

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

# THE THEOSOPHICAL MOVEMENT

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## THE PROBLEM IN INDIA

If it be permissible to symbolize things subjective by phenomena objective, I should say that to the psychic sight India seems covered with a stifling grey fog — a moral meteor — the odic emanation from her vicious social state. Here and there twinkles a point of light which marks a nature still somewhat spiritual, a person who aspires and struggles after the higher knowledge. If the beacon of Aryan occultism shall ever be kindled again, these scattered sparks must be combined to make its flame.

—MAHATMA K. H.

Not a few among the genuine students of Theosophy all over the world have felt drawn towards India. This is but natural, for this ancient land is not only the progenitor and forerunner of this our Aryan race, occupying the position of the Mother in the great family of nations; it is, for the Theosophical student, also the mother country of the Masters who gave the impulse for the foundation and work of the Theosophical Movement of our day. When a newcomer to Theosophy learns of the place which ancient India's philosophy and mysticism occupy in the system of thought whose student he has become, when he reads the significant statements regarding India in Theosophical writings, his ardour is aroused for that land on which H.P.B. called down “all the blessings of my heart.” “All my love and aspiration,” she wrote also, “belong to my beloved brothers, the Sons of old Aryavarta — the Motherland of my MASTER.”

But the India of today is hardly the same country that India was at the height of her glory. Since the achievement of political independence, the world has been looking to her to come into her own. But, instead of enabling the people to rise to the ideal of Nobility enshrined in the word Aryan, political emancipation has precipitated a different kind of manifestation: as time goes by, defects and weaknesses inherent in the nation are becoming apparent. The philosophy of Gandhiji, proclaimed in and out of season the Father of the Nation, is not the guiding power at New Delhi. The correct orienta-

tion of the minds of the masses through right education has not been attempted. Not the best of the West but the worst is copied, and of the ancient native lore there remains chiefly the shell of superstition and falsities, not the soul. One of the grave problems confronting us is the cleavage that persists between the heterogeneous peoples of this vast territory. Many religious beliefs, numerous languages, hundreds of castes and classes cause conflict and prevent the people from looking upon themselves as sons and daughters of the one Mother.

These heterogeneous peoples have to be brought to realize their unity by the power of the Soul of India — the Spiritual Principle which has kept her alive through the centuries. In spite of great upheavals, political, intellectual and spiritual, the Soul of India lives. But, though the force of Indian civilization, like an old family tradition, still endures, the power of soul-expression has been largely lost.

It needs to be understood that the country of India, like man's own constitution, has several aspects. There is the physical or geographical India which the tourist and the sightseer contact but often fail to penetrate. There is the psychic or religious India by which many an unwary person has been glamoured and fascinated — the India of self-styled fakirs and yogis and psychic tricksters. Rites and ceremonies, wrong beliefs and dubious practices of large masses of people, have produced an unwholesome magnetism which is sometimes mistaken for the Soul of India. Far from there being anything spiritual about it, this psychic veil hides the true India. Many shocking things in the religious and social life of the country are rooted in this aspect of the Great Mother.

But there is also the hidden Self of India, very difficult to touch save by the real mystics. It is from this real India that emanates the silent, beneficent and inspiring influence that has kept this ancient civilization alive and throbbing to this day while other mighty civilizations have perished. The philosophy of the true Sages and Seers who have trod this land has moulded and shaped that Soul through the centuries and the millennia. But not till the senses are quieted and the psychic nature controlled can a real glimpse be had of that hidden Self. Innumerable men and women have been influenced by It and in turn have passed on that influence. The innate ideas of the old Wisdom-Religion live at least as germs: belief in Karma and in Reincarnation, and therefore in another world and in the ideal of soul-life, still prevails along more rational lines than in the Occident.

To those Indians, however, who have been priding themselves upon the past glory of their country, declaring it to be more spiritual than the rest of the world, the statement of one of the Masters, in the '80's of the last century, that "India has been going down for

thousands of years" should come as a sobering reflection. It needs to be recognized that her degeneration has been brought about through the errors of her own "meek and lazy sons, indifferent to her woes, unmindful of her dying glory." One of the grievous errors which precipitated her decline is the mistaking of psychic ebullitions for manifestations of spirituality. Ritualistic fervour and emotion eclipsed to a great extent the genuine soul-science, and dependence on outside gods to purge them of their sins stifled in the people the self-reliance so necessary for soul-expression.

Only when the evil is seen can the remedy be applied. That remedy lies in self-purification. A spiritual awakening is our first need; cultural, political and social readjustment would naturally follow such an awakening. Not the religion of the priests but the Religion of Knowledge is what is needed to bring about this awakening and to effect the regeneration of this ancient land. The Indians of today need to understand truly their ancient teachings. This would be greatly facilitated by a study of the Theosophical writings of H. P. Blavatsky and W. Q. Judge.

The reawakening of Aryavarta was called by H.P.B. part of the work of the Theosophical Movement. During the years 1879-1885, when H.P.B. lived and laboured in India, she sowed viable seeds, but the work started by her was not properly implemented by those who came after her and the noble teachings of the mighty Philosophy she gave out were twisted beyond recognition. In the name of Theosophy sectarianism and creedalism were pushed forward, and the influence and power of genuine Theosophy proportionately waned. Thus pseudo-theosophy on the one hand and Hindu orthodoxy on the other made India lose her opportunities.

The U.L.T. Movement in India has an important mission to fulfil. Politicians and economists, social reformers and educationists cannot save India without the inspiration of practical mystics who hold firmly to the principle of Universal Brotherhood, not in theory but in actual practice, who teach by life and not merely with the lips, and help to keep alive the hoary Wisdom-Religion of Bharatavarsha, the soul-satisfying philosophy of the Aryans, which alone is capable of enlightening the darkened souls of men, alone is dynamic enough to usher in the reign of high thinking and right living for the masses. "Oh! for the noble and unselfish man to help us effectively in India in that divine task!" wrote a Master of Wisdom. "All our knowledge, past and present, would not be sufficient to repay him."

Reprinted in this issue are certain old writings bearing on India. W. Q. Judge, in his article on "India and Her Theosophists," puts his finger on the cause of India's decadence, drawing attention to the task before Indian Theosophists. In the years that have gone by since the publication of this article in 1893, great changes have taken place in India, but much that is implied in it is true

even today. Mr. Judge's replies to questioners, correcting mistaken notions about India as a spiritual country, are also included. In the article which follows, *viz.*, "Westernizing the East," the nature of the "peculiar sleeping sickness" from which India is suffering is pointed out, and the remedy is suggested. This article also, though written 35 years ago, still has food for thought for citizens of free India today.

Those further interested in the subject are referred to the articles listed on p. 413.

## INDIA AND HER THEOSOPHISTS

[The following article by Mr. Judge is reprinted from *The Theosophist*, Vol. XIV, pp. 723-25, for September 1893, in the form in which he submitted it, without the appended notes signed "H.S.O."—Eds.]

I am moved to say a word, not by way of fomenting controversy, but merely to express my own view about a thing which needs discussion. I distinctly disclaim the right or the desire to criticize the life or manners of the Hindu nation; nor have I any proposals to make for sweeping reforms in their life and manners. What I would direct myself to is the Theosophical movement there in relation to the national character of the Hindu, and to matters connected therewith.

I cannot agree with the statement that the Hindus and Hindu Theosophists are not intellectually active. They are, and always have been too active intellectually, altogether, and at the expense of some other activities more important. That the peculiar characteristic of the educated Hindu is intellectual activity can hardly be doubted. It is exhibited on all occasions; in hair-splitting dialogues; in endless commentaries; in fine controversies over distinctions; in long explanations; in fact, in every possible place and manner. This is the real difficulty: it was the cause of India's decadence as it has become the obstacle against her rising to her proper place among nations. Too much intellectual activity in a nation like this, living in the tropics, with religion as a heritage and the guide for every act, is sure to lead, in any age, to spiritual pride; and spiritual pride in them then brings on stagnation. That stagnation will last until gradually there arise men of the same nation who, without fear of caste, or favour, or loss, or ostracism, or any other punishment or pain, will boldly bring about the reaction that shall result in the death of spiritual pride and the acquirement of the counterbalancing wheel to pure intellectual activity.

Intellectualism represents the letter of the law, and the letter killeth, while the spirit maketh alive. For seventeen years we have had constant and complete evidence that the above views are correct. The *Theosophist* is full of articles by Hindus, always intellectual; *Lucifer* printing similar ones by Hindus; the *Path* now and then doing the same; articles on mighty themes of abstract scope

by Brahmins who yet belong to one of the eighty-four castes of Brahmins. But if the spiritual activity prevailed we would have seen articles, heard orations, known of efforts, to show that a subdivision of the highest of the four castes into eighty-four is not sanctioned by the *Vedas*, but is diametrically against them and ought to be instantly abandoned. I should not suggest the destruction of the four castes, as those are natural divisions which exist everywhere. The Hindu, however, has the tradition, and the family lines, and the power to restore this disturbed state of things to equilibrium. And until it is restored the day of Aryavarta's restoration is delayed. The disturbance began in the Brahmanical caste and there it must be harmonized first. Spiritual pride caused it and that pride must be killed out.

Here then is the real opportunity for Indian Theosophists. It is the same sort of call that the Christians' Jesus made on the young man whom he told to take up the cross and follow him. No foreigner could do this; no European Secretary could hope to succeed at it unless he were an incarnation of Vishnu. It means loss, trouble, fight, patience, steadiness, altruism, sacrifice. Where then are the Indian Theosophists — most of whom are in the Brahmanical caste — who will preach all over India to the Brahmins to give up their eighty-four divisions and coalesce into one, so that they, as the natural teachers and priests, may then reform the other castes? This is the real need and also the opportunity. All the castes will follow the highest. Just now they all, even to the outcastes, divide and subdivide themselves infinitely in accordance with the example set.

Have those Indian Theosophists who believed that the Mahatmas are behind the Theosophical movement ever asked themselves why those Masters saw fit to start the Society in America and not in India, the home of the Adepts? It was not for political reasons, nor religious, but simply and solely because of the purely "intellectual activity" and spiritual pride of the Hindu. For the West is every bit as selfish as the East. Those in Europe and America who know of Karma think selfishly on it; those who do not know, live for self. There is no difference in this respect.

In the West there is as much to be fought and reformed as in India, but the problem is differently conditioned. Each hemisphere must work upon itself. But the Western Theosophist finds himself in a very uncomfortable corner when, as the champion of Eastern doctrine and metaphysic, he is required to describe the actual present state of India and her Theosophists. He begins to tell of such a show of Branches, of Headquarters buildings, of collecting manuscripts, of translation into English, of rendering into vernaculars, of learned Pundits in the ranks, of wonderful Yogis, of the gigantic works of long dead Hindus, and then he stops, hoping his interlocutor has been dazzled, amazed, silenced. But pitilessly his examiner pushes, and enquires if it be true that every one of the four

castes is sub-divided into nearly hundreds, if women are educated, if educated Hindu women are active in the Society, if the Hindu Theosophists are actively and ever as martyrs working to reform within itself, to remove superstition; if he is showing by the act of personal sacrifice — the only one that will ever bring on a real reform — that he is determined to restore India to her real place. No reply is possible that does not involve his confusion. For his merciless questioner asks if it be true that one of the Mahatmas behind the Society had written to Mr. Sinnett that he had ventured down into the cities of his native land and had to fly almost immediately from the vile and heavy atmosphere produced by the psychical condition of his people. The reply is in the affirmative. No Rishi, however great, can alter a people; they must alter themselves. The “minor currents” that the Adepts can deflect have to be sought in other nations so as to, if possible, affect all by general reaction. This is truth, or else the Mahatmas lie. I believe them; I have seen the evidence to support their statement.

