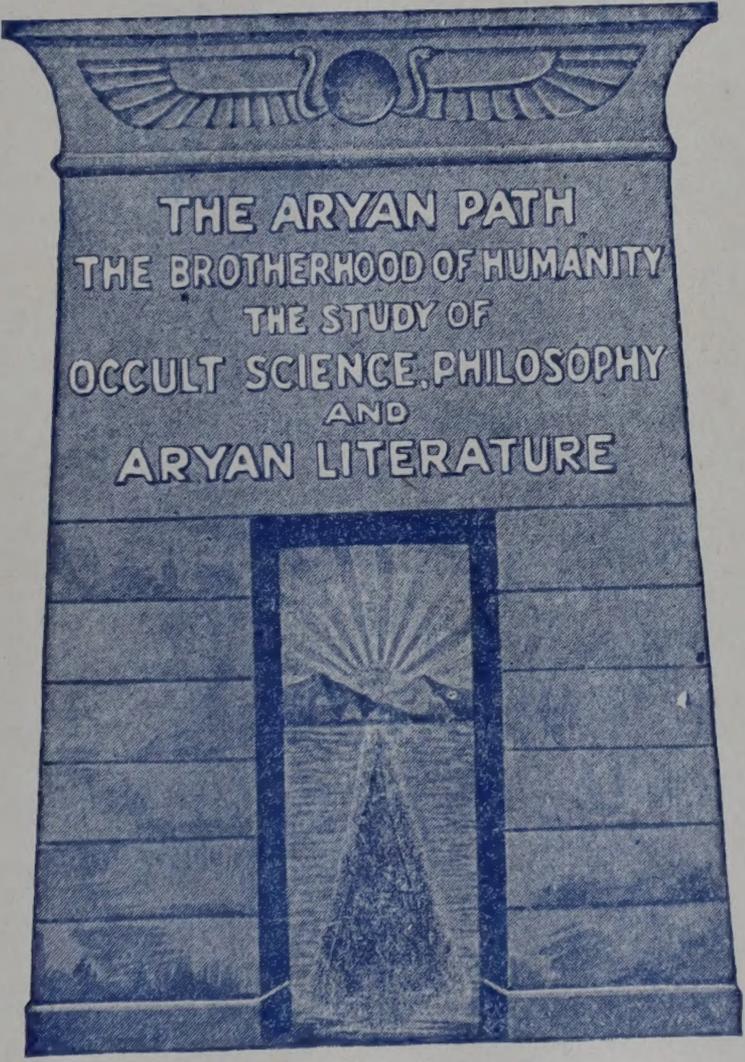




THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



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

Vol. XVIII No. 5

March 17, 1948

The Movement begun by H.P.B. and Judge has passed through many changes—changes unavoidable in a period of transition and among people whose heredity and training are obstacles in the way of right appreciation and application. But out of all these confusions must come the nucleus of that great body, the formation of which They had in view from the very first. We do but labour to hasten that great aim and object. Who or what can prevent, however much they may try to hinder?

—ROBERT CROSBIE

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

सत्यान्नास्ति परो धर्मः ।



There Is No Religion Higher Than Truth

BOMBAY, 17th March 1948.

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AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th March 1948.

VOL. XVIII. No. 5

WILLIAM QUAN JUDGE

13-4-1851—21-3-1896

No, your friends do not and will not forget you, but remember that the greatest and truest friend is the Higher Self. He who has the Higher Self as his friend possesses all things and lacks nothing, and the Higher Self is your friend if you will but receive that friendship. Take courage and be patient: the light is shining in your heart and, if you will but go on, you will find it there, and it will be brighter far than you can now imagine.

—W. Q. JUDGE

H.P.B. described W. Q. Judge as "the Antaskarana" the Link or the Bridge "between the two *Manas* (*es*), the American thought and the Indian—or rather the trans-Himalayan esoteric knowledge."

In the Esoteric Philosophy the Antaskarana is that constituent in the being of man which links the Higher Manasic Triad to the lower manasic quaternary. In a more restricted sense, between the Higher Manas and its ray, the lower manas, which forms the basis of the personal "I." That aspect of the incarnated manas which is not swamped and drowned in the ocean of Kama-Samsara has the inherent capacity to turn inwards to seek the guidance of the parent Manas. Ascending towards that higher aspect of itself it secures the Light and returns to the personal habitat to help that aspect of itself which is intertwined with Kama and the senses and organs. This particular Organ—rightly described as the Internal Organ—is the most important constituent for the devotee who has resolved to tread the Inner Path of Life Supernal. With the activity of the Antaskarana the devotee progresses. It lies almost dormant and slumbering in vast masses of men, getting activated mostly by uncommon events of life, especially when affliction falls upon the individual. Antaskarana is the

organ *par excellence* of the Human-Man, as Kama-Manas is that of the Animal-Man and Buddhi-Manas that of the Divine-Man. Antaskarana is the conscience, with its dual aspect—that which is the fruition of the personal lives and the Divine aspect of Conscience which speaks as the Still Small Voice of God.

Applying this knowledge to the straight hint given by H. P. B. about Mr. Judge we can see how very important a place Mr. Judge and his writings occupy in the life of the aspirant-devotee walking the thorny way of probation.

Mr. Judge himself once wrote that the way to the Supreme Self was most difficult till we should find the bridge—the Masters.

These reflections are jotted down for study during this month of March, the month of the Spring Equinox. On that day in 1896 W. Q. Judge passed away. Also, this number will still be the current one for his birth anniversary, for on the 13th of April in 1851 Mr. Judge was born. It would be appropriate for all Associates of the U.L.T., and especially for aspiring devotees, to take for study and meditation the Symbol of the Link in the Guruparampara Chain, the Bridge between the city of mortals and the Golden-Gated City of the Immortals. Let us keep the Link unbroken!

THE PASSING OF GANDHIJI

Gandhiji has passed on. He belongs to the ages.

The Master Mason of twentieth-century India was assassinated on the 30th of January.

For over three decades he laboured like a Hercules, with the generosity of a Hatim Tai. Awakening his countrymen from the sleep of lethargy, and worse, he awakened the ruling caste which governed the country from the nightmare of arrogance, and worse. In making the British quit India he made the people justly evaluate and appreciate them. That single event in his life-drama reveals the strength of Hercules, the generosity of Hatim Tai. This hidden aspect of his "Quit India" mantram remains mostly unrecognized.

The world has done to death not a few of its great benefactors, from Socrates and Jesus to Bruno and Lincoln. But India has ever valued moral purity and spiritual elevation. Gandhiji's assassination represents the first time in history that the soil of India has been stained with the blood of a saint. The Buddha and Sankara aroused opposition by their teachings, but both lived out their days in peace. But now we are further on in the Kali-Yuga, and India as well as the West is wrapped in its dark folds.

The passing away of no other man of our era would have caused such world-wide sorrow. Gandhiji stood as the living symbol of self-conquest, of moral integrity and of the power of man to bring the force of the Spirit to bear upon the details of daily living, upon national politics and upon human relations in every sphere. And every man not blinded by prejudice, fanaticism or conceit responded in his heart of hearts to Gandhiji's demonstration of the potency of the Spirit in man to transform life, individual and collective, making it honest, radiant, harmonious and beautiful. In his person and through his labours Gandhiji has shown, moreover, what India's mission is, for the fulfilment of which she should prepare herself.

In his religion Gandhiji was a true mystic who used the findings alike of ancient Sages and modern teachers. Therefore, as a Hindu, he elevat-

ed the status of Hinduism by his interpretations born of soul-striving. He has been able to free Hinduism, to a very great extent, from the sin of untouchability as well as from other superstitions. Also because of his soul striving he gave a turn, unique in history, to the country's active politics. Making his politics subservient to his religion—one the body, the other the soul—he demonstrated what India *could* become, how she *could* fulfill her mission to humanity.

