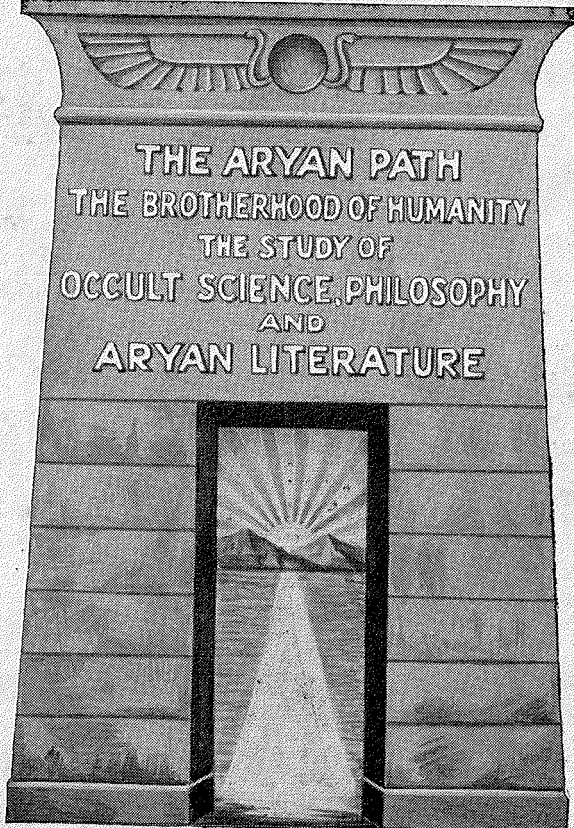




THE  
**THEOSOPHICAL MOVEMENT**  
A MAGAZINE DEVOTED TO



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

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Vol. IX No. 12

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October 17, 1939

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Over the gateway of Century I. of our era, the ominous words "the Karma of Israel", fatally glowed. Over the portals of our own, 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 Jagannâtha—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.

—H. P. BLAVATSKY

## PUBLISHERS' ANNOUNCEMENT

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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 October, 1939

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AUM

# THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th October 1939.

VOL. IX. No. 12.

## NINE YEARS FINISHED

With the publication of this number THE THEOSOPHICAL MOVEMENT completes nine years of honest effort springing from the sole desire to serve the human mind. As a humble spokesman of Theosophy it has brought light to those who have been seeking it, but to an even greater degree has it awakened and fostered intelligent devotion to Masters' cause in those who had already seen the light. There are thousands who see the truth of Theosophy, but only a few who have the intellectual honesty and the strength of heart to practise what they perceive. Only those who undertake the stupendous task of self-improvement through self-knowledge attain the position of true promulgators. Just as the cowl does not make the monk, so a mere mental effort to promulgate Theosophy from the platform or through the press does not make an Associate of the Lodge a real exponent of Theosophy. It is true that practice makes for perfection but the power to speak or write words of Theosophy without a sincere effort to change one's own heart is a psychic ailment against which a word of warning must be uttered. A million preachers throughout Christendom ascend the pulpit every Sunday, many of them finished speakers who utter words of spiritual import and mystical significance; but they are powerless to enlighten the mind or to move the heart of their congregations, which, in consequence, have been very steadily diminishing. Promulgators of Theosophy have a lesson to learn from the failure of priests of all religions. It is true that the promulgators of Theosophy have an advantage which priests do not possess, *viz.*, they have in their possession a consistent and profound philosophy which carries conviction to any reasoning mind. Its breadth and its depth are such as to amaze the judicious temperament and almost strike terror into it. But the Theosophical speaker or writer has to study that philosophy sufficiently to be able to use it for the enquirer, the scoffer, the doubter and the new student. No amount of recondite verbiage will help his hearer or his reader; the promulgator has to remember the advice given by a Master (*U.L.T.*

*Pamphlet No. 22. p. 10*) :—

Theosophy should not represent merely a collection of moral verities, a bundle of metaphysical ethics, epitomized in theoretical dissertations. Theosophy *must be made practical*; and it has, therefore, to be disencumbered of useless digressions, in the sense of desultory orations and fine talk. Let every Theosophist only do his duty, that which he can and ought to do, and very soon the sum of human misery, within and around the areas of every Branch of your Society, will be found visibly diminished. Forget Self in working for others—and the task will become an easy and a light one for you.

The reader will note that emphasis is laid on the practice and application of Theosophy which would free the promulgator from the error of "desultory orations and fine talk" and enable him to use such language as would inspire the newcomer and the new student with the force to attempt theosophizing his life. The promulgator needs an intelligent devotion to Masters' cause which involves the subservience of the personal self. On this principle THE THEOSOPHICAL MOVEMENT is conducted; it is devoted to Masters' cause, and personal elements are made subservient in the conduct of the magazine. It has attempted to present elementary teachings which emphasise the ethics of Theosophy rooted in the divine idea of Unity and Human Brotherhood.

Once again the small wars, class-struggles and communal strifes of the last twenty years have gathered themselves into a focus and European humanity has plunged into the whirlpool of a great war which is the very reverse of Brotherhood. There are weaknesses in individual and national natures everywhere, just as there are virtues in every man and every race. The task of the Theosophical student is to recognize the good, the true, the beautiful, wherever these are manifested and to be charitable to the weaknesses of others. But to perceive the good and to aid the weak to overcome

their weaknesses we need perception born of applied knowledge. The words of the Master quoted above indicate the diminishing of human misery through the labours of a properly conducted Theosophical Lodge. To that holy task this monthly is dedicated.

Dark days are upon humanity: In spite of the scientifically annihilated distances of physical space, countries and nations will remain apart. But where hatred dies thought can pass, and our Theosophical ideation, which is for the good of humanity as a whole, will lift a little of the weight from every sorrow-laden heart, will add a little courage to that of every honest fighter for Peace, will give some cheer to the downcast and the depressed.

In this spirit we shall go on publishing this monthly, confident that every Theosophical student will help its work. This can be done in numerous ways, but the best and the highest aid that any student can render is to eliminate from his own blood the force of lust, to eradicate from his own brain the force of wrath, to banish from his own heart the force of hatred, and to feel a love for all, a love which must be wise and which comes into being because of Justice. From wisdom emanate a love which is just and a justice which is fearless.

## ETHICS AND RESPONSIBILITY

A trilogy of articles in *Philosophy* for July 1939 in which Prof. A. E. Taylor discusses "Freedom and Personality", W. G. Maclagan writes on "Punishment and Retribution" and Dr. Rudolf Metz analyses "Recent Trends in Ethical Thought" is of particular interest to the student of Theosophy, for these essays, limited as they are in scope, all seem to point towards that "revival of genuine philosophy" which W. Q. Judge predicted would take place in this century.

Only the short-sighted can claim that what the ethical philosophers are thinking and teaching is remote from practical affairs. For not only does individual action flow in the channels marked out by the ideas held but also that which the leaders of thought—the expression is significant—hold today, the masses will be taking as guides to their conduct to-morrow. It is therefore heartening to those who view life from the vantage-ground of Theosophy that there is a distinct trend towards idealist philosophy and a repudiation of the exaggerated claims of what is called the "intuitionist" or the "objectivist" school, which had come very much to the fore in the last ten years.

The "intuitionists", who deserve the name in so far as they have grasped the truth of there being an inner urge to avoid wrong action, fail to

recognize the limitations of that which Theosophy calls the voice of conscience, because they do not recognize the latter as the voice of the accumulated experience of a reincarnating Ego. Dangerous as it is to flout this voice—a categorical imperative when it speaks unmistakably—it may, in a given set of circumstances, speak clearly in one man and give no prompting to another if the latter confronts such circumstances for the first time. This voice, in the ordinary man, also, is not so clearly distinguishable from the voices of his personal nature, those of his body, his desires and his mind, as to make it what the intuitionists claim, an infallible guide without recourse to reflection or to philosophy.

Ethics is not, therefore, as they contend, independent of metaphysics and competent to solve its own problems. All the different religions put forward codes of ethics but these are largely ineffective because they are mere injunctions and prohibitions without a metaphysical background. The universal ethics of Theosophy are incontrovertible precisely because they are rooted in an impregnable and all-embracing metaphysics. The self-compelling basis of right ethics is to be found in the Theosophical teachings of the Unity of all life and of Karma, with its corollary of Reincarnation.

The intuitionists have tried to divorce the "right" from the "good", holding that the rightness of an action is based on the act itself, quite irrespective of the motives with which it is performed. In other words, "This concrete situation obliges us to this or to that way of acting." Some (e.g., the leading neo-intuitionist, W. D. Ross) have even gone so far as to claim that right action (performance of duty) may be a morally bad action, and neglect of duty a morally good one! The practical inadequacy of the intuitionist's ideology may be judged from its failure to grapple seriously with the problem of the freedom of the will.