So there is no question of comparison of nations. The Indian Section *must work out its own problem*. The West is bad enough, the heavens know, but out of badness — the *rajasika* quality — there is a rising up to truth; from *tamogunam* comes only death. If there are men in India with the diamond hearts possessed by the martyrs of the ages, I call upon them from across these oceans that roll between us to rise and tell their fellow Theosophists and their country what they ought to know. If such men are there they will, of themselves, know what words to use, for the Spirit will, in that day and hour, give the words and the influence. Those who ask for particularity of advice are not yet grown to the stature of the hero who, being all, dareth all; who having fought many a fight in other lives rejoices in his strength, and fears neither life nor death, neither sorrow nor abuse, and wisheth no ease for himself while others suffer.

—WILLIAM Q. JUDGE

## MISTAKES ABOUT INDIA

*Q.*—If India is the birthplace of the Theosophical philosophy, and if the Hindus have more natural capacities for occult knowledge than we, should we not accept those of them who come here and offer themselves as our teachers rather than waste time at Branch meetings in discussing questions concerning which we really know but little?

*W.Q.J.*—Doubtless India is now the most ancient storehouse of Aryan philosophy which may be called theosophical — but no one is able to say that it is the birthplace. Egypt with its tremendous civilization, its philosophy and magic, is silent, and there is no one to put forward its claim. Beyond question also, the Hindus

of today have more metaphysical acumen than we have. But the West is creeping up. And intellectual, metaphysical gifts are not spiritual gifts. We have all the intellect we need, active and latent. The Hindu of today is a talker, a hair-splitter, and when he has not been altered by contact with Western culture he is superstitious. Such we do not want as teachers. We will hail them as brothers and co-workers but not as our Magisters. But those Hindus who come here are not teachers. They have come here for some personal purpose and they teach no more nor better than is found in our own theosophical literature: their yoga is but half or quarter yoga, because if they knew it they would not teach a barbarian Westerner. What little yoga they do teach is to be read at large in our books and translations.

The craze for present-day India is an eminently foolish one. If one will calmly examine the facts he will find the nation as a whole superstitious to the last degree; the few theosophists and Anglicized ones being but as a drop in the ocean. It is not a united nation and cannot itself help the West. For centuries it has helped no one outside itself. As a whole — there are grand exceptions — the Brahmans keep up the superstition and proud isolation. We have the words of Master K.H. — an Indian — that India is spiritually degraded. Fakirs and wonder-workers and hypnotizers do not prove spirituality. It is the destiny of India to hold as a storehouse good things to come out later; the West, as newest, youngest, and hence least degraded spiritually, has to work and learn so as to help the East.

And the questioner speaking only of India seems to forget great Tibet and all Buddhist countries. What of those? What of their ignorance and superstition? Is India to be talked of alone, and all these others left out? It is time to call a halt, and for theosophists to broaden their conception of what and where the East is, and to stop talking as if the sun in the morning shone only on India.

—*The Theosophical Forum*, June 1895

*Q.*—Is it advisable for me to go to India to forward my psychic and spiritual progress? I am told there they know about such matters. Would you advise me to go?

*W.Q.J.*—We would advise you to stay at home and find out that “the kingdom of heaven is within you,” and not in India nor America. India is the land of mystery truly, and the cradle of the race, but you will get on no more there than here in your spiritual development. The Hindus of today are not those of the past; their ancient philosophy is ours as we find it; but to go there expecting immediate efflorescence of knowledge and power would cause you disappointment. You would probably find your Hindu fellows asking you for

aid in the same road. H.P.B. and Mr. Sinnett report one of the Masters as writing some years ago that the Master could not stay among the Hindus of today because of their condition. Could you stand it any better? Stay here and do your duty, looking within for light; there alone — no matter where your body is — can it be found.

—*The Path*, July 1892

## WESTERNIZING THE EAST

[Reprinted from *Theosophy*, Vol. XII, pp. 218-23, for March 1924.—Eds.]

I had come for a few days, but now find that I myself cannot endure for any length of time the stifling magnetism even of my own countrymen. I have seen some of our proud old Sikhs drunk and staggering over the marble pavement of their sacred Temple. I have heard an English-speaking Vakil declaim against *Yog Vidya* and Theosophy, as a delusion and a lie, declaring that English Science had emancipated them from such “degrading superstitions,” and saying that it was an insult to India to maintain that the dirty Yogees and Sunnysis knew anything about the mysteries of nature; or that any living man can or ever could perform any phenomena! I turn my face homeward tomorrow.—MAHATMA K.H.

“Better fifty years of Europe than a cycle of Cathay” — so sang the Victorian Poet, Alfred Tennyson. He may well be described as one of the spokesmen of the 19th century — the century which enthroned materialism in science, agnosticism in philosophy, scepticism in religion, realism in art, and the spirit of doubt, with its child irreverence, in all things. The soul of the 19th century may fitly be named “Negation.” The moral and intellectual devastation which has followed in its wake is greater than the material and physical havoc caused by the war during the last decade. This is not generally perceived, for humanity’s moral and intellectual vision is blinded by this very spirit of Negation. During the fifty years of Europe, from 1864 to 1914, were sown in the ocean of life negation-mines which have since exploded. Europe is now a lost continent, destroyed by a moral earthquake, and submerged by the lava of thoughtlessness and conceit. “Fifty years of Europe” were years of guilt, perpetrated in the darkness of ignorance and now — the punishment!

The ship of Negation shared in the triumph of de Lesseps and passed eastward through the Canal in 1869. The arms and ammunition which it brought to India raised the thirst for destruction of spiritual mysticism and intellectual idealism among the youth of the newly founded universities for the spread of Western culture. As in Europe so in India: it is not fully recognized that the massacres of Changiz Khan and Nadirshah were transitory in effects compared to the moral murder perpetrated by Western ministrations.

The same Mahatma, with an extract from whose letter we opened this article, has also said: "India has been going down for thousands of years."

Five thousand years ago Krishna reigned at Dwarka and preached the Truth of truths, Bodhi-Dharma, Wisdom-Religion, Theosophy — and then opened the Cycle of Darkness, the Age of Iron. His message went into obscurity, crushed by the surrounding orthodoxy, which was fostered by the hereditary temple-priests. Then some 2,500 years later the River of Wisdom flowed down from the mountains of the North and made fertile and fruitful the plains of India as the waters spread ever southward to where the Island of Ceylon sparkles a livelier emerald in the sea. Buddhism, the teaching of the Prince who robed himself in the *bhagva* cloth of the mendicant, had succeeded in renovating the old glory of the Ancient Faith whose Word of Knowledge was lost in the superstition and credulity born of priestcraft. The result of this mission in the land of the Vedas was the resuscitation of Bodhi-Dharma which the Vedas taught and which Krishna reproclaimed but which had passed into the abyss of oblivion for centuries. That particular phase of the work was brought to completion by Shankaracharya who opened a new cycle for Brahmanism and the religion of the Vedas, soon after the passing of Gautama, the Buddha. Since then Theosophy has suffered reverses in Aryavarta — the land of the Ancient Nobles, which in the words of the same Mahatma is "degraded, fallen down, and trampled under the feet of all, of conquerors and of the conquered."

India's degradation is due to the fall of her sons and daughters who, conquered by their own weakness, prejudice, and passion, attracted to her shores hordes of foreigners, Greeks, Turks, Moghuls, and later on Portuguese, Dutch, French and British. The loss of discrimination, due to the loss of memory of that which was the cause and the sustaining power of her ancient glory, has sent India down an inclined plane leading to decay. Her Vedas, Upanishads and Puranas have become dead-letter tomes; her shrines and temples, homes of dirt and dust; her priests have degenerated into poor mummies or have forsaken their altars for the kitchen.

To such an India came as a gift from the West the Culture of Negation!

India today with its caves, shrines, and temples, is neither destroyed nor dead, however desiccated. The hewn rock walls are still alive with the graphic stories of Spirit-unfoldment. The shrines are full of images which may appear grotesque to eyes of flesh but which fail not to whisper their secrets of a higher existence. The temple dust of ignorance hides the profound knowledge of symbolic rituals performed in the halls, which were once the Halls of Sacrifice wherein Mighty Renouncers gave the gift of Divine Wisdom. These very

facts appeal to and evoke a ready and enthusiastic response in the hearts of India's sons and daughters today — an indication that India is unlike Persia, Chaldea, Egypt or Greece.

To know India one need not go with pick and spade to unearth its buried corpse. One needs but the understanding to decipher these picture-galleries, the reverent ear to listen to these strange whispering echoes, the flashing gaze which penetrates into the very kernel of those symbolic rituals which record the Soul of Knowledge. Above all is wanted the sense of brotherliness which reveals the life-processes which are going on within Indian hearts and beyond Indian brains, life-processes which derive their energy from that which lives hidden in dead-letter tomes and which lies buried in the temple-dust. In India today the people suffer from the weight of psychic accretions, which smother her old, old soul.

Intensive agriculture is not practised in India: the *Kshetra*, the field and the body, are treated alike. The village huts of cow-dung floor and palm-leaf roof, low and unventilated, are but emblems of the depleted, deteriorated, underfed bodies, which die at the average age of twenty-five. Child-marriage is a symbol of immature souls endeavouring to practise yoga, which has produced a form of psychism and mediumship more dangerous than that which prevails among ill-informed spiritualists of the West. The existence of the submerged sixth, of the "untouchables," is symptomatic of the pride of race which for long centuries has played tyrant and which has now evoked the recompense of foreign and alien autocracy. Instances can be easily multiplied, but these are sufficient for the purpose. Our aim is to point out the nature of the peculiar sleeping sickness from which India is suffering.

There are two remedies suggested — the patent nostrums of the West, or the thoughtless return to everything of ancient days. The school of the New is inspired by negation of Spirit and Soul and the insistence on the evolution of form through luxury, ease and comfort of body. The school which harks back to the days of yore, assumes that everything of the past must of necessity be perfection. Neither of these schools seems to have perceived that the root cause of the disease lies in the comatose soul of the Indian people, which condition is *the result of the psychic opium administered by a fallen and greedy priesthood*. Jesuitry did not come into existence with Loyola. It is a known fact that in India today over ninety per cent of the infants are given opium so that mothers and nurses may have time to attend to their drudgeries, economic and social. Once again, what is this but an offspring of the habit of psychic drugging referred to above? *Soma*-juice, the Wine of Wisdom, is no more in use; *bhang* and psychic intoxication have taken their place. And so it has been for centuries.

