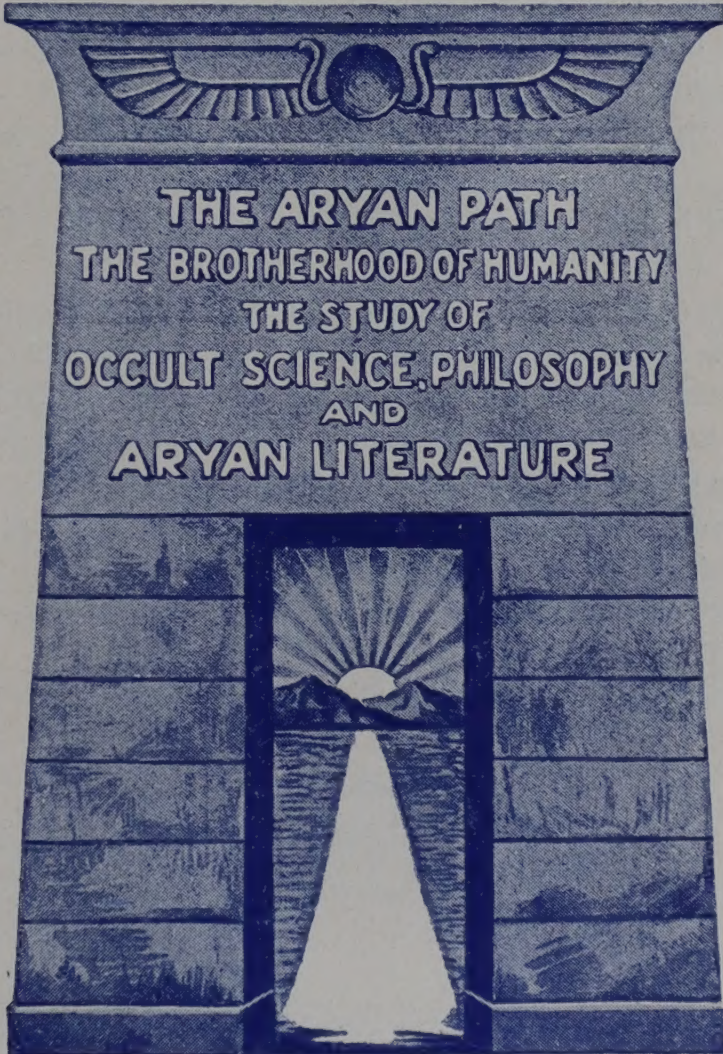




# THE THEOSOPHICAL MOVEMENT

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. XXI No. 12

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October 17, 1951

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The most intelligent being in the universe, man, has never, then, been without a friend, but has a line of elder brothers who continually watch over the progress of the less progressed, preserve the knowledge gained through æons of trial and experience, and continually seek for opportunities of drawing the developing intelligence of the race on this or other globes to consider the great truths concerning the destiny of the soul.

—WM. Q. JUDGE



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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 October 1951.

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# THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th October 1951.

VOL. XXI. No. 12

## A SCIENTIFIC RELIGION AND A RELIGIOUS SCIENCE

The Esoteric philosophy is alone calculated to withstand, in this age of crass and illogical materialism, the repeated attacks on all and everything man holds most dear and sacred, in his inner spiritual life. The true philosopher, the student of the Esoteric Wisdom, entirely loses sight of personalities, dogmatic beliefs and special religions. Moreover, Esoteric philosophy reconciles all religions, strips every one of its outward, human garments, and shows the root of each to be identical with that of every other great religion. It proves the necessity of an absolute Divine Principle in nature.—*The Secret Doctrine*, I. xx.

Our age continues to be one of crass and illogical materialism, though the materialism of the 19th century received a death-blow in that century's last decade. And again, though religious fanaticism received a very severe check from the comparative study of all religions, ancient and modern, such study having begotten tolerance for other people's creedal beliefs, yet in the case of very few has there been any inner conversion from the dogmas which they originally held.

Man still continues to live in the illusion that his religion is that in which he was born and bred, that to which his parents and his family belong. This atavistic illusion contributes substantially to his concept of God, the Soul, the Hereafter, and so forth. This religion of a man's body and family is, of course, greatly coloured by his education, which is increasingly dominated by science and technology. Materialism and mechanistic ideas often make short work of his religious beliefs.

Thus scientific evolution enables him to throw away his belief in Adam and Eve if he happens to be born in one of the Semitic faiths, or his belief in Ameshaspentas or in Devas and Sons of Prajapati if he happens to be born in a Zoroastrian or a Hindu family. As the Adam and Eve story is not understood, nor are God and Gods seen with the eyes or heard with the ears, the modern man either throws religion overboard or follows it spasmodically, not to hurt the feelings of his elders. Ignorance accepts superstition and no effort is made to

enquire what Adam and Eve, etc., stand for. Most men of today are split consciousnesses, parading alternately their "knowledge" of Science and "belief in our ancestors."

There is, however, one factor of immense value in the 20th-century civilization. Modern Science having established the supremacy of Law throughout the manifested universe, though it does not yet teach that a non-material—psychical and spiritual—world exists, the mind of the common man applies what is implicit in the scientific teaching: If Law is supreme in the universe of atoms and molecules, it must be equally supreme in the universe of souls and minds. Kant recognized this great truth in his *Critique of Practical Reason*:

Two things fill the mind with ever new and increasing admiration and awe, the oftener and the more steadily we reflect on them—the starry heavens above and the moral law within.

"The moral Law within" is so fundamental a factor of faith in the make-up of the common man that he turns to his own religious books and often to volumes which explain other religions so that he may gain some understanding of that Moral Law.

Dogmatic scientists are like dogmatic theologians—each must proceed on his own special road to further knowledge. But the common man who has the spirit of enquiry and the aspiration to be better, for his own sake as for that of others,



sheds his dogmatism and is seeking for facts and truths. In the case of many another, the prejudices and superstitions, of which very often he is unconscious, prevent strong search and persistent questioning and he assumes a facile but somewhat dangerous position: "Let me be good and kind and serviceable according to my lights." Seeking stops, and he continues part good and part evil, part kind and part cruel, part altruistic and part selfish.

Sometimes good karma (which some call luck, others God's grace and others still the influence of the stars, and so forth) brings a man to the Esoteric philosophy mentioned in the quotation at the top of this article. Even a little study of Theosophy—not pseudo-Theosophy but the genuine teachings of the Wisdom-Religion—opens to his vision this stupendous truth—that his outer religion, the one into which his body was born, is not his real religion. That his hopes and wishes, his aspirations and longings, his thoughts and desires form his real religion. What are his beliefs and why does he hold them? How far are they true in the light of accurate knowledge?