The position of the intuitionists is being weakened by concessions from within their ranks as well as by attacks from without. Thus H. W. B. Joseph, who belongs to the intuitionist school, yet demands a metaphysical foundation for ethics and declares that if you detach the act from the motive, nothing remains that is ethically relevant. This is the stand taken by Theosophy, which declares that nothing is good or bad *per se*. The motive is the determinant of whether an action is morally right or wrong but benevolence must be supplemented by sound knowledge to assure the beneficence of any act.

W. G. de Burgh, who does not call himself an intuitionist but who approaches their position in holding that we are guided throughout by a self-evident intuition, altogether apart from rational reflection, yet justifies metaphysics as necessary



to fill the gulf inevitable between the ideal claim of the moral law and what it is possible to fulfil.

G. C. Field appeals to a universal moral law as the source of rightness in an action and establishes a natural relation between good and right. All right actions, he declares also, are capable of universalization. Or, as the idealist Kant put it: "Act only on that maxim whereby thou canst at the same time will that it should become a universal law." At the same time he considers rightness as a derivative from the goodness of that state of mind from which the action we call right immediately issues. In other words, "Field argues that the real bearer of the moral quality is the general state of mind of man as a self-conscious being."

That the ultimate tearing asunder of good and right would be the end of ethics altogether is contended by another leading thinker, J. H. Muirhead. While recognizing that there is a moral instinct which we must follow in order to perform our duty, he supports, as does Theosophy, the contention that ethics cannot get on without metaphysics.

The author of this study of trends in ethical thinking concludes with the reflection that it is necessary to return to the highway of the idealist tradition and to reorientate ethical theory in the direction to which that tradition is more and more clearly seen to point.

Whether we consider the intuitionist claim that the obligation felt to perform a moral action springs from a consciousness uncontrolled by any reflexion and that it is not susceptible of rational justification, or that of the neo-intuitionists, that the "rightness" of an act is intrinsic in the act itself, irrespective of motive, man as a responsible being has obviously little place in the scheme. It is not a very long step from either position to that of the mechanists, which Professor Taylor attacks. He proves with irresistible logic that really consistent determinism leaves "no place in human life for either real science or real morality". The modern mechanists seek to free man from all responsibility, claiming that man's every act is determined irresistibly by his character. Professor Taylor insists that a man's character is never something definitely fixed but is being fashioned as long as he lives by the choices that he makes. He quotes commendably the words of Butler, "We are agents. Our constitution is put in our own power. We are charged with it and therefore are accountable for any disorder or violation of it." Professor Taylor adds:—

The "me" in whose "charge" our constitution is put is the universal within us, our rationality; the "constitution" put in its charge is the particular, the temperament, aptitudes, idiosyncrasies which vary indefinitely from man to man; our character is what we

make out of this material by exercising or neglecting to exercise "reason in its practical use".

Nor is this "constitution" of which we are "put in charge", Professor Taylor writes, "something ready made and complete before we are charged with it; we actually make...in the process of 'using'...the whole complex of our habitual tendencies of thought, speech, and deed." And it is possible to make ourselves a character, he insists, "only because intelligent purposive action is *not* an affair of 'conditioned reflexes', but something wholly different in kind".

The mechanists, who propose to relieve man "of his burden of soul", take the position that a man must not be blamed for doing wrong because, his temperament being what it was, the temptation was irresistible. Professor Taylor attacks vigorously this most immoral and dangerous doctrine. He denies that a man can know that any temptation is "insuperable" for him. Even if he makes the attempt to overcome it and fails he cannot know that if he had only tried harder he might not have succeeded. The determinist would claim that the man, being what he was, could not have put forth greater effort, but he cannot prove his contention.

The Theosophist will agree with Professor Taylor that

It is really preposterous that proposals to clear society of such "medieval rubbish" as morality and religion should be gravely laid before us by "men of science" so simple-minded that it has not occurred to them that there is a difference which is not merely one of complexity between a person and a thing.

Professor Taylor insists on freedom of the human will under any and all circumstances in the sense of freedom to do one's duty or to neglect the doing of it, though he admits that there may be constitutional and acquired limitations on the present range of choice. He cites as a constitutional limitation tone-deafness, which makes *willing* to be a musician an absurdity, and, as an acquired disability, the atrophy of a natural capacity through disuse.

That my will may be free it is not requisite that I shall be at every moment able to will any and every conceivable course of action. It is perfectly consistent with any freedom requisite for moral action that it should always have been beyond my power to will certain things effectively from deficiency in natural aptitudes, and that it *should now be out of my power to will others in consequence of the way in which my past willing has been directed.* (Italics ours)

Theosophy would assign the deficiency even in natural aptitudes to the way in which past willing had been directed, in prior lives, as the only explanation consistent with justice; but the acceptance of the fact of reincarnation would not preclude a division between limitations self-imposed in

the past and those self-acquired in the present personality. The italicized phrase in the passage quoted bears welcome witness at least to Professor Taylor's recognition of the operation of Karmic law.

W. G. Maclagan also, in his analysis of the theory of punishment—defined as “pain deliberately inflicted as a retort to some wrongful act done by the person on whom it is inflicted”—specifically mentions “the moral order” and seems to recognize the need of such an impersonal law as Karma when he suggests that moral guilt deserves retribution “by some agent or other”, though he raises the question whether the State or any individual is entitled to perform this punitive function. We are less concerned with his main conclusions—that punishment of a wrong-doer is justifiable only by its anticipated beneficent consequences and his repudiation of its retaliatory aspect as degrading to the rest of society—than with some of the very interesting points he makes in arriving at those conclusions.

Take, for example, what he has to say about moral failure, which he defines as sinning against one's own standards. Such guilt cannot be determined by others because motives can be known only by the man himself. “The heart of man is not a sense-datum.” Mr. Maclagan doubts whether moral failure could ever not be accompanied by remorse. “Nature will always have forestalled our retributive zeal”, but, he writes, it does not follow that “when I am remorseful, I and the ‘moral order’ are ‘quits’”. He distinguishes “rational” from “pathological” remorse, the former alone having any moral significance and involving “on the one side a judgment of one's contemptibility and on the other a renewal of moral resolution”.

The earnest student will find a message and a warning in Mr. Maclagan's penetrating analysis of moral failure, which at one place he defines significantly as “the subordination in practice of the principle ‘I ought’ to the principle ‘I want’”. To act on the latter, he adds, “is to ignore the claims of other persons which, whether wholly or in part, determine what it is I ought to do”.

Those accustomed to excusing their own small lapses and their self-indulgence in matters which they consider unimportant should be given pause by Mr. Maclagan's uncompromising stand towards the gravity of moral failure as not amenable to measurement :—

The actual thing done by the guilty person is not the measure of his guilt and stands in no definite relation to it. . . . when I think of guilt in the strict sense of moral failure I find the idea of its having degrees at all a very puzzling one.

And again he writes, “There is, I think, a sense in which any guilty act is a wrong done to all”, which is another way of putting what H.P.B. so strongly insists on in *The Key to Theosophy*, i.e., that “the action of one reacts on the lives of all”; “by wronging one man we wrong not only ourselves but the whole of humanity in the long run”.

Mr. Maclagan takes a very Theosophical stand in the pronouncement also that the man guilty of a moral failure

has exemplified an *indifference to all particular rights*. Moreover, this indifference is exemplified *just as much in a moral failure that has no overt expression as in one that has*; (italics ours) so that there is no difficulty in understanding the guilty person's own sense that he deserves punishment even in the former case. The essential condition of his sense of ill desert is not a consciousness of having actually harmed others, but a consciousness merely of having been prepared to do so for his own satisfaction.

Theosophy, which goes even further, declaring that “thought is more responsible and punishable than act”, gives the rationale for the italicized statement for which, in the absence of the Theosophical explanation, it would seem that Mr. Maclagan's intuition must be more responsible than his reasoning mind. Mr. Crosbie writes in the *Notes on the Bhagavad-Gita*, p. 232 :—

“Thought is the real plane of action.” Even though we may not contemplate any immediate bodily act, we may by our thoughts accumulate a tendency in the lives of our instrument which will eventually result in outward action whenever favouring conditions permit, and we will fall victims to our lack of discernment and steadfastness, as well as involve others in our fate.