Under these circumstances the inoculation of the Western virus

will not help. Nay more, the sleeping sickness may end in the sleep of death, and all that will waken to life will be a *bhuta*, a spook, and it will be a very dangerous and lively one at that — for think of the rites and rituals so effective for *kama-rupa*, in which the sleeper has indulged for hundreds of years! That materialized *kama-rupa* may speak the tongue of Darwin or hold the creed of Huxley or regard *The Golden Bough* as its Veda, or traffic and trade like a Rothschild and a Pierpont Morgan, or legislate or administer like Gladstone and Bismarck — but it will be, for all that, a *bhuta* whose soul is resting in the depths of *pralaya*, of non-manifestation.

The other remedy — back to the Ancients — is good, provided that the ancestors chosen as models belong to those periods in India's story which are spiritual as opposed to psychic, idealistic as opposed to idolatrous, mystical as opposed to mysterious. Back to the *Dhammapada*, back to the *Gita*, by all means, for then each man will be a priest unto himself — and each woman too. Back to the Upanishads, by all means, for then will come into its own the immemorial worship of the One without a Second and *deva* and *devatta-puja* will take their legitimate places and elemental and elementary-worship enter the region of untouchability and annihilation. Back to the Vedic hymns, by all means, to invoke Pushan and Prajapati, Atma, the One Self and Vach the Sacred Speech, Ushas the Dawn-Maiden and Agni the Illuminator of Darkness.

H. P. Blavatsky and her Eastern Masters were the first in modern times to call Indians to return to the Source of Life and Light — the Bodhi-Dharma, the Wisdom-Religion of Theosophy, which antedates the Vedas themselves, which chants its truth in their hymns, which sings its song in the *Gita*, which speaks its philosophy in the great Upanishads, which is the motion of the Car of Righteousness that Buddha's hand of Compassion started on its eventful journey. It was the light of that selfsame Theosophy which illuminated the Sodality of Crotona where the Young Teacher of Ionia — Yavanacharya — started his immortal work and earned for himself the name of Pita-guru, the father of the gurus of the West, commonly known as Pythagoras. It was the fire fanned into flame by Tsong-kha-pa to disinfect the religious and psychic atmosphere, polluted and poisoned for well-nigh a thousand years, by the lovers of darkness and their poor prey, the credulous masses of Asia; and it was at this fire that Paracelsus lit his torch of alchemy to transmute the foul air of Europe into health-giving ozone. Time and again that song and speech have been drowned in the tumult of ritualism, that light extinguished by the breath of materialism, that fire quenched by the hand of superstition.

India cannot be cured by the sick men of Europe who reject Pythagoras, Plato, Jesus, Ammonius, Paracelsus; she cannot but say to the West — physician, first heal thyself. But a graver danger

stares India in the face. Will India reject the false doctrines and dogmas which have corrupted her life and her laws; which have imposed objectionable customs on her people, whose respect for tradition is indiscriminate? India does not suffer from materialism but from lower psychism, not from agnosticism but from false belief; therefore materialism of Western science or agnosticism of Western philosophy will but aggravate her ailments and make her condition worse. Let India acquiesce in this mode of treatment and she must inevitably join the rank of Persia, Chaldea, Egypt, Greece. Or let her mistake the fires of orthodoxy and ceremonialism for the sunlight of spirituality and she will have to ascend the funeral pyre and die — her sacrifice and chastity but the memory of future ages, which no doubt will profit by her example.

But on the other hand let India attend to her sickness by returning to the true Religion of the *real* Dwija or Twice-Born — Krishna, Gautama, Shankara, Zarathushtra, Confucius, Pythagoras, Plato, Jesus, Ammonius, Tsong-kha-pa, Paracelsus, H. P. Blavatsky, and at the same time evince discrimination by a proper and adequate use of that current in Western culture which is beneficent and creative and spiritual in nature, and she will wake to the new dawn, a power in herself, and a blessing to the world.

In science, in commerce, in art, there is an undercurrent flowing from Constantinople to San Francisco. Obscure and hidden it is, but unmistakable in its workings as its effects show to those who have eyes to see. The power of the Great Theosophists from Pythagoras down to H. P. Blavatsky has not failed to work its silent miracle — in philosophy and science, in music and literature, in sculpture and on the stage, even in Europe's political upheavals from the Crusades to the Russian Revolution, as in the catastrophes of her industrial era in which machines ruled men, turning men into machines. "Through the ages one increasing purpose runs" as the "world spins forever down the ringing grooves of change" — that is what the same poet in the same poem said only to conclude — "Better fifty years of Europe than a cycle of Cathay!"

The war between the White West and the Coloured East; the battle of the Anglo-Indians against Indians; the strife between Muslims and Hindus; the caste struggle between Brahmanas and non-Brahmanas, the touchables and untouchables — all these must perforce continue as long as the common source of Eastern and Western culture and knowledge is not found. *Theosophy, Wisdom-Religion, Bodhi-Dharma, is that source.* Its direct expression in the world of today is to be found in the Living Message which the Masters of H.P.B. gave through her to the world. The panacea for India's troubles lies in that Message, which alone will make her *Shastras* vital and living; which alone will enable her to steer her ship of state in safety without shattering it on the Western rocks or

drifting on Eastern sandbanks; which alone will provide her with the just and the true measure to know what is real in the West, what is false in her own home; which alone will empower her to reproclaim her ancient message to the modern world. Let India lose her superstitious beliefs in ceremonial orthodoxy and ritualistic dogma and let her scourge from her temples the preachers and practitioners, conscious or otherwise, of psychism, mediumship, passivity, and worshippers of low elementals or lofty star-Rishis. Let her, thus purified, willingly accept the manifestation of Theosophy in other countries, and especially of Europe and America, and stand a Master in her own household and a Servant in the World of Humanity.

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  - 5 "The Heritage of the Brahmans" (*Oriental Department Papers*, January 1894; reprinted in the *T.M.*, November 1957)
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  - 7 "Aryanizing Western Thought" (*Theosophy*, December 1923; reprinted in the *T.M.*, October 1935)
  - 8 "Buddhism in India" (*Theosophy*, September 1924)
  - 9 "The Aryan Brotherhood" (*Theosophy*, October 1925; reprinted in the *T.M.*, July 1937)
  - 10 "What India Needs" (*Theosophy*, February 1926; reprinted in the *T.M.*, February 1938)
  - 11 "The Problem in India" (*Theosophy*, May 1926)
  - 12 "The Other Side of the Medal" (*Theosophy*, August 1926)
  - 13 "India — Body and Soul" (*Theosophy*, September 1928; reprinted in the *T.M.*, April 1939)
  - 14 "Ancient Landmarks: India — 'The Alma Mater'" (*Theosophy*, May, June, July, September, October, November 1931)
  - 15 "India and Theosophy" (*T.M.*, May 1941)
  - 16 "The Dawn in India" (*T.M.*, July 1946)
  - 17 "The New Day in India" (*T.M.*, August 1946)
  - 18 "Our Task in India — Needed: Applied Theosophy" (*T.M.*, July 1948)
  - 19 "India: Today and Tomorrow" (*T.M.*, July 1949)
  - 20 "Why Did India Fall?" (*T.M.*, June 1958)
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## “PEACE, BE STILL”

It is recorded in the Gospel according to Mark that when the ship on which Jesus lay sleeping was threatened by a great storm his followers awakened him,

And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. . . .

And they . . . said one to another, What manner of man is this, that even the wind and the sea obey him? (*Mark*, IV. 39, 41)"

This calming of the tempest is called a miracle — a miracle only to those who can conceive the possibility of transgressing the eternal laws of nature. It proves to others, if the incident is correctly reported — and it is given also in another Gospel — that the Christian Teacher possessed a knowledge of those laws and the power which knowledge gives.

Such knowledge and such power are not yet ours, but each of us can calm the tempest that arises ever and anon within ourselves. Do not our anxious and rebellious thoughts, our selfish, turbulent emotions and desires, sometimes rise to tempest strength, to threaten us with nervous, if not mental, shipwreck, or with loss of discrimination from which comes “loss of all”?

The uncontrolled heart, following the dictates of the moving passions, snatcheth away . . . spiritual knowledge, as the storm the bark upon the raging ocean. (*Bhagavad-Gita*, II. 67)

“He that can compose himself,” said Benjamin Franklin, “is wiser than he that composes books.” If we find ourselves tossing at the mercy of agitated thoughts, tempestuous passions, should we not realize the need to calm ourselves and recall and use words of power to quell the turbulence within: “Peace, be still”?

Only with thoughts and emotions quieted can we hear the still, small voice of our spiritual consciousness, hear too the cry which the inner tumult silences, that of the sad world’s woe. Then, seeing for what they are and in their due proportions our petty grievances, resentment, even spite perhaps, we can rise above them, calmed and comforted though shamed in retrospect, remembering how we let a small cloud overspread our sky until it hid the sun. Well has Mr. Judge written:—

The great struggle must be to open up my outer self, that my higher being may shine through, for I know that in my heart the God sits patient, and that his pure rays are merely veiled from me by the many strivings and illusions that I bring on outwardly. (*Letters That Have Helped Me*, pp. 90-1)

If we find within us the power to quell the inner tempest when it rises — and we can prove that we possess it the next time a mood of

wounded pride or dark suspicion or an impulse to take revenge blows up an inner storm — can we not also try to spread around us an atmosphere of calm, peace and good will? The disturbance may be a local one, the state of tension one to which we may have contributed, if only by withholding from another or from others true philosophic love, the living brotherliness which should evoke a response in kind. Come what may, no sincere aspirant can afford to neglect Mr. Judge's warning, "*Cast no one out of your heart.*"

We should also remember always that when we meet irritation with irritation we are lending aid and comfort to the enemies of our great Movement, doing those enemies' work for them. And let us not forget that the hands that smite us are our own. If we have a grievance, then let us ignore it and forget it as fast as we can, meanwhile resisting the temptation to fan the fire and spread it by seeking the salve of others' sympathy for our own wounded self-esteem. We are warned in "Musings on the True Theosophist's Path":—

Do your sighing and crying within you. If you cannot receive the small events of life and their meanings without crying them out to all the world, think you that you are fitted to be trusted with the mysteries?  
(*U.L.T. Pamphlet No. 36, p. 4*)

Burying each offence against ourselves in peace, neither retaliating provocation nor provoking retaliation but "rendering for offence nothing but grace and good" — that is the true spirit of *Satyagraha*, making its appeal, if our own attitude is right, to the better nature of another. Even if the response is slow in coming or is not manifest to outward seeming, shall we conclude that it has no effect? In practising it we shall have poured the oil of patience upon troubled waters.

When we find ourselves thinking harshly about others, it may help us to remember the reply of President Lincoln during the Civil War in the U.S.A. to a critic who objected to his speaking kindly about the Confederates, his enemies, when he should rather destroy them. He exclaimed, "What, Madam, do I not destroy them when I make them my friends?" It is not enemies but enmity that has to be destroyed, and by each in himself first of all.

