubts that are real (II. 7), as only for him who is free from doubts will there be no necessity for instruction (III. 17).

METHOD OF INSTRUCTION

As regards method, the good teacher uses invariably the comparative method, pressing into his service such parables, metaphors and analogies as are suitable for the lesson with a view to bring home to the pupil the main principles he intends to impart. The *Gītā* abounds in these, especially in the earlier chapters, but the method is replaced later, as the teaching progresses, by a language that is more direct. The teacher should even be dogmatic and assertive at the start (III. 20; VII. 10), so as to bring under control the mind of the pupil who is likely to be presumptuous and conceited (*prajñā-vāda*), but should later tend gradually to be mild and only suggestive, so as to let the pupil think for himself and ask fresh questions of a positive nature on connected themes, as he begins to show a really understanding mind. It is a wholesome rule to proceed from the known to the unknown, to clear the background of the pupil's knowledge, endow him with the vision (*dyṣhti*) to realise the efficacy of the instruction, in other words, to take him through the stage of "apperception," and to modulate the instruction in accordance with the mental resources of the pupil,—all which becomes clear in

the course of the discourse between Krishna and Arjuna. At each stage, especially in a difficulty, the Master asks the pupil, "Is your doubt cleared and your difficulty solved?" Teachers are indeed rare that can give their pupils the assurance of success in their endeavour if they merely depend on them, remember their precepts, and do their duty accordingly (VIII. 7 ; IX. 22). They should serve as noble examples to be followed (III. 23 f.), and have the strength and courage to teach by example as well as by precept.

A few principles are also in evidence in regard to the proper place and posture for the pupil at study. The following rules prescribed in the case of a *Yogin* for the realisation of the self seem to be quite apt and to conform to modern educational theory in this regard. The place selected should be clean and the seat firm, being neither too high nor too low. The pupil should keep his body and head erect, not stoop but sit upright, concentrate and not waver. He should be continent, abstemious and well-disciplined, being temperate in food and sleep and of proper conduct in his daily duties (VI. 16 f.).

QUESTIONS ANSWERED

"Let us compare all things, and, putting aside emotionalism as unworthy of the logician and the experimentalist, hold fast only to that which passes the ordeal of ultimate analysis."—H. P. B.

चित्रं वटतरोर्मूले वृद्धाः शिष्या गुरुर्बुधा ।

गुरोस्तु मौनं व्याख्यानं शिष्यास्तु चिन्तनसंशयाः ॥

"Ah! the wonder of the Banyan Tree. There sits the Guru Deva a youth, and the disciples are elders; the teaching is silence and still the disciples' doubts are dispelled."

Q. In Theosophical life nothing but the motive counts, and by the hidden motive we are judged. Hence the injunction "Test yourself ere Karma tests you". What should be the attitude of a student who has seen the necessity of a soul life; who is not sure of his motive, and at the same time is fully aware of his mixed desires?

Ans. It is not altogether true that only motive counts. If the motive is evil the action will no doubt be permeated with evil. But what about the person who will not allow the urge of a good and noble motive to operate in and through him and produce action? Once a Master wrote: "Intentions—you may tell your Fellow-Members—and

kind words count for little with us. Deeds are what we want and demand." Mental laziness, moral flabbiness or some other cause prevents a man from acting up to his good intention; let him then ponder over the saying that "the way to hell is paved with good intentions". There seems to be some confusion in the mind of the questioner: if he sees the necessity of soul-life and yet suspects his motive to be not quite pure, let him at once work upon his motive. The very fact that he sees his motive to be not what it should be, is a clear indication that he should begin there. Who is it that sees the necessity for soul-life, as also the mixed nature of the motive? Who but the perceiver within himself, who will co-operate with him in cleansing the motive?

If the questioner is fully aware of his mixed desires, let him purge himself of his undesirable desires. How? Regular study of the philosophy and regular effort in promulgating its teachings will help his practice and application of Theosophical principles in his life.

