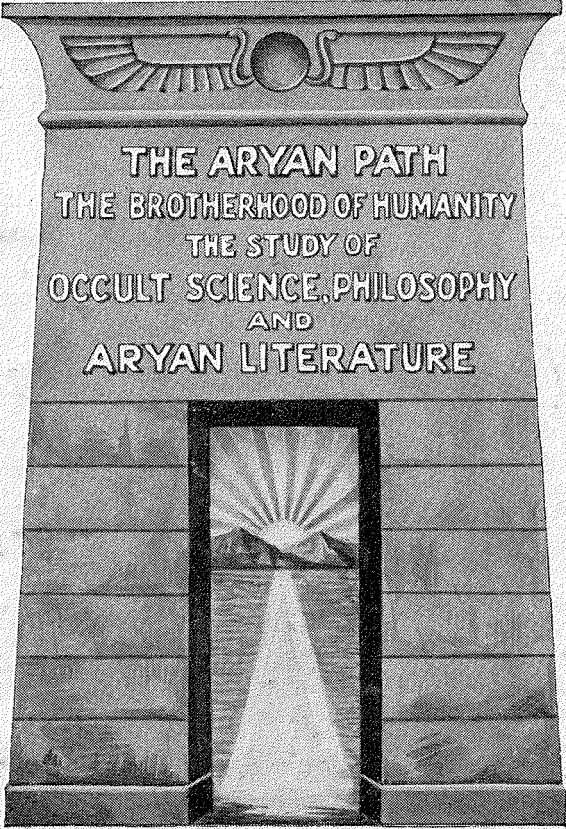




THE
THEOSOPHICAL MOVEMENT
A MAGAZINE DEVOTED TO



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

Vol. IX No. 1

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Work for the shedding of light upon other minds through yours.—MAHATMA M.

Like the light in the sombre valley seen by the mountaineer from his peaks, every bright thought in your mind, my Brother, will sparkle and attract the attention of your distant friend and correspondent. If thus we discover our natural Allies in the *Shadow*-world—your world and ours outside the precincts—and it is our law to approach every such an one if even there be but the feeblest glimmer of the true “Tathāgata” light within him—then how far easier for you to attract us.—MAHATMA K. H.

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- (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 November, 1938

N39

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Astral by
H. P. B.

AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th November 1938.

VOL. IX. No. 1.

FIRE—WATER—EARTH

Whosoever would "trace the secrets of the starry race"—must travel first along the lines of true Theosophy; and then only can he expect to break through the region of Mystery and the Supreme Knowledge.—H. P. B.

With this number THE THEOSOPHICAL MOVEMENT begins its ninth Volume. It is an organ of the earnest Theosophical student devoted to the service of human souls, who must incessantly practise the principles of the Esoteric Science if his service is to be of any real value.

The mind of the race is changing. The ideas set in motion by H. P. B. have been circulating in the sphere of knowledge. They have been setting up friction with the thoughts generated by the natural impulse of our fifth-race humanity which is tarnished by the sins of the decadent Atlanteans. The result is a gigantic eruption of notional cinders and many are the people who fancy that something can be done with them. Only a few have caught the sparks of truth glowing as they ascend. How many even of these few have tried to trace those sparks to the activity of the Master Mind of our cycle who produced them?

But due to another cause also the mind of the race has been changing. As a result of the incarnation of H. P. B. there has been a mighty stirring of the sea of human life. The powerful currents of pure and heavenly air have raised giant waves; and a host of souls who have not found a *Vahan*, a ship, to navigate that sea have dropped on these swelling waves, exhausted, bleeding, broken-winged. But those who have found the ship captained by the weather-beaten and experienced W. Q. Judge are safe, for he has brought them to land, giving each enough of knowledge and of insight which rightly used would enable them to find their way on earth. Human nature, however, is perverse. Even with the chart of knowledge placed in their hands by Mr. Judge many have gone astray, taking bypaths not shown on his chart, and thus have been caught

up in the jungle of psychic animalism and religiosity. Those who faithful to his instructions have reshaped their lives are safely treading the path of light—single-filed and narrow—through the dark jungle called civilization. These treaders of the path have contributed to the changing of the mind of the race.

Knowing and valuing the worth of W. Q. Judge as few among his intimate disciples and pupils did, Robert Crosbie used the chart so effectively that to-day for the present generation of students there is a sure guide in his programme of work and in his method by which that work is to be executed. In the U. L. T. which he founded, students find reliable ways and means of so changing their own *manas* and *buddhi* that they can contribute their quota most effectively in changing the mind of the race.

In this magazine, as in those published by our colleagues and associates in Los Angeles and elsewhere, is given month by month the instruction necessary for self-purification, self-effort and self-knowledge, which instruction is not something new and original, but is derived from the devotion of Robert Crosbie, W. Q. Judge and H. P. B. to the Cause of True Wisdom. In circumstances outwardly different the same sure methods of service advocated by Robert Crosbie are being used. In the darkness of the fourth decade of the twentieth century the map drawn by W. Q. Judge in the last decade of the nineteenth is being adequately utilized. In different language the same great ideas set into motion by H. P. B. are being kept in circulation.

The obstacles encountered by the student-server of to-day are exactly the same as those which

the aspirants of earlier generations faced. False notions also abound and they are the same as those of the past. False ideas rise cyclically the same as do true ideas. Weaknesses, vices and depravities of to-day are the same as of old, and the methods of overcoming them are identical in this as in other eras. And so the task and the *dharma* of this magazine is to embody within its covers, month by month, the practical application of the wisdom enshrined in *The Voice of the Silence* :—

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

"INDIA'S GLORIOUS HERITAGE"

Under this caption *The Hindu* (Madras) reports the excellent address of the Prime Minister of Madras, delivered on the 22nd of August before the Presidency College Mathematics Association. The Hon. Mr. C. Rajagopalachari urged his audience not to imagine that all mathematical achievement comes from European countries.

A large part of it went over from our own country and has come back to us. It is not mere national pride that should make you interested in knowing the achievements of our ancestors. It will help you to have confidence. It will make you see that our own parents could discover things and not merely learn things.

The Premier said that some people try to make out that the Hindus got their mathematics from the Greeks but that Colebrook and Brennand had marshalled evidence to show it was the other way about, that the Hindus had worked out their own mathematics independently, and that vital information had gone out from India to Europe through the Arabs. The amount of observation and calculation that must have been carried on for generations before eclipses could be predicted with certainty would give an indication of how long the people of India had been devoted to this science.

Astronomy is preëminently a mathematical science, so the weighty evidence assembled by H.P.B. in *The Secret Doctrine* for the priority of Indian zodiacal computations bears directly on this point. And she wrote in that book (I. 361) :—

The Arabs had their figures from Hindustan, and never claimed the discovery for themselves... If [as Max Müller claimed]... the most ancient Indian manuscripts show as yet no trace of decimal notation in them... we have records as ancient to supply the wanted proof. We speak of the sculptures and the sacred imagery in the most ancient temples of the far East.

Modern archæological investigations have not revealed a more ancient civilization than that of the Indus Valley in India, where the seals discovered indicated, in the view of Sir John Marshall, the numerical system from 1 to 13, and even a decimal system of weights. *Rasi* and *ganita* (arithmetic) formed one of the studies in Vedic India; and the *Yajur-Veda* gives a distinct symbolistic array of odd and even numbers in use, a replica of which is met with in the Boghas-Köi inscription of Chaldea which Dr. Giles admits, in the *Cambridge History of India*, shows a borrowing in some respects from India.

Referring to the system of numbers and decimals, Weber, a classical authority on the history of Indian literature, says :—

The Arabs were in astronomy the disciples of the Hindus... and in regard to algebra and arithmetic, in particular, in both of which... the Hindus attained quite independently, to a high degree of proficiency... It is to them also that we owe the ingenious invention of the numerical symbols, which in like manner passed from them to the Arabs, and from these again to European scholars... It is the decimal place-value of these figures which gives them their special significance. Even prior to their adoption by the Arabs they had been obtained from India by the Neo-Pythagoreans of Alexandria.

In his *India's Past*, Professor Macdonell observes cautiously that "the theory that our decimal system is derived from India still holds good".