It is helpful also to remember under provocation that Karmic reactions are in terms of the "*actual consequences*" of our actions, as we are told by Madame Blavatsky (*The Key to Theosophy*, pp. 204-5). The Karma of a wrong action, this appears to imply, will be proportionate to the suffering it causes, or the Karmic consequences of a good one, proportionate to the happiness and harmony which our action may have helped to bring about. If, therefore, refusing to nurse a grievance or even to feel "hurt," we let the wrongful acts or words of another fall on us — as far as our emotional reaction is concerned — as harmlessly as sparks upon a rock, shall we not thereby be pro-

tecting our brother from a worse reaction than he might otherwise receive?

“Blessed are the peacemakers,” it was said in the Sermon on the Mount. Who are the true peacemakers? Not only or chiefly those who may offer their good offices as go-betweens to find a basis of agreement between conflicting parties, though these do have their place in tangled world affairs. Is not he a true peacemaker who has established peace in himself and radiates it, however obscure and unknown he is, in a harassed and troubled world? Does not such an individual, patient and modest, harmonious in thought, calm in action, quiet in speech, fill his current with influences potent for healing enmities and encouraging good will?

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No thoughtful and conscientious citizen, surely, of any religious grouping or of none, could take exception to some of the arresting things which the distinguished American diplomat George F. Kennan has to say in the May *Atlantic Monthly*. It publishes under the title “Foreign Policy and the Christian Conscience” the address which Mr. Kennan gave, as a Presbyterian, in a series of lectures at the Princeton Theological Seminary.

He pronounces principles the safest guide for statesmen called upon to take far-reaching decisions in foreign policy, the ultimate results of which are necessarily incalculable. And he stresses the importance of good means, giving it as a generalization that good methods are in some measure useful, bad ones in some measure pernicious. Individuals as well as nations, when tempted to substitute apparent expediency for principles as a guide to conduct, will do well to remember Mr. Kennan’s warning that “not even the greatest conviction of righteousness in our purpose absolves us from the obligation of decency in method.”

He is “sceptical,” he says, “of the meaning of ‘victory’ and ‘defeat’ in their relation to modern war,” adding: “To my mind the defeat is war itself.”

Mr. Kennan concedes the limitations of the United Nations Organization, but he defends it earnestly as representing

the germ of something immensely necessary and immensely hopeful for this endangered world, namely, a sense of conscience higher than the national one, a sense of the fellowship of fate by which we are all increasingly bound together.

“If,” he warns, “the idea which it symbolizes is ever allowed to depart from international life, nothing else can stand between us and the horrors of a wholly chaotic world in the atomic age.”

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## THEOSOPHY AND EDUCATION IN GREAT BRITAIN

Educate! Educate!! The children are our salvation. Just as the student of occult nature can imbue the new atoms of his body which momentarily replace the old ones, with less vicious tendencies and thus regenerate himself by moral Alchemy and attain the "Elixir of Life," so can a nation work its own regeneration by educating the new atoms of its national body, its children.

A proper and sane system of education should produce the most vigorous and liberal mind, strictly trained in logical and accurate thought, and not in blind faith. . . . 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.

—H. P. BLAVATSKY

Strong words were used by Madame Blavatsky in her *Key to Theosophy* to describe education in the Great Britain of her day.<sup>1</sup> It was based, she asserted, on the so-called scientific revelations: "the struggle for existence" and the "survival of the fittest." As a logical development of the belief that intellect is a result of the action of the brain stuff, education in those days was mechanical, a sort of automatic machine for the fabrication of intellect by the ton. Its object was to pass its pupils through examinations, and these were simply a method of classification of the results of such teaching which encouraged only the training of the physical memory. Such a system, instead of developing character in the right direction, generated and bred jealousy, envy, hatred almost, in young people for one another and trained them for a life of ferocious selfishness and struggle for honour and emoluments instead of kindly feeling.

Since the *Key* was written changes in the educational system of the country have come about which amount to a social revolution. To what extent the above criticisms still apply each must judge for himself. Then, elementary education was for the many, to fit them for their subordinate station in society; secondary education was for the privileged few. Today primary and secondary are two stages in the education of the many.

The Elementary Education Act of 1876 required every parent of a child under 14 years to ensure that he received adequate elementary instruction in reading, writing and arithmetic, but it was almost impossible for any of the pupils in the "Board schools" referred to by H.P.B. to pass on to a school for any further education. It has been estimated that only four or five in every thousand did so in 1895. The teachers were paid by results, these being assessed by visiting

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<sup>1</sup> The Section on "Theosophy and Education" ( pp. 261-268 ) is reprinted in *U.L.T. Pamphlet No. 35.*

inspectors annually, a method which, in the words of Cyril Norwood, led to cram and mechanical learning, discouraged experiment, and enforced a wrong system upon the schools. A system under which an inspector could solemnly report that "the mental arithmetic of the junior babies left much to be desired" stands self-condemned, but it left its mark on the schools for more than a generation.

Even in 1942, after some decades of enlightened progress, it was possible for this to be written in a memorandum prepared by the Board of Education:—

The full-time schooling of the children of our country is in many respects seriously defective. It ends for some 90 per cent of them far too soon [at the age of 14]. It is conducted in many cases in premises which are scandalously bad. It is imparted in the case of some schools by persons who need have no qualifications to teach anybody anything. It is conducted under statute and regulations which emphasize social distinctions and which in general make the educational future of the child more dependent on his place of residence and the financial circumstances of his parents than on his own capacity and promise.

A new spirit stirred in the Elementary School Code of 1904. Its preface opened thus:—

The purpose of the Public Elementary School is to form and strengthen the character and to develop the intelligence of the children entrusted to it, and to make the best use of the school years available, in assisting both girls and boys, according to their different needs, to fit themselves, practically as well as intellectually, for the work of life.

The considerable development of secondary education which has taken place in the 20th century began with the Act of Parliament of 1902. This replaced local School Boards with Local Education Authorities competent, as the School Boards were not, to provide and aid secondary as well as other types of education; but, in spite of the expansion in the opportunities for secondary education which followed, it remained the education for the privileged or for the gifted few.

The Hadow Report of 1926 introduced a new conception. It proposed that education for all should be divided into two stages, primary and secondary, the primary from 5 to 11 years and the secondary from 11 to 15 years, and that there should be different kinds of secondary education according to the needs and potentialities of individual children. Many of the recommendations of this Report became law in the Education Act of 1944, which, in addition, replaced the central authority, the Board of Education, by the Ministry of Education. This underlined the increasing importance given to education.

Today there are three kinds of State-provided or State-aided secondary schools, the grammar, the secondary modern and the technical, which are intended to meet the differing needs of children. The

grammar schools give a rather academic kind of education leading up to university examinations. The secondary modern schools provide a general education not linked with any public or university examinations, although a few of their pupils take these. It is perhaps true to say that this kind of school is still in the experimental stage. The technical schools also provide a general education with a technical and vocational bias.

Outside of the State system there are a number of completely independent schools, and a number of others which receive monetary assistance direct from the central authority, the Ministry of Education. The latter have to comply with certain conditions but retain a large measure of independence. Parents who choose to send their children to one of either of these types of schools have to pay fees. Their reasons for so doing must be various. In some families there are strong ties of sentiment and tradition with a particular school. Some parents may believe that a particular school can offer a better education than a State school because of its freedom from bureaucratic control and its smaller classes. Sometimes there may be an element of snobbery and class distinction involved in the choice. There are not a few who would like to abolish the independent schools in order to establish a single State system of education.

Looking, therefore, at the system of education in Great Britain as a whole, fundamental changes since the time of Madame Blavatsky are apparent. These are also apparent within the schools, or if one reads, say, the articles in *The Times Educational Supplement*.

Madame Blavatsky called for the reducing of the purely mechanical work of the memory to an absolute minimum. In the schools of Great Britain the old mechanical methods of learning by rote have been replaced by methods which try to win the interest of the child and to relate what he is taught to his own environment. The emphasis in the theory of education today is on treating the child as a unit, for which also H.P.B. called. She would have each child so educated that, in addition to its having a well-rounded unfoldment, its special aptitudes should find their full natural development. There is today greater freedom, a wider range of interests and a more natural relationship between the teacher and the taught. Outside of the classrooms, moreover, there are organized sports and games of all kinds, debating and dramatic societies, orchestras, scout and cadet corps and so on. Parties of children visit the Continent during the long summer holidays. In all these activities hundreds of teachers up and down the country give voluntary and devoted service.

In spite of these impressive advances can we be satisfied with the results? Can we believe that universal compulsory education has fulfilled the high hopes of it? The results are, of course, extremely difficult to assess. Undoubtedly there has been a development in the social sense, in the corporate feeling of responsibility for the weak since,

say, the time of Dickens. Many of the social evils described by him would be unthinkable today. Yet should there not be more real culture as distinct from literacy? Where must the responsibility be placed for the level of mass taste in television and cinema entertainment, in a large part of the daily press, in comics and paperback novels? The persistence of prostitution and the growth of juvenile delinquency in a society which has almost abolished real poverty, the vulnerability to race prejudice, the ignorance of the conditions, needs and cultures of countries for which Great Britain has still a moral if not a political responsibility, are evils surely which education should aim to eliminate.

The status of education in a country is reflected not only in the moral status of its teachers but also in their standing in society. The profession has travelled quite far since the middle of the last century when Macaulay could refer to schoolmasters as "discarded footmen and ruined pedlars," but do they not still rank below doctors and dentists in social esteem? And this, although they have the power to mar impressionable minds, while the latter minister to bodies? The profession has suffered from the general assumption that anyone can teach. This assumption is still held for teachers in grammar schools; below the sixth form level, no high academic qualifications are required. If, however, it is the aim of our schools to deal with each child as a unit, to educate it so as to produce the most harmonious and equal unfolding of its powers, and if parents want their children first of all to acquire charity, love for all men and moral and intellectual freedom, with learning to climb the ladder of economic or social success as a secondary aim, then the demands on teachers will be high indeed. If they endeavour to fulfil such demands through the only means possible, that of self-discipline, then their real status in society will be high. The influence of the teacher's daily and hourly living is more important than the instruction and advice he gives in the classroom and on the playing field. On the purity and nobility of his thoughts, on the warmth, catholicity and wisdom of his sympathies, depends the ultimate value of the education which he gives.

This is to put a high ideal before the teacher. It is an ideal not likely to be approached unless society also takes stock of itself and in particular compares its professed aims and scale of values with its real ones. We believe that these words of Madame Blavatsky are as true today as when they were written:—

All through his early life, every man has these ["the struggle for existence" and "the survival of the fittest"] driven into him by practical example and experience, as well as by direct teaching, till it is impossible to eradicate from his mind the idea that "self," the lower, personal, animal self, is the end-all, and be-all, of life.

The cult of personality in the West has no doubt been better than

the abuse of education to subdue the individual to the State, but there is need of a new vision of human individuality which can give a truer sense of values and bring about harmony between the development of the individual and the need of social and international unity. This students of Madame Blavatsky can help to achieve through the study and spread of her expositions of Reincarnation and Karma.

Hitherto her students have trodden and are still treading the long road towards getting her teachings considered seriously by thinking men. More in the future we shall have to show what is in ourselves and to demonstrate the value of the teachings by applying them in the different fields of human endeavour in which Karma places us. In the bird's-eye view of the progress of education in Britain given above, only passing mention has been made of the role of individuals. This has been very great indeed. Headmasters and headmistresses and others working with groups of children have had an enduring influence on education which has spread far beyond the bounds of their school or group. The moral for us all is obvious.