Without study there can be neither application nor promulgation.

Without application, neither study is fruitful, nor service spontaneous; mere mechanical lip-service is dangerous.

Without promulgation, both study and application will reach their limits and the student will have to mark time.

Subjects of study are many; each has to make his selection according to his needs and mental equipment, proceeding from universals to particulars. In his effort at application the student should begin with, and in, the mind, for he will become that on which his mind is set. Again, methods of service are very many, and each student should select that which is suitable to him. Service does not mean only platform work at the Lodge; he who is not able to use his tongue can use his pen; he who cannot do either may serve in other ways. All take part in conversation and all correspond with relatives and friends; conversation and correspondence may become channels of service. There are still other ways, and the Will of man finds them.

All three—study, application, service—are necessary. If the questioner ponders over this triad he will find a sure way out of his difficulty, which may be imaginary and not real. And he may consider this:—

"Make your purpose the Great Purpose, and desire for personal growth will have little breathing space."

STUDIES IN THE SECRET DOCTRINE

V.—UNLEARNING TO LEARN

The God of the Theologians is simply an imaginary power, *un loup garou* as d'Holbach expressed it—a power which has never yet manifested itself. Our chief aim is to deliver humanity of this nightmare, to teach man virtue for its own sake, and to walk in life relying on himself instead of leaning on a theological crutch, that for countless ages was the direct cause of nearly all human misery. To regard God as an intelligent spirit, and accept at the same time his absolute immateriality is to conceive of a nonentity, a blank void; to regard God as a Being, an Ego and to place his intelligence under a bushel for some mysterious reasons—is a most consummate nonsense; to endow him with intelligence in the face of blind brutal Evil is to make of him a fiend—a most rascally God. The best Adepts have searched the Universe during millenniums and found nowhere the slightest trace of such a Machiavellian schemer.

—MAHATMA K. H.

The greatest obstacle in the way of an earnest student of Theosophy is not his ignorance. It is the false ideas which he holds, having acquired them by heredity, education, surroundings, or as Karmic heirlooms.

The centre round which the whole ideation of a student of *The Secret Doctrine* should turn is the teaching that he himself is the maker of his own destiny and the creator of his own circumstances. To that centre his study perforce brings him. However far he may roam, reaching to the very limits of his thought-circumference, along one radius or another, he finds himself tracing back his steps to that centre. For study, application and promulgation, at every turn and on every occasion, he has to recall to his mind that central truth. It is worded thus (S.D. I, 17):—

The pivotal doctrine of the Esoteric philosophy admits no privileges or special gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations.

In perceiving and in practising the truth enshrined in the above statement every one encounters difficulties arising out of a false conception of God and of soul—in the macrocosm a Personal God, in the microcosm a Personal Self. The personal idea of the human personality is rooted in the idea of a Personal God, distinct and separate from the universe. Belief in an Extra-Cosmic, Anthropomorphic God deludes a man into regarding himself as separate from all others, which, in its turn, must logically cause him to look upon himself as nothing more than an ephemeral flame that is burning itself out with the life of the body.

The correct view of the human soul as a ray of the Spirit depends on the correct view of Deity as the One Life. The immortal and divine nature of the human self can be comprehended only when the reality of the One Self is recognized by our minds. The false notion of a Personal God hinders and traps the student at every turn in understanding

the teachings or in making applications thereof. The Personal-God-Notion is the greatest enemy of the student, and its manifestation in human nature is egotism. Whenever any manifestation of egotism is traced to its source it will be found to be the Personal-God-Notion. Egotistic tendencies are not deliberately and consciously fostered by any earnest student; similarly belief in a Personal God is held by many unconsciously to themselves.

Our last study was devoted to the Record of the Wisdom-Religion, and in it the answer to "What is Theosophy?" was formulated. Everywhere in the genuine Theosophical books, with great and reiterated emphasis, the delusion of the Personal-God-Notion has been attacked. In the two volumes of her *Secret Doctrine*, H.P.B. has exposed the fallacy, and before we can learn the Theosophical answer to "What is God?", we must learn to know what It is *not*.