How did Gandhiji achieve this? By rising to the level of the universal in every sphere of life. His political patriotism made him a citizen of the world. His socio-economic outlook made him a trustee of all earnings of all labour. His religious fervour made him a lover of all his fellow-men. He revered the whole of Nature—visible and invisible.

Gandhiji was not an Indian in the narrow sense but a World-man, not only in his universal sympathies but also in the influences which went towards making him what he was. He was able to rise to the stature of the universal by seeking and attempting to apply the noblest and the best in East and West alike. And so he emerged triumphant from the prevailing conditions in which his educated countrymen of the same generation were submerged.

Their attitude falsely regarded modern civilization as immensely superior to the ancient and honourable culture of the East. The book which inspired Gandhiji, guided him and illumined the dark hours of private striving as of public endeavour was the *Bhagavad-Gita*, which he used to read daily and which he regarded as "the book *par excellence* for the knowledge of Truth." But this Hindu son of the Great Mother went to England for higher studies before he had made the acquaintance of the Wisdom of that Song of True Living. He says in his autobiography, *The Story of My Experiments with Truth* :—

Towards the end of my second year in England I came across two Theosophists, brothers and both unmarried. They talked to me about the *Gita*. They were reading Sir Edwin Arnold's translation—*The Song Celestial*—and they invited me to read the original with

them. I felt ashamed, as I had read the divine Poem neither in Sanskrit nor in Gujarati. I was constrained to tell them that I had not read the *Gita* but that I would gladly read it with them, and that though my knowledge of Sanskrit was meagre, still I hoped to be able to understand the original to the extent of telling where the translation failed to bring out the meaning. I began reading the *Gita* with them. . . .

They also took me on one occasion to the Blavatsky Lodge and introduced me to Madame Blavatsky. . . . The friends advised me to join the Society, but I politely declined saying, "With my meagre knowledge of my own religion I do not want to belong to any religious body."

I recall having read, at the brothers' instance, Madame Blavatsky's *Key to Theosophy*. This book stimulated in me the desire to read books on Hinduism, and disabused me of the notion fostered by the missionaries that Hinduism was rife with superstition.

Further on in his autobiography he writes:—

During my first sojourn in South Africa it had been Christian influence that had kept alive in me the religious sense. Now it was the Theosophical influence that added strength to it. Mr. Ritch was a Theosophist, and he put me in touch with the Society at Johannesburg. I never became a member of it, as I had my differences, but I came in close contact with almost every Theosophist. . . . The chief thing about Theosophy is to cultivate and promote the idea of brotherhood. We had considerable discussion over this, and I criticised the members where their conduct did not appear to me to square with their ideal. The criticism was not without its wholesome effect on me. It led to self-introspection.

Gandhiji assimilated the ever-young and ever-living instruction of the *Gita*, that marvellous book of devotion, for the purposes of daily life and labour. But three other books inspired him to sing his own song of saint-life. If the ancient *Gita* energized the spiritual soul of his being, modern authors impregnated his mind and activated his practical living of the higher life. In South Africa he read Ruskin's *Unto This Last*, of which he wrote that it "brought about an instantaneous practical transformation" of his life.

I believe that I discovered some of my deepest convictions reflected in this great book of Ruskin, and that is why it so captured me and made me transform my life.

He writes that Tolstoy's *The Kingdom of God is Within You* "overwhelmed me. It left an abiding impression." And Thoreau, with his *Civil Disobedience*, also made his contribution to the thought of Gandhiji.

Thus he absorbed the purest idealism of East and West. In his hidden heart awoke the Power of Love which moves to Righteousness.

A lesson to be taken from Gandhiji's tragic death is that the serpent of fanaticism is coiled around the stem of every sectarian flower. Sectarianism and communalism are *evil* forces, as the Master K. H. brought out plainly early in the eighties of last century, when he wrote that the chief cause of nearly two-thirds of the evils that pursued humanity was religion, *i. e.*, the sacerdotal caste, the priesthood and the churches, and those illusions that man looked upon as sacred.

It is religion that makes of him the selfish bigot, the fanatic that hates all mankind out of his own sect without rendering him any better or more moral for it. . . . Remember the sum of human misery will never be diminished unto that day when the better portion of humanity destroys in the name of Truth, morality, and universal charity, the altars of these false gods.

Proverbially, "the blood of the martyrs is the seed of the church." What church will arise from Gandhiji's ashes? No sectarian religion, we hope, for the further harassment of a priest-ridden world. That would be a betrayal of all that he stood for. It must be only that Inner Temple, not built with hands, to which Gandhiji himself had found the way, and to which his example and his teachings can help point the way to others.

He embodied India as she should be; his message when it flowers will be the message of India to the world. The immediate task of his countrymen is dual: First, to destroy the curse of religious sectarianism in themselves. Each one must try to throw off the corrupting influence of creed and caste, of race and religion. From the irreligion in which separative communities are now imprisoned, we must free ourselves and become truly religious. Secondly, we must help the Government, which is our own native one, to sweep out of existence all sectarian associations, all caste organizations, all communal societies, so that an India one and indivisible, united and whole, may arise.

May the regenerating power of Sacrifice in Death bring its blessing to all men everywhere. May it bring to each Indian and to his Nation as a whole, the Peace of Wisdom and the Light of Love which they need to go forward with courage to India's divinely destined goal.

OLD PHILOSOPHERS AND MODERN CRITICS

[Reprinted from *Lucifer*, Vol. X, pp. 361-373, July 1892.—Eds.]

In one of the oldest philosophies and religious systems of prehistoric times, we read that at the end of a Mahâ-Pralaya (general dissolution) the Great Soul, Param-Âtmâ, the Self-Existent, that which can be "apprehended only by the suprasensual," becomes "*manifest of itself*."¹

The Hindûs give this "Existence" various names, one of which is Svayambhû, or Self-Existent. This Svayambhû emanates from itself the creative faculty, or Svâyambhuva—the "Son of the Self-Existent"—and the One becomes Two; this in its turn evolves a third principle with the potentiality of becoming Matter which the orthodox call Virâj, or the Universe.² This incomprehensible Trinity became later anthropomorphized into the Trimûrti, known as Brahmâ, Vishnu, and Shiva, the symbols of the creative, the preservative, and the destructive powers in Nature—and at the same time of the transforming or regenerating forces, or rather of the three aspects of the one Universal Force. It is the Tridanda, the triply manifested Unity, which gave rise to the orthodox AUM, which with them is but the abbreviated Trimûrti. It is only under this triple aspect that the profane masses can comprehend the great mystery. When the triple God becomes Shârîra, or puts on a visible form, he typifies all the principles of Matter, all the germs of life, he is the God of the three visages, or triple power, the essence of the Vedic Triad. "Let the Brâhman know the Sacred Syllable [Aum], the three words of the Sâvitri, and read the Vedas daily."³

After having produced the universe, He whose power is incomprehensible vanished again, absorbed in the Supreme Soul... Having retired into the primitive darkness, the Great Soul remains within the unknown, and is void of all form....

When having again reunited the subtle elementary principles, it introduces itself into either a vegetable or animal seed, it assumes at each a new form.

¹ See *Manava Dharma Shastra (Laws of Manu)*, i. 5, 6, 7, 8, *et seq.*

² Every student of Theosophy will recognize in these three consecutive emanations the three Logoi of the *Secret Doctrine* and the Theosophical Scheme.

³ Compare *Manu*, iv. 125.