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According to a newspaper report, a general merchant of Baghdad, Sheikh Mohammed Nasser Khan, is being harassed by a "ghost" fire which follows him and his family from house to house. The fire seems to appear suddenly and burns his household effects. Having failed to ascertain its cause, he and his family shifted to a neighbour's house, but the fire followed them.

Spiritists would attribute the phenomenon to malicious disembodied spirits, but it is not unlikely that the occurrence belongs to the same category as the stone showers and other poltergeist manifestations centring round an individual or individuals, described by H. P. Blavatsky in more than one place. Elementals, or "the active Forces and correlations of Fire, Water, Earth and Air," play an important part in various abnormal happenings. In *The Theosophist* of 1881, in answer to a letter from a correspondent (reprinted in *THE THEOSOPHICAL MOVEMENT*, Vol. IX, pp. 33-4), H.P.B. attributed these phenomena to

a *blind* though living force; one subjected to an intransgressible law of attraction and repulsion — in its causes and *effects* — a law which exact science has yet to discover; for it is one of innumerable correlations due to magnetic conditions which are supplied only when both animal and terrestrial magnetism are present.

An order of existence, interacting with the material one, but involving forces, energies and purposes of a kind quite outside the scheme of material things, needs to be taken into account in order to understand all kinds of abnormal occurrences.

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## STUDIES IN THE SECRET DOCTRINE

### VII.—ORIGINAL METHOD, ORIGINAL TEACHING, ORIGINAL IMPULSE

[Reprinted from *Theosophy*, Vol. XI, pp. 313-18, for May 1923.

—Eds.]

True Shruti or Revelation or Revealed Wisdom-Religion is immemorial, universal and impersonal — immemorial in time, universal as to space and impersonal in the sense that it is neither the invention of any individual or individuals, and though guarded, preached, proclaimed, and promulgated in different parts of the world at different periods of human growth, by individuals, it is done by a special method wherein impersonality plays the most prominent part. In this world of name and form (Nama-Rupa) personalities abound, and so the Impersonal Message proclaimed by an Impersonal Method, by Impersonal Individualities comes to be endowed with name and form, and the proclaimers get transformed, in the minds of the non-mystical, into individualized personalities.

In the light of our last study, Shruti, Vedas, Revelations, the Sacred Knowledge ceases to be Brahmanical, Christian or Masonic; they are different names for the same principle. Once grasp this important idea, and with it as a telescope stand on the vantage ground of observation to examine creeds and religions, philosophies and sciences, emblems and rituals, in any country at any particular period, and they show a universal basis, an impersonal background and a consistent phase, related to other equally consistent phases. That which is not to be found manifested or implied at all places and at all times, that claiming special and privileged existence for itself, that which cannot stand on its own inherent impersonality and veracity, but demands for its continued existence the strength of personalities — that is not Revelation though Christians may call it so, nor Vedas though Brahmans may name it so, nor the Word of Allah though Muslims may believe it so. Truth alone is the Word of Allah as also the Vedas that were heard, and the Revelation that came from God, and is the common property of the human race. In that way, and that alone, religion becomes a Force that unites. The *Mahabharata* defines religion thus: "That which supports, that which holds together the peoples everywhere, that is Dharma." The temple, the church, the mosque in reality ought to be the meeting-place of all students who seek for Truth; these places have become in every age instruments of discrimination against seekers, for they have welcomed only blind believers.

*The Secret Doctrine* teaches the continued, unimpaired and thorough existence of Shruti-Revelation, in the correct sense of the term. Said Madame Blavatsky:—

What I do believe in is (1) the unbroken oral teachings revealed by living *divine* men during the infancy of mankind to the elect among men; (2) that it has reached us *unaltered*; and (3) that the MASTERS are thoroughly versed in the Science based on such uninterrupted teaching.<sup>1</sup>

This stupendous claim has not been made for the first time in the history of human thought. The student will do well to reflect over this statement which finds corroborative testimony in many an ancient scripture. In fact the real Revelation, universal and impersonal, about which we have been writing, has been an object of exposition by great Teachers in a very long line of succession, and equally also an object of enquiry and search by a large number of earnest and devoted students of Truth which is Wisdom. Many claim the privilege of teaching; all true teachers, however different their personal ways of imparting knowledge, teach the one ancient and universal truth. As the *Brahmabindopanishad* has it: "Cows are many coloured; but the milk of all has but one colour. Look on knowledge as the milk, and on the teacher as the cows." Herein we find the means whereby students can determine for themselves between false and true teachers.

Let us here quote a few significant statements from scriptural authorities. They become authorities not because they are scriptural in the ordinary sense of the word, but because they manifest the universal and impersonal inherent in them, and thus become Authoritative Scripture. They cease to be Christian or Brahmanical, narrow and particular and personal; they assume a universal significance, objects of inquiry and not of belief, to be accepted after understanding on the basis of their inherent but self-evident strength. They reveal themselves to the one who is ready to see; they are heard by the one who is ready to hear.

In the *Bhagavad-Gita* Sri Krishna, the Incarnation of the Universal Self, speaks of one of the Pedigrees of the Wisdom-Religion. In the *Mundakopanishad* is to be found another aspect traced. In the *Matsya Purana* we come across a different phase of the same subject. It is not our purpose here to endeavour to grasp the inner meaning and precise significance of beings and subjects treated of in these passages. What we are desirous of is to point out the singular fact of the existence of a system of thought, a body of knowledge, ancient and consistent, and which in unbroken continuity is transmitted by one generation of Knowers of the Wisdom to another, by a unique impulsion and method. These three references selected from the Brahmanical Scriptures are only examples; such can be multiplied from the same and other scriptural lore.

To begin with the *Bhagavad-Gita*: Sri Krishna says that He Himself taught it to Vivasvat and it is described as a "yoga" which

<sup>1</sup> *Lucifer*, October 1889, p. 157.

is imperishable. This Vivasvat is correspondentially related to the Sun; Vivasvat is Hiranyagarbha Brahma in another text; and both stand for the Deity manifesting this Solar Universe of ours. Manu, the Heavenly Man, is next named and the implication is that just as the imparting of the Yoga by the Kosmic Deity to Vivasvat enabled the latter to manifest Himself as the Solar Deity and create and become the Solar system, so also He in turn imparting it to Manu enables the latter to manifest Himself as the Deity of the Human Race and create and become Earth-humanity. A further subdivision is reached when the Deity of the Race imparts the yoga to His own son, Ikshvaku, the founder of the Indian Solar Dynasty, who leaves the inheritance to a line of Divine Kings, until in the course of time it was forgotten. It may be asked — why? The *Gita* verse contains the answer for the careful student; for in it Arjuna's name is Parantapa — “harasser of foes.” Arjuna is the human soul whose foes are of his own household, the senses and all that emanate from them. When the human Ego begins to harass his foes then only he begins to tread the Inner Path, and subduing the outer, he unfolds the inner eye to see what is Revealed, the inner ear to hear the Word spoken, the Vedas chanted, the Gayatri sung, the Ahuna-Vairyo uttered.

What is taught and handed down is a yoga — a process of union which results in a manifestation. Here is the Original Method whereby the Original Impulse is worked and which produce the Original Teaching. “Even though myself unborn, of changeless essence, and the Lord of all existence, yet in presiding over Nature — which is mine — I am born but through my own Maya, the mystic power of self-ideation.” In the Tenth Discourse Arjuna, addressing Krishna as a Yogi who is appealed to by all people enquires about the details of the Yoga and Vibhuti (power of union and glory) of the Lord and elicits an answer, descriptive in character of the nature of the Lord; but in the following discourse Arjuna addresses Him not as yogi but as yogeshwara, Lord of yoga, and prays for a vision of the Universal Self which lies hidden, “enveloped in my yogamaya” (VII. 25) — the maker of Vivasvat of the fourth discourse. The vision vouchsafed to Arjuna is of Krishna, the unborn and the imperishable. Thus the *Bhagavad-Gita* speaks of handing down the Method whereby the Wisdom of the Self is attained.

Turn now to the *Mundakopanishad*. Here we find another type of pedigree; not of yoga, method or process, but of the Vidya, the Knowledge — the System of thought. That which is handed down is Brahma-Vidya, the Wisdom of the Self Divine or Theo-sophia. Says the Upanishad that Brahma, the first of the Shining Ones, arose as the maker and the protector of the world, and immediately proceeds to inform us that it was He who told of Brahma-Vidya, which is the foundation and resting place of all other Vidyas or

Knowledge, to His own eldest son Atharva, just as the imperishable yoga of the *Gita* was taught by Manu to His eldest son Ikshvaku. Atharva in his turn told it to Angir in ancient times and Angir imparted the knowledge to one whose name was Satyvaha of the Bharada Vaja family; the last named to Angiras, and so the Vidya descended and in the process, proceeding from Teachers to pupils, the Lower Knowledge emanated from the Higher and deteriorated into Avidya-Agnosticism. Here once again we meet with the idea of the *Gita* as to how the exhaustless Doctrine was forgotten till Krishna declared it "this day" to His Bhakta and Sakha — Devotee and Friend. Thus also in the Upanishad Saunaka of Maha-salah or the Great House (*i.e.*, the Great Lodge), Devotee and Friend in knowledge and service, approaches Angiras, with proper rite, and addresses him as Bhagavan (Lord) and asks, "What is that through which, if known, everything becomes known?" The answer is Para and Aparā Vidya, the Higher and the Lower Knowledge, the latter composed of the Four Vedas and its six limbs, of which we have already written. Here we get not only the relationship between Absolute and Relative Knowledge, but an indication of the pedigree of the expounders of the true Revelation-shruti.

In the *Matsya Purana* a still different phase of this doctrine emerges. It speaks of the Manus and Rishis who live and work to maintain unbroken the Arya Dharma (the Noble Law) from falling into decay and ruin and this is done by Them through the constant instruction which They impart to new Egos. They are spoken of as Shistha — those who remain behind to instruct. They have in Their own constitution the Dharma in the form of memory — this is Smriti. The knowledge of the Shistha is Shisthachara. The memory gives the Impulse to Knowledge to manifest itself. In this aspect Masters as Embodiments of the Wisdom, Teachers who are in a very real sense Their own Teaching, come to the fore. It is this Original Impulse of Smriti, Memory of the Great Teachers of Wisdom-Religion to which *The Secret Doctrine* refers:—

Events which were never written outside the human memory, but which were religiously transmitted from one generation to another, and from race to race, may have been preserved by constant transmission "within the book volume of the brain," and through countless æons, with more truth and accuracy than inside any written document or record.<sup>2</sup>

From all this it will be evident to the student that real Shruti-Revelation is not a matter of the past but it exists today; further, that such true revelation, in course of time, falls into the mire of decay, and that from time to time its existence is made known and the subject-matter of its contents freshly explained. Thus arises the strange phenomenon of the co-existence of the true and

<sup>2</sup> *S.D.*, Vol. II, p. 424.

the false Revelation in many an age, and in our own Theosophical Movement this phenomenon can be contacted, in more than one direction, in the days of H.P.B. herself, as also since her passing away in 1891.