Encouraging as all of these articles are as indications of how the Theosophical ideas are slowly but surely permeating the mind of the race, has not the time come for at least a few leading thinkers of the West to examine seriously that comprehensive system of Knowledge—our heirloom from the archaic ages—which is summarized in the writings of Madame Blavatsky? The first sentence of this article quotes half of a prophecy by Mr. Judge. The other half of his prediction reads that in this century “the Secret Doctrine will be the basis of the ‘New Philosophy’”.

## A LETTER FROM SOORB- OVANESS

[The following extract from a letter was first published by H. P. B. in *The Theosophist* Vol. II, p. 213 *et seq.*, for July 1881.—Eds.]

.....Our Zoroastrian Fellows would fain hear a page of their history torn out of the book of popular memory and woven into legends. That book, so full of the glories of their forefathers, in that hoary past when they formed not only a proud and independent nation, but many linked together by one religion, one polity and civilization—is rapidly fading out. Its fate was like that of some precious manuscripts of the pre-Christian ages, which are sometimes found mouldering in the libraries of old monasteries. First its broad margins were used for monkish dissertations, and later on, its contents themselves began being rubbed out by vandal hands to make way for polemical discussions on some Arian heresy . . . Strange to say, even the few traditions that have remained intact, did not find refuge among the *Behedin*,—that small remnant of “the followers of the true faith”, who, clinging to their old religion are now scattered all over the province of Kerman—but, are all centred, on the contrary, around the mountain chain of Great or Major Armenia, and of the Lake Van, among the semi-Christian Armenian population. To extricate them whole and undisfigured from the entangled skein of Mahometan, Christian and pagan traditions, demands a more dexterous hand than that of the enchanted Princess in the fairy tale of “Blue Bird”. Very luckily, some of the principal records are saved and preserved in the shape of a whole library of cylinders. They may serve one day to strongly damage the wild theories and interpretations of the Anquetil Duperrons, the Spiegels and Haugs. *Vox populi vox dei*. Popular rumour, always alive to the marvellous, has spun out an intricate cobweb of fancies around the central speck of fact: it *will* have a stately figure—which it persists in identifying with Mathan, the last of the great Magian High Priests, gathered unto his fathers for the last sixteen centuries—appear daily at sunset at the entrance of an inaccessible cave at the top of one of the peaks of Allah-Dag, with a book of records under his arm. . . .

With the exception of the “Guebers”—the Behedin of Kerman—now, all the millions of the ancient Fire-worshippers have turned Mussulmans and Christians. Of the human blood spilt during the forcible conversions to Christ and Mahomet, the national traditions are full. The tears of the Re-

cording Angel, wept throughout the whole duration of the two ages allotted to humanity from the period of Gayo-Maratan, would hardly suffice to wash away the entries made in his book of the ferocious and cruel deeds committed by Christians and Moslems against the followers of Zuratushta. Of the works of ages in the shape of Fire-temples and monuments destroyed by the zeal of the proselytizing “Saints”—the “men of honest repute” recorded in the ecclesiastical fables called the History of the Church—the ruins are plentiful, and each of them has its tale of woe to relate. I have just visited one of such historical spots built in the undated period of an antiquity, more remote from us than would be willingly conceded to us by the Europeans. I write to you on a fire-altar, 4,000 years old, which has escaped destruction by some miracle, having turned it into a very comfortable *prepitre*.

Leaving Dyadin the day before yesterday early in the morning, I made my way to the foot of Allah-Dag through snow and ice and arrived at the cave 36 hours later . . . Allah-Dag, geographically speaking, is the modern name for the whole range of the mountainous chain south of Bayazid and Dyadin; Nepant, Shuschik-Dag, Tchir-Gerook and Koombeg-Dag being all independent peaks, though included in the same denomination of Allah-Dag or “God’s Mountain”. They are not to be compared with the Himalayas, their loftiest peak measuring but 11,600 feet above the sea-level, but they are interesting for the traditions clinging to them. It would be premature and even useless to give out what may be known of the truth. Your archaeologists and ethnologists are yet bound hand and foot by the Biblical weeds which, for a century or so, will still prevent the Plant of *True Knowledge* from taking firm root on the Western soil. . . . But, I may tell you of a popular tradition the nucleus of which is built upon *fact*. Upon hearing of my intention to start on exploration of the mountain fastnesses, a venerable Armenian patriarch of Dyadin, on the decline of life, and who tries to put to the best use the only and solitary organ left in him intact by the Kurds, namely, his tongue, let it loose upon that occasion. He tried his best to frighten me out of my intention. No mortal man, he said, could ever visit *that* particular place and live. Besides every cave being the private property of “Mathan”, he would cause the sacred fire to appear under the traveller’s foot and burn him to death for his sacrilegious attempt; and then *Noah’s Ark is preserved in the high cave. . . .* “And what do you make of the Ark on Mount Ararat then?” I inquired of him. Forthwith I was apprized of the novel geological discovery that Ararat had formed once upon a time part and parcel of Allah-Dag,

but falling into the hands of the Persians it broke away from the latter and placed itself on Christian territory, leaving in its precipitate flight the "sacred" ark in the safe-keeping of Allah-Dag. Since then "Mathan" refuses to give it up.\* Another tradition—among the *Behedin*, and in the oasis of Yezd—tells us of the initiated Magi who in times prehistoric had become through their knowledge and wisdom—"gods". These lived in the Armenian mountains, and were astrologers. Having learned from the *star-gods* that the world was going to be flooded, they caused the mountain on which they lived to breathe fire and lava, which covered with bitumen all the outward surface of the mountain; and this made the great cave in it secure against the water. After that they placed all the good people with their cattle and goods inside the mountain, leaving the wicked ones to perish. A still simpler version might be found, and one which would come nearer to the historical facts. But of that, no more at present.

You know, of course, that the Armenians, who, until the fourth and even seventh centuries of the Christian era were *Parsees* in religion, call themselves Haiks, the descendants of Haig, a contemporary of *Bilu* (Belus), a king of the Babylonians † who deified and worshipped him after death as a Sun and Moon God. Haig is made to have flourished 2200 B.C. according to accepted date, and more than 7000 agreeably to truth. Their legend states that Haig and his clan were compelled to emigrate from Babylonia to Armenia on account of the religious persecutions to which they were subjected from *Belu* who sought to pervert them from pure Parseism to Sabaism by including the moon into sun-worship. Twenty-six centuries later, (accepted date) when their King Tiridates the last of the Arsacidæ began to force them into Christianity (fourth century) and the new faith had spread its own versions of cosmogony from *Genesis*, that Haig had the honour of finding himself transformed into a descendant of Japhet, the son of Noah—that virtuous old man who had performed every achievement but that of being born. But even in their forgotten traditions we find that they claimed to have remained true to the

teachings of Zoroaster. These they had accepted ever since Musarus Oannes or *Annedotus*—the Heaven or Sun-sent (the first Odakon Ano-Daphos, the man-fish) arising daily from the sea at sunrise to plunge back into it at every sunset, taught them the good doctrine, their arts and civilization. That was during the reign of Amenon the Chaldean, 68 sari or 244,800 years before the Deluge. Since then, (as demonstrated by the Assyriologists, according to the cylinder-records) several other Odakons had ascended from the sea, the last coming during the days\* of the Chaldean King Ubara-Tutu—"the glow of sunset",—the last but one of the antediluvian kings of Berosus. Each and all of those aquarian teachers came from his *habitat*, in lands unknown ascending from the Persian Gulf. † If we study the account given of *Annedotus* by Apollodorus and then amplify it with the old pre-Christian traditions of Armenia, which say that *he made them know the seeds of the earth, taught them to worship their mother Earth and their father the Sun* and showed them how to help the two to bring forth fruit, *i.e.*, taught mankind the arts of agriculture, we will not wonder at discovering that the Chaldean Oannes and Zoroaster *are one* in their reminiscences. The Chaldean *Annedotus* was called the "Son of the Fish", and the latter was the name of Zoroaster's mother. Wonder what your Zend scholars, Parsees and Europeans, will say to this? They will not feel a little surprised, perhaps, when told, that it was the Hellenized name of their Zoroaster—*Annedotus*, whom the Greeks called *Oannes* that led the old Armenians more easily into accepting Christianity than it otherwise might—as I am now prepared to show.