Sir B. N. Seal states that the decimal notation was familiar to the Hindus centuries before the first appearance of the notation in the writings of the Arabs or the Greco-Syrian intermediaries.

Evidence accumulating in recent times in the fields of archæology and of literature thus shows that in this respect as in others India was the cradle-land of the world's culture, as H.P.B. maintained over half a century ago. She declared :—

The most advanced standpoint that has been reached in our times only enables us to see in the dim distance up the Alpine path of knowledge the monumental proofs that earlier explorers have left to mark the plateaux they had reached and occupied... The more archæology and philology advance, the more humiliating to our pride are the discoveries which are daily made, the more glorious testimony do they bear in behalf of those who, perhaps on account of the distance of their remote antiquity, have been until now considered ignorant flounders in the deepest mire of superstition. (*Isis Unveiled*, I, 239.)

THE TURN OF THE WHEEL

A LITTLE TALE OF KARMA

[The following is reprinted from *The Path*, Vol. V, p. 207, for October, 1890, where it appeared over the signature of Bryan Kinnavan, one of the pen-names of Mr. Judge.—Eds.]

I

He was the son of a small ruler in Rajpootana. His father, of the warrior caste, governed a district including several villages as well as his own small town with justness and wisdom, so that all were prosperous and happy. The ruler was called a Rajah; he lived in a building made of stone, built on a hill that commanded the town. The son, of whom this tale tells, was born after the Rajah had been many years childless, and was the only child to whom the father's honours and power could descend. He was named Rama after the great Avatar. From the time he was born and until he could speak, a strange look was always to be seen in his baby eyes; a look that gazed at you without flinching, bold, calculating as if he had some design on you; and yet at times it seemed to show that he was laughing at himself, sorry too, melancholy at times. Rama grew up and delighted his father with his goodness and strength of mind. The strange glance of his eye as a baby remained with him, so that while everyone loved him, they all felt also a singular respect that was sometimes awe. His studies were completed, a first short pilgrimage to a celebrated shrine had been made very early by his own request, and he began to take part in the administration of the affairs of the old and now feeble rajah. Each day he retired to his room alone; no one was permitted to come within three rooms of his; and on the fourteenth of the month he spent the entire day in retirement. Let us go with him in fancy to one of these monthly retreats and listen with his consent.

II

The room is an ordinary Hindu room. Hard chunam floor, the bed rolled up in the corner, on the walls one or two flat metal plaques inlaid with enamel and representing different gods and heroes. He enters and goes up to the wall in front of one of these plaques—Krishna. The strange look in his eyes grows deeper, stronger, and a stream of light seems to rush from them to the object on the wall. His lips move.

"Atmanam, atmana—" he seems to say; the rest is murmured so low we cannot hear it. The words are in his own dialect, but in the mind of the hearer they translate themselves. He says:

"This weight upon my heart is not from this life. I have known no sorrow, have lost no object

that I loved. My ambitions are fulfilled; the present is bright, the future shows no shadow. When, O Krishna, shall I know that which I now know not, nor what it is that I long to learn? Yet even now a ray of hope steals into my soul."

Just as he uttered the last words a ringing sound came from the metal plaque and Rama gazed steadily at it. The plaque vibrated, and a subtle scent spread from it over the whole room. The air seemed to vibrate slowly, undulatingly, and then a dazzling shape of a young man seemed to form itself upon the floor, while the vibration centred in the form and the scent turned into light. Rama looked steadily at this being who stood there erect and terrifying, yet calm and strong with peace all about it. It was the calmness and power of it that terrified. As Rama looked it spoke:

"Do you forget the Upanishad, 'Two birds sit in one tree; the one eats the fruit and the other looks on.'?"

"No", said Rama, "I forget not. They are the personal and universal. The one who looks on is my higher self—Atman."

"I am thy higher self. I come to tell thee of three words. Forget them not, forget not me. They are: Action, Law, The fruit of action."

"These", said Rama, "I have heard. Action and Law I know, but the fruit of action, is it that which eats within?"

The form of beauty replied: "It is the ignorance of it that hurts thee. Thou art bound in thy future. This present birth of thine is to allow thee to make the Karma for thy next birth better in the end, but which will be ever dark and painful if not now ameliorated. In this present is thy future. Potential now lies the effect in what cause you make."

Then with one straight arrow-like glance into the face of Rama, the form faded, and the plaque rang a note of farewell. Across the wall there seemed to pass a picture of poverty and riches, of huts and buildings of stone. Rama left the room the next day, and never after seemed to sorrow or to be annoyed. His old father died, and he carried on the government for many years, scattering blessings in every direction, until a rival rajah came

and demanded all his possessions, showing a claim to them through a forgotten branch of the family. Instead of rejecting the claim, which was just, instead of slaying the rival as he could have done, Rama resigned all, retired to the forest, and died after a few years of austerity.

III

The wheel of time rolled on and Rama was reborn in a town governed by the Rajah who had once in a former life demanded Rama's possessions. But now Rama was poor, unknown, an outcaste, a chandalah who swept up garbage and hoped that Karma might help him. He knew not that he was Rama; he only swept the garbage near the Rajah's palace.

A solemn audience was held by the Rajah with all the priests and the soothsayers present. Troubled by a dream of the night before, the superstitious ruler called them in to interpret, to state causes learnedly, to prescribe scriptural palliative measures. He had dreamed that while walking in his garden, hearing from his treasurer an account of his increasing wealth, a huge stone building seemed suddenly to grow up before him. As he stopped amazed, it toppled over and seemed to bury him and his wealth. Three times repeated, this filled him with fear.

The astrologers retired and consulted their books. The remedy was plain, one suggested. "Let the King give a vast sum of money to-morrow to the first person he sees after waking up." This decision was accepted, and the proposer of it intended to be on hand early so as to claim the money. The Rajah agreed to the direction of the stars, and retired for the night, full of his resolution to give immense gifts next day. No horrid dreams disturbed his sleep. The winking stars moved over the vault of heaven, and of all the hosts the moon seemed to smile upon the city as if being near she heard and knew all. The cold early morning, dark with promise of the dawn, saw the chandalah—once Rama—sweeping up the garbage near the palace where inside the Rajah was just awaking. The last star in heaven seemed to halt as if anxious that Rama should come in his sweeping to the side of the palace from which the Rajah's window opened. Slowly the chandalah crept around in his task, slowly, surely. Slowly the Rajah's waking senses returned, and as they came a hideous memory of his dream flashed on him. Starting up from the mat on which he lay, he rose and seemed to think.

"What was I to do? Yes, give gifts. But it is not yet day. Still, the oracle said 'immediately on awaking'."

As he hesitated the poor garbage sweeper outside came more nearly in front of his window. The setting star almost seemed to throw a beam through the wall that struck and pushed him to the window. Flinging open the shutter to get breath, he looked down, and there before him was a poor chandalah with waistcloth and no turban, sweating with exertion, hastening on with the task that when finished would leave the great Rajah's grounds clean and ready for their lord.

"Thank the gods", said the Rajah, "it is fate; a just decision; to the poor and the pious should gifts be given."

At an early hour he gathered his ministers and priests together and said—

"I give gifts to the devas through the poor; I redeem my vow. Call the chandalah who early this morn swept the ground."

Rama was called and thought it was for prison or death. But the Rajah amazed him with a gift of many thousands of rupees, and as the chandalah, now rich, passed out, he thought he smelled a strange familiar odour and saw a dazzling form flash by. "This", thought he, "is a deva."

The money made Rama rich. He established himself and invited learned Brahmins to teach others; he distributed alms, and one day he caused a huge building of stone to be built with broken stone chains on its sides to represent how fate ruptured his chains. And later on a wise seer, a Brahmin of many austerities, looking into his life, told him briefly,

"Next life thou art free. Thy name is Rama."

BRYAN KINNAVAN

A SON OF THE KING A PARABLE OF MAN

A great King's chamberlain, detained by accident in his journey through a forest, gazed observantly at a swineherd, a dwarf, who was doing him a service. Inwardly marvelling, he quietly said, "Your masters are often angry at thee, lad? Why?"