In the *Pistis Sophia* a very pregnant passage brings a valuable lesson on this subject and we draw the attention of our readers especially to the necessity pointed out about the words fitting and harmonizing in the whole gnosis:—

When then Jesus had said this, Mary answered and said: “My Lord, if men go to seek and they come upon the doctrines of error, whence then are they to know whether they belong to thee or not?”

The Saviour answered and said unto Mary: “I have said unto you aforetime: ‘Be ye as skilful money-changers. Take the good, throw the bad away.’”

“Now, therefore, say unto all men who would seek the godhead: ‘If the north wind cometh, then ye know that there will be cold; if south wind cometh, then ye know that there will be burning and fervent heat.’ Now, therefore, say unto them: ‘If ye have known the face of the heaven and of the earth from the winds, then know ye exactly, if then any come now unto you and proclaim unto you a godhead, whether their words have harmonized and fitted with all your words which I have spoken unto you through two up to three witnesses, and whether they have harmonized in the setting of the air and of the heavens and of the circuits and of the stars and of the light-givers and of the whole earth and all on it and of all waters and all in them.’ Say unto them: ‘Those who shall come unto you, and their words fit and harmonize in the whole gnosis with that which I have said unto you, I will receive as belonging unto us.’ This is what ye shall say unto men, if ye make proclamation unto them in order that they may guard themselves from the doctrines of error.”

Herein the student receives an answer to the question so often asked — how shall we know what teaching is genuinely Theosophical? Any teaching that does not dovetail with the “*whole gnosis*” must be rejected as non-Theosophical.

Thus the three facets of the Secret Doctrine or Wisdom-Religion are Teaching, Method, Impulse. When Emerson wrote that “the reverence for the Scriptures is an element of civilization, for thus has the history of the world been preserved and is preserved,” he must have had in mind the inner significance of the true Revelation. From “thou shalt” and “thou shalt not” of the formal creeds of man-made scriptures we must learn to appeal to the Nature-Laws, more ancient, more majestic, more enduring, as Sophocles’ heroine, Antigone, did; she, defying the laws of her state, appealed to

The unwritten laws divine, immutable,  
That are not of today or yesterday,  
But abide forever, none knowing whence they sprang.

This is not the poetic imagination of Sophocles who himself was inspired by the words of an Attic orator, perhaps Pericles himself — “Not only the written laws, but also those unwritten laws — which no man ever yet had the power to abrogate, or dared to contradict — whoso violates them must pay the penalty not only to man but to the gods.”

H.P.B.’s Message is of the nature of Shistachara for a sub-cycle and therefore she speaks of the necessity of living true “to its original impulses through the next hundred years.”<sup>3</sup>

The Method whereby that impulse is given and should be sustained is hinted at and indicated. H.P.B. claims to be a transmitter, not an originator or author, and that which is transmitted is neither new nor a “revelation” but is “as old as thinking man.” *The Secret Doctrine* employs the Original Method, imparts the Original Teaching, introduces in our time the Original Impulse. Therefore it is of the nature of Shruti.

—B. P. WADIA

The self-righteousness which each nation feels about its culture and its pattern of life, and its aggressive hostility to all who reject this pattern, were condemned by Dr. S. Radhakrishnan when he spoke at the opening of the 30th Congress of the P.E.N. on July 20th, at Frankfurt in Germany.

He said that the P.E.N. wished to do its utmost to dispel race, class and national hatred and to champion the ideal of one humanity, living in peace in one world. “We must learn to live as members of a single family or destroy ourselves,” *The Hindu* of July 22nd reports him as stating.

Each race, each creed, each nation regards itself as the chosen of God, as the elect of the future, as the educator of the human race. There is a self-righteousness which each of them feels about its culture, its pattern of life and, unconsciously if not consciously, uses its reason to save its emotions and develop an aggressive hostility to all who reject this pattern and who are committed to other values. Any nation which sticks to this position and is unable to adjust itself to the realities of the new age has no chance of survival.

Literature could only flourish in an atmosphere of freedom, Dr. Radhakrishnan said, and he concluded:—

This is a period when the free intelligence of man warns us to get out of the rut of historical attitudes and get adjusted to the new world with all its obligations. How soon we will get to our goal depends on each one of us.

<sup>3</sup> *The Key to Theosophy*, p. 243 [ Indian edition, p. 305 ].

## FOR OLD SOULS IN YOUNG BODIES

### THE WHEEL OF LIFE

"Where has my mommy gone, grandmother?" Arthur's lip trembled as he asked the question. For days he had not been allowed to go into his mother's room. "Hush! Your mother is sleeping" or "Mother isn't feeling well; you must be quiet." Or, after school, he would be told to run down the street and play. That very morning a neighbour who had a car had taken Arthur for an all-day outing, it being Saturday, when there was no school, down to the sea, where he had always loved to go. He had waded and picked up shells and eaten sandwiches and fruit and little cakes and would have been quite happy but for the lump in his throat when he thought of his mother. She had always come with him to the beach before and everything had seemed different. He had slipped a little pink-frosted cake into his pocket, to take home to her, he said, and stared, alarmed, without knowing why, when he saw Mrs. Carter wipe her eyes. "The wind," she had remarked, "is rather strong," and she had slipped an arm around him reassuringly. But Arthur had scampered down to see what the last waves had left upon the beach. He did not like even kind Mrs. Carter to pet a big boy like him, "six, going on seven," he thought.

They had waited to see the sunset before she had brought him home and he had run into the quiet house and been overjoyed to see the door of his mother's room, kept closed all these days, standing open. Puzzled not to find her, he had run to his grandmother, who had come to live with them not very long before. He had seen her as he ran in, but had no time to think of anyone but his mother.

She drew her to him when he asked his question. "You know your dear mother had been very sick, Arthur. She left her love for you but she has had to go away to rest."

"But, grandmother," he wailed, forgetting how old he was and crying like any little fellow, "she wouldn't go away and not tell me good-by. She always told me when I went to school, 'Good-by, dear boy, be good!'"

"She had to go, dear. She will come back some day."

"When, grandmother, when?" He stamped his foot in exasperation and bafflement.

"When she gets rested, she will come."

"Why did she go away and leave me? I need my mommy to take care of me!"

"Your daddy and I will take good care of you, darling."

"It won't be the same," he said, with a child's blunt frankness.

"Not quite the same, dear, but I will do the very best I can. And remember, Arthur, your daddy and I will miss her too. You must be very good and kind to your daddy."

That night Arthur went to bed a little comforted, but on Monday, when he went back to school, he saw a child point at him and say to another child, "He's lost his mother."

"I have not lost my mother," he retorted.

"My mother said your mother's dead."

"She's not! She's only gone away to rest!" But his heart sank. Just then lessons began, but at noon he ran all the way home.

"What does it mean for a person to be dead, grandmother? A boy said my mother's dead!"

"It means just what I said, my darling. She's gone away to rest. You know that when you play hard all day you rest all night and in the morning you wake up as fresh as ever. Well, being 'dead' means that we need a longer sleep. And what do you think your mother is dreaming about while she sleeps?"

"Me?"

"Surely, you and your daddy and her mother and daddy and all the relatives and friends she loved. She certainly must dream of us and sometimes we can dream of her."

Arthur's father had all these days been very quiet, but always careful that his little son ate some of everything served at the table and minded the manners his mother had taught him. And always he would say "Good-by, be good, son!" before Arthur went off to school or he to his college, where he taught big boys and girls about the trees and flowers, as Arthur's mother had explained to him. And it was his father who comforted him most. One night when Arthur woke and called his mother before he remembered, and then cried as if his heart would break, his daddy came in in his pajamas and sat on the edge of the bed and talked to him and held his hand till he went off to sleep.

"Every night," he told him, "your mother wasn't really here with us when her body was asleep. You could tiptoe into her room and even hum a little tune without her waking up; but you knew that in the morning she would be awake and would talk to you and read you a story. It is like that now, only she is very sound asleep. When the right time comes, she will wake up again."

One day his father brought home some little grains of wheat and they planted one and covered it up and Arthur used to water it every day, because his father told him it was an experiment they were making together, just such an experiment as big boys and girls made in the laboratory. How excited Arthur was when a tiny green shoot pricked through the soil! And week by week they watched it grow into a tall plant that swayed in the wind and bore many grains of wheat. And his father told him the grain they put in was dead now and he taught him a memory verse: "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."

The autumn came and Arthur's mother still had not returned, but he had stopped asking when she would come back. His father and grandmother didn't seem to know. One day, when the leaves were putting on their bright autumn colours, they all drove out to see them in their glory. But the next time they went the leaves were falling and the day came when most of the trees were bare. Arthur's father told him that the trees, although they looked so quiet, were working steadily and would work all through the winter, even when the snow fell, preparing for the new time of growth.

When spring drew near they watched the glossy little buds that, from being almost flat against their twigs, swelled more and more week by week till they unfolded slowly and leaves and flowers came out. And Arthur's father taught him another verse about the "Power divine which moves to good."

In dark soil and the silence of the seeds  
The robe of Spring it weaves. . . .

"And then, daddy?" Arthur asked.

"Over and over again the Wheel of Life turns, son! It turns for people too. We call it spring when the tree puts on a new coat of leaves for its active season. The spring season for every Soul, like you and mother and grandmother and me, begins when we put on a baby body. And it grows and fills out and gets tall and strong and then, when our autumn time comes, whether after many years, or sometimes only a few" — and he swallowed hard — "we have no more use for the body, just as the tree has no more use for its old coat of leaves. Before the leaves of a tree fall off or even turn bright-coloured they give back to the tree all they have that would be of use to it.

"It is the same with us. Our Soul is like the tree and all the good things that we have thought and felt and said and done are like the food the leaves give to the tree. While we are away, the real Soul part of us, sometimes for years and years, we are very busy, like the tree in winter, getting ready for another life in a new body, as the tree gets ready for another spring."

"But, daddy," Arthur asked him anxiously, "how will I know my mother if she has another body?"

"Never fear, son!" he spoke with comforting conviction. Some day when we come back at the same time you and I will surely know your mother and know each other, and she will know us, because we love each other. Don't you remember when we all went to the children's party at the Smiths' and they gave each child a mask out in the hall? The others didn't recognize you right away, but your mother and I knew as soon as you came in that it was our Arthur there behind the mask!"

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## THE CONTEXT OF “ ECHOES FROM THE ORIENT ”

Students are advised to consider words and sentences always in their context. In isolation they give a wrong meaning or a limited understanding. The same principle holds good in evaluating and analyzing the nature of anything. For example, Mr. Judge's *Echoes from the Orient* has, more than once, aroused the question why, in articles originally published in a popular magazine, he should have presented so much of what could be described as the occult aspect of the Theosophical Movement — *e.g.*, the Theosophical map, the Nirmanakayas, the Adepts and their disciples, and also the character and procedure of real secret societies — hardly any of which appears, as one might expect it to, in other books and articles written specifically for Theosophical students; while more general subjects, like man's principles, reincarnation, etc., receive comparatively little attention — though Karma is given more space.