From Allah-Dag I proceeded west of Dyadin and halted at the Monastery of *Soorb-Ovaness*—"John the Precursor" (the name *Ovaness* being identical with the Greek *Oannes* or John). Now *Soorb-Ovaness* is the oldest Christian monastery in Armenia. It is built on the site of an antediluvian Fire-temple, and situated on the left bank of the Euphrates, at the foot of the majestic Napat. Centuries before the Christian era there was a town here, called by some Bhagvan and by others Ditzavan consecrated to Ahura-mazda or Ormuzd. The country is alive with traditions, and even the convent libraries have preserved many fully authenti-

\* In George Smith's *History of Babylonia*, the author expresses an opinion to the effect that the Biblical Ararat "does not mean the mountain now called Ararat, but a mountainous country south of this and near the lake Van". (p. 50). The great Assyriologist can hardly have heard of that popular tradition and must have been prompted to say this on some knowledge grounded upon weightier reasons than popular tradition. But one corroborates the other.—ED. THEOS.

† Not to be confounded with the Sun-God Belus and Baal—two far more ancient deities.—ED. THEOS.

\*During the *millenniums* rather, since, according to the chronology left to us by Berosus, the reign of that king lasted 8 sari or 28,800 years.

† One of the cylinders states that this sea was part of the great chaotic deep out of which our world was formed; the celestial region where the "gods and spirits" (the initiated Magi, or Sons of God) dwelt *was in their neighbourhood, but not in their country.*—ED. THEOS.



cated records of these pre-Christian centuries. There is one thick manuscript, among others, which contains the *Chronicles* of all the festivals of the fire-worshipping Armenians, written upon parchment. Their New Year, which began with them in August, was celebrated with extraordinary pomp. Armenian civilization wrought out by the Zoroastrian philosophy, seems to have been ignorant of but few of our modern comforts. These chronicles (fourth century of the Christian era) contain an account of the death and burial of the High Priest Mathan (with whose ghost I am daily threatened by the inhabitants) a brother of the King Tigranes III. When he died his royal relative had a gorgeous fire-temple built to his memory. There were several inns attached to it, offering free lodging and board to every traveller and relief to pilgrims of whatever nationality. Alas! these were the last sunny days of the faith... In 302 King Tiridates with his nobles and army was receiving baptism on this same spot in the waters of the Euphrates from Gregory the *Illuminated*. There is no doubt but that the venerable saint could claim to have found himself illuminated with a most brilliant idea; since, had it not occurred to him at the time, the many millions of the baptized Armenians might have remained fire-worshippers to this day. Though the king and a portion of his nobles had accepted baptism, the people resisted, and had to be forced with great trouble to accept the new faith. To overcome their reluctance the king was advised in the same year by Gregory to pull down and raze the Bhagvan fire-temple to the ground and replace it with a Christian church, wherein relics (a thigh bone and two finger bones), alleged as those of St. John the Baptist, or the "Precursor" were placed. The Armenians, during a century and a half of subjection to Macedonia (from 325 B.C.) had accepted the name of *Ovaness* for their Chaldean man-fish Annetotus. They were easily made to believe that "Ovaness the Baptist" who led them into the water, was identical with Ovaness or *Oannes*, who had instructed their forefathers arising out, setting in, and replunging back into the water before, during, and after the preaching. The identity of the name and the element, in short, proved useful allies in the plan devised by the diplomatic Saint. Before the end of the eleventh century all Armenia was baptized.\* The moral to be inferred from the

tale is, that old men die and new arise in their place, but that the same partisan and sectarian spirit which animates the missionary and the priest of to-day animated the missionary and the priest of old—the priestly caste being the toughest of all. This tradition about, and belief in the Chaldean Oannes was the only additional feature to that of modern Parseeism in the Armenians of old. And yet I am not prepared to say that the Parseeism of the pre-Sassanian period did not include the same belief, at least in a legendary form. At the time when the last sparks of Persian nationality were quenched by the downfall of the Sassanidæ, nearly all their books and records spared by Alexander were lost. The Sassanian dynasty, I know, had restored the Magian religion in all its primitive splendour; and the ancient Chaldean Magi were believers in Oannes the man-fish, the messenger sent to them by Belus, the Sun-God, to instruct humanity, as Berosus a priest of the Temple of Belus tells us. To accept Zoroaster as the *reformer* of the Magian religion is to move the period in which he flourished to the very threshold of the Christian era, in which case there could never exist such a discrepancy about the age he lived in, as there is now, and as we find among the Greek historians.

Now to bring my letter to a close. In the years 634-639 the Byzantine Emperor Irakli (Heracles) returning from his campaign to Persia, and finding the church too mean to contain such a treasure as the relics of the "Precursor", had the edifice pulled down and a monastery of gigantic size built in its place. Its outward majestic and most grandiose proportions strike the traveller with astonishment upto this day. It is the largest building in Armenia. But—inside it is all darkness and emptiness. The wall bearing the deeply cut inscription which tells of the meritorious deed of the Byzantine Emperor is perforated with Mussulman bullets... The cupola rests on four massive granite pillars, inside which are excavated a number of rooms, several stories high, one above the other, with spiral staircases winding round them and leading to each of the cells, and secret passages managed in the wall leading the inmates in hours of danger to the top of the cupola, and from thence into the heart of the mountain and its many natural caves. Owing to the recent invasions of the Kurds the last ornaments of the church and altar have disappeared—the holy thigh and two fingers having failed to

\* Joannes the Baptist who is usually associated with waters, is but a Petro-Paulite name and symbol of the Hebrew Jonah (the Jonas swallowed by the whale) and the Assyrian Oannes... The fishermen and fishers of man in the Gospels are based on this mythos. (*Enoch the Book of God* Vol. II, 80). This appears the more probable as the Mahometan inhabitants of Mosul, near the ruins of Nineveh have assumed for centuries that

the mound called by them—"Nebbi Yunus"—contained the tomb or sepulchre of the prophet Jonah, on its summit; while the excavations of Layard brought to light on the neighbouring mount Konyunjik a colossal image of the Fish-God Oannes—the cause most probably of the later legend.—ED. THEOS.

protect the place. Alone the library, composed of books and old manuscripts heaped up as waste paper in every corner of the pillar-cells tempting no Kurd are scattered over the rooms. Out of the three monks who were here in 1877 there remains but one. For the consideration of a dagger and a few silver *abazes* I got several precious manuscripts from him....

X.... F. T. S.

April.

## QUESTIONS ANSWERED

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

चित्रं वदतरोर्मूले वृद्धाः शिष्या गुरुर्युवा ।  
गुरोस्तु मौनं व्याख्यानं शिष्यास्तु चिन्तनसंशयाः ॥

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

Q. How is it that, as Mr. Judge says, a great shadow follows all innovations in the life of humanity?

Ans. Because the law of karma acts always and everywhere. We realize this more or less in regard to physical matters and are not surprised when driving quickly not only hastens our arrival at our goal but also generates an opposing current of air which has to be reckoned with and which frustrates a certain part of our effort. But when the same law of action and reaction works on a plane we have not learned to regard as subject to it, we think there is something wrong. Good should produce only good, we argue, and no shadow should follow, surely, after an effort to spread light. Yet in bright light objects cast dark shadows, we know; and this is true on other planes besides the physical. That is why the seeker-aspirant is advised to make haste slowly. He must take time to accustom himself to a gradually increasing radiance and learn to find his way about among the shadows cast and recognize them. If he rushes ahead he will be blinded by the light and bewildered by the shadows. This interplay of light and darkness is the law—the world's eternal ways. Not even the Masters ignore it, and they act with great circumspection and without undue

haste in their efforts to help the world in general or individual chelas. The uninstructed wonder why these great and powerful Beings do not do more to shed the light of their knowledge and power among men, if They love the human race as we understand They do. But those who have learned something of Their philosophy realize that this same fact of a shadow following every innovation in life restrains Them. To work steadily, by slow degrees, is the only safe and effective way.

\* \* \*  
Q. Theosophy is said to be for all and not only for certain groups and classes of people. How is it, then, that the movement grows so slowly and meetings and study classes remain so comparatively small?

Ans. Theosophy is for all in the sense that it includes teaching that can be grasped by the human mind at any stage of growth, and advice and instruction to fit all possible needs and circumstances. As Mr. Judge says in comparing it with the ocean: it gives the greatest minds their fullest scope and yet there are parts of it where it will not overwhelm the understanding of a child. But it must be remembered that Theosophy is for those who want it and for none else. As Mr. Crosbie wrote: "As long as we are self-centred, as long as we are satisfied with what we know and what we have, this great Message is not for us. It is for the hungry, for the weary, for those who are desirous of knowledge, for those who see the absolute paucity of what has been put before us by those who styled themselves our teachers, for those who find no explanation anywhere of the mysteries that surround us, who do not know themselves, who do not understand themselves." Again—this time it is H.P.B. speaking—we read in the Preface to the *Key to Theosophy* that one can hardly expect Theosophy to be intelligible to the reader unless he will make some mental effort; that to the mentally lazy or obtuse, Theosophy must remain a riddle. This and the passage from Mr. Crosbie rather limit the circle of people "for whom Theosophy is". How many are really desirous of knowledge and willing to make the necessary effort to obtain it? Krishna remarks in the *Gita* that "Among thousands of mortals a single one perhaps strives for perfection and among those so striving perhaps a single one knows me as I am." How then can we expect our meetings—aimed as they are at making people strive for perfection—to be large? Yet nevertheless Theosophy is for all, because those so striving, few though they be, are recruited from all walks of life, and no single race, creed, sex, condition or colour is entirely unproductive of earnest students of the sacred science.