These and like questions bring him to the truth—that each man, each woman, has an inner religion which expresses itself in his or her character, words and deeds. The Religion of Virtue is one thing and the creed of organized religion is altogether another. There are men and women of virtue—truthfulness, kindness, unselfishness, etc.—in every religion; also every creed harbours liars, sadists, and egotists. The student of the Esoteric philosophy is able to cut across the sectional world of organized creeds—part beneficent and part maleficent—and to alight upon the true classification of Religion and religions. He sees how "Truth is obscured by that which is not true, and therefore all creatures are led astray."

Not the outer religion of body-birth, but the inner religion of the soul in the body is of fundamental, nay, of vital importance. The Esoteric philosophy teaches that man is desire-formed; as his desire is, so he thinks. Again, man is thought-formed; as he thinks, so is his faith. And, lastly, man is faith-formed; as is his faith, so is he.

Worldly wisdom has entangled man in the

meshes of sensuous desires and he thinks in terms of his desires and their fulfilment. His desires colour and energize his thinking. His desire-mind speaks through his lips and acts through his hands. His feet walk towards the objects of sense which his desire craves and to which his mind directs him. His desires and thoughts hammer out a new layer of faith which covers over the inner faith of his soul-being.

The student of the Esoteric philosophy examines the faith of his own being, the faith which proceeds from his Soul and has in it truth, rhythm and light. Therefore he proceeds to ideate and to imagine in terms of that inner faith. His mind requires increasing knowledge, his desires require the deepening light of purity and of love. Unlike the worldly-wise, the esotericist proceeds from within without. Knowledge enlightens his mind; compassion suffuses his heart; he sees the fact of Brotherhood and lives to be fatherly to all the young, to be brotherly to all his fellows, to be filial to all his elders. Thus he becomes devoted.

When the Givers of Light kindled the fire of Self-consciousness in the humanity of our Earth some 18 million years ago, They bestowed the gift of knowledge and devotion. Self-consciousness implies the existence of both. Infant humanity perceived, by the Light of Wisdom, that all nature was alive, one and impartite; and that each man was part of that Living, Intelligent Nature. Infant humanity felt by the Fire of Devotion that each man should remain trustful and faithful to the Givers of the Great Good.

These two—Wisdom and Compassion—Knowledge and Devotion—are the very foundation for the living of the Higher Life. The Esoteric philosophy teaches the sublime truth about both Wisdom and Compassion. Our civilization misunderstands and misinterprets Wisdom as well as Compassion. The growth of modern knowledge on materialistic lines militates against the birth of wisdom. Religious faith suffers and is choked by creedal beliefs and theological superstitions. Spiritual liberty is almost dead in modern humanity. It is not a matter for surprise that intellectual, moral and social liberties are on the decline.

Theosophy alone, combining knowledge with devotion, offers a scientific religion and a religious science. These are to be found in the Esoteric philosophy of the Wisdom-Religion.



# QUESTIONS ANSWERED AT AN INFORMAL "OCEAN" CLASS

## CHAPTER III

### IV.—ROUNDS OF EVOLUTION

**Q.**—When the Moon Chain died, was there no period of rest before its energies began the Earth Evolution?

**Ans.**—Let us notice the care with which Mr. Judge shows that when the old Moon Chain died it threw its *energies* into space, and those energies set fire, as it were, to matter that had hitherto been in Pralaya, disseminated cosmic dust, fired it up, and there was the beginning of the physical evolution of the succeeding Manvantara. But he doesn't say anything about the Egos. Yet not only the chapter on Cycles, but also statements elsewhere in the *Ocean*, as well as in *The Secret Doctrine*, including the Second and Third Fundamentals, go to show that after every period of action there is a period of rest. So, after the Moon Chain completely died, there was a Pralaya of the same period for the Monads involved, and then they began again.

**Q.**—It says, pp. 23:4:— 25—

When that former vast entity composed of the Moon and six others, all united in one mass, reached its limits of life, it died just as any being dies.

When a being dies, its body goes to pieces, disintegrates entirely. Wouldn't the moon disintegrate and go to pieces entirely?

**Ans.**—Let us regard what happens when a man dies, because that is an analogical answer to this question. When we die, those energies of ours which were incorporated in the four lower principles are at once thrown off into space, aren't they? And they immediately enter into combination, or fire up other forms of matter. When a man dies, Kama, to use one of the terms, at once flies to other forms. That is what happened to the Moon Chain; those vital energies flew to cosmic dust and animated that. When a man dies,

what becomes of his higher principles? They go for a period of rest. When a man dies, his body goes to pieces; isn't that what will happen to the Moon? Yes, that is so, only observe: A man's body goes to pieces; the mineral portions of his body may last for ages, tens of thousands, hundreds of thousands, or millions of years. Nobody knows how old the oldest bones found are; yet they were once a component element of a living body. So the teaching is that the bodily elements disintegrate very rapidly, except for the bones, which are related, as we know, chiefly to the mineral kingdom.

This brings us back to a previous proposition: The old Moon Chain died and her elements, except her bony structure, disintegrated, just as our body disintegrates; but the bones are there yet after *billions* of years, not merely millions. Now that might be a good way to vision it: there are the moon's bones; it was once "a rag and a bone and a hank of hair," and all that is left are the bones.

**Q.**—Almost like klinkers left from burning coals, isn't it?

**Ans.**—Yes. Furthermore, Mr. Judge says at the conclusion of the *Epitome*—and he makes some wonderful statements in that pamphlet, statements found nowhere else except in obscure remarks in the footnotes of the *S.D.*—that Nature has her "slag pit," as was just now suggested. The resistance to disintegration will cause that "slag pit" to cling, perhaps, through many solar systems. Consider the meteoric swarm called Leonides, whose parabolic orbit intersects ours around the middle of November, and which assumes special intensity every 33 years. Nobody knows what it is, except that it is an immensity of small particles of matter ranging from sizes that are invisible to us unless lighted by friction,



to masses as high as a couple of hundred miles in diameter, with millions upon millions of particles. May they not be the broken slag, the bone dust of who knows what globe, of how many Maha-Manvantaras?

It is a curious statement that H.P.B. makes in regard to our sun, that when the end of this solar system comes, our sun will burst into millions of fragments, which will wander for æons through the infinitudes of space.

Q.—In The Table of Contents for Chapter Three, we read :—

A mass of Egos for each chain. The number, though incalculable, is definite. Their course of evolution through the seven globes. In each a certain part of our nature is developed.

The question is, what parts of our nature are to be developed in the remaining three globes?

: Ans.—All parts of our nature, not just *Atma-Buddhi-Manas*, but all those lives which make up all our seven principles. They progress, also. Matter evolves from the crudest stage to the finest, both from globe to globe through every Round, and from Round to Round throughout the Maha-Manvantara—until, finally, the highest possible development has been attained. There is a perfected crop of matter : a perfected astral crop, a perfected chemical or mineral crop, a perfected vegetable crop, a perfected animal crop, in every Manvantara. They correspond to what, for the human kingdom, are called the *Sishta*, the seeds, the pioneers, which start the new evolution in every kingdom.