If we look at the background, the events of those days, then we can see the reason for the treatment. Towards the end of 1888 there was published *The Secret Doctrine*, in which H. P. Blavatsky proclaimed yet more fully the reality and grandeur of esoteric teaching. Coincidentally came the announcement of the Esoteric Section of the Theosophical Society, with the opportunity it offered to earnest student-servers. But, as always, the more potent the light, the darker the shadow; false claims mimic fundamental truths, impostors dangle lures before the unwary. The opening up of new Theosophical horizons was accompanied, throughout the decade, by a crop of bogus occult societies, offering (for a price) wonders and powers, and adulterations of the true teaching that had attracted public attention. Many indeed were the victims, curious, unwary or greedy, who fell prey to these catchpenny schemes. A glance through *Lucifer* and *The Path* will show how H.P.B. and Judge endeavoured to protect Theosophists and the Theosophical Movement by exposing the dangerous, fraudulent pretensions and ignoble motives of these pseudo-occultists.

In “Lodges of Magic” (*Lucifer*, October 1888, reprinted in *Raja-Yoga or Occultism*), H.P.B. refers to the impossibility of forcing the development of adeptship, and to the refusal of the originators of the Theosophical Society to encourage false hopes. That had led to the formation of bogus brotherhoods, exploiting the name and the teaching of Theosophy. She instances the spurious H(ermetic) B(rotherhood) of L(uxor) — the name was one previously used for convenience of designation by a real secret body. Run by an ex-jailbird in Yorkshire (a hotbed of such frauds), the H. B. of L. sold its teachings at £1 to £5 a letter, and these, as she shows by reprinting its prospectus, are only “*Tantric* black magic on a phallic basis,” with no

connection with Theosophy.

Again, her Editorial "The Year Is Dead, Long Live the Year!" (*Lucifer*, January 1889, reprinted in *THE THEOSOPHICAL MOVEMENT*, December 1936) has all the rich power of her fiery pen in its denunciation of certain transatlantic mediums, barefaced robbers, who play at being "Solar Adepts." True occult knowledge can never be bought, or boasted of, or advertised like commercial products. In the March 1889 *Lucifer* she gives further particulars of these "Solar Adepts" in her Editorial "On Pseudo-Theosophy" (reprinted in *THE THEOSOPHICAL MOVEMENT*, June 1935). In it she defends Dr. Franz Hartmann's "The Talking Image of Urur" which was then being serialized in *Lucifer* and which was "designed to satirize the false prophets of Theosophy" in order to justify the true. For, if Theosophists do not expose the false, then the true will be dangerously confused with them. She refers to the H. B. of L., exposed in Yorkshire by Theosophists two years previously, and to the two frauds exposed in America, the G. N. K. R. and the so-called "Solar Adepts" of Boston. The vile ringleaders in this last deception were Hiram Erastus Butler and Eli Ohmart.

*The Path* also published in March 1889 an unsigned article on the Boston scandal, "Occultism For Barter: Esoteric Colleges and False Prophets" (reprinted in *THE THEOSOPHICAL MOVEMENT*, September 1941). Butler, who claimed to be a Theosophist, had published a magazine called *Esoteric*. In it was publicized a get-rich scheme of a college to teach the mysteries of Solar Biology to those dissatisfied with the Theosophical Adepts and willing to disburse sufficient cash for the privilege of entering the college under the guidance of Hiram E. Butler and a mysterious Vidya Nyaka (in reality Eli Ohmart who was already known for sharp practices). When the bubble burst, the scandal reverberated throughout the U.S. press, which, not unnaturally, confused the pretenders with the Theosophical Society. Hence the protection by Theosophists of the good name of Theosophy and of the Society became necessary. This H.P.B. pleaded for, in her Second Message to the American Theosophists at the 1889 Convention:—

The Theosophical Society has never been and never will be a school of promiscuous Theurgic rites. But there are dozens of small occult Societies which talk very glibly of Magic, Occultism, Rosicrucians, Adepts, etc. These profess much, even to giving the key to the Universe, but end by leading men to a blank wall instead of the "Door of the Mysteries." These are some of our most insidious foes. Under cover of the philosophy of the Wisdom-Religion they manage to get up a mystical jargon which for the time is effective and enables them, by the aid of a very small amount of clairvoyance, to fleece the mystically inclined but ignorant aspirants to the occult, and lead them like sheep in almost any direction. Witness the now notorious H. B. of L., and the now famous G.N.K.R. But woe to

those who try to convert a noble philosophy into a den for disgusting immorality, greediness for selfish power, and money-making under the cloak of Theosophy. Karma reaches them when least expected. But is it possible for our Society to stand by and remain respected, unless its members are prepared, at least in future, to stand like one man, and deal with such slanders upon themselves as Theosophists, and such vile caricatures of their highest ideals, as these two pretenders have made them? (*Five Messages*, pp. 15-16)

It is interesting to note that "The Roots of Ritualism in Church and Masonry" by H.P.B. appeared serially at this time in *Lucifer* (reprinted in THE THEOSOPHICAL MOVEMENT, September and October 1946), as this article deals with secret organizations and mysteries of a formal, orthodox and accepted nature.

The June and July 1889 issues of *Lucifer* chronicle yet another exposure by "One who Has Been Duped," of a bogus Ros. Crux. Fratres, the Order of the "Dew and Light," with headquarters at Keighley, Yorkshire. This society again had apparent links with Hiram Butler, and issued a magazine, *The Lamp of Thoth*, that was a farrago of nonsense, distortion and black magic. The Rosicrucian Society of England, a serious body, in amity with the Theosophical Society, repudiated this spurious order, as did, later on, W. W. Westcott, a well-known Theosophist, and Master of the Metropolitan College of the Soc. Ros. in Anglia.

In the July 1889 issue of *Lucifer* we find also that Professor Elliott Coues, in his attempts to discredit H.P.B. and Theosophy, had falsely identified Butler and Ohmart with the Boston Theosophists. In the months of July and August *The Path* and then *Lucifer* reviewed and exposed a pamphlet, *The Light of Egypt*, which came from "the same hierarchy of unscrupulous enemies and plagiarists, of the Butler-Nemo and the 'H. B. of L.' clique" (Nemo had written *Theosophia* a few months before). *The Path* stated that the pamphlet was the work of the H. B. of L. (which had started about 1884), the secretary of which was T. H. Burgoyne. In 1887 it had advertised a wonderful and elaborate course of secret lessons in occultism at a cost of \$60.00. The synopsis reprinted by *The Path* shows how much had been stolen and adulterated from Theosophical terminology and concepts. Two years later this pamphlet, *The Light of Egypt*, practically a reprint of the secret lithographed lessons, was being offered on the open market for \$3.00. The September 1889 issue of *Lucifer* carried an article by G. R. S. Mead, "The Astral Plague and Looking-Glass," which analyzed the unsavoury item still further.

Finally, in order to give the positive side of the defence of the Theosophical Movement, when *Kate Field's Washington* first appeared in January 1890, it carried Judge's articles "Echoes from the Orient" under the *nom-de-plume* of "Occultus." The demolition of the false had been done by various hands, but it was also imperative

to give a criterion for the Theosophists of those times as well as those of the future, so that they could judge between the real and the unreal. The theme of the Theosophical Adepts, and the authority of Their knowledge, runs like a thread through the book, but treated always in a sober, straightforward, almost matter-of-fact way, free from the mysterious hints, sensational titillations and appeals to curiosity and greed, with which impostors dress their bait. "The Mahatmas assert..." "They teach this..." "They keep the records..." "The sages say that..." All the way through Their very real authority is brought forward in serious terms, no matter how unfamiliar the ideas presented may be. Then in Sections X to XIII come the clear indications of the real nature of the Theosophical work for mankind, the character and inner discipline of true spiritual and secret societies, the tests by which one can measure claims. Here is a wise point of psychology. Judge does not draw attention in this constructive survey to the deliberate swindles, though he indicates a symptom by which to diagnose such, *viz.*, boastfulness. He brings out the emptiness of mere worldly or ritualistic secret societies, but in general he is most concerned with pointing to the true. The man who handles genuine coins develops the capacity to tell the counterfeit at touch. So searchers who fix their minds on truth will learn instinctively to diagnose the false at sight.

Throughout the book we find laid down in a lucid, unpretentious way the principles that searchers of every generation can use as a touchstone for the claims of the contemporary "occult" groups or teachers that spring up each season to entrap the ignorant. For it should be noted that H. E. Butler's *Solar Biology*, in a new edition and brought up to date to 1956, is listed at 42s. in some "occult" booksellers' catalogues. Also the books of Baird T. Spalding, of San Francisco and Oakland, have been reprinted recently. He came to notice in the 1930's with a book entitled *Life and Teaching of the Masters of the Far East*, a colourful, Munchausen-like production, and with his lectures and his project for a kind of Cook's escorted tour to the homes of the Masters. The early 1930's brought a large, fantastic crop of bogus occultists, and under cyclic law those weeds must reappear in due course. Let Theosophists use well the aids to discrimination that have been given. They will be needed as the next Messenger draws near.

Read in this way, *Echoes from the Orient* gains greater value. For, in addition to its teaching, it is an example of the wise strategy for the perennial protection of the Movement — not only the exposing of the false, but also the delineation of the true.

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## PARAMITAS—DIVINE VIRTUES

Near the beginning of the Third Fragment of *The Voice of the Silence*, the "aspirant to godlike Wisdom" says to the Guru:—

Yea, Lord; I see the PATH; its foot in mire, its summit lost in glorious light Nirvanic. And now I see the ever narrowing Portals on the hard and thorny way to Jnana.

This verse precedes the enumeration of the Paramitas or the "six transcendental virtues" and their culmination, the "seventh step of Wisdom," *Prajna*. Every verse, every sentence of this priceless Book of the Golden Precepts is full of meaning, rich with suggestion for the enlightenment of "the few" for whom it was recorded. It offers help in gaining self-knowledge and self-realization at whatever stage on the inner Path an individual may find himself. It is not the Path that varies — "The Path is one for all, the means to reach the goal must vary with the Pilgrims."

Bearing this in mind, it should be noted that the disciple says in the verse quoted above that he *sees* the Path, sees the ever narrowing Portals. This seeing is a necessary first step. H.P.B. has "rent the veil before the secret Path" and made it possible for us to see the way, but we are warned that each one will "have to travel on alone. The Teacher can but point the way." We must recognize that it could not be otherwise. It is an essential, an immutable spiritual rule that the disciple must always be left free to choose; but in order to choose intelligently he must first see, and for this much help is given.

That the Path leads from "mire" to "glorious light Nirvanic" is not all that the aspirant sees; he sees also "the ever narrowing Portals on the hard and thorny way to Jnana." Each one begins to travel on the Path from where his own Karma has placed him, with the faults and weaknesses of his character, the unessential details that fill his daily life. This is the "mire" in which the lower end of the ladder rests for all of us. But, when the Path is seen, there arises from the vision the conviction that we must make light our burden by purging our lives of all dross, that our characters and activities must be purified, and that this must be done as quickly and as wisely as possible. The seeing of the "ever narrowing Portals" means just this, for the way is indeed made "hard" by our selfish desires and "thorny" by the machinations of the lower Manas.

When the disciple sees this the Teacher exclaims, "Thou seest well, Lanoo," and finds him ready to have the "golden keys" to the Portals explained to him.