## GOD AND WAR

To regard God as an intelligent spirit, and accept at the same time his absolute immateriality is to conceive of a nonentity, a blank void ; to regard God as a Being, an Ego and to place his intelligence under a bushel for some mysterious reasons—is a most consummate nonsense ; to endow him with intelligence in the face of blind brutal Evil is to make of him a fiend—a most rascally God.—MAHATMA K. H.

“Many Christians are emulating Hindus in the fineness of their spirituality, their toleration and the width of their world outlook. May it not be then that in climbing the Hill of Vision each may follow his own path, each may exchange friendly greetings, each may encourage the other, till both meet on the summit and, in contemplating the heavenly kingdom, feel at one? It may not be a case of the one or the other, but of the one with the other in mutual emulation.”

This is extracted not from some Theosophical periodical but from *The Times Literary Supplement* (15th July) in which *Hinduism or Christianity?* by Sydney Cave is reviewed. This comprises the Haskell Lectures for this year and is published by Hodder and Stoughton. The title implies the superiority of Christianity over Hinduism and it is a hopeful sign that such a view is countered by an able reviewer in such a periodical as *The Times Literary Supplement*.

But on what grounds does Mr. Cave desire that “India should become Christian”? “It is the Christian message in its distinctiveness from Hinduism that he would deliver to India.” The central idea of that message is a belief in a Personal God. On this the reviewer comments—

“If they [Indians] cannot regard the Ultimate Source of all Being as a Person as separate from themselves as a father is from a son, that may not be because they hold some less exalted view of God, but because their view is so exalted as to be beyond expression. When they speak of not knowing God it may not be because they know nothing of God, but because they are so conscious of the greatness of God that they consider what little they know as hardly worth the mention.”

While appreciating the comments of the reviewer we would add that the Personal God idea is a crude, illogical and unphilosophical view.

Mr. Cave was a missionary in India and had opportunities to learn about the profound view of the Upanishads which describe Deity as Omnipresent and Impersonal. Theosophy also teaches that God is Omnipresent, Eternal, Boundless, Immutable and Impersonal. H. P. B. states that Esoteric Philosophy

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

The personal God idea has driven many away from a spiritual conception of the Universe and of life, and those who accept it come face to face with problems in every-day existence which remain a mystery. The idea of an all-wise Personal Creator making new souls for babies born every hour and among them for the crippled and the maimed, the deaf and the dumb, the blind and the congenital idiots ; more, creating souls for babies born in adultery which that God is said to have condemned !

And what about this War? London newspapers report that people go to church with their gas-masks to pray : to pray to a God who permits the outbreak of war ; a God whose power to protect, these good people do not trust even for the hour when they pray to Him. It is pathetic ! In his now famous Simla Statement on his attitude to the war no less a saint than Gandhiji found himself up against the conundrum expressed and solved in the following words :

I have become disconsolate. In the secret of my heart, I am in perpetual quarrel with God that He should allow such things to go on. My non-violence seems almost impotent. But the answer comes at the end of the daily quarrel that neither God nor Non-violence is impotent. Impotence is in men.

Students of Theosophy will do well to remember the words of H. P. B. in *The Secret Doctrine* (I. 643) :—

Nor would the ways of Karma be inscrutable were men to work in union and harmony, instead of disunion and strife. For our ignorance of those ways—which one portion of mankind calls the ways of Providence, dark and intricate ; while another sees in them the action of blind Fatalism ; and a third, simple chance, with neither gods nor devils to guide them—would surely disappear, if we would but attribute all these to their correct cause. With right knowledge, or at any rate with a confident conviction that our neighbours will no more work to hurt us than we would think of harming them, the two-thirds of the World's evil would vanish into thin air. Were no man to hurt his brother, Karma-Nemesis would have neither cause to work for, nor weapons to act through.

## OTHER-DEPENDENCE—INDEPENDENCE—SELF-DEPENDENCE

There is but One SELF. Theoretically the student may sense the truth but ordinarily he sees the outer veils of matter that obstruct his vision of the One and make of the world but a seeming mass of separated forms. There is but One Life, though there are multitudinous forms; One Will but multitudinous wills; One Desire, but multitudinous desires; One MAN or Humanity, but multitudinous men. The eleventh chapter of the *Gita* explains that all mouths, all arms, all eyes are bound together in Krishna—the ONE. Yet man fights with man and fails to see in the face of his enemy the reflection of the One SELF—that is of himself!

Theosophy has sometimes been defined as the religion of responsibility. No student can depend on the exertions of others in his behalf; neither can he hope to escape in a miraculous way the results of his actions. More—only by self-induced and self-devised ways and means can he progress. He is told to believe nothing unless it agrees with his reason. This means sincere effort on his part all the time, and only through hard work, practice and discipline can he change his old habit of dependence on things, people, other ideas.

If we look at the results of other-dependence we can see why it has to be discarded. Other dependence leads to the cessation of thought, which is the soul of action, and so to a negation of spiritual life. Nations to-day are depending on their leaders, good or bad, and few men are vitally helping their countries by assuming their individual responsibility for its actions. People depend on medicines, vaccines, serums instead of thinking for themselves: they are depending on gas-masks, air-raid shelters, instead of on that which would make both unnecessary. People are shelving more and more their responsibilities, and a spirit of *laissez faire*, apathy, dependence, is growing rapidly.

This is the manifestation of Other-Dependence.

What is Independence? In *Letters That Have Helped Me*, Mr. Judge says:—

Say,

Brother Jasper, are you tired? I am. Not tired of fate or of the great "Leaders of the World", but with all these people who gape and gape and are (excuse me) so Americanly "independent", as if men were ever independent of each other.

We forget the real aspect of independence and mostly think of it as the condition of being able to do just as we please—self-will. We fail to realise that this false independence is caused by that aspect of mind which has become enveloped in the desires of the lower nature. We demand the right to go our own way in terms of what we think we know. Since we are free to choose we can do so; nothing

hinders us. All that happens is that we receive the fruits of our action, "Looked for, unlooked for and mixed". Our lack of knowledge makes us rush ahead, self-determined, asserting our freedom of choice. Because physical science has demonstrated certain laws to us we obey them and use them for our benefit. If we could impress ourselves deeply enough with the truth that every particle of matter is under the operation of the Great Law, and that therefore our actions either go with it or counter to it, we would find life much easier. We learn that a line has length but no breadth; that certain mechanisms produce certain effects; that too strong a current should not be passed through electric wires. We are also taught that hatred ceaseth not by hatred but by love, and we see this demonstrated before our eyes in the antagonism between nations and races. But while we obey the former laws, we refuse to obey the latter. In both cases we are bound by Law though we are independent as regards whether we obey or disobey. We need to learn that ethical statements are statements of law, that there is no one to punish us if we disobey, and no one to reward us if we obey: we merely get certain effects which are hindrances or helps in progress.

To attain complete independence, irrespective of the Law of Interdependence, is to experience the loneliness of Avitchi.

What is Self-dependence? Dependence on the SELF means the self-conscious use of natural laws. We surrender our vaunted "independence", which is an illusion, and conform to the Law. This surrender of the personal will to the One Will has been spoken of by all Teachers. Was it not Paul who told us not to "kick against the pricks"? Are we not told: "Give up thy life if thou wouldst live"? Plotinus said:—"Leave nothing of myself in me", and the *Gita* tells us: "Place then thy heart on Me, penetrate Me with thy understanding."

H. P. B. tells us:—

It is only when the power of the passions is dead altogether, and when they have been crushed and annihilated in the retort of an unflinching will; when not only all the lusts and longings of the flesh are dead, but also the recognition of the personal Self is killed out and the "astral" has been reduced in consequence to a cipher, that the Union with the "Higher Self" can take place. Then when the "Astral" reflects only the conquered man, the still living but no more the longing, selfish personality, then the brilliant *Angooides*, the divine SELF, can vibrate in conscious harmony with both the poles of the human Entity—the man of matter

purified, and the ever pure Spiritual Soul—and stand in the presence of the MASTER SELF, the Christos of the mystic Gnostic, blended, merged into, and one with IT for ever.