Even in our so-called scientific civilization "the worshippers of a *personal* deity and believers in an unphilosophical paradise" (S.D. I, 266) are numbered by the million. They pray to "an *extra-Cosmic* and *personal* God, higher than whom no exoteric worship can ever soar" (S.D. II, 501), making the task of the Theosophical student most difficult. That task is to preach and promulgate the view that belief in such a God perverts human morals and deadens the action of the mind. To propagate this truth the student himself has to master it. Unless he meditates on the attacks made in *The Secret Doctrine* on the Personal-God-Notion, he will not be able to get rid of this deeply ingrained acquisition—for it is an acquired and not an innate idea. God conceived as a person is endowed with moral feelings and also with a mind, and *The Secret Doctrine* attacks both these notions:—

The attempt to derive God from the Anglo-Saxon synonym "good" is an abandoned idea, for in no other language, in all of which the term varies more or less, from the Persian Khoda down to the Latin *Deus*, has an in-

stance been found of a name of God being derived from the attribute of *Goodness*. To the Latin races it comes from the Aryan *Dyaus* (the Day); to the Slavonian, from the Greek Bacchus (*Bagh-bog*); and to the Saxon races directly from the Hebrew *Yodh* or *Jod*.—(S.D. I, 347)

The personal God of orthodox Theism perceives, thinks, and is affected by emotion; he repents and feels "fierce anger". But the notion of such mental states clearly involves the unthinkable postulate of the externality of the exciting stimuli, to say nothing of the impossibility of ascribing changelessness to a Being whose emotions fluctuate with events in the worlds he presides over. The conceptions of a Personal God as changeless and infinite are thus unpsychological and, what is worse, unphilosophical.—(S.D. I, 2, footnote)

Indeed, a Deity, a Being, "having a mind like that of man, only infinitely more powerful," is *no* God that has any room *beyond* the cycle of creation. . . The Eastern Occultist has to decline the offer of *such* a God.—(S.D. II, 544)

Why?

An *extra-cosmic* god is fatal to philosophy, an *intra-cosmic* Deity—*i.e.*, Spirit and matter inseparable from each other—is a philosophical necessity. Separate them and that which is left is a gross superstition under a mask of emotionalism.—(S. D. II, 41)

Philosophy rejects one *finite* and *imperfect* God in the universe, as the anthropomorphic deity of the monotheist is represented by his followers. It repudiates in its name of *Philo-Theo-Sophia* the grotesque idea that Infinite, *Absolute* Deity should, or rather *could*, have any, whether direct or indirect, relation to finite illusive evolutions of matter, and therefore cannot imagine a universe *outside* that Deity, or the latter absent from the smallest speck of animate or inanimate substance. This does not mean that every bush, tree or stone is God or a god; but only that every speck of the manifested material of Kosmos belongs to and is the substance of "God," however low it may have fallen in its cyclic gyration through the Eternities of the ever becoming; and also that every such speck individually, and Kosmos collectively, is an aspect and a reminder of that universal *One Soul*—which Theosophy refuses to call God, thus limiting the eternal and ever-present root and essence.—(S.D. I, 533)

But how did such a crude view, at once illogical and demoralizing, arise? To say that priestly cunning took advantage of human credulity and

created god in the image of man is not the whole answer. Even superstitious dogmas and false beliefs, in the final analysis, are rooted in some sublime truth. Shadows are not cast by non-existing things; and this gigantic, evil shadow is a huge elongated distortion of an eternal verity. If a learned and pure Brahmana when asked whether he believes in the existence of God, is always likely to answer—"I am myself God," he would go on to explain the doctrine of the Self within and quote innumerable texts from the Gita, the Upanishads and the Brahma-sutras. Now what "God" is meant here? Not God—the anthropomorphic fiction; but God—the Spirit incarnate in the innermost recess of the human heart, the Holy of Holies. But in spite of the highly philosophical religion which the Hindus possess, thousands of them are obsessed by the Personal-God-Notion; and so also men and women of other creeds. Restore to man the correct knowledge about Deity and he will enthrone the Soul as an active potency in his own heart.