The herdsman surprised by such gentleness, raised his head and met those searching eyes "Why speak you so to me?" he asked mazedly. "None else ever did." And on his brown-lined forehead a mark like a star, white under the skin, glowed and pulsed as if with separate life.

The chamberlain gazed even more observantly and asked slowly. "How came you by that mark?"

"What mark?" A coarsened hand passed heavily over the slave's weather-worn face.

"The mark of your King and father!" sternly answered the chamberlain, thinking of all that lay back of such a separation.

The dwarf exclaimed dully, "My father!... I have no father. I have always tended the swine in these woods."

Slowly he was bending again to finish his task, but the chamberlain raised him.

"How came you by that mark I ask? It is the sign of the King of this land, given to each of his sons and daughters. It is their royal birth-mark. No living being but a King's child possesses it—and *you* have it!"

His tone had dropped into reverent wonder. The poor herdsman, ever more confused, could only repeat, "I know of no mark. I know of no father."

"You know of no mark? Here, I touch it."

The man started back in pain, but with a wonderful exaltation in his face.

"Ah, I thought so!... It is the sacred mark of your birth. Whenever, even in distant lands and strange conditions, a child of the King is recognized, that white star of his lineage glows forth and the child utters in his heart, 'Father, I know thee!' So thy heart spoke just now."

But the miserable being before him was again bewildered.

"O sir, you mock me. I know nothing but the swine and the woods, and my masters with their whips.... I must hurry, sir."

Again the chamberlain prevented him.

"Never mind your work and those masters just now, you do not belong to them. Years ago a beautiful son was born to the King. By deception he was taken away. The King says he still lives; and we, his servants, never go on a journey without commission to seek for him that is lost. You are he—found! lost no longer. You are to go with me."

The herdsman in silent amazement could only notice vaguely that the swine had wandered off, yet no master was stealing along through the trees.

"You need fear none of those masters", comforted the chamberlain. "They may not even see you or miss you. Come! And as we go I will teach you the King's language. How gladly he will welcome you!"

For many days they journeyed together, and the herdsman was led to ask questions and to con-

verse about the King and the beauty and peace of the Court.

"My old masters were always quarrelling", he remarked.

"Nothing but harmony prevails in your father's kingdom. Each member has his own share, yet each enjoys the whole of it with the others and with the King himself. No one ever thinks of envy, as among the outlandish men you have left; nor does any one ever accuse another."

He who had been the tender of swine listened with admiration and longing. After some time he said, astonished, "What has happened to my clothes?"

The chamberlain smiled.

"Your clothes have been changing along with yourself. You like it, I see, that they are no longer soiled and torn. And you are inches taller than when we set out. You will grow to a full man's height. Your hands too, see how they have lost their knotted look."

The other measured himself with the chamberlain and murmured, "It is true. I had to look up, before, to that figure on your robe. Now I look down upon it. And my hands... they feel different." He clasped and unclasped his fingers, enjoying their new flexibility. Then with childlike delight, "My brothers and sisters... do they look like me?"

"You will look more like them", came the gentle response, "by the time we reach home. In the father's court we are all alike yet different."

"We...", gasped the other, overwhelmed. "We... is he... your father too?—Are you... my... brother?"

The chamberlain bent tenderly, studying that face raised so yearningly to his.

"I intended not to tell you so soon, but I believe I may even now", he said.

He removed the turban which had hitherto concealed his forehead and the other saw with reverent eyes a clear white star glowing and pulsating under the skin.

"Behold it! Yours is the same." He touched it lovingly. "I could not have seen it in you if I had not borne it myself."

Their eyes dwelt upon each other with unutterable feeling. After a time the Elder continued, "In a book of the Wise Men of the East is a saying, 'To them gave he power to become the sons of the Highest.' Sons of the Highest they had ever been and knew it not. Thus, Brother, have I been privileged to give you power to become *what you are!*'"

“LOCAL THEOSOPHISTS”

A true theosophist must be a cosmopolitan in his heart. He must embrace mankind, the whole of humanity in his philanthropic feelings. It is higher and far nobler to be one of those who love their fellow men, without distinction of race, creed, caste or colour, than to be merely a good patriot, or still less, a partizan.—H. P. B.

In the first of her Five Messages to the American Theosophists H. P. B. wrote :—

But you must remember that, although there must be local Branches of the Theosophical Society, there can be no local Theosophists; and just as you all belong to the Society, *so do I belong to you all.*

The phrase “local Theosophists” is a remarkable one. In the Declaration of the U. L. T. it is said : “The true Theosophist belongs to no cult or sect, yet belongs to each and all.” Universality is the hall-mark of the true Theosophist, and the *idea* of the universality of Theosophy should be the background for all the actions and thoughts of those who profess and call themselves Theosophists. But this, alas, is very often not so. The universal gets crowded out by the particulars. As human beings we can be only in one place at one time. As human beings we must largely direct our Theosophical efforts in the environment in which we find ourselves, so far as personal considerations go. But although in a sense locally circumscribed, physically speaking, our outlook should, and can, be more universal than it is. The place where we find ourselves under Karma is the place where we have to work. When we have accomplished that work satisfactorily, Karma will doubtless remove us to a sphere of wider activities. That is Karma’s affair. But Theosophy transcends place. However keen, and rightly keen, we may be about the Lodge for which we are working, we must always remember that there are other Lodges devoted to the Cause of Theosophy; other associates in other countries striving also to contribute their “mite” towards the endeavour to change the mind and the heart of the race. We have one common objective—it matters not where we may be placed.

H. P. B., the devoted mother of her Theosophical Society, explains in her Message that “for the present my duty lies in England and with the Western Theosophists, where for the moment the hardest fight against ignorance and prejudice has to be fought”. Her chief attention has to be given to the child that needs her most—the attitude of every true mother. Like every true mother she has no favourite child but belongs equally to each and all.

Her *Five Messages*, although especially addressed to America, taking a special note of America’s peculiar needs, are in themselves *really* universal in character. There is no Theosophist, wherever situated, who cannot benefit by them. And they

are as valuable to-day as when they were written, for H. P. B.’s writings are “not for an age, but for all time”.

But let us grant that we may have arrived at a point where we feel that we have got beyond the little local problems of our local Lodge, and view it not only as an individual organization but also as a part of a great whole. Have we then ceased to be “local Theosophists”? Not so; the world is wider than any Theosophical organization, and if we would be universal in character, we must fight against narrowness and keep up our interest in what is going on in the outside world. And we shall find that there we have our friends and allies. Let us remember these words of H. P. B. :—

Many who have never heard of the Society are Theosophists without knowing it themselves; for the essence of Theosophy is the perfect harmonizing of the divine with the human in man, the adjustment of his god-like qualities and aspirations, and their sway over the terrestrial or animal passions in him.

Is the “local Theosophist” going to pass by unheeded a book like Mr. Aldous Huxley’s *Ends and Means*, simply because H. P. B. is not quoted from, or mentioned, therein? Is the power of the Spirit in man to be limited to “Theosophical organizations” only? Perish the thought! We have to look for Theosophical *ideas*, ideas which, largely owing to the life of sacrifice of H. P. B., have percolated (albeit unconsciously to themselves) into the minds of our great thinkers—and welcome them whenever and wherever we find them. Even a casual perusal of *The Aryan Path* will show the drift of the best modern thought.

In H. P. B.’s time life was in some ways even more difficult than it is now. Crass materialism was more widespread than it is to-day, though to-day has its own peculiar difficulties rooted in psychic aberrations. If we read her *Isis Unveiled* and her *Secret Doctrine*, we find the immense range of her outlook, and the hand of fellowship stretched out in welcome and in help wherever she sees a Theosophical “seed” struggling to manifest. It is true that she—some may think ruthlessly—uproots the “tares”, but wherever a seed shows a possibility of growth it is fostered. Like the wheel of the Good Law, she drives the “worthless husks from out the golden grain, the refuse from the flour”. Science, Philosophy, Religion, all swim into her ken, and she deals Theosophically with them. This

illustrates her universal outlook. The value of every department of life and knowledge is gauged by the measuring-rod of the Wisdom Religion, the one, consistent, *universal* Truth.