Such a change cannot take place without suffering. To die is to give up earth-life; to be born is to give up devachanic life; to live in spirit is to give up the personal life: to become obedient to the One Will means the death of the lower personal will. With our limited vision we think that this surrender means bondage or vegetative existence. We have to learn to understand that such Self-dependence is complete freedom. Our "independence" is shown in that, in spite of all friends and custom, we decide to be dependent on the SELF. The impersonality of the Law is our safeguard, and on the moral and spiritual planes there is no more compulsion on us to obey the laws than on the physical plane. If we refuse to learn the laws of electricity ourselves, and refuse to listen to those who have done so, whom can we blame if we kill ourselves? If we refuse to study the moral and spiritual laws, or, after listening to those who have studied them refuse to live in accordance with them, whom shall we blame if we destroy ourselves?

We think of the Mahatmas as Great Beings who have arrived at a far higher stage of evolution than we have. Yet, "One and all of these 'Teachers' are subject to the same inviolable law."

Mr. Judge tells us :—

Make up your mind that in some part of your nature somewhere there is that which desires to be of use to the world....

Rely within yourself on your Higher Self always... Persevere, and little by little *new ideals* and thought-forms will drive out of you the old ones. This is the eternal process.

In our age knowledge is considered almost synonymous with science and science has become an obsession. The progress of civilization is measured by the yardstick of scientific advancement, little thought being paid to moral values. Thinking is done in terms of radio, television, aeroplanes and other inventions. All this progress is bound to prove dangerous unless it is accompanied by a corresponding ethical and spiritual perception. Scientific knowledge can be harnessed to the true ends of civilization only when ethical and spiritual ideals inspire mankind. Rightly does James Truslow Adams remark (*The Aryan Path*, August 1939) :—

The world has always needed the life of the spirit, but because of the nature of modern civilization and

its dependence, for good or ill, on science, never before did it so need intellectual freedom.

This view is confirmed by another thoughtful writer, Mr. Thornton Wilder. In an interview published in the *News Chronicle* (May 24, 1939) he says :—

The creative genius of man seems to have passed for a time to those engaged in scientific research and invention... I think that perhaps man will have to pay for this preoccupation with science. In a way he is already paying for it... The most important thing in the world is the soul, or individuality or whatever you like to call that which distinguishes man from other living creatures.

On the subject of real progress and science, Madame Blavatsky pointed in her *Secret Doctrine* (I, 506) to the lines along which science should go :—

If there is anything on earth like progress, Science will some day have to give up, *nolens volens*, such monstrous ideas as her physical, self-guiding laws—void of soul and Spirit,—and then turn to the occult teachings.

## HINDU VAISHYA-DHARMA

For lack of space only a passing reference was made to Hindu Vaishya-dharma on p. 150 of the August number of THE THEOSOPHICAL MOVEMENT in answer to a question on modern business methods. The dharma of the ancient Vaishyas is described in a short poem in the Tamil work, *Kumaresa Sathakam*. The following rules are given therein as incumbent on them in this country at a time when the caste-system was not the dead shell that it is to-day. Varnasharma dharma in ancient days was based on qualities and characteristics and not on mere birth. As Shri Krishna puts it in the fourth *Gita* :—

"Mankind was created by me of four castes distinct in their principles and in their duties according to the natural distribution of the actions and qualities."

Attainment of perfection is a long and laborious process. Spiritual heights have to be climbed rung by rung. The ancient Hindus realising this truth devised the caste-system which aimed at lifting up spiritually every member of the body-politic from where he stood, taking into account the traits and tendencies, the qualities and characteristics of the individual. The ideas bearing on Vaishya-dharma contained in that poem are :—



When framing a price policy for the sale of their goods, the motto of the Vaishyas should be to secure a very small profit. In fact, they should be frank enough to give out the actual cost price and the margin they have kept. They must always use kind words to their customers. In their own household dealings they must be very economical, so that on no ground should they be driven to the necessity of drawing from the business capital to meet private expenses. If dishonest people apply for credit, even if costly things are mortgaged, they should not extend credit facilities. On the contrary, if honest people call for any article on credit through a third party, on the strength of their word every credit facility should be given. In their accounts they should be very strict to the last pie. Never should they waste money. On sound articles of merchandise, they should spend any amount, knowing the intrinsic value of the goods dealt in.

How happy would the public at large be, if these rules were adhered to by the commercial community of to-day!

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## HEREDITY

Two articles on Heredity which appear in *The Aryan Path* for October 1939, one presenting the position of orthodox biochemistry and the other the teachings on the subject as stated in modern Theosophy, will repay thoughtful study. These articles bring out how futile it is to hope to solve the problems of heredity, such as what are the forces at work in the formation of the foetus and what is the cause of hereditary transmission, on the scientific assumption that matter alone is operative in the process.

Even the plant breeder is in the dark as to why he cannot improve plants in one direction without risking the sacrifice of valuable properties in others. This was confessed by a well-known botanist and geneticist, Prof. R. Ruggles Gates of the University of London, in his recent Chadwick Lecture in that city. (*The New York Herald-Tribune*, 2nd July 1939). It is still a mystery, he said, why what a plant species gains in size or beauty or speed of growth it is all too likely to lose in something else. Among the instances which he cited were the loss of scent by the "improved" varieties of garden musk and of roses; the fact that the large modern strawberries are tasteless as compared with the wild berries; and the vitamin deficiency in some artificially bred strains of fruits and vegetables. The

plant and animal breeders, in fact, have demanded that Nature regard them as her creators and make obeisance to them before they have understood sufficiently her laws to be able to help and to work on with her.

The physical, Theosophy maintains, evolves from the spiritual, the mental and the psychic. Heredity is but a mode of the evolutionary process, by which the permanent conscious Force within matter strives for ever fuller self-expression and self-realization. Science does not recognise that purposive intelligence pervading matter; still less that it is a reflection of the wisdom of the hosts of sentient beings which guide evolution. Science, moreover, knows nothing of the astral prototype, an indispensable factor in heredity which, in the vegetable and animal kingdoms no less than in the human, is the substratum and the model for the developing physical form. Science tells us that heredity is a matter of the arrangement of the yet unknown "genes" within the bodies of the germ cell that are called chromosomes, but that arrangement, Theosophy insists, is not mechanical and is instrumental rather than causal.

In the present state of scientific ignorance on the subject, the setting up in London of a "Bureau of Human Heredity", reported in *The News Chronicle* for 24th July 1939, seems, to say the least, premature. The Bureau may indeed have gathered, as reported in the interview with its Secretary, Mrs. C. B. S. Hodson, a biologist, "the best information the world has to-day on these points" but the best information now in the possession of modern science is certainly far too nebulous to give value to the Bureau's offer to answer, on the basis of heredity, such questions as "Should my daughter embark on a musical career?" The claim to be able to do so savours more of soothsaying than of sober science.

Human heredity, while following the same general lines as does heredity in the lower kingdoms, is enormously complicated by the fact that man is a continuing, self-conscious entity, responsible for his choices. The human germ plasm is dominated by the spiritual plasm, a spiritual potency in the Ego itself. In the case of human incarnations, heredity is subservient to individual and racial Karma. In-born mental and moral characteristics are, therefore, not inherited from parents and ancestors at all, but are brought over by the individual from his own long past.

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# HAVE ANIMALS SOULS?

## III

[The third and last instalment of this article from the pen of Madame Blavatsky first appeared in *The Theosophist* for March 1886, Vol. VII, p. 348.—Eds.]

"O Philosophy, thou guide of life, and discoverer of virtue!"—CICERO.

"Philosophy is a modest profession, it is all reality and plain dealing; I hate solemnity and pretence, with nothing but pride at the bottom."—PLINY.

The destiny of man—of the most brutal, animal-like, as well as of the most saintly—being immortality, according to theological teaching; what is the future destiny of the countless hosts of the animal kingdom? We are told by various Roman Catholic writers—Cardinal Ventura, Count de Maistre and many others—that "animal soul is a Force."

"It is well established that the soul of the animal" says their echo De Mirville,—"*was produced by the earth, for this is Biblical. All the living and moving souls (nephesh or life principle) come from the earth; but, let me be understood, not solely from the dust, of which their bodies as well as our own were made, but from the power or potency of the earth; i.e., from its immaterial force, as all forces are . . . those of the sea, of the air, etc., all of which are those Elementary Principalities (principautés élémentaires) of which we have spoken elsewhere.*"\*

What the Marquis de Mirville understands by the term is, that every "Element" in nature is a domain filled and governed by its respective invisible spirits. The Western Kabalists and the Rosicrucians named them Sylphs, Undines, Salamanders and Gnomes; Christian mystics, like De Mirville, give them Hebrew names and class each among the various kinds of Demons under the sway of Satan—with God's permission, of course.