Therefore, though Theosophy vigorously attacks the Personal-God-Notion, it is not to be inferred that its position is either atheistic or agnostic.

The Secret Doctrine teaches no *Atheism*, except in the Hindu sense of the word *nastika*, or the rejection of *idols*, including every anthropomorphic god. In this sense every Occultist is a *Nastika*.—(S. D. I, 279)

When the Theosophists and Occultists say that God is no BEING, for It is nothing, *No-Thing*, they are more reverential and religiously respectful to the Deity than those who call God a HE, and thus make of Him a gigantic MALE.—(S. D. I, 352)

That which divides the sectarian sacerdotal religion from the unifying philosophical Religion is the Personal-God-Notion. The One Impersonal Reality thus degraded into numerous jealous and competing gods has transformed the one pure Wisdom-Religion into many conflicting creeds, one humanity into various opposing clans. What can restore brotherliness among the clans, unity among the creeds and, destroying the false notion, substitute the true idea of Deity? Says *The Secret Doctrine* I, xx :—

Esoteric philosophy proves the necessity of an absolute Divine Principle in nature. It denies deity no more than it does the Sun. Esoteric philosophy has never rejected God in Nature, nor Deity as the absolute and abstract *Ens*. It only refuses to accept any of the gods of the so-called monotheistic religions, gods created by man in his own image and likeness, a blasphemous and sorry caricature of the Ever Unknowable.

GURUS AND CHELAS

[The first portion of a stenographic report of a lecture delivered on the 19th of March, 1933, at the Bombay U.L.T. The remaining portion will appear next month.—Eds.]

Friends,

The day after to-morrow is Nature's New Year, and in one form or another it is recognized in all the great religions of the world. In one important aspect it is related to our sacred and holy subject of study this evening. The Birth of Spring, which the 21st of March represents, is the dramatic counterpart in Nature of the Second Birth, which the human Soul experiences—the Second Birth in which the Guru or Teacher plays the same important part that the mother plays in the birth of the body. What the mother and father are to the body, that the Guru is to the Soul; what the elder brother is to the younger, that the Guru is to the Soul; what the friend, loyal and faithful, is to the person, that also the Guru is to the Soul; what wealth and knowledge are to the senses and the mind, the Guru is to the Soul, and therefore it is said:—

त्वमेव माता च पिता त्वमेव त्वमेव बन्धुश्च सखा त्वमेव ।
त्वमेव विद्या द्रविणं त्वमेव त्वमेव सर्वं मम देवदेव ॥

Now, we said that the subject is a holy and a sacred one. We would request not only attentive ears and a concentrated mind, but an open and a responsive Heart. It is only with the Heart that the true meaning of our subject can be comprehended. Therefore, friends, let peace reign in your hearts while quiet is maintained in the hall, and see if you do not feel the Power of the Immortal Wise Ones, the Living Guru Jnyanis, the Bearers of the Torch of Truth across the ages.

We must begin by uttering a word of caution; we must at the outset repeat the warning so often found in Theosophy that all of us must avoid the confusion and blundering in the matter of Gurus and Chelas which too frequently prevail. These are sacred words much degraded. There are false gurus—fakes, frauds, charlatans and claimants; those who teach for money, those who boast of their powers, those who claim to lead and order others to follow—all such are false gurus. When a man says: "Come, I am enlightened and I can enlighten you; do what I say"—Theosophy says: "Beware!" When a claimant proclaims: "I know the Way; follow me"—Theosophy again says: "Beware!" Oh! my friends, in this country of India the zest and the earnestness for Soul-knowledge and Soul-vision are so universal, and the character and nature of our people so simple, that hundreds upon hundreds take foul advantage of it. We cannot be too strong in

our warning against false gurus. Remember the very first mark of the Real Guru—He gives, and the receiver knoweth it not; He opens the eye to Vision and yet Himself remains invisible. He speaks not and yet the disciple's ears hear. The True Guru is the most sacred of Ideals and it has been sadly degraded.