Q.—If evolution in the first three and a-half Rounds is on the descending scale before the turning-point, which I understand was 18 million years ago, does that mean that the Night of Brahma set in 18 million years ago?

Ans.—No; that is a misconception. There is evolution of the whole solar system, then of our planetary chain, then of our earth, then of the mineral, vegetable and animal kingdoms. When earth had reached the point where it was possible

to combine them all in a single astral form, at the middle of the Fourth Round, and not till then—precipitation took place, and we have the matter we know now.

Eighteen million years ago was the time when man and nature became as they now are. The Night of Brahma is a long, long way off. How far off? Well, if a Day of Brahma, including the evolution of the whole solar system, is 4,320,000,000 years, how much of that time has already elapsed? Just a trifle less than half as regards the solar system as a whole. So we still have over two billion years to go, as regards the solar system. But how about our particular race of humanity, meaning by that, the Aryan white race? We have hundreds of millenniums to go before our Night of Brahma comes, and that will be a shorter night than the Great Night.

Q.—Venus, Mars, Mercury and other visible planets are all fourth-plane globes of distinct planetary masses and for that reason are visible to us, their companion six centres of energy and consciousness being invisible,

the same as our own other six globes. Is it to be inferred that Venus is in the fourth state of consciousness, corresponding to our globe, of her seventh round?

O. P. 27

Ans.—In this chapter it shows not only that there are seven Great Races, but that each race has seven gradations. So there are seven Great Races and seven sub-races in each, really, 49. Apply the same thing, then, to the seven states of matter called the seven "globes." Each state of matter has seven sub-states. So there are 49 globes and sub-globes; that is, states and sub-states of matter. Now, according to the teachings, Venus—both as regards her humanity and as regards the globe itself, that is, the Venus "earth"—is in its seventh round. What does that mean? Perhaps it means that the Venus humanity are all Masters of Wisdom. And what does it mean as regards the planet Venus? That it is seventh-state matter, but it is the fourth subdivision of seventh-state matter; and so we see it, just as we see light. The sub-states of matter are what fool our scientists as to whether light is



substantial or whether it is simply a rate of motion. Visible light is the fourth sub-state of astral matter, and they have one lovely time trying to decipher it either in terms of physical substance or physical energy.

*Q.*—Does conscious physical existence correspond with the planetary centre of consciousness?

*Ans.*—Let us consider what is meant by conscious existence. It means the state of knowingness, or awareness; it does not make any difference whether it is awareness in physical existence, awareness in astral existence, awareness in planetary existence awareness in cosmic existence: consciousness is awareness. When we are aware, we are conscious; when we not only exercise power, as does everything in nature, but are aware that we have powers, that we do exercise them, that we are experiencing the consequences of our exercising, then we are in self-conscious existence, whether in matter, that is, darkness; in astral life, that is, twilight; or in spiritual life, that is, sunlight or full self-consciousness.

*Q.*—On p. 27, it speaks of the fact that when the middle of the Fourth Round is reached no more monads will emerge into the human kingdom. Does that apply to the lower kingdoms as well, or will there always be monads to supply those forms? I am thinking also of this quotation from Mr. Judge's article on "Reincarnation of Animals" [Reprinted in *The Heart Doctrine*, p. 135]:—

While it is stated that no more animal monads can enter on the man-stage, it is not said nor inferred that the incoming supply of monads for the animal kingdom has stopped. They may still be coming in from other worlds for evolution among the animals of this globe.

*Ans.*—"After the middle of the Fourth Round" means only after the period of evolution has passed half-way through the Fourth Round, or that three and a-half Rounds are gone. I recall no statement in the teachings which declares that any monads have passed permanently after the middle of the Fourth Round from the mineral to the vegetable, or passed permanently from the

vegetable to the animal. We know as a matter of fact that they are incessantly rising from the mineral to the human and going back; that is their cycle. So every monad in the kingdoms below keeps right on going through its own monadic cycle, which is from mineral to human and back again. This is not human consciousness, but human *matter*.

*Q.*—Isn't primordial matter very closely approached in Spinoza's *substantia*?

*Ans.*—Yes, it's the same thing, except that Spinoza does not understand how in the world it can differentiate. There is a very close correspondence, says H.P.B., between Vedantin doctrines, the doctrine of Leibnitz, the doctrine of Spinoza, and the actual teachings of Theosophy. Go to the *S.D.* section entitled, "Gods, Monads, and Atoms."—it's about 22 pages, beginning about 610 in the first volume, and it is worth ten years' study.

Our trouble is this—what is the phrase in the *Voice*? *Samvritti*, relative truth, is the "origin of all the world's delusions." What can that mean other than this, that whatever I see and know to be true for myself, *is* true. My mistake is that I take that to be truth, the whole truth and nothing but the truth, whereas I need to ask myself: Do I know it all? Can any being know it all? Very well; my knowledge, however vast, is but relative truth. If a Mahatma were to take His knowledge as all the knowledge there is, he would fall into error. Most of us profess to be very humble, admit that we know very little, but when any disagreement comes along with a neighbour, we know it all! That is the kind of relative truth that besets us.

Spinoza certainly had a wonderfully clear perception, but he was no Occultist; of him can be said what H. P. B. said about Leibnitz: he was an extraordinarily intuitional philosopher; he got a clear flash of the truth; he saw that the source of this universe is one and never could be anything but one and, since it is real, it is therefore substantial; and he spoke of it in terms that anybody could understand. On the other hand,



Leibnitz, H.P.B. says, saw that everything in the universe is eternal as well as mortal, so he called every form in the universe a Monad. He saw the eternity of every Monad, but he couldn't tell where those Monads came from, nor where they were going. He could not see that they were but so many differentiated aspects of the One of Spinoza. So H.P.B. says, if you take the teachings of Spinoza and the teachings of Leibnitz and blend them together, that is, find out what is common to both of them, you have the esoteric doctrine. She says the same thing of Mahâyâna Buddhism and Advaita Vedanta in India. Take the two teachings, fit them together, and throw away what isn't common to both of them, and you have the Truth.

In the very beginning of *Isis*, H.P.B. writes:—

The work now submitted to public judgment is the fruit of a somewhat intimate acquaintance with Eastern Adepts, and study of their science.

Its aim, she says, is to assist students to find the fundamental truths which are common to the philosophical systems of old. Then, read how she concludes the discussion of the Three Fundamentals in *The Secret Doctrine*. She says that once the student has gained a clear comprehension of his own, sees for himself that these propositions are eternally true, they will need no justification in his eyes, because their truth will be as evident to him as the sun in heaven. Think of that! She says too that they are in fact contained in every religion and system of thought worthy of the name but, alas, all too often under a misleading guise. Find what is common to all religions and you have the Truth; find what is common to all philosophies and you have the Truth; find what is common to all sciences and you have the Truth. Now, find what is common

to this purified religion, this purified science, this purified philosophy, and you have the Wisdom Religion of the Masters. How is a man to find that for himself. *Isis Unveiled* and *The Secret Doctrine* are the evidence of it.