The Paramitas may be regarded as the ever-active spiritual Powers or creative Forces of Nature. Man, being the microcosm of the great macrocosm, has the essence of all these in him. According as he conceives and uses these Powers, he becomes. They are *divine*

Virtues, impersonal and universal, but to be practised by the individual soul that he may achieve conscious Godhood, making of himself "a Bodhisattva, son of the Dhyanis."

The interrelation between the seven Paramitas has to be understood. If we put them in a circle (like the seven globes of the planetary chain) we shall find that the first and the seventh, *Dana* and *Prajna*, are on one plane and make a pair; the second and the sixth, *Shila* and *Dhyana*, are on the next plane and make another pair; the third and the fifth, *Kshanti* and *Virya*, come next and make a third pair. Remains the middle Paramita, *Viraga*, desirelessness or dispassion, which constitutes for us the starting point.

If we reflect upon this interrelation between the Paramitas, it will be seen that *Kshanti*, patience, brings strength, *Virya*; *Shila*, harmony, ensures perfect contemplation, *Dhyana*; *Dana*, spiritual love, creates the Compassionate Wisdom, *Prajna*, which clears our perception. At our stage of evolution, much depends on the application of the middle Paramita, *Viraga*, dispassion, for when, with its help, illusion is conquered and truth alone perceived, the development of the other Paramitas follows.

The Paramitas being *divine* Virtues, their nature must be imagined with the help of what we can understand of the nature and character of divine Men. Thus *Dana* may be thought of as the very essence and spirit of *giving* — giving everything; holding to no possessions; sacrificing freely and joyously one's all on the altar of service. *Shila* is absolute harmony, perfect integration, perfect development in symmetry, as a whole, with no lopsidedness; a flawless sense of the fitness of things. *Kshanti* is the patience that accepts everything — as Mother Earth accepts, without resentment, without rejection, the foul and the lovely alike. *Viraga*, dispassionate awareness, is the central point within, looking on all, evaluating all, without losing one's inner equipoise; ascribing no false values to anything because of one's likes and dislikes; illusion conquered; the Truth, uninfluenced by pain and pleasure, perceived. *Virya* is the dauntless energy which will fight its way to the end against all foes. *Dhyana* is the constant remembrance of the Real within the unreal, the True behind the untrue; it is therefore the perfect contemplation of the golden Heart of Truth. *Prajna* is divine consciousness, making of man a Bodhisattva — he whose essence (*sattva*) has become intelligence (*bodhi*); the awareness belonging to one who has returned "from the other shore."

Such to the Portals are the golden keys.

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## IN THE LIGHT OF THEOSOPHY

Bal Gangadhar Tilak is remembered as a pioneer in India's freedom movement, but seldom as a thinker and a scholar. A keen student of Hindu scriptures, he was particularly struck by the antiquity of the Vedas and could not reconcile himself to accepting the notions prevailing in his day that they were written somewhere around the beginning of the Christian era and that even the most ancient of them, the *Rig Veda*, could not have been composed earlier than 1,500 B.C.

Shri Mohanlal P. Gandhi, in his article on the "Arctic Home of the Aryans" (*The Times of India*, August 2nd), shows how scientists' findings now confirm Tilak's belief regarding the antiquity of the Vedas. Before the turn of the century, he established in *The Orion or Researches into the Antiquity of the Vedas* that the *Rig Veda* was composed around 5,000 B.C. He arrived at the conclusion that the ancestors of those who had composed the Vedic hymns lived in a region which did not have a 24-hour day as we know it but where the nights and days were long and the dawns were spectacular. He published his findings in another volume, *The Arctic Home in the Vedas*. Shri Gandhi states:—

Tilak relied on evidence found in the scriptures themselves for the conclusions that he reached. He found it mentioned in the hymns of the *Rig Veda* that the vernal equinox was in the constellation of Orion, and astronomical calculations convinced him that that event could have occurred only around 5,000 B.C. . . .

But he also found allusions in Vedic literature to a much earlier period and was struck by the importance attached to Ushas, the Goddess of Dawn, in the hymns of the *Rig Veda*. . . . Surely it could not have been the ordinary dawn of the tropical regions, he argued, and went on with his quest. He was also struck by the traditional belief among the Hindus of the celestial days and nights being six months long. . . . All this, he argued, would lead to only one conclusion, that the Aryans must have lived long ago in the Arctic region where the days are long and their advent is heralded by spectacular dawns, after the long night of winter darkness.

He found ample evidence that the Arctic once had a pleasant climate which supported the flora and fauna now found only in the tropical regions. According to his calculations, the original home of the Aryans in the Arctic region was destroyed between 10,000 and 8,000 B.C. due to climatic changes, and the Arctic settlers trekked south in search of a warmer climate.

Current views on the changing climate of the earth vindicate the stand taken by him. Researchers in geology and meteorology have found demonstrable proofs that the polar regions were once habitable and became ice-bound only after a sudden change in the

earth's climatic conditions.

It was not Tilak's contention that the Vedas were composed by the Aryans in their Arctic home. His theory was that they were composed after the Aryans had settled down around 5,000 B.C. from lingering memories of their existence in polar regions.

There is no general agreement as to the age of the Vedas, some Hindu pundits claiming that they were first taught at least 25,000 years ago. All authorities are convinced, however, that they are not a single work, that almost every hymn and division of each of the Vedas is the production of various authors, and that these have been written "at various periods of the ethnological evolution of the Indo-Aryan race," centuries, and perhaps millennia, having elapsed between the dates of their composition, as H.P.B. states in her illuminating note on the "Vedas" in *The Theosophical Glossary*.

Attention is also invited to the article, "Antiquity of the Vedas," reprinted from the October 1879 *Theosophist* in THE THEOSOPHICAL MOVEMENT for March 1935.

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An illustration of how far modern science is coming near to the tenets of the Secret Doctrine is provided by recent scientific pronouncements concerning life on other worlds—a problem which has assumed great importance in our age. Shri Gobind Behari Lal, in an article contributed to *The Hindu Weekly Magazine* of July 5th, outlines the views of leading U.S. scientists on this subject. Professor Melvin Calvin, one of the foremost bio-astronauts of our time, is quoted as saying that

we can assert with some degree of scientific confidence that cellular life—such as human, animal or plant life, as we know it on the Earth—*does* exist in some millions of other sites of the Universe.

In agreement is Harvard University's noted astronomer, Professor Harlow Shapley, who estimates conservatively that there are some 100 billion-billion stars in the Universe. One in every 1,000 of these stars, he says, has planets around it. So the Universe may be assumed to have at least 100 million-billion solar systems. And among these, he says, at least 100 million planets must contain life as we know it.

In *The Secret Doctrine* H.P.B. stated that scientific reasoning, as well as observed facts, concur with the statements of the seer and the innate voice in man's own heart in declaring that life—intelligent, conscious life—*must* exist on other worlds than ours.

But this is the limit beyond which the ordinary faculties of man cannot carry him. Many are the romances and tales, some purely fanciful, others bristling with scientific knowledge, which have attempted to imagine and describe life on other globes. But one and all, they give but

some distorted copy of the drama of life around us. (II. 702)

“It seems perfectly useless,” she states, “to go into detailed questions of the physiology, etc., etc., of these hypothetical inhabitants, since after all the reader can arrive only at an imaginary extension of his familiar surroundings.” It is better to rest content, she continues, with the following three conclusions:—

I. The various forces which were active in the beginning of evolution gave birth to a great variety of beings on the several worlds; both in the organic and inorganic kingdoms.

II. The animated beings were constituted from the first according to forms and organisms in correlation with the physiological state of each inhabited globe.

III. The humanities of other worlds differ from us, as much in their inner organization as in their external physical type. (*S.D.*, II. 707)

How did life begin on the Earth and on the myriad other planets in space? Dr. Calvin is of the opinion that spontaneous generation must not only have taken place on our planet, but that other planets must also have gone through essentially parallel stages of evolution.

Those interested are referred to the section entitled “On Chains of Planets and Their Plurality” in Vol. II of *The Secret Doctrine* (pp. 699-709), where the subject of life on other planets has been, treated at length by H.P.B.

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Present-day philosophers' worry about the state of philosophy in the modern world comes out in the pronouncements of Shri S. K. Saxena, Head of the Department of Philosophy of the Saugar University, at a meeting in Delhi arranged by the Congress for Cultural Freedom. Philosophy, he declared, is in a state of moral crisis.

All around him now the philosopher finds rivals eating into the kingdom he alone and with unquestioned authority had surveyed once upon a time. The Reality he studied and sought to explain by abstract reasoning has now been taken over by the Physicist who has analyzed it as a mass of forces having a certain relation to each other. The Biologist has ousted him from his position as surveyor of Life. The Mind and the Inner Forces which govern man and his actions have become the subject-matter of a highly specialized branch of research called Psychology. The philosopher's ideas on God and Immortality are the theme of the Para-Psychologist. What then is left for the philosopher?

The modern philosopher, Shri Saxena said, has forgotten his original, high, integrated, unified and comprehensive purpose and has lost himself in worthless speculations and definitions. “He is no longer even looking in the dark room for the black cat which is not there, but only asking questions like: What do you mean by ‘black’?”

or, How do you define the term 'looking'?" He has become a man without an aim or a purpose, and is concerned mainly with the psychological and emotional implications of words as they are now used in various haphazard contexts.

The world will regret this, prophesied Shri Saxena, because "none of the sciences can deliver the goods, for they will not make men wiser or answer man's deepest questions." Science fails to satisfy, he continued, because the apparatus it uses is inadequate for the purpose of the fulfilment of man. The sum of all philosophical endeavour is integration. The integrated man is a man who has achieved perspective. He is first master of himself, and, through this mastery of his own self, he is the master of his environment.

Shri Saxena's apprehension that other branches of knowledge are encroaching upon the property of philosophy is true only of the study of the subject called philosophy. The real philosopher, who is more than a teacher of philosophy, should have no such fear. For the philosopher is not merely an abstract thinker. A man who is able to think along philosophic lines, but is unable to implement those principles or conclusions in his own life, is no philosopher. He is a philosophy teacher at best.

The need of the present time is an integrated philosophy which might help men and women to make clear and clean their mental perceptions and conceptions and to satisfy their soul needs. Neither professional philosophers nor professional priests seem to possess that equipment.

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A veteran psychical researcher, Hereward Carrington, has left his testament in the form of an anthology from his writings which was published three weeks before he died at the age of 78 years, on December 26th, 1958. It is entitled *Essays in the Occult: Experiences Out of a Lifetime of Psychical Research*.

He wrote in the Introduction that, after a lifetime of study, he was still not sure of the explanation of psychic occurrences, though he was convinced of their reality. He considered that psychic research had strengthened substantially the view that "space and time may be transcended, that man is not a mere animal reacting to his environment" but that he possesses "powers inexplicable by mechanistic science." "Man," he further believed, "must represent a duality rather than a unity, a spiritual being no less than a material structure." And he believed that, rightly understood and interpreted, these supersensible, psychical manifestations . . . may furnish us with the keys to many of the enigmas of life, and prove to us that mankind is indeed one great spiritual brotherhood, encompassed by the One Great Mind.

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