Let us begin by explaining the doctrine of Gurus and Chelas as taught in Theosophy. In modern India so much confusion exists, the standard is so much lowered, the true facts are so much forgotten and so much misunderstood, that Theosophical exposition on the subject sounds like something new. Before the days of Mme. Blavatsky the general belief was very strong among the pious and the pure, and it still persists—"In this Kali Yuga, this dark age, real Gurus cannot be found. They have all disappeared." One of the grand missions of modern Theosophy and its Founder and Mother, H. P. Blavatsky, was to resuscitate the true view about Gurus—Their status, Their work, and the Path to Them. Alas! much dirt has been thrown by certain so-called Theosophists since the death of Mme. Blavatsky, and the ideal and concept have been disfigured and besmirched. It is one of the tasks we have in this Lodge, to cleanse the Ideal, to present the true Teaching on the subject.

What is the teaching?

[Here the speaker explained the doctrine taught in *The Voice of the Silence* about the Pratyeka Buddhas, or Buddhas of Selfishness, and the Buddhas of Compassion, who make the great sacrifice and choose to live with the Orphan Humanity and serve it. Referring to Them the speaker said the following.]

All of Them form a Centre—a League of Sages, an Association of Saints, a Lodge of Perfected Men, which is ever ready to guide and befriend the human family. These are Living Men, all of one mind, one will, one aim, and one purpose; They are a United Body; They form the Great Fraternity of Adepts, the Mighty Brotherhood whose Headquarters, we are informed by H. P. Blavatsky, who was Their Messenger, are in Asia.

Let us understand this. Just as there is the invisible Spiritual Soul in the visible, tangible body of man, so also there is the invisible Spiritual Soul of the human kingdom. We all see a great deal of vice, incessant competition, minds trying to dominate other minds, as the army of one country tries to defeat the army of other lands. Only rarely do we see

virtue undefiled ; only rarely do we meet with innocence in all its purity ; and rarer still do we find virtue and wisdom, innocence and knowledge, joined together. But when we look for this combination in the pages of history we come across certain singular Figures like Rama and Krishna, Buddha and Shankara, Lao-Tze and Pythagoras, Tsong-kha-pa and Paracelsus. In them do we find both virtue and wisdom ; in them do we find the child-like innocence and the dynamic power of the Sage. Now, Theosophy says that just as virtue and wisdom make a rare combination in ordinary life, but even a faint expression shows that the spiritual Soul exists and is at work ; so also, however few in human history are those mighty figures, They reveal the fact that there is in existence the Invisible Spiritual Soul of the human kingdom. This Invisible Spiritual Soul is made up of those Renouncers and Sacrificers who have realized Their own Pure Nature—Suddha-Sattva—, who are Masters of life and death. As a Unit, as a Brotherhood, as a Fraternity, They exist and labour. Therefore Theosophy does not despair for the human race, for it knows that at the Centre of the stormy Ocean of Samsara, Peace and Quiet and Serenity abide.

This is the central teaching : on this physical and visible earth, a Fraternity of Adepts is working just exactly as within our body of flesh and blood a Spiritual Soul is labouring. Just as only a few recognize the divinity within their own hearts, so also a few only recognize the Fraternity of the Enlightened Ones quietly working in the world where passion rageth like fire never to be appeased. There is a close and a very intimate relation subsisting between the spiritual Soul hidden in the uttermost recesses of the heart and the Great Gurus, the Spiritual Fathers of the Race, the Elder Brothers of the human family. We are stressing this point because once you grasp this psychological correspondence much of the existing confusion will disappear.