The second object of the parent Theosophical Society was just exactly that, to study these old religions, because their *skandhas* fill our brains, our minds, our hearts and our memories; they fill our hopes and our aspirations, in spite of ourselves. We need to filter them. Can we get some kind of a screen that the Truth will filter through with no mental "bugs"? The Three Fundamental Propositions make a screen which strains truth from error. The truth never hurt anybody.

The truth is in these old religions, and people go around and say, "There is good in them." Why, of course there is; what they forget is that there is also bad in them. Give a thirsty man an eight-ounce glass of water with only a thimbleful of chloral drops in it and he says, "I am thirsty; that is good water; that has allayed my thirst." It has quenched his thirst, but it also knocks him out, and it is the chloral that gets the noticeable work in, not the water. It is not the truth in anything that hurts anybody; the things that "ain't so," as Josh Billings says, are those that hurt. This very work we are doing—the weekly study and discussion of Theosophy—washes some more stains out of our mind, more rubbish out of our intelligence, and above all, begins to purify our hearts, every time we go over it, every life in which we come back to it. Think of the myriads of people, who, in ten incarnations, with all their multitudinous experience, won't get what the humblest man can get in going through this *Ocean* one single time thoughtfully.



## THE THEOSOPHY OF EMERSON

[ In her Editorial in *Lucifer* for November 1889 ( Vol. V, p. 173 ), entitled " The Tidal Wave " ( Reprinted in our pages in Vol. IV, p. 148, for August 1934 ) H. P. B. wrote : " A new era has begun in literature, this is certain. New thoughts and new interests have created new intellectual needs ; hence a new race of authors is springing up . . . Work, therefore, to bring about the moral regeneration of the cultured but far more immoral classes before you attempt to do the same for our ignorant younger Brethren." Ralph Waldo Emerson may well be counted as one of the " new race of authors " who worked for that moral regeneration ; one who, amidst the wholesale dominion of the worship of matter, material interests and selfishness, bravely fought for *human* rights and *man's divine nature*. As shown in the following lecture delivered at the United Lodge of Theosophists, Bombay, on 30th April 1951, Emerson's writings may be truly designated as " Theosophical literature " in the sense in which H. P. B. explains the term in " The Tidal Wave, "—Eds. ]

In all ages there have arisen men who have lifted themselves above their own particular era and generation, who cannot be said to belong to a particular country and time, but who have passed beyond the limits of time and space. This great fraternity consists of those who have realized Truth and perfected themselves in prior incarnations, and who appear among men to present the Truth from time to time, like Krishna, Buddha, Jesus, Confucius and others. There have been others who have caught gleams and flashes of the Truth, and have sought to express these glimpses of Reality through the medium best suited to them, some through poetry, some through music and others still through literature. Emerson was one of these rare spirits, and the medium he chose was literature, for he believed that the most lasting record of man's thoughts and experiences was to be found in words.

At the outset we may state that we are considering Emerson not as a literary figure, but as a philosopher, and that we are concerned with the substance rather than with the style of his writings.

Emerson was born in 1803 in a family where for generations sons had been brought up to be ministers. When he was 14 years old, he was sent to Harvard College. Of the education he received there, he wrote, that it had merely served him with a few learned names and dates and made him more acutely aware of his own ignorance. Throughout his youth he was troubled by vague doubts, and these were crystallized into a series of questions when he was a young man of 21. He wanted to know the origin of evil, to know about states after death, the meaning of

life and existence ; in short, he was troubled by the " divine discontent " with which all human beings are touched at some time or other, and by the need for a synthetic philosophy which could explain the meaning and purpose of life. To find the answers to his questions, he turned to other clergymen, to his brother and to his aunt, but received no satisfactory answers from them. Thus the young man found that he could obtain no satisfying answers from those whom he had considered older and wiser than himself, and that he would have to rely on himself to solve his own problems.

With his doubts and questions, he entered the Divinity School in Cambridge and in time graduated as a minister of the Unitarian church. He soon found, however, that the spirit of Christianity was submerged beneath a mass of ritual, ceremony and dogma ; that the Church was more concerned with the personal, the external and the formal than with ethics and metaphysics. So, after a few years, having stated his views from the pulpit, he resigned from the ministry. His resignation with a bold statement of his opinions caused a sensation in Boston, and quite a few people thought that the young man, in spite of his brilliance, was undoubtedly crazy. It is a singular fact that in all ages philosophers who have dared to proclaim the truth have been called mad by a humanity which is so engrossed in its own madness that it condemns all attempts at sanity.

In the meantime, Emerson had been reading extensively, particularly the classics ; Plato, Plotinus and the other Neo-Platonists, Confucius and Zoroaster and the Arabian and Persian clas-



sics, as he was later to read the Vedas, the *Vishnu Purana*, the *Mahabharata*, the Upanishads, and the *Gita*, all of which made a profound impression on his thought and therefore on his writing. He had also been thinking about his own questions and had jotted down his ideas in his notebook and journals. It was when he finally freed himself from the fetters of the Church that he found his true vocation as a philosopher, assimilating what he had read and thought upon, and expressing himself through his essays, poems and lectures.

The core of Emerson's philosophy lies in his idea of the unity of all things. This Unity he calls

that Over-soul within which every man's particular being is contained and made one with all others.

It is an impersonal Principle which is the basis of things, but which in itself is indescribable and which, as the First Fundamental Proposition of *The Secret Doctrine* states is "beyond the range and reach of thought." Of It Emerson says:—

I dare not speak for it. My words do not carry its august sense; they fall short and cold... Language cannot paint it with his colours. It is too subtle. It is undefinable, unmeasurable...

This Universal Essence is that by which all things exist. It is beyond the pairs of opposites and is without distinctions, for it is THAT from which all things proceed; it is the eternal ONE. This idea is expressed in Emerson's poem "Brahma":—

They reckon ill who leave me out;  
When me they fly, I am the wings;  
I am the doubter and the doubt,  
And I the hymn the Brahmin sings.

Emerson's Over-soul, as said, corresponds to the Omnipresent, Eternal, Boundless, and Immutable Principle spoken of in the First Fundamental Proposition of *The Secret Doctrine*.

This subtle Essence radiates into all forms so that the ONE appears as the many. Separateness is thus illusory, and all distinctions in nature are merely apparent and not fundamental, because all things and creatures are the offspring of the One Spirit. This is the same idea as that stated in the Third Fundamental Proposition of *The Secret Doctrine*, which asserts the fundamental identity of all souls with the Universal Over-Soul.

In his essay on Plato, Emerson speaks of this "identity of souls":—

The Same, the Same: friend and foe are of one stuff; the ploughman, the plough, and the furrow are of one stuff; and the stuff is such, and so much, that the variations of form are unimportant...

In another essay he expresses the same idea and writes:—

... the heart in thee is the heart of all; not a valve, not a wall, not an intersection is there anywhere in nature, but one blood rolls uninterruptedly an endless circulation through all men...