It is thus that, by an alternative waking and rest, the Immutable Being causes to revive and die eternally all the existing creatures, active and inert.⁴

He who has studied the speculations of Pythagoras on the Monad, which, after emanating the Duad, retires into silence and darkness, and thus creates the Triad, can realize whence came the Philosophy of the great Samian Sage, and after him that of Socrates and Plato. The mystic Decad (1+2+3+4=10) is a way of expressing this idea. The One is God; the Two, Matter; the Three, combining Monad and Duad and partaking of the nature of both, is the phenomenal World; the Tetrad, or form of perfection, expresses the emptiness of all; and the Decad, or sum of all, involves the entire Kosmos.

Let us see how the Brâhmanical ideas tally with the pre-Christian Pagan Philosophies and with Christianity itself. It is with the Platonic Philosophy, the most elaborate compend of the abstruse systems of ancient India, that we had better begin.

Although twenty-two and a half centuries have elapsed since the death of Plato, the great minds of the world are still occupied with his writings. He was, in the fullest sense of the word, the world's interpreter. And the greatest Philosopher of the pre-Christian era faithfully mirrored in his works the spiritualism of the Vedic Philosophers who lived thousands of years before himself, with its metaphysical expression. Vyâsa, Jaimini, Kapila, Patanjali, and many others, will be found to have transmitted their indelible imprint through the intervening centuries, by means of Pythagoras, upon Plato and his school. Thus is warranted the inference that to Plato and the ancient Hindû Sages the same wisdom was alike revealed. And so surviving the shock of time, what can this wisdom be but divine and eternal?

Plato taught of justice as subsisting in the soul and as being the greatest good of its possessor "Men, in proportion to their intellect, have admitted his transcendent claims"; yet his com-

⁴ Compare *Manu*, i. 50, and other shlokas.

mentators, almost with one consent, shrink from every passage which implies that his Metaphysics are based on a solid foundation, and not on ideal conceptions.

But Plato could not accept a Philosophy destitute of spiritual aspirations; with him the two were at one. For the old Grecian Sage there was a single object of attainment: REAL KNOWLEDGE. He considered those only to be genuine Philosophers, or students of truth, who possess the knowledge of the really-existing, in opposition to mere objects of perception; of the always-existing, in opposition to the transitory; and of that which exists permanently, in opposition to that which waxes, wanes, and is alternately developed and destroyed.

Beyond all finite existences and secondary causes, all laws, ideas, and principles, there is an INTELLIGENCE OF MIND, [*Nous*, the Spirit], the first principle of all principles, the Supreme Idea on which all other ideas are grounded; the ultimate substance from which all things derive their being and essence, the first and efficient Cause of all the order, and harmony, and beauty, and excellency, and goodness, which pervade the universe—who is called, by way of pre-eminence and excellence, the Supreme Good, the God (*o theos*) "the God over all" (*o epi pasi theos*)¹

It is not difficult for a Theosophist to recognize in this "God" (a) the UNIVERSAL MIND in its cosmic aspect; and (b) the Higher Ego in man in its microcosmic. For, as Plato says, He is not the truth nor the intelligence, "but the Father of it"; *i. e.*, the "Father" of the Lower Manas, our personal "brain-mind," which depends for its manifestations on the organs of sense. Though this eternal essence of things may not be perceptible by our physical senses, it may be apprehended by the mind of those who are not wilfully obtuse.² We find Plato stating distinctly that everything visible was created or evolved out of the invisible and eternal WILL, and after its fashion. Our Heaven—he says—was produced according to the eternal pattern of the "Ideal World," contained, like everything else, in the dodecahedron, the geometrical model used by the

Deity.³ With Plato, the Primal Being is an emanation of the Demiurgic Mind (*Nous*), which contains within itself from eternity the "Idea" of the "to-be-created world," and this Idea it produces out of itself.⁴ The laws of Nature are the established relations of this Idea to the forms of its manifestations. Two thousand years later, we find the great German philosopher Schopenhauer borrowing this conception when stating that:

These forms are time, space and causality. Through time and space the idea varies in its numberless manifestations.

Thus, if Theology has often disfigured ancient Theosophy, Modern Psychology and Modern Science have disfigured Ancient Philosophy. Both borrowed without any acknowledgment from the Ancient Wisdom and reviled and belittled it whenever they could. But, for lack of comprehension of the great philosophical and theosophical principles, the methods of Modern Science, however exact, must end in nullity. In no one branch can it demonstrate the origin and ultimate of things. Instead of tracing the effect from its primal source, its progress is the reverse. Its higher types, it teaches, are all evolved from antecedent lower ones. It starts from the bottom of the cycle, led on step by step in the great labyrinth of Nature, by a thread of Matter. As soon as this breaks, the clue is lost, and it recoils in affright from the Incomprehensible, and confesses itself powerless. Not so did Plato and his disciples. With them, as with us, *the lower types were but the concrete images of the higher abstract types*. The Spirit, which is immortal, has an arithmetical, as the body has a geometrical, beginning. This beginning, as the reflection of the great universal Archæus, is self-moving, and from the centre diffuses itself over the whole body of the microcosm.

Is it the sad perception of this truth, the recognition and the adoption of which by any man of Science would now prove suicidal, that makes so many Scientists and famous scholars confess how powerless is Physical Science, even over the world of Matter?

Almost a century separated Plato from Pythag-

¹ Cocker, *Christianity and Greek Philosophy*, xi. 377.

² This "God" is the Universal Mind, Alaya, the source from which the "God" in each one of us has emanated.

³ Compare *Timæus Locrius*, p. 97.

⁴ See *Movers' Explanations*, p. 268.

oras,¹ so that they could not have been acquainted with each other. But both were Initiates, and therefore it is not surprising to find that both teach the same doctrine concerning the Universal Soul. Pythagoras taught his disciples that God is the Universal Mind diffused through all things, and that this Mind by the sole virtue of its universal sameness could be communicated from one object to another, and be made to create all things by the sole will-power of man. With the ancient Greeks, too, Kurios was the God-Mind (Nous). "Now, Koros (Kurios) signifies the pure and unmixed nature of intellect—wisdom," says Plato in the *Cratylus*. Thus we find all the great philosophers, from Pythagoras through Timæus of Locris and Plato down to the Neo-Platonists, deriving the Mind-Soul of man from the Universal Mind-Soul.

Of myths and symbols, the despair of modern Orientalism, Plato declares, in the *Gorgias* and *Phaedo*, that they were the vehicles of great truths well worth the seeking. But commentators are so little *en rapport* with the great Philosopher as to be compelled to acknowledge that they are ignorant where "the doctrinal ends, and the mythical begins." Plato put to flight the popular superstitions concerning magic and dæmons, and developed the exaggerated notions of the time into rational theories and metaphysical conceptions. Perhaps these would not quite stand the inductive method of reasoning established by Aristotle; nevertheless they are satisfactory in the highest degree to those who apprehend the existence of the higher faculty of insight or intuition, as affording a criterion for ascertaining truth. For there are few myths in any religious system but have an historical as well as a scientific foundation. Myths, as Pockocke ably expresses it,

Are now proved to be fables, just in proportion as we misunderstand them; truths, in proportion as they were once understood. Our ignorance it is which has made a myth of history; and our ignorance is an Hellenic inheritance, much of it the result of Hellenic vanity.²

Basing all his doctrines upon the presence of the Supreme mind, Plato taught that the Nous,

Spirit, or Rational Soul of man, being "generated by the Divine Father," possessed a nature kindred to, or even homogeneous with, the Divinity, and capable of beholding the eternal realities. This faculty of contemplating reality in a direct and immediate manner belongs to God alone; the aspiration for this knowledge constitutes what is really meant by Philosophy—the love of wisdom. The love of truth is inherently the love of good; and predominating over every desire of the soul, purifying it and assimilating it to the divine, thus governing every act of the individual, it raises man to a participation and communion with Divinity, and restores him to the likeness of God. Says Plato in the *Theaetetus*:

This flight consists in becoming like God, and this assimilation is the becoming just and holy with wisdom.