This Fraternity of Emancipated Souls or Jivan-Muktas is composed of two kinds of beings : first, those who incarnate in physical bodies ; and second, those who live in their purified astral bodies or starry sheaths—bodies of subtle electrical and magnetic substance which shine like veritable stars : Hiranmaya Kosha of the Hindu Philosophy, or Nirmanakaya of the Buddhist. Mahatmas is the name specially given to those Adepts of the first class who build round their astral body or Hiranmaya Kosha, a physical body, and live and labour in that body. They take birth or incarnate again and again, and with this class we have specially to do in the study of our subject. The second class is given the name of Nirmanakayas—Those who have no physical body but who help the race, living in touch with it through

their Astral body or Hiranmaya Kosha. This second class of the Nirmanakayas do not teach individually ; Their work is different and They affect human culture and civilization in a variety of ways. The first class, that of the Mahatmas or Masters, take on a physical body and do so for certain reasons, one among them being to teach individuals who become their pupils or Chelas.

Now, it is a very logical line of study for us to trace the stages in the life of chelaship by examining the method employed by the real Gurus in fulfilment of Their own purpose and Their own mission.

What is the first purpose ? To inspire and to awaken human Souls to a recognition of their own dignity and their own divinity. How do They achieve this purpose ? By keeping the Light of Wisdom ever burning in the world. It is said that the Voice of the Masters is ever in the world. It is. Never even for an hour in the whole cycle of duration is Their Light extinguished or does Their Voice become dumb. There are two ways in which this is done. First, the Adept-Fraternity, possessing accurate knowledge of the Law of Cycles or Yugas, send a suitable Messenger to the world of men. These Messengers spread the true knowledge, more or less privately and secretly when fanaticism and ignorance are too strong in the world ; for example, the Rosicrucians, Alchemists and Fire-Philosophers did that during the dark ages of Europe. At other times these Messengers work openly like Paracelsus did, like Mesmer did, but without revealing their intimate connection with the Adept-Fraternity. But there are special occasions when a full public declaration of facts and source become due under the Law of Periodicity, and then the Wisdom and the Lords of Wisdom are openly spoken of. Such was the case with our own teacher—H.P.B., herself a Chela of a Great Rishi and Guru, as also the accredited Messenger of the Adept-Fraternity. That is one way.

What is the second method ? These real Gurus, the Mahatmas or Masters, establish an individual relationship with evolved human Souls and make these Souls Their own chelas. It is not the personality, the animal soul and the physical man who become the chela ; but the inner Ego or Individuality who has earned the privilege of this connection. We shall revert to this point ; meanwhile, please note, that inspiring Their own individual chelas Great Ones awaken other human Souls. The Messengers leave behind the record of the Teachings of the Adept-Fraternity, while the chelas are living embodiments, however, partial and fragmentary, of that Wisdom.

IN THE LIGHT OF THEOSOPHY

A religion either is a vital force in the lives of its adherents or it is a farce, a psychic dissipation. The spokesman of any religion who does not give first emphasis to its ethical basis betrays his trust. That official Christianity ignores the practical application of the ethical precepts of Jesus is the charge repeated by a correspondent of *The New English Weekly* (January 24th). Mr. A. McMaster writes :—

We call ourselves a Christian people, and we employ a large body of trained teachers (mostly badly paid) to instruct us in the principles and practice of Christianity. What have these teachers to say to us about the social evils which are very evident to me, a mere layman? I can give only my own experience which is that, in the main, they almost completely ignore them. The sermons one hears in the weekly religious services are generally neatly-constructed essays on some mystical theme such as "The Peace of God," "Behold I stand at the door and knock." They do not even, as a rule, denounce "sin"; but are evidently intended to comfort and please the audience. . . The truth is, that the well-to-do audiences in many of our churches do not wish to be reminded of the dark world of slums and poverty and crime outside, and as they are able to pay for their weekly religious entertainment, they see to it that the entertainment is to their mind.