He too rebels against the decision of St. Thomas, who teaches that the animal soul is destroyed with the body. "It is a force",—he says—that "we are asked to annihilate, the most substantial force on earth, called *animal soul*", which, according to the Reverend Father Ventura, is † "the most respectable soul after that of man."

He had just called it an immaterial force, and now it is named by him "the most substantial thing on earth".‡

But what is this Force? George Cuvier and Flourens the academiçian tell us its secret.

"The form or the force of the bodies", (form means soul in this case, let us remember,) the former

writes,—"*is far more essential to them than matter is, as (without being destroyed in its essence) the latter changes constantly, whereas the form prevails eternally.*" To this Flourens observes: "In everything that has life, the form is more persistent than matter; for, that which constitutes the BEING of the living body, its identity and its sameness, is its form."\*

"Being", as De Mirville remarks in his turn, "a magisterial principle, a philosophical pledge of our immortality",† it must be inferred that soul—human and animal—is meant under this misleading term. It is rather what we call the ONE LIFE I suspect.

However this may be, philosophy, both profane and religious, corroborates this statement that the two "souls" are identical in man and beast. Leibnitz, the philosopher beloved by Bossuet, appeared to credit "Animal Resurrection" to a certain extent. Death being for him "simply the *temporary enveloping of the personality*", he likens it to the preservation of ideas in sleep, or to the butterfly within its caterpillar.

"For him", says De Mirville, "resurrection ‡ is a general law in nature, which becomes a grand miracle, when performed by a thaumaturgist, only in virtue of its prematurity, of the surrounding circumstances, and of the mode in which he operates."

In this Leibnitz is a true Occultist without suspecting it. The growth and blossoming of a flower or a plant in five minutes instead of several days and weeks, the forced germination and development of plant, animal or man, are facts preserved in the records of the Occultists. They are only seeming miracles; the natural productive forces hurried and a thousand-fold intensified by the induced conditions under occult laws known to the Initiate. The abnormally rapid growth is effected by the forces of nature, whether blind or attached to minor intelligences subjected to man's occult power, being brought to bear collectively on the development of the thing to be called forth out of its chaotic elements. But why call one a divine *miracle*, the other a satanic subterfuge or simply a fraudulent performance?

Still as a true philosopher Leibnitz finds himself forced, even in this dangerous question of the resurrection of the dead, to include in it the whole of the animal kingdom in its great synthesis, and to say: "I believe that the souls of the animals are imperishable, . . . and I find that nothing is better fitted to prove our own immortal nature."§

Supporting Leibnitz, Dean, the Vicar of Middleton, published in 1748 two small volumes upon this

\* *Longevity*, pp. 49 and 52.

† *Resurrections*, p. 621.

‡ The occultists call it "transformation" during a series of lives and the final *nirvanic* Resurrection.

§ Leibnitz. *Opera philos.* etc.

\* *Esprits*, 2m. mem. Ch. XII. *Cosmolatrie*.

† *Ibid.*

‡ *Esprits*—p. 158.

subject. To sum up his ideas, he says that

the holy scriptures hint in various passages that the brutes shall live in a future life. This doctrine has been supported by several Fathers of the Church. Reason teaching us that the animals have a soul, teaches us at the same time that they shall exist in a future state. The system of those who believe that God annihilates the soul of the animal is nowhere supported, and has no solid foundation to it, etc. etc.\*

Many of the men of science of the last century defended Dean's hypothesis, declaring it extremely probable, one of them especially—the learned Protestant theologian Charles Bonnet of Geneva. Now, this theologian was the author of an extremely curious work called by him *Palingenesia* † or the "New Birth", which takes place, as he seeks to prove, owing to an invisible germ that exists in everybody, and no more than Leibnitz can he understand that animals should be excluded from a system, which, in their absence, would not be a unity, since system means "a collection of laws".‡

"The animals", he writes, "are admirable books, in which the creator gathered the most striking features of his sovereign intelligence. The anatomist has to study them with respect, and, if in the least endowed with that delicate and reasoning feeling that characterises the moral man, he will never imagine, while turning over the pages, that he is handling slates or breaking pebbles. He will never forget that all that lives and feels is entitled to his mercy and pity. Man would run the risk of compromising his ethical feeling were he to become familiarised with the suffering and the blood of animals. This truth is so evident that Governments should never lose sight of it . . . as to the hypothesis of automatism I should feel inclined to regard it as a philosophical heresy, very dangerous for society, if it did not so strongly violate good sense and feeling as to become harmless, for it can never be generally adopted.

"As to the destiny of the animal, if my hypothesis be right, Providence holds in reserve for them the greatest compensations in future states§ . . . And for me, their resurrection is the consequence of that soul or form we are necessarily obliged to allow them, for a soul being a simple substance, can neither be divided, nor decomposed, nor yet annihilated. One cannot escape such an inference without falling back into Descartes' automatism; and then from animal automatism one would soon and forcibly arrive at that of man" . . .

Our modern school of biologists has arrived at the theory of "automaton-man", but its disciples may be left to their own devices and conclusions.

\*See Vol. XXIX of the *Bibliothèque des sciences*, 1st Trimester of the year 1768.

†From two Greek words—to be born and reborn again.

‡See Vol. II *Palingenesia*. Also, De Mirville's *Resurrections*.

§We too believe in "future states" for the animal from the highest down to the *infusoria*—but in a series of rebirths, each in a higher form, up to man and then beyond—in short, we believe in *evolution* in the fullest sense of the word.

That with which I am at present concerned, is the final and absolute proof that neither the Bible, nor its most philosophical interpreters—however much they may have lacked a clearer insight into other questions—have ever denied, on *Biblical authority*, an *immortal soul to any animal*, more than they have found in it conclusive evidence as to the existence of such a soul in man—in the Old Testament. One has but to read certain verses in Job and the Ecclesiastes (iii. 17 *et seq.* 22) to arrive at this conclusion. The truth of the matter is, that the future state of neither of the two is therein referred to by one single word. But if, on the other hand, only negative evidence is found in the Old Testament concerning the immortal soul in animals, in the New it is as plainly asserted as that of man himself, and it is for the benefit of those who deride Hindu *philozoism*, who assert their right to kill animals at their will and pleasure, and deny them an immortal soul, that a final and definite proof is now being given.

St. Paul was mentioned at the end of Part I as the defender of the immortality of all the brute creation. Fortunately this statement is not one of those that can be pooh-poohed by the Christians as "the blasphemous and heretical interpretations of the holy writ, by a group of atheists and free-thinkers". Would that every one of the profoundly wise words of the Apostle Paul—an Initiate whatever else he might have been—was as clearly understood as those passages that relate to the animals. For then, as will be shown, the indestructibility of matter taught by materialistic science; the law of eternal evolution, so bitterly denied by the Church; the omnipresence of the ONE LIFE, or the unity of the ONE ELEMENT, and its presence throughout the whole of nature as preached by esoteric philosophy, and the secret sense of St. Paul's remarks to the *Romans* (viii. 18-23), would be demonstrated beyond doubt or cavil to be obviously one and the same thing. Indeed, what else can that great historical personage, so evidently imbued with neo-Platonic Alexandrian philosophy, mean by the following, which I transcribe with comments in the light of occultism, to give a clearer comprehension of my meaning?

The Apostle premises by saying (*Romans* viii. 16, 17) that "The spirit *itself*" (*Paramatma*) "beareth witness with our spirit" (*atman*) "that we are the children of God", and "if children, then heirs"—heirs of course to the eternity and indestructibility of the eternal or divine essence in us. Then he tells us that:—

"The sufferings of the present time are not worthy to be compared with the glory which shall be revealed." (v. 18)

The "glory" we maintain, is no "new Jeru-

salem", the symbolical representation of the future in St. John's kabalistical Revelations—but the *Devachanic* periods and the series of births in the succeeding races when, after every new incarnation we shall find ourselves higher and more perfect, physically as well as spiritually; and when finally we shall all become truly the "sons" and "the children of God" at the "last Resurrection"—whether people call it Christian, Nirvanic or Parabrahmic; as all these are one and the same. For truly—"The earnest expectation of the creature waiteth for the manifestation of the sons of God." (v. 19)

By creature, animal is here meant, as will be shown further on upon the authority of St. John Chrysostom. But who are the "sons of God", for the manifestation of whom the whole creation longs? Are they the "sons of God" with whom "Satan came also" (See Job) or the "seven angels" of Revelations? Have they reference to Christians only or to the "sons of God" all over the world? \* Such "manifestation" is promised at the end of every *Manvantara* † or world-period by the scriptures of every great Religion, and save in the *Esoteric* interpretation of all these, in none so clearly as in the *Vedas*. For there it is said that at the end of each *Manvantara* comes the *pralaya*, or the destruction of the world—only one of which is known to, and expected by, the Christians—when there will be left the *Sishtas*, or remnants, seven Rishis and one warrior, and all the seeds, for the next human "tide-wave of the following Round". ‡ But the main question with which we are concerned is not at present whether the Christian or the Hindu

\* See Isis, Vol. I.