The basis of this assimilation is always asserted to be the pre-existence of the Spirit or Nous. In the allegory of the chariot and winged steeds, given in the *Phaedrus*, he represents the psychical nature as composite or twofold; the *thumos*, or epithumetic part, formed from the substances of the world of phenomena; and the *thumoeides*, the essence of which is linked to the eternal world. The present earth-life is a fall and a punishment. The Soul dwells in "the grave which we call the body," and in its incorporate state, and previous to the discipline of education, the noëtic or spiritual element is "asleep." Life is thus a dream, rather than a reality. Like the captives in the subterranean cave, described in the *Republic*, our backs being turned to the light, we perceive only the shadows of objects, and think them the actual realities. Is not this the idea of Mâyâ, or the illusion of the senses in physical life, which is so marked a feature in Hindû Philosophy? But these shadows, if we have not given ourselves up absolutely to the sensuous nature, arouse in us the reminiscence of that higher world that we once inhabited.

The interior spirit has some dim and shadowy recollection of its ante-natal state of bliss, and some instinctive and proleptic yearnings for its return.

It is the province of the discipline of Philosophy to disenthral the Soul from the bondage of sense, and to raise it into the empyrean of pure

¹ Pythagoras was born in 580 and Plato in 430 B. C.

² *India in Greece*, Preface, p. ix.

thought, to the vision of eternal truth, goodness, and beauty, thus uniting it to Spirit.

The soul cannot come into the form of a man if it has never seen the truth. This is a recollection of those things which our soul formerly saw when journeying with Deity, despising the things which we now say are, and looking up to that which really is. Wherefore the nous, or spirit, of the Philosopher [or student of the higher truth] alone is furnished with wings; because he, to the best of his ability, keeps these things in mind, of which the contemplation renders even Deity itself divine. By making the right use of these things remembered from the former life, by constantly perfecting himself in the perfect mysteries, a man becomes truly perfect—an initiate into the divinest wisdom.

The Philosophy of Plato, we are assured by Porphyry of the Neo-Platonic School, was taught and illustrated in the MYSTERIES.¹ Many have questioned and even denied this; and Lobeck, in his *Aglaophomus*, has gone to the extreme of representing the sacred festivals as little more than an empty show to captivate the imagination. As though Athens and Greece would for twenty centuries and more have repaired every fifth year to Eleusis to witness a solemn religious farce! Augustine, the Bishop of Hippo, has exploded such assertions. He declares that the doctrines of the Alexandrian Platonists were the original Esoteric doctrines of the first followers of Plato,

¹ "The accusations of atheism, the introducing of foreign deities, and corrupting of the Athenian youth, which were made against Socrates, afforded ample justification for Plato to conceal the arcane preaching of his doctrines. Doubtless the peculiar diction or 'jargon' of the alchemists was employed for a like purpose. The dungeon, the rack, and the faggot were employed without scruple by Christians of every shade, the Roman Catholics especially, against all who taught even natural science contrary to the theories entertained by the Church. Pope Gregory the Great even inhibited the grammatical use of Latin as heathenish. The offence of Socrates consisted in unfolding to his disciples the arcane doctrine concerning the gods, which was taught in the Mysteries and was a capital crime. He was also charged by Aristophanes with introducing the new god Dinos into the republic as the demiurgos or artificer, and the lord of the solar universe. The Heliocentric system was also a doctrine of the Mysteries; and hence, when Aristarchus the Pythagorean taught it openly, Cleanthes declared that the Greeks ought to have called him to account and condemned him for blasphemy against the gods." But Socrates had never been initiated, and hence divulged nothing which had ever been imparted to him.

and describes Plotinus as a Plato reïncarnated. He also explains the motives of the great Philosopher for veiling the interior sense of what he taught.

Hence we may understand why the sublimer scenes in the Mysteries were always in the night. The life of the interior Spirit is the death of the external nature; and the night of the physical world denotes the day of the spiritual. Dionysus, the night-sun, is, therefore, worshipped rather than Helios, orb of day. In the Mysteries were symbolized the preëxistent condition of the Spirit and Soul, and the lapse of the latter into earth-life and Hades, the miseries of that life, the purification of the Soul, and its restoration to divine bliss, or reünion with Spirit. Theon, of Smyrna, aptly compares the philosophical discipline to the mystic rites, and his views may be summarized from Taylor as follows:

Philosophy may be called the initiation into the true arcana, and the instruction in the genuine Mysteries. There are five parts of this initiation: I. the previous purification; II. the admission to participation in the arcane rites; III. the epoptic revelation; IV. the investiture or enthroning; V.—the fifth, which is produced from all these, is friendship and interior communion with God, and the enjoyment of that felicity which arises from intimate converse with divine beings. . . . Plato denominates the *epopteia*, or personal view, the perfect contemplation of things which are apprehended intuitively, absolute truths and ideas. He also considers the binding of the head and crowning as analogous to the authority which anyone receives from his instructors, of leading others into the same contemplation. The fifth gradation is the most perfect felicity arising from hence, and, according to Plato, an assimilation to divinity as far as is possible to human beings.²

Such is Platonism. "Out of Plato," says Ralph Waldo Emerson, "come all things that are still written and debated among men of thought." He absorbed the learning of his time—that of Greece from Philolaus to Socrates; then that of Pythagoras in Italy; then what he could procure from Egypt and the East. He was so broad that all Philosophy, European and Asiatic, was in his doctrines; and to culture and contemplation he added the nature and qualities of the poet.

² Thomas Taylor, *Eleusinian and Bacchic Mysteries*, p. 47.

The followers of Plato generally adhered strictly to his psychological theories. Several, however, like Xenocrates, ventured into bolder speculations. Speusippus, the nephew and successor of the great Philosopher, was the author of the *Numerical Analysis*, a treatise on the Pythagorean Numbers. Some of his speculations are not found in the written *Dialogues*; but as he was a listener to the unwritten lectures of Plato, the judgment of Enfield is doubtless correct, that he did not differ from his Master. Though not named, he was evidently the antagonist whom Aristotle criticized, when professing to cite the argument of Plato against the doctrine of Pythagoras, that all things were in themselves numbers, or rather, inseparable from the idea of numbers. He especially endeavoured to show that the Platonic doctrine of ideas differed essentially from the Pythagorean, in that it presupposed numbers and magnitudes to exist apart from things. He also asserted that Plato taught that there could be no *real* knowledge, if the object of that knowledge was not carried beyond or above the sensible.

But Aristotle was no trustworthy witness. He misrepresented Plato, and he almost caricatured the doctrines of Pythagoras. There is a canon of interpretation, which should guide us in our examination of every philosophical opinion: "The human mind has, under the necessary operation of its own laws, been compelled to entertain the same fundamental ideas, and the human heart to cherish the same feelings in all ages." It is certain that Pythagoras awakened the deepest intellectual sympathy of his age, and that his doctrines exerted a powerful influence upon the mind of Plato. His cardinal idea was that there existed a permanent principle of unity beneath the forms, changes, and other phenomena of the universe. Aristotle asserted that he taught that "numbers are the first principles of all entities." Ritter has expressed the opinion that the formula of Pythagoras should be taken symbolically, which is entirely correct. Aristotle goes on to associate these *numbers* with the "forms" and "ideas" of Plato. He even declares that Plato said: "forms are numbers," and that "ideas are substantial existences—real beings." Yet Plato did not so teach. He declared that the final cause was

the Supreme Goodness—to *agathon*. "Ideas are objects of pure conception for the human reason, and they are attributes of the Divine Reason."¹ Nor did he ever say that "forms are numbers." What he did say may be found in the *Timæus*: "God [the Universal Nous or Mind] formed things as they first arose according to forms and numbers."