Emerson describes the soul as being birthless and deathless. In his essay on "Immortality" he develops this point, declaring:—

The soul is not born; it does not die; it was not produced from anyone. Nor was any produced from it. Unborn, eternal, it is not slain though the body is slain, [it is] subtler than what is subtle, greater than what is great...

This passage shows a remarkable similarity to what is set forth in the second chapter of the *Bhagavad-Gita* where Krishna tells Arjuna that the Spirit in the body

is without birth and meeteth not death; it is ancient, constant, and eternal, and is not slain when this its mortal frame is destroyed.

Not only does Emerson assert the unity and interdependence of all souls but he also implies that each soul undergoes a progressive development of form, passing through the mineral, vegetable and animal kingdoms and thence into the human kingdom, wherein it acquires the power to choose, to work in harmony with Nature or to try and work against it. This is the same idea as that presented in the Third Fundamental Proposition of *The Secret Doctrine* which describes the obligatory pilgrimage of all Souls through the elemental kingdoms and the visible kingdoms of nature, impelled by natural impulse, and then, after the human stage is reached, continue by self-induced and self-devised ways and means.

This evolutionary process is not blind or haphazard. It is governed by two laws: The Law of Karma, which Emerson calls the Law of Cause and Effect or the Law of Compensation, and the Law of Periodicity or of Cycles.

Emerson recognizes the reign of duality in nature, good and evil, pain and pleasure, light



and shade. Each of these pairs of opposites is compensated by the other and is necessary in order that the other may be known. We could not know pleasure without pain, light without darkness, good without evil. Operating in this sphere of duality is the Law of Cause and Effect which balances these pairs of opposites. Emerson recognized the fact that every effect springs from a cause, that in fact the separation of cause and effect is merely relative, because the effect already exists in the cause. Thus every act carries within itself its own result the manifestation of which may be postponed but which is inevitable. Yet Emerson does not turn this into the rigid Calvinistic doctrine of predestination. Throughout his writings he urges man to know himself, and to act on this self-knowledge, because man is the maker of his own destiny. Emerson again and again asserts that it is the WILL which constitutes the man, the will and the power to choose, which man can use to sink to the lowest depths of degradation or to attain to the heights of the holiest archangel. He urges man to act according to his higher nature, to be moral, not because to be so is a social convention but because morality is the law of man's own being. To be moral is, in Emerson's own words, to "respect in action catholic or universal ends," or in the words of the Theosophy School Declaration "to act for and as the SELF of all creatures."

Emerson seems to have recognized the Law of Cause and Effect as also the Law of Compassion and Harmony, because he believed that evil, in the final analysis, was "merely privative, not absolute." This is the same idea which underlies the concept that all Karma is in the ultimate sense, good Karma. Emerson expresses this idea in his essay on "Spiritual Laws" wherein he explains:—

O my brothers, God exists. There is a soul at the centre of nature, and over the will of every man, so that none of us can wrong the universe. It has so infused its strong enchantment into nature, that we prosper when we accept its advice; and when we struggle to wound its creatures, our hands are glued to our sides, or they beat our own breasts. The whole course of things goes to teach us faith. We need only obey.

The same idea is expressed in Sir Edwin

Arnold's beautiful poem, *The Light of Asia* where the Buddha says:—

Such is the Law which moves to righteousness,  
Which none at last can turn aside or stay;  
The heart of it is Love, the end of it  
Is Peace and Consummation sweet. Obey!

Another law which Emerson observes in nature is what he calls the Law of Circular Movement, or action and reaction, such as "the circulation of the blood, the periodical motion of planets, the annual wave of vegetation," etc. This circular movement means also that there is no beginning or end in nature but that every end is a new beginning, the same yet not the same; so that everything in nature is changing, moving ever onwards, rotating on the infinite wheel of Time. This idea corresponds to the Second Fundamental Proposition of *The Secret Doctrine* which states the universal Law of Periodicity and affirms

the Eternity of the Universe *in toto* as a boundless plane; periodically "the playground of numberless Universes incessantly manifesting and disappearing"...

Emerson's doctrine of Circles is connected with his idea of the transmigration of souls, according to which all things play their parts in the world, then withdraw, and at the appointed time, return again. He expresses this idea in various essays and also in his journals wherein he writes:—

The transmigration of souls is no fable... all things subsist, and do not die, but only retire a little from sight and afterwards return again.

This idea corresponds to the Theosophical doctrine of Reincarnation, according to which the eternal Soul incarnates from age to age, undergoing the cycle of necessity in different forms or instruments.

Emerson's views on religion were radically different from those of the majority around him. In New England at the time, there were two main religious sects—Calvinism and Unitarianism. Calvinism adhered to the terrible doctrine of Predestination, whereby all men were from birth predestined to go after death to either heaven or to hell and no amount of effort on their part during life could alter their pre-determined destiny. Unitarianism was more liberal than Calvinism, yet was bound within the cramping dogmas of Church



Christianity. Emerson could not agree with either of these religious schools. He refused to believe that Jesus was the only begotten son of God and his whole nature revolted against the stamp of authority which the Church laid upon its dogmas and its insistence on the unconditional belief of its members in whatever it presented. It was for this reason that he preferred the teachings of the Upanishads and the Greek philosophers; they were simply presentations of truths, requiring no belief on the part of the reader, but leaving him free, unthreatened, to accept or reject the teachings presented. This "charm of suggestion" which Emerson found in Oriental and Greek teachings, is aptly illustrated in the *Gita*, where, in the very last chapter, towards the end, after presenting the wisdom contained in all the 18 chapters Krishna asks Arjuna to ponder it all fully in his mind and to act as seems best to him.

Having studied the teachings of great philosophers and teachers of all ages, Emerson found that the claim of Christianity to a unique place among the religions of the world was false, that uniqueness had never been claimed by the Christ but that this claim was a result of the exaggeration and over-enthusiasm of his professed followers.

Emerson found in all the religions and philosophies of the world a substantial agreement on principles, a fundamental unity of thought and conception which served to show that they were all branches of knowledge radiating from one common source, and that the great teachers of the world, far from contradicting one another, were rather presenting the same fundamental truths clothed in different forms. In his *Journals* Emerson expresses this idea thus :—

Can anyone doubt that if the noblest saint among the Buddhists, the noblest Mahometan, the highest Stoic of Athens, the purest and wisest Christian, Manu in India, Confucius in China, Spinoza in Holland, could somewhere meet and converse together they would all find themselves of one religion, and all would find themselves denounced by their own sects, and sustained by these believed adversaries of their sects? In the matter of religion, men eagerly fasten their eyes on the differences between their own creed and yours; while the charm of the study is in finding the agreement and identities in all the religions of men.

Emerson believed that from time to time there

appeared on earth rare, perfected souls, pure channels of the Divine Spirit, beings of Light and Compassion, who presented universal truths and came for the benefit and service of humanity. These beings, whom Emerson calls "men of God," are those whom Theosophy calls the Mahatmas, the Elder Brothers of humanity. These great souls who, having trod the selfsame path that we tread today, have perfected themselves and, out of their boundless love and compassion, appear among men from time to time, in the language of *The Voice of the Silence*, to

point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.