H. P. B.'s life and teachings show clearly the *futility* of being a "local Theosophist". The "local Theosophist" is a personal being; the true Theosophist is an impersonal being. Throughout the writings of both H. P. B. and her Pupil, W. Q. Judge, there is the constant cry: Get rid of the personal self. The personal self is the self of matter:—

The Self of Matter and the SELF of Spirit can never meet. One of the twain must disappear; there is no place for both.

Ere thy Soul's mind can understand, the bud of personality must be crushed out, the worm of sense destroyed past resurrection.

Most of us are personal to a smaller or larger (generally larger) extent. If we allow our personality to gain the upper hand in our study of the philosophy of Theosophy, we shall find ourselves in a state of self-gratulation, and our study will avail us nothing.

Self-gratulation, O Disciple, is like unto a lofty tower, up which a haughty fool has climbed. Thereon he sits in prideful solitude and unperceived by any but himself.

To gain a more universal background does not mean that we have to slacken our local efforts—rather the contrary. It means, however, that we have to change our *point of view*, to view men and things from a spiritual centre and not from a personal centre.

This is uphill work for personality-ridden people, but an effort must be made. It will take time, but we have eternity before us—and the study and application of the Theosophical principles laid down by H. P. B., if persisted in, will bring us, slowly or quickly in accordance with our efforts, to a plane of thought where we shall be able to gaze on things as they are in reality and not as they are distorted by our petty personal vision.

ORGANIZING KNOWLEDGE

Science has been confidently described as "organized knowledge" and the average layman who reverently accepts the findings of "science" would accept this definition without challenge. But how little science really is organized may be gathered from a confession in an unsigned article on "The Organization of Knowledge" in *Nature* (16th July, 1938), that "perhaps, as much as fifty per

cent. of modern technical research could be saved if complete information as to recorded data could be made available". The International Federation for Documentation, which held its fourteenth conference in Oxford from the 21st to the 26th of September, 1938, has addressed itself to the task of "making more easily available the literature relative to the natural sciences and their applications", and it was proposed to take advantage of the recent conference to try to secure greater collaboration with bibliographers in other fields, such as history, archive work and economics. The article in *Nature* points out:—

We need to realize, as Mr. Maynard Keynes has expressed it, that "we do not even know what is to be known", and straightway to set about in earnest to organize a master-key to the vast storehouse of recorded information. This is not a question of merely making bibliographies, but of providing a complete bibliographical service, so that anyone can ascertain immediately exactly what information has been recorded on every new question as it arises.

It has been repeatedly pointed out in these pages that psychic researchers are wasting a great deal of time in needless repetition of each other's experiments, and that if the recorded and available data of the findings of Eastern psychic science were consulted much of their labour would be saved. Such tried and tested facts are probably outside the purview of the contemplated bibliographic service, which will have its hands full in attempting to keep abreast of current developments, but they cannot be excluded from any adequate synthesis. And similarly for the knowledge of the ancients in other lines.

The accumulation of undigested and unassimilated facts which has impelled the formation of the International Federation for Documentation is the natural outcome of decades of application of the inductive method favoured by Aristotle. The "master-key" for which the writer in *Nature* sighs could be found in the complete and all-embracing Philosophy of the ancient scientists, which, regarding Nature as one complete whole, enabled the investigator from that standpoint to follow the process of segregation and differentiation to the minutest atom conditioned in space and time. A philosophy of modern science, which shall bring to light the principles and the fundamentals common to scientific thought in different branches, is an even more crying need than adequate documentation of findings. The latter has an important rôle to play, the full value of which will be apparent only when the former need is recognized and effort directed to meeting it.

JEWISH ETHICS

A COMPARATIVE STUDY WITH BUDDHIST PARAMITAS

I

In THE THEOSOPHICAL MOVEMENT for December 1937 and January and February 1938 appeared three articles on Islamic Ethics in which these ethics were compared respectively with the Buddhist Paramitas, with the Hindu Qualifications and with the Christian Beatitudes. We print below the first instalment of a parallel study of the ethics of Judaism. The extracts presented are not only from the orthodox scriptures of the Hebrews but also from the *Talmud*, the *Kabala* and the *Zohar*, which belong to the esoteric side of Judaism, and also from the teachings of great Rabbis. They prove that the ethics of the great Hebrews are very different from the "eye for an eye" doctrine as interpreted from the letter of the exoteric *Pentateuch*. According to H.P.B., Moses and others of the Hebrew Lawgivers were Initiates; as such they could not conceivably have given out "an eye for an eye" as a working formula of human justice; it was only a vivid statement of the working of the inexorable Karmic Law.

DANA, THE KEY OF CHARITY AND LOVE IMMORTAL.

The Hebrew word for charity is *Tsedakah*, which means Righteousness, Benevolence and Hospitality. One has to infer from this that Charity to the Jew is an act not only of almsgiving but of righteousness, i.e., practical deeds of personal and impersonal service to humanity which poor and rich alike can practise.

The principal acts of righteousness are :—

- (1) Helping and educating the poor.
- (2) Peace-making.
- (3) Judging favourably deeds and words of others.
- (4) Nursing the sick.
- (5) Accompanying the dead.
- (6) Comforting the mourner.
- (7) Assisting the stranger.

I.—*Helping and educating the poor.*

"The poor shall never cease out of the land : therefore... thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land." (*Deuteronomy* xv, 11)

"When ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest... thou shalt leave them for the poor and stranger." (*Leviticus* xix, 9-10)

"Deal thy bread to the hungry and... bring the poor that are cast out to thy house. When thou seest the naked... cover him." (*Isaiah* lviii, 7)

"If thou hast abundance give alms accordingly; if thou have but a little, be not afraid to

give according to that little." (*Tobit* iv, 8)

II.—*Peace-Making.*

"Depart from evil and do good; seek peace and pursue it." (*Psalms* xxxiv, 14)

"The greatest of heroes is he who turneth an enemy into a friend." (*Talmud*)

"Seek the peace of the city whither I have caused you to be carried... for in the peace thereof shall ye have peace." (*Jermiah* xxix, 7)

"If thine enemy be hungry, give him bread to eat, and if he be thirsty, give him water to drink." (*Proverbs* xxv, 21)

"Thou shalt be in league with the stones of the field; and the beasts of the field shall be at peace with thee." (*Job* v, 23)

"A soft answer turneth away wrath: but grievous words stir up anger." (*Proverbs* xv, 1)

III.—*Judging favourably deeds and words of others.*

"Judge every man favourably." (Rabbi Joshua)

"Judge not thy neighbour until thou art come into his place." (Rabbi Hillel)

"Rather be thrown into a fiery furnace than bring any one to public shame." (Rabbi Tyra)

IV.—*Nursing the Sick.*

"They helped every one his neighbour and every one said to his brother, Be of good courage." (*Isaiah* xli, 6)

"He who declines to tend the sick is as though he shed blood." (*Talmud*)

"Pleasant words are as an honeycomb sweet to the soul, and health to the bones." (*Proverbs* xvi, 24)

V.—*Accompanying the Dead.*

"The kindness we show the dead is true kindness for they cannot repay it". (Jewish saying)

VI.—*Comforting the Mourner.*

"Comfort the mourners." (*Babylonian Talmud*, Satah 14a)

"Weep ye not for the dead, nor bemoan him." (*Jeremiah* xxii, 10)

VII.—*Assisting the Stranger.*

"The stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself." (*Leviticus* xix, 34)

"One law shall be to him that is homeborn and unto the stranger that sojourneth among you." (*Exodus* xii, 49)

"If thy brother be waxen poor, and fallen in decay with thee; then thou shalt uphold him, yea, though he be a stranger, or a sojourner; that he may live with thee." (*Leviticus* xxv, 35)

OUR DIVINE INHERITANCE

The Secret Doctrine is the common property of the countless millions of men born under various climates, in times with which History refuses to deal, and to which esoteric teachings assign dates incompatible with the theories of Geology and Anthropology. The birth and evolution of the Sacred Science of the Past are lost in the very night of Time.

—*The Secret Doctrine*, II, p. 794

The Secret Doctrine was the universally diffused religion of the ancient and prehistoric world. Proofs of its diffusion, authentic records of its history, a complete chain of documents showing its character and presence in every land, together with the teaching of all its great adepts, exist to this day in the secret crypts of libraries belonging to the Occult Fraternity.