It is recognized by Modern Science that all the higher laws of Nature assume the form of quantitative statement. What is this but a fuller elaboration or more explicit affirmation of the Pythagorean doctrine? Numbers were regarded as the best representations of the laws of harmony which pervade the Kosmos. In Chemistry the doctrine of atoms and the laws of combination are actually, and, as it were, arbitrarily defined by numbers. As Mr. W. Archer Butler has expressed it:

The world is, then, through all its departments, a living arithmetic in its development, a realized geometry in its repose.

The key to the Pythagorean dogmas is the *general formula of unity in multiplicity, the One evolving the many and pervading the many. This is the ancient doctrine of emanation in few words.* Even the apostle Paul accepted it as true. "*Ex autou kai di autou kai eis auton ta panta*"—*Out of him and through him and for him all things are*—though the pronoun "him" could hardly have been used with regard to the Universal Mind by an Initiate—a "Master Builder."

The greatest ancient Philosophers are accused of shallowness and of superficiality of knowledge as to those details in exact Science of which the moderns boast so much; and Plato cannot escape the common fate. Yet, once more his modern critics ought to bear in mind, that the Sodalian Oath of the Initiate into the Mysteries prevented his imparting his knowledge to the world, in so many plain words. As Champollion writes:

It was the dream of his [Plato's] life to write a work and record in it, in full, the doctrines taught by the Egyptian hierophants; he often talked of it, but found himself compelled to abstain on account of the solemn oath.

Plato is declared by his various commentators to have been utterly ignorant of the anatomy and

¹ *History of Philosophy*, by Cousin, 1. p. ix.

functions of the human body; to have known nothing of the uses of the nerves for conveying sensations; and to have had nothing better to offer than vain speculations concerning physiological questions. He has simply generalized the divisions of the human body, they say; and given nothing reminding us of anatomical facts. As to his own views on the human frame, the Microcosmos being, in his mind, the image in miniature of the Macrocosmos, they are much too transcendental to obtain the least attention from our exact and materialistic sceptics. The idea of this frame being formed out of triangles, like the universe, seems preposterously ridiculous to several of his translators. Alone of the latter, Professor Jowett, in his introduction to the *Timaeus*, honestly remarks that the modern Physical Philosopher hardly allows to his notions the merit of being "the dead men's bones" out of which he has himself risen to a higher knowledge;¹

forgetting how much the Metaphysics of olden times have helped the "physical" Sciences of the present day. If, instead of quarrelling with the insufficiency and at times the absence of strictly scientific terms and definitions in Plato's works, we analyze them carefully, the *Timaeus* alone will be found to contain within its limited space the germs of every new discovery. The circulation of the blood and the law of gravitation are clearly mentioned, though the former fact, it may be, is not so clearly defined as to withstand the reiterated attacks of Modern Science; for, according to Professor Jowett, the specific discovery that the blood flows out from one side of the heart through the arteries, and returns to the other through the veins, was unknown to him, though Plato was perfectly aware "that blood is a fluid in constant motion."

Plato's method, like that of Geometry, was to descend from universals to particulars. Modern Science vainly seeks a First Cause among the permutations of molecules; but Plato sought and found it amid the majestic sweep of worlds. For him it was enough to know the great scheme of creation and to be able to trace the mightiest movements of the Universe through their changes to their ultimates. The petty details, the observa-

tion and classification of which have so taxed and demonstrated the patience of modern Scientists, occupied but little of the attention of the old Philosophers. Hence, while a fifth-form boy of an English school can prate more learnedly about the little things of Physical Science than Plato himself, yet, on the other hand, the dullest of Plato's disciples could tell more about great cosmic laws and their mutual relations, and could demonstrate a greater familiarity with and control over the Occult Forces which lie behind them, than the most learned professor in the most distinguished Academy of our day.

This fact, so little appreciated and never dwelt upon by Plato's translators, accounts for the self-laudation in which we moderns indulge at the expense of that Philosopher and his compeers. Their alleged mistakes in Anatomy and Physiology are magnified to an inordinate extent in order to gratify our self-love, until, in acquiring the idea of our own superior learning, we lose sight of the intellectual splendour which adorns the ages of the past; it is as if one should, in fancy, magnify the solar spots until he should believe the bright luminary to be totally eclipsed.

The wholesale accusation that the ancient Philosophers merely generalized, and that they practically systematized nothing, does not prove their "ignorance," and further it is untrue. Every Science having been revealed in the beginning of time by a *divine* Instructor, became thereby sacred, and capable of being imparted only during the Mysteries of Initiation. No initiated Philosopher, therefore—such as Plato—had the right to reveal it. Once postulate this fact, and the alleged "ignorance" of the ancient Sages and of some initiated classic authors, is explained. At any rate, even a correct generalization is more useful than any system of exact Science, which only becomes rounded and completed by virtue of a number of "working hypotheses" and conjectures. The relative practical unprofitableness of most modern scientific research is evinced in the fact that while our Scientists have a name for the most trivial particle of mineral, plant, animal, and man, the wisest of them are unable to tell us anything definite about the Vital Force which produces the

¹ Jowett, *The Dialogues of Plato*, ii. 508.

changes in these several kingdoms. It is unnecessary to seek further than the works of our highest scientific authorities themselves for corroboration of this statement.

It requires no little moral courage in a man of eminent professional position to do justice to the acquirements of the Ancients, in the face of a public sentiment which is content with nothing less than their abasement. When we meet with a case of the kind we gladly give the bold and honest scholar his due. Such a scholar is Professor Jowett, Master of Baliol College, and Regius Professor of Greek in the University of Oxford, who, in his translation of Plato's works, speaking of "the physical philosophy of the ancients as a whole," gives them the following credit: 1. "That the nebular theory was the received belief of the early physicists." Therefore it could not have rested, as Draper asserts,¹ upon the telescopic discovery made by Herschel I. 2. "That the development of animals out of frogs who came to land, and of man out of animals, was held by Anaximenes in the sixth century before Christ." Professor Jowett might have added that this theory antedated Anaximenes by many thousands of years, as it was an accepted doctrine among the Chaldeans, who taught it *exoterically*, as on their cylinders and tablets, and *esoterically* in the temples of Ea and Nebo—the God, and prophet or revealer of the Secret Doctrine.² But in both cases the statements are *blinds*. That which Anaximenes—the pupil of Anaximander, who was himself the friend and disciple of Thales of Miletus, the chief of the "Seven Sages," and therefore an Initiate as were these two Masters—that which Anaximenes meant by "animals" was something different from the animals of the modern Darwinian theory. Indeed the eagle-headed men, and the animals of various kinds with human heads, may point two ways; to the descent of man from animals, and to the descent of animals from man, as in the Esoteric Doctrine. At all events, even the most important of the present day theories is

thus shown to be not entirely original with Darwin. Professor Jowett goes on to show [3] "that, even by Philolaus and the early Pythagoreans, the earth was held to be a body like the other stars revolving in space." Thus Galileo—studying some Pythagorean fragments, which are shown by Reuchlin to have still existed in the days of the Florentine mathematician;³ being, moreover, familiar with the doctrines of the old Philosophers—but reasserted an astronomical doctrine which prevailed in India in the remotest antiquity. 4. The Ancients "thought that there was a sex in plants as well as in animals." Thus our modern Naturalists had but to follow in the steps of their predecessors. 5. "That musical notes depended on the relative length or tension of the strings from which they were emitted, and were measured by ratios of number." 6. "That mathematical laws pervaded the world and even qualitative differences were supposed to have their origin in number." 7. "That the annihilation of matter was denied by them, and held to be a transformation only." "Although one of these discoveries might have been supposed to be a happy guess," adds Professor Jowett, "we can hardly attribute them all to mere coincidences." We should think not; for, from what he says elsewhere, Professor Jowett gives us a full right to believe that Plato indicates (as he really does) in *Timaeus*, his knowledge of the indestructibility of Matter, of the conservation of energy, and the correlation of forces. Says Dr. Jowett:

The latest word of modern philosophy is continuity and development, but to Plato *this is the beginning of and foundation of Science*.⁴

³ Some Kabalistic scholars assert that the original Greek Pythagoric sentences of Sextus, which are now said to be lost, existed at that time in a convent at Florence, and that Galileo was acquainted with these writings. They add, moreover, that a treatise on Astronomy, a manuscript by Archytas, a direct disciple of Pythagoras, in which were noted all the most important doctrines of their school, was in the possession of Galileo. Had some Rufinus got hold of it, he would no doubt have perverted it, as Presbyter Rufinus has perverted the above-mentioned sentences of Sextus, replacing them with a fraudulent version, the authorship of which he sought to ascribe to a certain Bishop Sextus. See Taylor's Introduction to Iamblichus' *Life of Pythagoras*, p. xvii.

⁴ Introduction to *Timaeus, Dialogues of Plato*, i. 590.

¹ *Conflict between Religion and Science*, p. 240.

² "The Wisdom of Nebo, of the God my instructor, all-delightful," says verse 7 on the first tablet, which gives the description of the generation of the Gods and creation.

In short, the Platonic Philosophy was one of order, system, and proportion; it embraced the evolution of worlds and species, the correlation and conservation of energy, the transmutation of material form, the indestructibility of Matter and of Spirit. The position of the Platonists in the latter respect was far in advance of Modern Science, and bound the arch of their philosophical system with a keystone at once perfect and immovable.

Finally few will deny the enormous influence that Plato's views have exercised on the formation and acceptance of the dogmas of Christianity. But Plato's views were those of the Mysteries. The philosophical doctrines taught therein are the prolific source from which sprang all the old exoteric religions, the *Old* and partially the *New Testament* included, belonging to the most advanced notions of morality, and religious "revelations." While the literal meaning was abandoned to the fanaticism of the unreasoning lower classes of society, the higher classes, the majority of which consisted of Initiates, pursued their studies in the solemn silence of the temples, and also their worship of the One God of Heaven.

The speculations of Plato, in the *Banquet*, on the creation of the primordial men, and the essay on Cosmogony in the *Timaeus*, must be taken allegorically, if we accept them at all. It is this hidden Pythagorean meaning in *Timaeus*, *Cratylus* and *Paramenides*, and other trilogies and dialogues, that the Neo-Platonists ventured to expound, as far as the theurgical vow of secrecy would allow them. The Pythagorean doctrine that *God is the Universal Mind diffused through all things*, and the dogma of the soul's immortality, are the leading features in these apparently incongruous teachings. Plato's piety and the great veneration he felt for the Mysteries, are sufficient warrant that he would not allow his indiscretion to get the better of that deep sense of responsibility which is felt by every Adept. "Constantly perfecting himself in perfect Mysteries, a man in them alone becomes truly perfect," says he in the *Phaedrus*.¹

He took no pains to conceal his displeasure that the Mysteries had become less secret than

they were in earlier times. Instead of profaning them by putting them within the reach of the multitude, he would have guarded them with jealous care against all but the most earnest and worthy of his disciples.² While mentioning the Gods on every page, his "Pantheistic Monism" is unquestionable, for the whole thread of his discourse indicates that by the term "Gods" he means a class of beings far lower in the scale than the One Deity, and but one grade higher than external man. Even Josephus perceived and acknowledged this fact, despite the natural prejudice of his race. In his famous onslaught upon Apion, this historian says:

Those, however, among the Greeks who philosophized in accordance with truth, were not ignorant of anything. . . nor did they fail to perceive the chilling superficialities of the mythical allegories, on which account they justly despised them. . . By which thing Plato, being moved, says it is not necessary to admit anyone of the other poets into the "Commonwealth," and he dismisses Homer blandly, after having crowned him and pouring unguent upon him, in order that indeed he should not destroy, by his myths, the orthodox belief respecting the *One* [Deity].³

Those, therefore, who can discern the true spirit of Plato's Philosophy, will hardly be satisfied with the estimate which Prof. Jowett, in another part of his work, lays before his readers. He tells us that the influence exercised upon posterity by the *Timaeus* is partly due to a misunderstanding of the doctrine of its author by the Neo-Platonists. He would have us believe that the hidden meanings which they found in this Dialogue, are "quite at variance with the spirit of Plato." This is equivalent to the assumption that Professor Jowett understands what this spirit really was; whereas his criticism upon this particular topic rather indicates that he does not penetrate it at all. If, as he tells us, the Christians seem to find in his work their Trinity, the Word, the Church, and the creation of the World,

¹ This assertion is clearly corroborated by Plato himself, who says: "You say that, in my former discourse, I have not sufficiently explained to you the nature of the *First*. I purposely spoke enigmatically, that in case the tablet should have happened with any accident, either by land or sea, a person, without some previous knowledge of the subject, might not be able to understand its contents." (Plato, *Ep.* ii. p. 312; Cory, *Ancient Fragments*, p. 304).

² Josephus, *Against Apion*, ii. p. 1079.

¹ Cory, *Phaedrus*. i. 328.

in a Jewish sense, it is because all this *is* there, and therefore it is but natural that they should have found it. The outward building is the same; but the spirit which animated the dead letter of the Philosopher's teaching has fled, and we would seek for it in vain through the arid dogmas of Christian theology. The Sphinx is the same now, as it was four centuries before the Christian era; but the Œdipus is no more. He is slain because he has given to the world that which the world was not ripe enough to receive. He was the embodiment of truth, and he had to die, as every grand truth must, before, like the Phoenix of old, it revives from its own ashes. Every translator of Plato's works has remarked the strange similarity between the Philosophy of the Esoteric and the Christian doctrines, and each of them has tried to interpret it in accordance with his own religious feelings. So Cory, in his *Ancient Fragments*, tries to prove that it is but an outward resemblance; and does his best to lower the Pythagorean Monad in the public estimation and exalt upon its ruins the later anthropomorphic deity. Taylor, advocating the former, acts as unceremoniously with the Mosaic God. Zeller boldly laughs at the pretensions of the Fathers of the Church, who, notwithstanding history and chronology, and whether people will have it or not, insist that Plato and his school have robbed Christianity of its leading features. It is as fortunate for us as it is unfortunate for the Roman Church that such clever sleight-of-hand as that resorted to by Eusebius is rather difficult in our century. It was easier to pervert chronology, "for the sake of making synchronisms," in the days of the Bishop of Cæsarea, than it is now, and while history exists, no one can help people knowing that Plato lived six hundred years before Irenæus took it into his head to establish a *new* doctrine from the ruins of Plato's older Academy.

H. P. B.

(To be concluded)

STUDIES IN "NOTES ON THE BHAGAVAD-GITA"

III

Though a man say in a moment of illumination, "My delusion is destroyed. I am collected once more. I am free from doubt, firm, and will act according to thy bidding," all such affirmations bring their shadow with them and are followed by minutes, hours, days, years of darkness. For between the illumination and its reflection in action is the dreary path of failures. Krishna therefore at once gives great encouragement to Arjuna. He says:—

In this system...no effort is wasted, nor are there any evil consequences, and even a little of this practice delivereth a man from great risk.

That this encouragement is desperately needed by all aspirants is shown by the fact that it is so often repeated! In *The Voice of the Silence* we read:—

Learn that no efforts, not the smallest—whether in right or wrong direction—can vanish from the world of causes.