We might add that the dimness referred to arises, not from the deficiency of light in the star, but from the distance between it and the traveller. It is for the traveller to bridge that gap. By moving ever closer he will find what had appeared to him at first as a dim light seen in the distance, growing, as he approaches nearer and nearer, into a star of dazzling brilliance.

Emerson's views on prayer were quite different from those prevalent in his time. He considered prayer as it is ordinarily understood—appeals and begging for favours from God—to be no better than meanness and theft. He felt that prayers were not meant to be uttered in public places and churches, but that man was himself a living temple of the Spirit; that the Deity to be worshipped, all Truth and all Knowledge, abode within this temple and that true prayer consisted in attuning oneself to the Divinity within. Emerson defines prayer in these words :—

Prayer is the contemplation of the facts of life from the highest point of view. It is the soliloquy of a beholding and jubilant soul. It is the spirit of God pronouncing his works good.

In fact, Emerson's views on prayer are similar to those expressed by H. P. B. in *The Key to Theosophy*, where she says that true prayer consists in communion with the "Father in secret," that is, with the God within.

Emerson considered the education given in the colleges and schools of his time a mere giving of information on external facts, names, dates, etc.—what *The Voice of the Silence* calls "Head learning



with no Soul-wisdom to illuminate and guide it." It is interesting to note his criticisms because they apply directly to our own educational systems today. He says:—

We are students of words: we are shut up in schools and colleges and recitation rooms for ten or fifteen years and come out at last with a bag of wind, a memory of words, and do not know a thing.

He believed that true education consists in helping a child to rise to a higher plane and to live according to spiritual principles, in helping him to discriminate between higher and lower thoughts so that he may be a self-reliant being, acting according to his higher nature, whereby he ceases to be a tool, a mere cog in the wheel of life, but becomes a true benefactor of humanity. This is akin to the ideas of a Theosophical education which Madame Blavatsky discusses in *The Key to Theosophy*, wherein she writes:—

Children should above all be taught self-reliance, love for all men, altruism, mutual charity, and more than anything else, to think and reason for themselves.

During Emerson's time the struggle between the two Titans, science and theology, which H.P.B. recorded in *Isis Unveiled*, was taking place. On the one hand, the Christian churches with their dogmas, their rituals and their insistence on blind belief, were clamouring for attention; on the other, science with its equally blind disbelief in anything supersensible was setting up altars to the gods of machinery and empirical experiment and ushering in an era of crass materialism. Emerson saw that the old religions which had for so long ruled the lives of the masses, were tottering under the impact of the new faith in science and materialism. He described the conditions prevailing at the time in one of his essays:—

We live in a transition period, where the old faiths which comforted nations, and not only so, but made nations, seem to have spent their force. I do not find the religions of men at this moment very creditable to them, but either childish and insignificant, or unmanly and effeminating. The fatal trait is the divorce between religion and morality. In our large cities, the population is godless, materialized,—no bond, no fellow-feeling, no enthusiasm. These are not men but hungers, thirsts, fevers and appetites walking.... There is no faith in the intellectual, none in the moral universe. There is faith in chemistry, in meat and wine, in wealth, in machinery, in the steam-engine, galvanic battery,

turbine wheels, sewing-machines, and in public opinion, but none in divine causes.

Emerson is of special interest to Theosophical students because to a great extent he helped to prepare the ground for the launching of the Theosophical Movement of 1875. He aroused men from the stupor into which they had fallen, by awakening them to their own selves, and showing them that the peace they sought was possible only through the triumph of principles.

He foresaw that whatever else the religion of his own and future times might be, it would have to be intellectual, and that the scientific mind would have to be reconciled with religion by a faith which was scientific. This was to be presented in 1875 by H. P. B., who brought forward Theosophy: a scientific religion, and a religious science.

In 1842 Emerson spoke of each nation as having its own religion more or less pure, but as not attempting to relate it to the religions of other nations. This work of collating the philosophies and religions of different nations and times, extracting the essentials of each and thereby uniting different faiths, Emerson believed would inevitably take place; and he hoped it would be done by religion and not by literature. Thirty-three years after this hope was expressed, in 1875, the Theosophical Society was formed, having as one of its aims:—

the study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study—in order to detect the vital principles common to all of them and thus do away with sectarianism and exclusiveness.

Living at a time when America was in the formative stage, Emerson was one who rose above both materialistic science and false theology. In an age of rampant materialism he spoke of spiritual principles; he denounced the churches and temples and dared man to throw away his blind belief in books and traditions and to live according to the infinite Law within him. He felt that no facts were sacred, none were profane, for he was an endless seeker for Truth; one who, not only through his teachings but through the example of his own life, showed that he was one of those great souls of whom we may truly say in Shakespeare's words:—

His life was gentle, and the elements  
So mix'd in him that Nature might stand up  
And say to all the world, "This was a man!"



## BREADTH OF MIND

"The mind needs breadth and depth and points to draw it towards the Diamond Soul."  
(*The Voice of the Silence*)

It is fairly easy to understand what is meant in the *Book of the Golden Precepts* by "depth," for we are familiar with the idea that study (which is essential for growth) implies the energetic endeavour to get at the inner, deeper, meaning of any statement or tenet. It is also fairly easy to understand what the "points" mentioned are, for we know of aspiration, which is a searching upward, beyond Maya's realm, in the heights of spirit. But when we try to understand the meaning of the *breadth* necessary we often fail and our life of application lacks breadth.

Hence it is that we do not understand the right relationship between ourselves as soul-personalities and our fellow soul-personalities, and between our personality and its personality-friends. We either ignore all our old ties, misunderstanding the injunction: "Come ye out and be ye separate," or we try to live our lives as before, *i.e.*, as personalities in relationship with personalities, whether students or ordinary friends of the world. It is because of this that so many fall by the wayside in the early part of their new life as students of Theosophy.

Yet there is enough in the writings to teach us what is the breadth necessary. The Mahatmas have written: "Broaden instead of narrowing your sympathies," and that "it is only he who has the love of humanity in his heart" who can become the true Theosophist. H.P.B. has said, "there can be no local Theosophists."

Though it is true that we cannot find the "points" referred to in Maya's realm, yet it is there that we must find the "breadth" necessary, for it is in Maya's realm that we live with the other units making up humanity, and it is there that sympathy must be expressed. Though we must come out and be separate, yet we must work in and with those who are caught in Maya's web. It is the method of work there that needs attention, not how to escape from that realm.

The relationship between depth and breadth and the "points" in question can perhaps be expressed by the triangle which symbolizes mani-

festation, whether of a Universe or a Solar System, an ordinary birth or any action. From the ONE the force radiates downward into matter, until stopped by the base line, which is the field of work. But as the rays fall they spread outward, falling on a larger area, so that the depth is in direct relationship to the breadth; and the deeper the rays fall, the wider the area covered.