—*The Secret Doctrine*, I, p. xxxiv

Among the problems of psychology those connected with man's religious instinct are perhaps the least understood. That instinct is responsible for orthodoxy in religion and in it are also embedded the superstitions rampant in a society which boasts of having thrown away priestcraft and dogmatism. The so-called reformed who laugh at priests seriously act according to the advice of the astrologer, overlooking the fact that the craft of the astrologer is not different from that of the priest. Or having given up the mummery of repeating Latin, Sanskrit or Avesta prayers they repeat some Christian Science, New Thought or Coué "mantrams". In place of the religious rites for the *manes* they substitute the rite of sitting in a circle to recall the "spirits of the dear departed", not recognizing that both of them are futile and that both of them are fraught with danger to themselves. These and numerous other phenomena are manifestations of the religious instinct. Occult science alone is able to explain completely all the expressions of this religious instinct.

The fundamental concept connected with this instinct must first be understood if we wish to evaluate the many psychical and psychological events which are taking place on every side. That fundamental concept is the intuitional belief in God and the soul's immortality.

At the very dawn of human self-consciousness, when the mindless man became the thinker, the religious instinct was born, and ever since it has been the governing factor in the evolution of the Race. Rightly guided or misdirected it is responsible for all the good and all the evil we meet with in history. To understand how this divine intuition was corrupted we must perceive the Theosophical teaching of the Dual Man, the existence of an immortal spiritual Ego within the mortal material tabernacle. Intuition, the faith of man in God and a spiritual life to come, belongs to our Ego, birthless and deathless, which lives and thinks and feels independently within the physical frame.

This ineradicable feeling of the presence of someone *outside* and *inside* ourselves is one that no dogmatic contradictions, nor external form of worship can de-

stroy, let scientists and clergy do what they may. (*Isis Unveiled*, I. p. 435)

The origin of religion on earth, is traced by Theosophy through the long past, right back to the time when the process known as the Lighting up of Manas took place. As sense contact with the world rouses into action the latent power of understanding of every infant, so too when the course of human evolution produced the form of man with a brain of better and deeper capacity than that of any animal, the latent principle of thought was energized and awakened into activity by Those Intelligences who had become active Manasic beings in prior periods of evolution. The childhood of our humanity was passed in company with, and nursed and tended by, Those who had thus called them forth to intelligent conscious life. This period is referred to in the annals of history as the "Golden Age" when the "gods walked the earth and mixed freely with the mortals". This first race of intellectual humanity is referred to in *The Secret Doctrine* as the Third Root Race, the Lemurians, to whom was transmitted the great spiritual truths of the transcendental worlds by their Divine Instructors.

What was the religion of the Third and Fourth Races? In the common acceptance of the term neither the Lemurians, nor yet their progeny, the Lemuro-Atlanteans, had any, as they knew no dogma, nor had they to believe *on faith*. No sooner had the mental eye of man been opened to understanding, than the Third Race felt itself one with the everpresent as the ever to be unknown and invisible ALL, the One Universal Deity. Endowed with divine powers, and feeling in himself his *inner* God, each felt he was a Man-God in his nature, though an animal in his physical Self. The struggle between the two began from the very day they tasted of the fruit of the Tree of Wisdom; a struggle for life between the spiritual and the psychic, the psychic and the physical. Those who conquered the lower principles by obtaining mastery over the body, joined the "Sons of Light". Those who fell victims to their lower natures, became the slaves of Matter. From "Sons of Light and Wisdom" they ended by becoming the "Sons of Darkness". They had fallen in the battle of mortal life with Life immortal, and all those so fallen became the seed of the future generations of Atlanteans. (*The Secret Doctrine*, II, p. 272)

The first anthropomorphists who worshipped form and matter, which worship degenerated into *self-worship* and phallicism on which the symbolism of every ritualistic dogmatic exoteric religion is based, were the early Atlantean races. These

and harmonized, can produce the beautiful mosaic of Truth.

(2) All Religions without without exception are true at their bottom and false on their surface.

separated from their earliest tribes into the righteous and the unrighteous; into those who worshipped the one unseen Spirit of Nature, the ray of which man feels within himself—or the Pantheists, and those who offered fanatical worship to the Spirits of the Earth, the dark Cosmic, anthropomorphic Powers, with whom they made alliance. . . . Such was the secret and mysterious origin of all the subsequent and modern religions. . . ." (*The Secret Doctrine*, II. pp. 273, 274)

The original, transcendental and philosophical conception was one. But as systems began to reflect with every age more and more the idiosyncracies of nations; and as the latter, after separating, settled into distinct groups, each evolving along its own national or tribal groove, the main idea gradually became veiled with the overgrowth of human fancy. (*The Secret Doctrine*, I. p. 424)

Besides revealing the birth of Divine Wisdom upon earth, Theosophy also demonstrates how all great Spiritual Teachers are neither inventors nor revealers of *new truths* but *transmitters* of teachings which are as old as thinking man, the forms and interpretations alone being their own:—

Each student must learn for himself the method taught by H.P.B., the method which will enable him to separate the true from the false, the ever-fleeting from the everlasting in the religions of the world. For then alone will the study of ancient philosophies reveal how:—

Selecting one or more of those grand verities. . . they revealed these truths to the masses. Thus every nation received in its turn some of the said truths under the veil of its own local and special symbolism, which as time went on, developed into a more or less philosophical cultus, a Pantheon in mythical disguise.

The striking similitude of conception between all—in their exoteric form very often, in their hidden spirit invariably—is the result of no mere coincidence, but of a concurrent design; and that there was, during the youth of mankind, one language, one knowledge, one universal religion, when there were no churches, no creeds or sects, but when every man was a priest unto himself. And, if it is shown that already in those ages which are shut out from our sight by the exuberant growth of tradition, human religious thought developed in uniform sympathy in every portion of the globe; then it becomes evident that, born under whatever latitudes, in the cold North or the burning South, in the East or West, that thought was inspired by the same revelations, and man was nurtured under the protecting shadow of the same TREE OF KNOWLEDGE. (*The Secret Doctrine*, I. p. 341)

Modern Theosophy has been accused of favouring Hindu and Buddhistic philosophies because it is from these that H.P.B. quotes most often. This is not due to any personal predilection on her part, but simply for this reason:—

The Spirit in man, one with the Spirit of Humanity, is God.

Archaic Occultism would remain forever incomprehensible to all, if it were rendered otherwise than through the more familiar channels of Buddhism and Hinduism. For the former is the emanation of the latter; and both are children of one mother—ancient *Lemuro-Atlantean Wisdom*. (*The Secret Doctrine*, I. p. 668)

The Mind in man is the Magician who, unified with the Human Spirit, becomes the Priest of the Religion of Light and Love. Overpowered by the carnal and the terrestrial the mind makes of man the priest of dark evil.

The evolution of the historic religions in their chronological order is also given on p. 10 of the first volume of *The Secret Doctrine*.

The Body of man is the Temple of Light or Tomb of Darkness—expression of his own religion.

In attacking the cause of two-thirds of the world's evil and misery, namely *exoteric religion* under whatever form and among whatever people, by promoting the Second Object of the Theosophical Movement, which is the comparative study of the Scriptures, a *right attitude* is the *sine-qua-non* condition. What is needed is not a tolerant patronage of the religions of others, nor a comparing of the sterling qualities of one's own religion with the superstitions in other faiths, but the recognition of two fundamental principles:—

Arouse within you the Desire for Light Universal, for Love Impersonal and feel in yourself the Power of Divinity.

(1) No single one of the existing religions is a complete body of knowledge, but *all* are broken bits whose collective aggregate alone, when blended

AN ASTRAL PROPHET

[The following article by H. P. B. was first published in *Lucifer*, Vol. VI, p. 297, June 1890.—Eds.]

Every educated Englishman has heard the name of General Yermoloff, one of the great military heroes of this age; and if at all familiar with the history of the Caucasian wars, he must be acquainted with the exploits of one of the chief conquerors of the land of those impregnable fastnesses where Shamil and his predecessors have defied for years the skill and strategy of the Russian armies.