But how shall the man, caught in the slough of despondency caused by his repeated failings, believe these statements? There is no way save through devotion. The *Gita*, the Lord's Song, is both the Book of Action and the Book of Devotion, for the one without the other is barren. Mr. Judge reminds the reader of this when he says:—

Without devotion a vast confusion arises within us, that has been likened by some to a whirling motion, by others to the inrushing, overpowering flow of turbid waters.

Man must rebecome conscious of the Divine side of life; he needs desperately the knowledge that he is not alone in the limitless expanse of Space. Though at the final goal he must stand alone and keep his footing while that same limitless Space, in its very vastness, seems to overawe him, and the thunderous motion within it surges round him, before that moment comes he must sow the seed of Devotion to the One whose outer garments are Space and Motion but whose Essence is illimitable Bliss. It is now, at the present time, that man must seek the One in the many, and learn to love It; it is now that he must try to rely on that One

self and so gain, bit by bit, a real devotion to that which is the rock or steady ground in the turmoil of earth life.

The Divine Vision given by Krishna to Arjuna is not the lot of any man; it is earned by each soul for himself through the completeness of devotion. But at this stage he does not have to wait for some illumination; he has only to look at his own heart and learn to find *there* the Krishna whose flute sounds so gay and whose mocking laugh is full of tenderness. He needs to sing, with Laurence Hope:—

Be still, my heart, and listen,
For sweet and yet acute
I hear the wistful music
Of Khristna and his flute.
Across the cool, blue evenings,
Throughout the burning days,
Persuasive and beguiling,
He plays and plays and plays.

In linked and liquid sequence,
The plaintive notes dissolve
Divinely tender secrets
That none but he can solve.
O Khristna, I am coming,
I can no more delay,
My heart has flown to join thee,
How shall my footsteps stay?

Instead, he fears the God of Wrath—let him learn of the Gracious Guru; he recoils from the Man of Sorrows—let him learn of the smiling strength and tenderness of the Divine Cowherd; he worships the God of Chance—let him learn of the God of Law, helpful, trustworthy, just. Love, not wrath, must lead him on. Strength and tenderness, not sorrow, must be his ideal. Reliance on the Law must be his watchword. Thus will real devotion grow in him so that he can actually act for and as the Self. All else will fit in if he realizes that “the essence of the instruction given by Krishna is *to become devoted*.”

The transition from “Tell me exactly what to do” in the early days, to “My delusion is destroyed. . . . I will act according to thy bidding,” takes time, but the change will not occur unless and until man learns to see Krishna face to face in every manifested being, instead of seeing himself reflected in opposing forms. “Come and follow me” said the Christ. “Place thy heart and mind on me” says Krishna. Man has not tried this way yet. It is a way not of emotion, but of intuition in action. Says Mr. Judge:—

The attitude to be assumed, then, is that of doing every act, small and great, trifling or important, because it is

before us to do and as a mere carrying out by us as instruments of the will of that Deity who is ourself.

All life fits into this pattern; every question is answered if the instructions are “listened” to and obeyed. Whatever is done on these lines will be absorbed by Krishna. He will be at the right hand of any one who follows this Path. Even if this Path is not followed, Krishna is there, for every man is Krishna and all paths lead, when earnestly followed with good spiritual endeavour, to Krishna, for He is the centre of the Universe. His Divine Words are with us today even as they were with Arjuna 5,000 years ago. All that is missing is the actual physical body which He wore as the Charioteer of the Prince, and that body so hid the glory of His Real Presence that even Arjuna did not recognize Him until his inner eyes were opened. In many Hindu stories it is shown that He goes away so that man may find Him in his own heart, even as Christ said, “If I go not away the Comforter will not come unto you.” Through His instructions man can learn to love Him, to sense Him, not somewhere outside, but singing in the heart. Then indeed action and devotion become that worship or union which is the true Yoga.

“Guided by the clear light of the soul, we have considered thy teachings, O holy sage! They have been efficacious for the removal of the obscurities surrounding Ishwara’s abiding place in us; we are delighted and refreshed; may thy words remain with us, and, as a spring refreshes the earth, may we be refreshed by them!”

Three great nations claimed in antiquity a direct descent from the kingdom of Saturn or Lemuria (confused already several thousands of years before our era with Atlantis): and these were the Egyptians, the Phœnicians (*vide* Sanchoniathon), and the old Greeks (*vide* Diodorus, after Plato). But the oldest civilized country of Asia—India—can be shown to claim the same descent likewise. Sub-races guided by Karmic law or destiny repeat unconsciously the first steps of their respective mother-races. As the comparatively fair Brahmins have come—when invading India with its dark-coloured Dravidians—from the North, so the Aryan Fifth Race must claim its origin from northern regions. The occult sciences show that the founders (the respective groups of the seven Prajâpatis) of the Root Races have all been connected with the Pole Star. In the Commentary we find:—

“He who understands the age of Dhruva who measures 9090 mortal years, will understand the times of the pralayas, the final destiny of Nations, O Lanoo.”

—H. P. BLAVATSKY

IN THE LIGHT OF THEOSOPHY

The views on education held by Mesmer, the Agent of the Lodge of Masters in the eighteenth century, are summarized by Nora Wydenbruck in *Doctor Mesmer: An Historical Study*, recently published by John Westhouse, London. They are drawn from a three-volume German work on "Mesmerism, or the System of Correspondences," by Dr. Carl Christian Wolfart, a Prussian Court Councillor, which was based on Mesmer's conversation, notes and essays. Dr. Wolfart spent a year with Mesmer, sent to him by the King of Prussia, Frederic William III, to receive instruction from the seventy-eight-year-old philosopher-physician, so that Mesmer's system might be introduced in Prussia.

Mesmer would have young children below the age of six or seven in the exclusive care of their mothers, whose full time, he held, should be free to care for them.

For formal education Mesmer proposed the following subjects, which would lend themselves readily to the Basic Education scheme with some change in order:—

(1) Speaking, writing, arithmetic, music and drawing.

(2) Knowledge of the laws of the land.

(3) Knowledge of the anatomy of the human body and the machinery of its functions; of the rules of preserving health and restoring it.

(4) The general knowledge of the correspondences which link all beings together, or of an all-embracing natural history of the qualities of correlated matter.

(5) The knowledge of the correspondences of our actions, or of natural or universal justice.

(6) The specialized knowledge of the earth we inhabit, and of its parts in relation to us.

(7) Finally, a craft which is useful to the community.

Miss Wydenbruck comments: "...how much wrong thinking, what potential sources of danger through ignorance would be eliminated if it were adopted."

His chief subjects of popular education are reminiscent of H.P.B.'s statement of the real objects of education as given in *The Key to Theosophy*. They are:—

(1) The development of all faculties.

(2) The love of justice and the knowledge of good and evil.

(3) Patriotism.

(4) The practice of social virtues.

What are these social virtues?

"...Humanity, benignity, and especially loving-kindness (*charite*), urbanity, sobriety and industry, honesty and conscientiousness in all actions, truthfulness and candour, gratitude, generosity and unselfishness."

Miss Wydenbruck exclaims:—"These were the virtues admired above all others by the man whom many of his contemporaries and not a few of his later critics have branded as a rapacious adventurer, an astute charlatan!" Those charges, happily, have long since been dropped and Miss Wydenbruck's own account but offers a further vindication of Madame Blavatsky's great predecessor of the century before.

The inadequacy of the type of education prevalent in India was admitted by her Prime Minister, Pandit Jawaharlal Nehru, in inaugurating the fourteenth session of the Central Advisory Board of Education at New Delhi on January 13th. The younger generation in general, he said, was expressing faulty sentiments and lacking in discipline, which pointed to the need of a certain amount of guidance and direction. The primary aim of any system of education was to create balanced minds. The way youth's faculties were developed and minds moulded would make or mar the destiny of India.