So with man and his spiritual life. From the point of aspiration radiates down the strength necessary, and the deeper it falls the wider will be the field of service.

We say we love humanity, we want to serve it. But how can we if we do not know it, *i.e.*, notice it, think of it, love it? And how can we do these things if we withdraw into the "carapace of selfhood," cutting ourselves off from it?

The point is that we do not try to understand humanity. If we think of it as composed of souls, and stop there, we cannot help; if we start with the alternative assumption that all men are acting, thinking and feeling animals, we cannot help; but if we try to see humanity as composed of souls, ideating and acting in terms of that ideation, we shall have the clue to helping humanity in the true sense. For if we know what a man thinks we can know how he will act.

Conversely, we can know what he thinks as we watch his actions. Therefore the Mahatmas have said we should study the world around us and learn to know the hearts of men, because the work of Theosophy is to change the Buddhi-Manas of the race. It is not the results of actions with which we have to work, but thought and the aspirations of the heart.

Students often relax on the phrase that to "live the life necessary" is all that is required. It is, but what is the "life necessary?" Ethics divorced from world-sympathy will produce the Pratyeka Buddha in time; ethics spread over a wide area, an ever-increasing area, will bring that broadening of our sympathy which is required of us.

It is to be noted that the breadth is the field



over which the mind works, not necessarily the field over which the hands work. Breadth to the student, therefore, means a widening knowledge of the thought of the world, *i.e.*, of his brother man. If the true way to help towards self-help is to find the next step necessary for the one we wish to help, then we must have gained the power to know what that next step is, as the true educator knows the next step on the path of knowledge which his student needs to take. This can only be attained through sympathy with the student or the world. Hence we must be familiar with the world of present-day literature, present-day ideation; and spread in the thought-world just what is needed to warn and to guide.

A knowledge of Karma should not produce an unsympathetic attitude, but a deeper sympathy. Study of Theosophy and the new life required should not produce lack of sympathy with that portion of humanity made up of our personality-friends, and our soul-friends. But that sympathy should be expressed by us as soul-personalities, not as mere personalities of name and form. We cannot help either our soul-friends or our personality-friends if we have not become soul-personalities. And we cannot help humanity *en bloc* unless we have come out from among them and begun to let the "waters born on Sumeru" pour forth through ourselves.

When personal life takes precedence over soul life tragedy will eventually arise, for the balance is wrong. When soul-friends ignore that which is due to personality-friends, loneliness will result, loneliness and limitation, *i.e.*, absence of breadth. When the love of humanity makes us ignore both soul-friends and personality-friends we are leaving our immediate field of Theosophical service untended.

We must learn to give to each group and each unit of each group its *due* of time, money, energy, and seek from the peak of aspiration to broaden our field. "Put no one out of your heart," says Mr. Judge. Self-centredness of the mind creates the "haughty fool"; centredness in the personal idea of oneself and its place in life leads to stagnation. To open the heart and the mind to the great heart and mind of the ALL—that is Bliss.

## "THE BUDDHIST SUNYATA AND KARUNA"

Writing in the September *Aryan Path* on "The Buddhist *Śūnyatā* and *Karuṇā*," Dr. Herbert V. Guenther brought out the intimate relation between Wisdom and Compassion, which Theosophy also teaches, *Dāna* being the first of the keys leading to *Prajñā* and the Mahatmas being known both as Masters of Wisdom and Masters of Compassion. "*Śūnyatā*, he explained, was usually translated "the Void," but it was really "the ineffable, inexhaustible infiniteness, in the experience of which all limitations fade away." Another name for it was *Prajñā* or Wisdom, which confers bliss. Wisdom, it is suggested, is to intellectual knowledge as the heart is to the brain in actual life.

The heart removes all ugliness and strife and fear, not because it excludes the objects associated in our minds with these, as the ruthless action of the intellect would do, but because it surrounds them with a halo of friendliness and kindness so that we feel happy and safe, because nothing can bring us harm.

Enlightenment would be impossible, Dr. Guenther declares, without *karuṇā* (love or compassion) with which *upāya* (skilful activity) is said to start.

...*karuṇa* is not sentimentality, emotion that does not know its effects, but...actually partaking in the needs and sorrows of others, it knows the right means (*prajna* and *upaya*) to end misery and despair.

Pure and unselfish action united with wisdom differs widely from indiscriminating efforts to help others which often do more harm than good, efforts well described by Dr. Guenther as

meaningless actions which, though claimed to be of universal character, serve only to enhance the feeling of our own importance and end in bullying.

He quotes from the *Vimalakīrtinirdeśasūtra*: "Action combined with wisdom is freedom."



## THE LAW THAT COMPENSATES

That which ye sow ye reap. See yonder fields !  
 The sesamum was sesamum, the corn  
 Was corn. The Silence and the Darkness knew !  
 So is a man's fate born.

He cometh, reaper of the things he sowed,  
 Sesamum, corn, so much cast in past birth ;  
 And so much weed and poison-stuff, which mar  
 Him and the aching earth.

*The Light of Asia*

The one thing which cannot be denied in this world is the existence of fundamental laws. Even the materialist, whose law is financial gain, cannot deny that there is a law governing all things and actions. Some sort of law is absolutely necessary for organized existence, whether of a body or of society. If there were no laws there would be chaos, not cosmos; there would be neither sequence nor consequence. But what is the sole law that ultimately governs the universe? The supremacy of any one law has been disputed and different groups have different notions as to which is the Great Law. Nowadays, the dispute has narrowed down to Free-Will and Determinism. The general belief is that man has free-will but it is claimed by some that even "free-will" is working under a Law, though there is contention as to what that Law is.

Theosophy, however, not only names the Law as the Law of Karma, but also gives certain definitions of Karma. It is very difficult to define and innumerable definitions have been suggested, in accordance with the qualities attributed to Karma. We shall deal with one of its aspects, *viz.*, Karma as the Law that Compensates.

The Law of Karma asserts that you will receive in return the same that you give—you will be paid back in your own coin. The basis of Karma is action and action is prompted by desire. Desire is influenced by our senses, intellect, emotions and moral discrimination, and so it is ultimately these that form the basis of our action and the consequent reaction. Thus Karma is a continuous process, from desire which is the cause to action and its compensation which are the effect.

The chief function of the Law of Karma is to maintain and sustain harmony in the universe. Nature creates harmony and Karma restores it wherever it has been disturbed. If we by any act of ours break this harmony, Karma as a fundamental law of nature becomes instrumental in restoring the broken harmony by making us pay for the wrong done. Karma means cause and effect and there is a harmony maintained between these two. This harmony implies progress, growth, evolution.

Thus the Law of Karma is also the Law of Motion, producing change, growth and unfoldment, as only by change and adjustment can it maintain harmony. The universe is constantly changing yet

to us, . . . resting not advancing, resisting not co-operating with the divine expansion, this growth comes by shocks.