Be it as it may, the strange event herein narrated by the Caucasian hero himself, may interest students of psychology. That which follows is a *verbatim* translation from V. Potto's Russian work "The War in Caucasus". In Volume II, chapter *The period of Yermoloff* (pp. 829-30-31 and 832) one reads these lines :

Silently and imperceptibly glided away at Moscow the last days allotted to the hero. On April the 19th, 1861, he died in his 85th year, seated in his favourite arm-chair, with one hand on the table, the other on his knee; but a few minutes before, in accordance with an old habit of his, he was tapping the floor with his foot.

It is impossible to better express the feelings of Russia at the news of this death than by quoting the obituary notice from the (Russian) Daily "Caucasus", which did not say a word more than was deserved.

"On April the 12th, at 11-45 a.m., at Moscow, the Artillery General, famous throughout Russia—Alexéy Petrovitch Yermoloff, breathed his last. Every Russian knows the name; it is allied with the most brilliant records of our national glory: Valutino, Borodino, Kulm, Paris, and the Caucasus, will be ever transmitting the name of the hero,—the pride and ornament of the Russian army and nation. We will not enumerate the services of Yermoloff. His name and titles are: a true son of Russia, in the full significance of the term."

It is a curious fact that his death did not escape its own legend, one of a strange and mystical character. This is what a friend who knew Yermoloff well, writes of him :

Once, when leaving Moscow, I called on Yermoloff to say good bye, and found myself unable to conceal my emotion at parting.

"Fear not", he said to me, "we will yet meet; I shall not die before your return."

This was eighteen months before his death.

"In life and death God alone is the Master!" I observed.

"And I tell you most positively that my death will not occur in a year, but a few months later"—he answered, "Come with me"—and with these words he led me into his study; where, getting out

of a locked chest a written sheet of paper, he placed it before me, and asked—"whose handwriting is this?" "Yours", I said. "Read it then." I complied.

It was a kind of memorandum, a record of dates, since the year when Yermoloff was promoted to the rank of Lieutenant-Colonel, showing, as in a programme, every significant event that was to happen in his life, so full of such events. He followed me in my reading, and when I was at the last paragraph, he covered the last line with his hand. "This you need not read", he said. "On this line, the year, the month, and the day, of my death are given. All that you have read was written by me beforehand, and has come to pass to the smallest details, and this is how I came to write it.

"When I was yet a young Lieutenant-Colonel I was sent on some business to a small district town. My lodging consisted of two rooms—one for the servants, the other for my personal use. There was no access into the latter but through the former. Once, late at night, as I sat writing at my desk, I fell into a reverie, when suddenly on lifting my eyes I saw standing before me across the desk a stranger, a man, judging by his dress, belonging to the lower classes of society. Before I had time to ask him who he was or what he wanted, the stranger said, 'Take your pen and write.' Feeling myself under the influence of an irresistible power, I obeyed in silence. Then *he* dictated to me all that was going to happen to me during my whole life, concluding with the date and hour of my death. With the last word he vanished from the spot. A few minutes elapsed before I regained my full consciousness, when, jumping from my seat, I rushed into the adjoining room, which the stranger could not by any means avoid passing through. Opening the door, I saw my clerk writing by the light of a candle, and my orderly lying asleep on the floor across the entrance door, which door was securely locked and bolted. To my question 'who was it who has just been here?'—the astonished clerk answered, 'No one.' To this day I have never told this to any one. I knew beforehand that while some would suspect me of having invented the whole thing, others would see in me a man subject to hallucinations. But for myself, personally, the whole thing is a *most undeniable fact*, an objective and palpable fact, the proof of which is in this very written document."

The last date found on the latter proved, after the death of the General, to be the correct one. He died on the very day and hour of the year recorded in his own handwriting.

Yermoloff is buried at Orel. An inextinguish-

able lamp, made of a fragment of a bomb-shell, burns before his tomb. On the cast-iron of the shell these words are wrought by an unskilled hand, "The Caucasian soldiers who served on the Goonib."* The ever burning lamp is established through the zeal and grateful love of the lower ranks of the Caucasian Army, who collected among themselves from their poor pittance (copeck by copeck, verily!) the needed sum. And this simple monument is more valued and admired than would be the richest mausoleum. There is no other monument to Yermoloff in Russia. But the proud and lofty rocks of the Caucasus are the imperishable pedestal on which every true Russian will always behold the majestic image of General Yermoloff, surrounded by the aureole of an everlasting and immortal glory.

And now for a few words about the nature of the apparition.

No doubt every word of General Yermoloff's concise and clear narrative is true to a dot. He was pre-eminently a matter-of-fact, sincere, and clear-headed man, with not the slightest taint of mysticism about him, a true soldier, honourable, and straightforward. Moreover, this episode of his life was testified to by his elder son, known to the present writer and her family personally, for many years during our residence at Tiflis. All this is a good warrant for the genuineness of the phenomenon, testified to furthermore by the written document left by the General, bearing the correct and precise date of his death. And now what about the mysterious visitor? Spiritualists will, of course, see in it a disembodied Entity, a "materialized Spirit". It will be claimed that a *human Spirit* alone could prophesy a whole series of events and see so clearly in Futurity. So we say, too. But having agreed on that point, we diverge in all the rest; *i.e.*, while Spiritualists would say that the apparition was that of a Spirit distinct from and independent of the Higher Ego of the General, we maintain precisely the reverse, and say it was that Ego. Let us argue dispassionately.

Where is the *raison d' être*, the *rationale* of such apparition of prophecy; and why should you or I, for instance, once dead, appear to a perfect stranger

* "Goonib" is the name of the last stronghold of the Circassians, on which the famous *Murid* Shamil the Priest-Sovereign of the Mountaineers was conquered and captured by the Russians, after years of a desperate struggle. Goonib is a gigantic rock, deemed for a long time impregnable but finally stormed and ascended by the Russian soldiers at an enormous sacrifice of life. Its capture put virtually an end to the war in the Caucasus, a struggle which had lasted for over-sixty years, and assured its conquest. [Ed.]

for the pleasure of informing him of that which was to happen to him? Had the General recognized in the visitor some dear relative, his own father, mother, brother, or bosom friend, and received from him some beneficent warning, slight proof as it would have been, there would still be something in it to hang such theory upon. But it was nothing of the kind: simply "a stranger, a man, judging by his dress, belonging to the lower classes of society". If so, why should the soul of a poor disembodied tradesman, or a labourer, trouble itself to appear to a mere stranger? And if the "Spirit" only *assumed* such appearance, then why this disguise and masquerading, such *post-mortem* mystification, at all? If such visits are made of a "Spirit's" free will; if such revelations can occur at the sweet pleasure of a disembodied Entity, and independently of any established law of intercourse between the two worlds—what can be the reason alleged for that particular "Spirit" playing at soothsaying Cassandra with the General? None whatever. To insist upon it, is simply to add one more absurd and repulsive feature to the theory of "Spirit-visitation", and to throw an additional element of ridicule on the sacredness of death. The *materializing* of an *immaterial* Spirit—a divine Breath—by the Spiritualists, is on a par with the anthropomorphizing of the Absolute, by the Theologians. It is these two claims which have dug an almost impassable abyss between the Theosophist-Occultists and the Spiritualists on the one hand, and the Theosophists and the Church Christians on the other.

And now this is how a Theosophist-Occultist would explain the vision, in accordance with esoteric philosophy. He would premise by reminding the reader that the Higher Consciousness in us, with its *sui generis* laws and conditions of manifestation, is still almost entirely *terra incognita* for all (Spiritualists included) and the men of Science pre-eminently. Then he would remind the reader of one of the fundamental teachings of Occultism. He would say that besides the attribute of divine omniscience in its own nature and sphere of action there exists in Eternity for the *individual* immortal Ego neither *Past* nor *Future*, but only one everlasting PRESENT. Now, once this doctrine is admitted, or simply postulated, it becomes only natural that the whole life, from birth to death, of the Personality which that Ego informs, should be as plainly visible to the Higher Ego as it is invisible to, and concealed from, the limited vision of its temporary and mortal Form. Hence, this is what must have happened according to the Occult Philosophy.