When those whose duty it is to arouse the well-to-do from their lives of careless indifference, material luxury and selfish indulgence thus pander to the wishes of their hearers, need we wonder that we are so far from the day "when the great roaring flood of starvation, misery, and underpaid labour ebbs back again—as it will, when happily at last the just demands of the many are attended to; when the proletariat exists but in name, and the pitiful cry for bread, that rings throughout the world unheeded, has died away" (*The Secret Doctrine* I, 563). But it is not only true of Christianity alone that it has failed to inspire religious life and religious practice. In the land of Rama and Krishna, of Buddha and Shankara, where wise rulers like Ashoka and Akbar set noble practical examples, religious force has ebbed away and sectarianism reigns supreme. Unless religions are discarded in favour of Religion, ceremonial in favour of Ethics, priest-reliance and vicarious atonement in a variety of forms in favour of Self-Reliance—misery, the off-spring of selfishness and passion, must continue to flourish. Students of Theosophy must themselves practise what their philosophy teaches and take an enlightened line, not only in thought, but also in conduct.

Tradition encourages vicarious thinking, imitative feeling, and blind action. Truth is to be attained by vigorous self-effort, by strenuous thinking, and by an energetic inner act of assimilation. In the

final analysis tradition is rooted in personal regard and personal following. Truth is Impersonal and is valid on its own account. The distinction, therefore, between Truth and tradition should be obvious, but in the life of most people tradition easily replaces Truth and the two are completely mixed up. It is well therefore that Sir S. Radhakrishnan, in his presidential address at the Golden Jubilee celebrations of the P. R. College, Cocanada, forcefully made this important distinction :—

The great God did not say, "I am tradition," but he said, "I am Truth". There was a great difference between Truth and tradition. All seekers of truth were breakers of tradition. Tradition was an attempt to incorporate Truth. Reference was made by the speaker to Sankara and other great religious reformers and philosophers to show that they were in their time rebels against traditions and age-long customs. The great Buddha, Ramanuja, Ramakrishna and so many others, were in their endeavour to preserve Truth, obliged to break tradition. (*The Hindu*, 14th February)

The students of Theosophy should recall how valiant an iconoclast H. P. B. was. In addition to religious and theological traditions she had to face an altogether new set—the so-called "scientific" traditions. In gratitude for her sacrifices and labour, the fight itself should be continued, the fight against all tyranny of traditions, be they social, political, religious, or scientific. But in doing so the constructive task of presenting and promulgating the truths she taught must not be overlooked. In this connection we might draw attention to an article "Defence of Theosophy" in this magazine for May 1932.

What contribution has philosophy to make in the present age? Thus Sir Herbert Samuel in his address to the British Institute of Philosophy :—

Can anyone say that she speaks with a clear voice, proclaiming definite things which all instructed people can understand and all sensible people should be ready to follow? Philosophy has spoken too often in an esoteric language. A specialised vocabulary must be learnt before many of its writings can be understood. The ordinary man, having to choose whether he will learn the vocabulary or do without the philosophy, usually prefers to do without the philosophy. But if, with much labour, he does learn the specialised language and then studies what is said, he often finds himself in a world of subtle dialectics.

Sir Herbert is right in desiring that a sound and rational philosophy should be brought within the reach of the many, but the first thing to be done is to inspire the many to energise themselves. Nothing worth while can be gained without self-effort, and the great truths of life cannot be served on a silver salver to a man while he is sitting in an

arm chair, doing a crossword puzzle. Let Sir Herbert Samuel turn his eyes in the direction of *The Secret Doctrine* which is a synthesis of Religion, Philosophy and Science—just what he is asking for. A man of his intelligence and moral perception should have no difficulty in grasping the essential truths therein contained, and then in interpreting them to the man in the street, thus inducing him to seek further for himself. For students of Theosophy the example set by Robert Crosbie in this respect is worthy of following. Let them read *The Friendly Philosopher*, which presents profound Theosophical truths in simple language.