Everywhere in the manifested universe, the power of Fohatic Will creates, sustains and, regenerating, produces harmony. Fohatic Will is for ever active and its action spells ultimately harmony. In the human kingdom Man's free-will overrides natural impulse—the Fohatic Will, as it also overrides the voice of conscience—and so discord and contention are brought about. But, according to the Law of Karma, these must be ended and thus is it that there is compensation or adjustment so that each reaps the harvest of the seeds he has sown.

All of us, whether learned or ignorant in the philosophy of Karma believe subconsciously, so to say, in compensation. But generally we have a notion of it other than the real effect which the Great Law produces as compensation. We labour in order to be rewarded. We work for money



but the law brings us dust and ashes. We labour for victory and the law produces defeat. Defeat and pain and suffering were not what we toiled for. Then, how did these visit us? There must have been a certain defect or flaw in our labour. We must have toiled unintelligently and have been unmindful of the harmony of Nature. We have wanted "to get only one side of Nature—the sweet, without the bitter." But Nature has a dual capacity of action and reaction and so we cannot grasp the one without drawing the other along with it.

The Law of Ethical Causation is one aspect of the Law of Karma, with man's action goes its counterpart—reaction, just as everything in Nature has its complement or counterpart—light-darkness, flow-ebb, heat-cold. There are countless other pairs of opposites: pleasure-pain, joy-sorrow, beauty-ugliness.

Cruelty and wrong action bring sorrow and misfortune; kindness and good bring bliss and joy. Christianity teaches:—

Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap.

The Prophet Muhammad said:—

Whatever misfortune befalleth you is sent by Allah, for that which your hands have deserved.

Crime and punishment go together. Emerson has said:—

Punishment is a fruit that unsuspected ripens within the flower of the pleasure which concealed it....The effect already blooms in the cause, the end pre-exists in the means, the fruit in the seed.

The smallest act carries its compensation, for thus only can the balance in Nature be maintained or restored. You must pay a tax of some sort for every benefit you wish to receive. And it is foolish to think for a moment that you can get something without paying for it. As Emerson says,

In nature nothing can be given, all things are sold. . . .first or last, you must pay your entire debt.

If the prosaic materialist thinks only in terms of money, then he loses all sense of the beautiful and artistic in life. If a man fosters sensuality, he impedes the growth of his mind. Thus, one way or the other, Nature insists on balancing herself.

It is useless to be sceptical about the working of this law. We may not understand the theory; we may not see exactly how it works; but we can be sure it is always and ever operating, as certainly as the law of gravitation works.

There is no escape from the relentless hands of the fatal law of Compensation, which follows you at every turn, with a passionless, remorseless step.

We cannot defy the law of gravitation; so also we cannot challenge the Law of Compensation, or avert the judgment which it metes out.

But we must remember that, as the Law is just, so is it merciful and that man suffers no punishment save that which he himself inflicts. The best, therefore, is to aspire to a high aim, a beautiful ideal and to canalize all activities in that direction. The senses and the desires hinder, but right thinking helps. For all pain and sorrow to cease, free-will must be exercised in conjunction and in conformity with the Fohatic Will in the manifested universe. With good seeds sown, the harvest is bound to be rich and bountiful, breeding bliss and content. Yet *Light on the Path* reminds us:—

Desire to sow no seed for your own harvesting; desire only to sow that seed the fruit of which shall feed the world. You are a part of the world; in giving it food you feed yourself.

In this way alone is the individuality raised from "the shadow into the shine" from mire into space, sun-filled and clean; hating evil and refraining from vice, it kneels to worship the trinity of Truth, Goodness and Beauty.



## IN THE LIGHT OF THEOSOPHY

The article on Alexander Csoma de Körös (c. 1790—1842), which Mrs. Elizabeth Preston contributes to the October *Aryan Path*, will be of special interest to Theosophical students because of H.P.B.'s fine tribute to this great and modest Hungarian scholar, which Mrs. Preston quotes at length. His researches, carried on in Tibetan Buddhist monasteries, had, H.P.B. said, resulted in the discovery of inexhaustible mines of literary treasures. They had been of great service to later scholars in the fields of philology and of Buddhism, of which he was an enthusiastic admirer, describing it as "a rich living truth...life itself." This indefatigable worker, whom poverty could not deter or hardships daunt, compiled the first Tibetan-English dictionary, the first and only grammar of the Tibetan language, a Sanskrit vocabulary of all the technical terms of Buddhism, with Tibetan translation and English renderings, etc. Especially important was the clue which he furnished to Sanskrit having been, "if not the forefather, at least—to use the language of Max Müller—'the elder brother' of all classical languages."

In *From the Caves and Jungles of Hindostan* (pp. 108-9) H. P. B. mentions also his translations having showed a common ideological source for Zoroastrianism, Buddhism and Brahmanism. Describing graphically his difficulties, she deplores, as a shame to humanity and science, how slow appreciation of his contribution was in coming. His success in gaining admission to the Lamaseries of Tibet and to the sacred literature of its people, "a feat which has never been accomplished by generations of scientists," was probably due, she suggests, to his having treated the Mongolians and the Tibetans as his brothers and not as an inferior race.

A striking illustrated article on "'Gothic' Forms of Ancient Oriental Art" is contributed to the July issue of *East and West* (Rome) by Signor Mario Bussagli. He mentions the appear-

ance of Byzantine and Gothic forms in the art of North-West India, in the sculptures of Afghanistan, and in "the Irano-Buddhist tendencies of Central Asia," anticipating in some cases by a thousand years the Gothic art of the West. He writes:—

...we find the greatest analogies with European Gothic art in the Hadda stuccoes, analogies so striking as to seem almost incredible.

But for some secondary details revealing different origins, he declares, these stuccoes might "seem to have been conceived in the workshop of some Mediæval artist in France or Germany."

The mystic forms of Buddhist art did flourish, he points out, like the Mediæval art of Europe, after a long period of wars and invasions; but no parallel evolutionary development can be traced for the art of Asia and of Europe. There is no definite clue, for instance, as to "why the eyes of the fine Bodhisattva of Ajanta" have an expression not unknown to the centuries-later Madonnas of Duccio. The possibility of the Italian artists having caught an impression from the imperishable records in the Astral Light cannot be ruled out, but this does not negative the writer's theory that "the human spirit expresses everywhere and in similar manner its own supreme aspiration."

For example, the Chinese sculpture of the Wei Period, as well as many specimens of Indian Gupta art, are said to show "the search for an ideal similar to that of Gothic art, through that lengthening of the human figure which is intended to express the inner spiritual life." He concludes his article in these words:—

It is this identity of aspirations which makes possible the miracle of the creation of similar forms in far distant times and places...even if there was an approximate sameness of technical methods, it still remains marvellous that above the barriers raised by space and man, and beyond time, human aspirations towards eternity should have found expression in similar ways in the field of art: that field which answers most deeply to the intimate essence of our thoughts.



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