The friend is told by General Yermoloff that while writing *late in the night* he had suddenly fallen into a *reverie*, when he suddenly perceived

A GREAT NECESSITY

THE SPREAD OF THEOSOPHY

upon lifting the eyes a stranger standing before him. Now that reverie was most likely a sudden doze, brought on by fatigue and overwork, during which a mechanical action of purely somnambulant character took place. The *Personality* becoming suddenly alive to the Presence of its Higher SELF, the human sleeping automaton fell under the sway of the Individuality, and forthwith the hand that had been occupied with writing for several hours before resumed mechanically its task. Upon awakening the *Personality* thought that the document before him had been written at the dictation of a visitor whose voice he had heard, whereas, in truth, he had been simply recording the innermost thoughts—or shall we say knowledge—of his own divine “Ego”, a prophetic, because all-knowing Spirit. The “voice” of the latter was simply the translation by the physical memory, at the instant of awakening, of the mental knowledge concerning the life of the mortal man reflected on the lower by the *Higher* consciousness. All the other details recorded by the memory are as amenable to a natural explanation.

Thus the stranger clothed in the raiments of a poor little tradesman or labourer, who was speaking to him *outside of himself*, belongs, as well as the “voice”, to that class of well-known phenomena familiar to us as the *association of ideas* and *remiscences* in our dreams. The pictures and scenes we see in sleep, the events we live through for hours, days, sometimes for years in our dreams, all this takes less time, in reality, than is occupied by a flash of lightning during the instant of awakening and the return to full consciousness. Of such instances of the power and rapidity of fancy physiology gives numerous examples. We rebel against the materialistic deductions of modern science, but no one can controvert its facts, patiently and carefully recorded throughout long years of experiments and observations by its specialists, and these support our argument. General Yermoloff had passed several days previously holding an inquest in a small town, in which official business he had probably examined dozens of men of the poorer classes; and this explains his fancy—vivid as reality itself—suggesting to his imagination the vision of a small tradesman.

Let us turn to the experiences and explanations of a long series of philosophers and Initiates, thoroughly acquainted with the mysteries of the *Inner Self*, before we father upon “departed spirits” actions, motives for which could never be explained upon any reasonable grounds.

H. P. B.

On two fronts H. P. B. waged incessant warfare, against theological dogmatism and scientific materialism. She was not unaware of the menace with which we are so familiar to-day in world affairs, namely, propaganda used in the service of “the enemies of truth”. Indeed, this fact was made very clear in the introductory chapter of *The Secret Doctrine* :—

Over the portals of our own [century], the future seer may discern other words, that will point to the Karma for cunningly made-up HISTORY, for events purposely perverted, and for great characters slandered by posterity, mangled out of recognition, between the two cars of Jagannātha—Bigotry and Materialism; one accepting too much, the other denying all. Wise is he who holds to the golden mid-point, who believes in the eternal justice of things.

The student who throws his mind back to the state of thought generally held in the nineteenth century will not fail to realize that we are witnessing in the passing pageant of history to-day the natural out-working of causes set going in the domains of theology and science of the last century. Then, as now, the language of angels is utilized to cover up intentions and objections far from heavenly. The arguments for unity and brotherhood are made to serve the most pernicious racial and cultural perversions by State propaganda in these modern days. The days of Constantine, “last turning point in history”, have turned full circle, and the Church that tyrannised has become a victim of State persecution in many parts of modern Europe. The “last word” of the modern political dictator is but the reflection of the religious dogmatism built around the idea of infallibility and popularised through many centuries of theological propaganda. The Vatican Council of 1870 endowed the Pope “with that infallibility with which our Divine Redeemer willed that the Council should be furnished, in defining doctrine of faith or morals”. Just as the Papal Church met the propaganda of the Reformation with the emphasis upon a unity involving (as Father Thurston S. J. declares) “the recognition of the authority of Christ’s Vicar to teach and to legislate”, so this usurpation of authority over the minds and morals of “the faithful” is to-day the characteristic not only of ecclesiastical institutions but also of the political dictatorships the world over. Equally, the very stuff of history is a record of conflicting ideologies—civil *versus* theological power; autocracy as opposed to democracy in the true mean-

ing of those much abused words ; a social system based on greed and hate as against a Universal Brotherhood founded upon the spiritual identity of all living things, working out their destiny under cyclic law. Method determines the nature of the end in view. The student of Theosophy must ever be watchful to discriminate between the peaceful diffusion of the esoteric philosophy, and the attempted enforcement of dogmatic opinion, secular or sacred, and the perversion of the original lines of thought in the vain pursuit of popular approval.

Science, in its turn, was busily engaged during the nineteenth century in popularizing its authority. It was left to H. P. B. to unmask the many pretentious scientific authorities that prevailed in her day. But the desire of many scientists to be accepted on their "face value" still lingers. Even in such a standard work as the *Cambridge History of India* (6 vols.), we find the Regius Professor of Sanskrit and Comparative Philology, Edinburgh University, declaring of *Soma* :—

It stands, however, to reason that the extraordinary pre-eminence which it acquired for religious purposes can hardly have been attained except through its original popular character.

It is pathetic in the extreme to observe how Orientalists still resolutely adopt the ostrich policy of ignoring the extant works of H. P. Blavatsky. Are they still afraid of the light that her writings would throw upon their bemused wanderings through the corridors of the past? Have they (with other scientific workers) not yet realized that the days of isolated phenomena ended in Europe decades ago? As Professor E. T. Rapson puts it :—

All objects and all ideas form links in a series ; and, therefore, it follows that nowhere, whether in the realm of nature or in the sphere of human activity, can the present be understood without reference to the past.

In dictator countries we see the authority both of Church and Science prostituted to the overriding claims of the Super-State. Propaganda is the chief weapon of Tyrannies, the control of all organs of opinions, the suppression of freedom in speech and thought. They that fear violence inevitably worship its highest manifestation, War, as an "instrument of national policy". As Mussolini expressed it in 1932 :—

War alone brings up to its highest tension all human energy and puts the stamp of nobility upon peoples who have the courage to meet it... Thus, a doctrine which is founded upon this harmful postulate of peace is hostile to Fascism.

Similarly, Hitler declared in *Mein Kampf* (1925) that his purpose was to create a German Empire in Central Europe, under the complete control of himself and the Nazi Party, with a population of 250,000,000 "pure Aryan" Germans! All that has happened since in Europe must be read in the light of this objective and the subtle propaganda used in its behalf.

The applications of the Theosophical philosophy are as various as the manifestations of Life itself. In these days of mass suggestibility, as *The Times* recently pointed out, "to apply scientific method to the study and control of human nature, new techniques and a new approach are necessary". Upon the student of the Esoteric teachings in the school of H.P.B. rests a special responsibility at this juncture—to evaluate human nature in the light of the trans-Himālayan Wisdom, and to disseminate those fundamental principles, without regard to which true regeneration is impossible.

MORAL PRECEPTS

[Translated from an Egyptian Papyrus in the Louvre and printed in *Lucifer* IV, p. 225, for May 1889.]

Let no bitterness find entrance into the heart of a mother.

Kill not, lest thou shouldst be killed.

Do not make a wicked man thy companion.

Do not act on the advice of a fool.

Build not thy tomb higher than those of thy superiors.

Illtreat not thy inferior, and respect those who are venerable.

Illtreat not thy wife, whose strength is less than thine, but protect her.

Curse not thy Master before the gods, and speak no evil of him.

Save not thy life at the expense of another's.

Sacrifice not thy weaker child to the stronger, but protect him.

Amuse not thyself at the expense of those who depend on thee.

Permit not thy son to get entangled with a married woman.

Build not thy tomb on thine own lands.

Build not thy tomb near a temple.

Pervert not the heart of a man who is pure.

Assume not a proud demeanour.

Mock not a venerable man, for he is thy superior.

IN THE LIGHT OF THEOSOPHY

"The Necessity for Metaphysics" is brought out by Mr. Bertram Keightley in an article under that title in the *Review of Philosophy and Religion* (Allahabad) for September. He pleads for the right attitude towards metaphysics as vitally important "in the present state of confusion and lack of orientation in men's minds", in view of the actual fact that

each one of us is really, willingly or unwillingly, guided by his actual outlook on life and the world, whether or not that be clearly grasped and formulated as a Philosophy in a system or not.