The New English Weekly for January 10th refers editorially to a Canadian invention which detects and records an individual's distinctive smell, so that it can be filed with his fingerprints for future identification. This "mechanical bloodhound" brings again into the limelight the whole question of the cause or nature of odour of living organisms, which is so little understood by material science for all its knowledge of the isolation and production of odoriferous substances in the laboratory.

H. P. B. quoted with approval (*The Secret Doctrine* I, 565) a statement regarding the extreme tenuity of odour, and a note in *The Theosophist* for July, 1883 (IV, 251), suggested that the odoriferous element inherent in the protoplasm or vital substance is "one of the links which connects the life principle with the physical body," i.e., itself non-physical. That seems to be borne out by the resistance of distinctive bodily odour to the most scrupulous physical cleanliness. A strong and unpleasant personal scent that thus defies bodily hygiene points to magnetic impurity. Criminals may foil fingerprint records by skin-grafting operations; their scent is an expression from within without, which they can no more alter without an inner reform than the leopard can change his spots or the Ethiopian his skin.

In order to inculcate the truths about heavenly bodies, the ancients used allegorical stories which, interesting as literature, were also verifiable as scientific facts.

This was said in a lecture (*The Hindu*, 11th February) by Mr. G. V. Ananda Raghavarao who cited two remarkable examples to illustrate his points.

The first was the description of Mahavishnu as reclining on the serpent with Hanuman and Garuda at each end. The star "Swasthi," which represented "Vayu," was the original of Hanuman. "Sraavana" which appears as the eagle on the firmament was "Garud". A more remarkable scientific allegory was that concerning Draupadi who according to the Mahabharata rose out of the sacrificial fire. If one were to look at the Heavens, one would observe the star "Visakha" in the Kanya Rasi looking like the "Agnikunda" in a sacrifice.

But the allegories and symbols, used in the Hindu Puranas, need not be restricted to their astronomical aspect alone. The interpretation of myths and symbols is a vast subject and H. P. B. has dealt with it fully in her *Secret Doctrine*.

The so called "myths," in order to be at least approximately dealt with in any degree of justice, have to be closely examined from all their aspects. In truth, every one of the *seven Keys* has to be used in its right place, and never mixed with others, if we would unveil the entire *cycle of mysteries*. (S.D. II, 517)

An editorial on "Witches Up To Date" in *The Manchester Guardian* for December 31st, 1934, refers to an alleged "Black Magic Menace" in London Society and comments on the contrast between the present popular attitude towards the Black Art and that prevailing in the seventeenth century. The editor remarks that circumstances seem to have changed:—

Apparently black magic, instead of being a thing to draw down the most horrible punishment, is becoming a new amusement for foolish people with nothing to occupy their empty minds. Perhaps "witches" instead of being hunted down will become highly fashionable in the "best society," and high fees and "exclusive receptions" may take the place of the "hotte fire to burne them with." . . . Perhaps in 1935 we shall hear of witches competing with film stars for the public applause on first nights and similar occasions.

Unconscious practitioners of black magic abound in our civilization:—

That they are unconscious sorcerers does not make away with the fact that they do practise the Black Art *bel et bien*. (*U. L. T. Pamphlet* No. 19, p. 12)

Every use of power over natural forces with a selfish end in view is an act of black magic, though only those who know their powers and wilfully misuse them are "witches" in the common meaning of the term. What was the attitude of the ancients towards the crime of witchcraft?

None of our bigots has ever looked with more scorn on the *abuses* of magic than did the true initiate of old. No modern or even mediæval law could be more severe than that of the hierophant. . . . With one who had, by conscious *witchcraft*, acquired powers dangerous to his fellow-creatures, the priests of old were as severe as justice herself. (*Isis Unveiled*, II, 97-98)

Moderns are rightly shocked by the barbarities of mediæval witchhunting, when many innocent persons including little children fell victims to popular and priestly fanaticism. But there is little to choose between those barbarities and the criminal folly of lionizing the depraved and helping them to spread their moral poison like a plague.

THE U. L. T. DECLARATION

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

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

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

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

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

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

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

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

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