Maulana Abul Kalam Azad, the Education Minister, who presided over the session, considered religious education on sound and healthy lines a necessary part of national education, indispensable to the appreciation of moral values and the right forming of character. The moulding of the growing mind on right lines was the primary duty of a National Government and in India we could not have an intellectual mould without religion. The problem here differed, he said, from that in the West. There it had been observed that without religious influences people became over-rationalistic. There was no fear of that in India; we were rather surrounded by over-religiosity.

Our present difficulties, Maulana Azad said, were the creations, not of materialistic zealots but of religious fanatics. But the solution was not the rejection of religious instruction in the elementary stages of education. If the Government undertook purely secular education, children would be instructed in religion privately, by teachers who, though literate, were not educated, and to whom religion meant bigotry. The only way, therefore, to save the children from being affected at their most plastic age by misguided creedalism was for the State to undertake religious education on right lines. There would be problems but they could be solved.

Obviously, in a country committed to religious freedom, sectarian education cannot be given in Government-supported schools, to which all children naturally must be admitted regardless of creed. The religious education proposed by Maulana Azad is obviously very different from this. What can it be but the presentation of the great moral precepts common to all faiths in their beginnings, the unchanging truths which all great teachers have enunciated in different words, and the example of noble and self-sacrificing lives presented for the children's emulation? With such religious education every student of Theosophy would be in sympathy. It would well serve the spread of the non-sectarian education which all Theosophists have the duty to promote.

The opportunity to do away with capital punishment in Britain, at least for an experimental period, offered by the Criminal Justice Bill which is expected to be before the House of Commons this spring, is the subject of Bulletin No. 25 of the National Council for the Abolition of the Death Penalty, London. That Bulletin quotes a very hopeful *Times* leader, which, while recognizing probable results in terms of the frequency of violent death as the practical criterion, considers it fair to "impose the burden of proof upon those who would retain" the death penalty.

Capital punishment is so repulsive that no civilized people would continue it unless convinced that there is no other means of protecting life. Moreover the morbid sensationalism that surrounds the execution of the penalty is not only a most unhealthy social influence, but may actually deflect towards violence that

self-dramatizing vanity which so many murderers have been observed to display.

The comparative experience of countries of similar social conditions which have or have not dispensed with the death penalty, would naturally and properly, the *Times* leader continued, form the basis of any debate upon the desirability of abolishing it. Data are presented in this Bulletin on the experience of Holland, Denmark, Norway, Sweden and Switzerland, which, with seventeen other countries, are on the honour roll for having abolished this hideous practice, along with several States in the U.S.A., in India and in Australia. These data show a marked fall in the murder rate in the years following abolition of capital punishment. The six States in the U.S.A. which have no death penalty have an average murder rate of 1.4 per 100,000, compared with 4.9 for the country as a whole.

The fear is often expressed that armed burglaries will increase if the threat of the death penalty is removed. The Select Committee on Capital Punishment in 1930 decided, on the basis of the experience of countries which had abolished capital punishment, that this fear was groundless. This Bulletin No. 25 suggests moreover, very reasonably that

when any murderer is faced with the possibility of capture which means that he faces a sentence of death, he is the more likely to use desperate means to escape this. It was only after there had been two executions in Scotland, to which considerable attention was drawn because they were the first for seventeen years, that a young burglar there shot and killed his would-be captors. And it is in the States of America where capital punishment is in most regular use, that the armed gunman flourishes.

A valuable article on "The Death Penalty," by Mr. George Godwin, appears in *The Aryan Path* for February 1948.

Several Theosophical propositions received assent from Dr. Arthur Upham Pope, Chancellor of the Asia Institute of America, in his address on January 12th on "World Unity and Cultural Individuality," under the auspices of the Indian Institute for Educational and Cultural Co-operation, Bombay. These included the interrelation between the individual and society, the dangers of

the heresy of separateness, the entitative character of nations, and a denial of the innate depravity of man.

Archæology, he declared, bore witness to the fact that aggression, hatred and suspicion were not fundamental characteristics of mankind, as the West had assumed. The very early societies (around 4,500 B. C.) had been pacific people, living in concord with their fellow-men. "They had no weapons for mutual slaughter such as we have devised with such magnificent efficiency and such terrible cruelty." Concord and co-operation were normal to human beings, and the difficulties of their realization on a world scale could be met by "morale and under-the-skin State sanity."

But, just as there were disordered personalities, "aggressive, suspicious, seeking to impose their will on others," so there was, as a result of too rapid social changes, such a thing as "a definitely damaged social personality."

Included in mass psychology are mass neuroses. There was mass insanity in Germany in recent years and in America we had the Salem witchcraft excitement.... Such mass insanity has happened over and over again all over the world. It is just the same case as an individual who has lost control of his reason.... The mass and social neuroses... only reflect the disorders of the personality. There are certain difficulties that can be overcome by good common-sense and plain social ethical practice.

But world peace, the lecturer implied, depended in large part on the treatment which the individual received.

Where the individual is frustrated, where he feels insecure, where he sees selfishness, there you have sown the seeds of aggression. That is the formula for manufacturing Fascists and aggressives.

This sheds a new light on H. P. B.'s "*axiomatic truth*" that by wronging one man we wrong not only ourselves but the whole of humanity in the long run," as also on the Master's words in *U. L. T. Pamphlet No. 22* :—

The problem of true Theosophy and its great mission are, first, the working out of clear unequivocal conceptions of ethic ideas and duties, such as shall best and most fully satisfy the right and altruistic feelings in men; and second, the modelling of these conceptions for their adaptation into such forms of daily life, as shall offer a field where they may be applied with most equitableness.

The Asia Institute of America, founded about twenty years ago, had behind it the recognition that cultural exchange would stimulate an element of which America was in desperate need, the Institute's Chancellor, Dr. Arthur Upham Pope, told a Bombay gathering under the auspices of the K. R. Cama Oriental Institute on 13th January. Of Asia, now feeling the birth-pangs of a great renaissance, he said :—

The generative centre that distributed throughout all the world the bases of civilization is about to resume its role as one of the great wise guiding forces in modern civilization.

Himself an enthusiast for Iranian culture, which he declared had given Egyptian civilization its great impetus, Dr. Pope believed in the vital unity of Asia. H.P.B. declared in *Isis Unveiled* (I. 589) that it was from pre-Vedic India that Egypt, in those unknown ages when Menes reigned, had received her laws, her social institutions, her arts and her sciences. There is no necessary contradiction between the two claims, for on the same page H.P.B. writes that she does not mean the India of our modern days, but that of the archaic period.

In those ancient times countries which are now known to us by other names were all called India. There was an Upper, a Lower, and a Western India, the latter of which is now Persia-Iran. The countries now named Thibet, Mongolia, and Great Tartary, were also considered by the ancient writers as India.

Dr. Pope believed that the Classical prejudice which refused to look further than Greece and Rome for the beginnings of civilization had done great harm, inasmuch as modern science had followed the materialistic concepts of Greek natural science. To hold that the world could be understood by piling fact upon fact was a dangerous attitude towards reality.

To be a learned man is not necessarily to be a wise man, and to be learned in mathematics and physics does not guard you against cruelty; it does not give you an interest in the great ideals without which man is frustrated and commonplace.

"To specialize is to fragmentize," Dr. Pope declared. "To specialize is to block your way to truth. Only to see things in their wholeness is to see things as they are." It was necessary to turn to the older civilizations for the synthesis. Only a moral ideal could unite individuals in a significant whole.

Science cannot do it. You have to turn to art and beauty and to a religion of life, of which Asia is the great expounder.

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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 furnished to Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with.

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