† What was really meant by the "sons of God" in antiquity is now demonstrated fully in the SECRET DOCTRINE in its Part I (on the Archaic Period)—now nearly ready.

‡ This is the orthodox Hindu as much as the esoteric version. In his Bangalore Picture "What is Hindu Religion?"—Dewan Bahadoor Raghunath Rao, of Madras, says: "At the end of each Manvantara, annihilation of the world takes place; but one warrior, seven Rishis, and the seeds are saved from destruction. To them God (or Brahm) communicates the Statute law or the Vedas ... as soon as a Manvantara commences these laws are promulgated ... and become binding ... to the end of that Manvantara. These eight persons are called *Sishtas*, or remnants, because they alone remain after the destruction of all the others. Their acts and precepts are, therefore, known as *Sishtacar*. They are also designated '*Sadachar*' because such acts and precepts are only what always existed."

This is the orthodox version. The secret one speaks of seven Initiates having attained Dhyanchohanship toward the end of the seventh Race on this earth, who are left on earth during its "obscuration" with the seed of every mineral, plant, and animal that had not time to evolve into man for the next Round or world-period. See *Esoteric Buddhism*, by A. P. Sinnett, Fifth Edition, *Annotations*, pp. 146, 147.

theory is the more correct; but to show that the Brahmins—in teaching that the seeds of all the creatures are left over, out of the total periodical and temporary destruction of all visible things, together with the "sons of God" or the Rishis, who shall manifest themselves to future humanity—say neither more nor less than what St. Paul himself preaches. Both include all animal life in the hope of a new birth and renovation in a more perfect state when every creature that now "waiteth" shall rejoice in the "manifestation of the sons of God". Because, as St. Paul explains:—

"The creature *itself* (*ipsa*) also shall be delivered from the bondage of corruption", which is to say that the seed or the indestructible animal soul, which does not reach Devachan while in its elementary or animal state, will get into a higher form and go on, together with man, progressing into still higher states and forms to end, animal as well as man, "in the glorious liberty of the children of God" (v. 21).

And this "glorious liberty" can be reached only through the evolution or the Karmic progress of all creatures. The dumb brute having evolved from the half sentient plant, is itself transformed by degrees into man, spirit, God—*et seq. and ad infinitum!* For says St. Paul—

"We know ("we", the *Initiates*) that the whole creation, (*omnis creatura* or *creature*, in the Vulgate) groaneth and travaileth (in child-birth) in pain until now." (v. 22).\*

This is plainly saying that man and animal are on a par on earth, as to suffering, in their evolutionary efforts toward the goal and in accordance with Karmic law. By "until now", is meant up to the fifth race. To make it still plainer, the great Christian Initiate explains by saying:—

"Not only they (the animals) but ourselves also, which have the first-fruits of the Spirit, we groan within ourselves, waiting for the adoption, to wit, the redemption of our body." (v. 23) Yes, it is we, men, who have the "first-fruits of the Spirit", or the direct Parabrahmic light, our Atma or seventh principle, owing to the perfection of our fifth principle (*Manas*), which is far less developed in the animal. As a compensation, however, their Karma is far less heavy than ours. But that is no reason why they too should not reach one day that perfection that gives the fully evolved man the Dhyanchohanic form.

Nothing could be clearer—even to a profane, non-initiated critic—than those words of the great

\* ... *ingemiscit et parturit usque adhuc* in the original Latin translation.

Apostle whether we interpret them by the light of esoteric philosophy, or that of mediæval scholasticism. The hope of redemption, or, of the survival of the spiritual entity, delivered "from the bondage of corruption", or the series of temporary material forms, is for *all living* creatures, not for man alone.

But the "paragon" of animals, proverbially unfair even to his fellow-beings, could not be expected to give easy consent to sharing his expectations with his cattle and domestic poultry. The famous Bible commentator, Cornelius a Lapide, was the first to point out and charge his predecessors with the conscious and deliberate intention of doing all they could to avoid the application of the word *creatura* to the inferior creatures of this world. We learn from him that St. Gregory of Nazianzus, Origen and St. Cyril (the one, most likely, who refused to see a human creature in Hypatia, and dealt with her as though she were a wild animal) insisted that the word *creatura*, in the verses above quoted, was applied by the Apostle simply to the angels! But, as remarks Cornelius, who appeals to St. Thomas for corroboration, "this opinion is too distorted and violent (*distorta et violenta*); it is moreover invalidated by the fact that the angels, as such, are already delivered from the bonds of corruption." Nor is St. Augustine's suggestion any happier; for he offers the strange hypothesis that the "creatures", spoken of by St. Paul, were "the infidels and the heretics" of all the ages! Cornelius contradicts the venerable father as coolly as he opposed his earlier brother-saints. "For", says he, "in the text quoted the *creatures* spoken of by the Apostle are evidently creatures distinct from men:—*not only they but ourselves also*; and then, that which is meant is not deliverance from sin, but from *death to come*."\* But even the brave Cornelius finally gets scared by the general opposition and decides that under the term *creatures* St. Paul may have meant—as St. Ambrosius, St. Hilarius (Hilaire) and others insisted—*elements* (!), *i.e.*, the sun, the moon, the stars, the earth, etc. etc.

Unfortunately for the holy speculators and scholastics, and very fortunately for the animals—if these are ever to profit by polemics—they are overruled by a still greater authority than themselves. It is St. John Chrysostomus, already mentioned, whom the Roman Catholic Church, on the testimony given by Bishop Proclus, at one time his secretary, holds in the highest veneration. In fact St. John Chrysostom was, if such a profane (in our days) term can be applied to a saint,—the "medium" of the Apostle to the Gentiles. In the matter of his Commentary on St. Paul's Epistles,

St. John is held as directly inspired by that Apostle himself, in other words as having written his comments at St. Paul's dictation. This is what we read in those comments on the 3rd Chapter of the Epistle to the Romans.

"We must always groan about the delay made for our emigration (death); for if, as saith the Apostle, the creature deprived of reason (*mente*, not *anima*, "Soul")—and speech (*nam si hæc creatura mente et verbo carens*) groans and expects, the more the shame that we ourselves should fail to do so."†

Unfortunately we do, and fail most ingloriously in this desire for "emigration" to countries unknown. Were people to study the scriptures of all nations and interpret their meaning by the light of esoteric philosophy, no one would fail to become, if not anxious to die, at least indifferent to death. We should then make profitable use of the time we pass on this earth by quietly preparing in each birth for the next by accumulating good Karma. But man is a sophist by nature. And, even after reading this opinion of St. John Chrysostom—one that settles the question of the immortal soul in animals for ever, or ought to do so at any rate, in the mind of every Christian,—we fear the poor dumb brutes may not benefit much by the lesson after all. Indeed, the subtle casuist, condemned out of his own mouth, might tell us, that whatever the nature of the soul in the animal, he is still doing it a favour, and himself a meritorious action, by killing the poor brute, as thus he puts an end to its "groans about the delay made for its emigration" into eternal glory.

The writer is not simple enough to imagine, that a whole British Museum filled with works against meat diet, would have the effect of stopping civilized nations from having slaughter-houses, or of making them renounce their beefsteak and Christmas goose. But if these humble lines could make a few readers realize the real value of St. Paul's noble words, and thereby seriously turn their thoughts to all the horrors of vivisection—then the writer would be content. For verily when the world feels convinced—and it cannot avoid coming one day to such a conviction—that animals are creatures as eternal as we ourselves, vivisection and other permanent tortures, daily inflicted on the poor brutes, will, after calling forth an outburst of maledictions and threats from society generally, force all Governments to put an end to those barbarous and shameful practices.

H. P. BLAVATSKY.

\* *Cornelius*, edit. Pelagaud, 1 ix, p. 114.

† *Homélie XIV Sur l'Épître aux Romains*.



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# The United Lodge of Theosophists

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

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

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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