It is not the dreary speculative hair-splitting in which Western metaphysical philosophy has been engaged for several centuries to which Mr. Keightley urges us.

It is not mere "verbal" knowledge, nor familiarity with the many competing and intricate "systems"—whether Indian or Western—by which we can really live and grow as befits "rational beings"; it is by the mental grasp and clear insight into their meanings and implications that we can freely live and grow in mental stature and true wisdom.

Theosophy emphasizes that not only is real science inadmissible without metaphysics, but that *outside* of metaphysics no occult philosophy, no esotericism is possible. It is like trying to explain the aspirations and affections, the love and hatred, the most private and sacred workings in the soul and mind of the living man, by an anatomical description of the chest and brain of his dead body. (*The Secret Doctrine*, I. 169-70)

Without the metaphysical vision of the unity of all nature, the Law of Brotherhood cannot be truly grasped or fully and correctly applied. It is because men do not understand that metaphysical basis that the talk about brotherhood leads to so little in the shape of tangible results. Morality and ethics without a metaphysical basis lead to the heresy of separateness, to the divorce of wisdom from compassion, of head from heart, from which the modern world is chiefly suffering.

The Three Fundamentals of *The Secret Doctrine*, for example, are neither dry nor unpractical when it is realized how their implications for daily living unfold *pari passu* with the developing understanding of their metaphysical basis.

The International Congress of the World Union of Freethinkers was held in London in September and is reported in the October issue of *The Literary Guide*. It has been a success. England has been looked upon as the champion of liberty, and certainly in Europe she has been in the front upholding the principles of the freedom of thought. Her record abroad, say in India, is the reverse of

her policy at home. Karma is beginning to show its activity and on her soil her natives are now attracting to themselves forces antagonistic to freedom of thought and opinions. Mr. Joseph McCabe remarked:—

Just as the pre-eminent position of Great Britain as the home of the freedom-loving individual has been for the most part lost so was the internal position rapidly worsening. The B.B.C., which might be regarded as offering the finest possible means of stimulating thought on all subjects, had largely been used for the drugging of men's minds, and no outspoken Free Thinker or Rationalist was given the opportunity of broadcasting although the churches had managed to secure a practical monopoly of the radio for Sundays and for many hours during the week. The struggle was in part political and economic, but the religious aspect was something which could not be ignored.

Mr. J. B. Petit's recent article, "A Plea for an Element of Rationalism in Religion", now available in tract form, is a forthright attack upon dogmatism and bigotry. The assignment of ritualism and exclusive claims to the esoteric side of religions, and of the ethical and philosophical truths common to all to their exoteric side, is an unfortunate reversal of terms, but aside from this Mr. Petit makes a convincing plea for freedom of thought and for an open mind, in short, for a spirit of rationalism.

Is it possible to deny the force and reasonableness of his contention that if one believes in a religion and claims to be its devoted follower, the only proper way in which he can do it, is to *live it* from day to day and not merely to chant parrot-like the prescribed prayers and perform the conventional ceremonies, which neither he nor even the priest can correctly comprehend or satisfactorily explain? Is it a crime in one born in and following a particular religion to accept certain of the teachings which he can understand and appreciate, to the exclusion of others which he cannot? Is it a sin for one belonging to a particular faith even to believe in some of the teachings of another, for the simple reason that they appeal to him? Is it an offence in one to abandon the observance of forms and customs which, even if originally sanctioned by religion and useful at the time of their introduction, have since ceased to be so? Is it disrespectful for one to submit the beliefs and practices of any religion to the test of reason and the logic of facts?

The answer of Theosophy to all of these queries is a categorical No. As "Jackdaw" states in *John o' London's Weekly* (26th August):—

Fundamentally there is but one religion.... The teachings of Yoga, Confucianism, Buddhism, Islam, and Christianity overlap in essentials.

But that one religion is not, as "Jackdaw" suggests, "based on the knowledge of good and evil" alone, though ethical conduct is its natural expression, but on the primeval Theosophy or Wis-

dom Religion imparted by the Divine Instructors of early humanity.

Interest in the hypothesis of an etheric double or a subtle inner body is increasing. H. P. B. wrote in 1888 :—

“The whole issue of the quarrel between the profane and the esoteric sciences depends upon the belief in and demonstration of, the existence of an astral body within the physical, the former independent of the latter.” (*The Secret Doctrine* II. 149)

Mr. Leslie J. Belton writes on “The Hypothesis of a Subtle Body” in *The Hibbert Journal* for October, suggesting that it calls for intensive examination.

It is of all aspects of psychical inquiry the one which should command the especial interest of both the psychologist and the religious thinker whose respective fields of study it illuminatingly affects.

Mr. Belton's summary of the position in regard to the possible withdrawal of the inner body “at least partially, in sleep, in trance, in ecstasy, and as a result of the effects of a potent anæsthetic or drug”, his explanation that death would follow the severance of the connection between the inner and outer bodies, and also his insistence that the ethereal double is not the soul but only its instrument are in harmony with Theosophy. He mentions the traditions regarding Shankara and Apollonius having appeared in two places at once, but most of his evidence is for the mediumistic aspect of the phenomenon. He does not bring out its positive side as a phase of magical skill, *i.e.*, when the withdrawal of the astral form is conscious and deliberate.

The experiments he mentions which aim at establishing whether anything escapes from the living being at the moment of death and whether a loss of weight is sustained by the human body at that moment, while along the old materialistic lines, are hopeful as indications of interest in that which transcends the dense physical.

Theosophy warns strongly against the drinking of alcoholic beverages at any time and under any circumstances. The medical profession has long recognized the danger of drinking “to excess”, but the occasional and moderate drinker has received from it a measure of support and even of encouragement. It is said that a young man who was a total abstainer from alcohol was on that account, a hundred years ago, quoted a higher premium by the company to which he applied for life insurance. Dr. E. Vipont Brown, who cited this instance in a recent address in Manchester, men-

tioned that many insurance companies to-day quote a higher premium for non-abstainers, as a sound business proposition.

Dr. Brown emphasized the injurious effect of alcohol, not only on the moral nature and the mental faculties, but also on the physical body. Its first effect, he declared, is to paralyse the highest nervous centres; and it predisposes its user to tuberculosis. Dr. Brown discussed the effect of alcohol when taken in small quantities, and he flatly denied the long-cherished fallacy that alcohol effectively warms the body. Altogether, Dr. Brown's address marks a distinct advance in medical opinion.

“Vision and Truth”, written by Mr. L. A. G. Strong in 1928 but published in the October 1938 issue of *The Occult Review*, deals with dreams and visions. Lacking the scientific classification of dreams which Theosophy as well as the psychology of the ancient East provides, Mr. Strong naturally fails to differentiate clearly between the vagrant fancies which are woven around physical or emotional stimuli and the more or less clear memories, brought into the waking brain, of the Soul's activities on its own plane, during the sleep of its body. Nevertheless his approach is reasonable and open-minded, perhaps because he himself had “a vision of wonderful completeness and intimacy, leaving conviction in the very depths of the soul”.

The interest of his article for the Theosophical student lies primarily in its stress upon the frequency with which dream impressions are twisted in their transmission into waking consciousness. “The ‘thing seen’ is not always the vision, nor the ‘thing heard’ the message.” He elucidates the point with the same illustration he used in his article, “Poetry and Common Sense”, in *The Aryan Path*, (Vol. VI, p. 219 April 1935)—that of a passing truck loaded with corrugated iron sheets suggesting quite different dreams to the sleepers who vaguely realized the sound.

Mr. Strong's observation applies with equal force to the bringing through of real dreams. The language of the Ego is a foreign one to the waking brain and has to be learned by each for himself. On this topic Mr. Judge has practical instruction to offer in his article on “Remembering the Experiences of the Ego” (*U. L. T. Pamphlet No. 11*). The general proposition which H. P. B. elaborated in the Appendix on Dreams in *Transactions of the Blavatsky Lodge*, she has formulated succinctly in the same pamphlet.

The more spiritual a man, the more active his fancy, and the greater probability of his receiving in vision the correct impressions conveyed to him by his all-seeing, his wakeful Ego.

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The United Lodge of Theosophists

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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