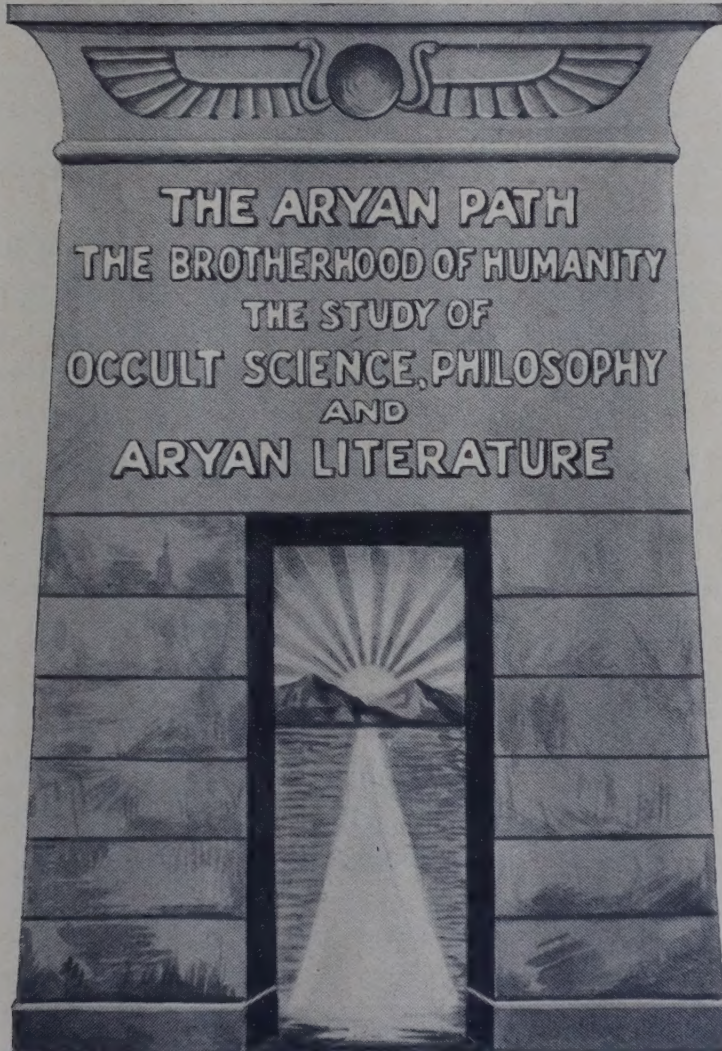




THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



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

Vol. VIII No. 7

May 17, 1938

True Occultism or Theosophy is the "Great Renunciation of SELF", unconditionally and absolutely, in thought as in action. It is ALTRUISM, and it throws him who practises it out of calculation of the ranks of the living altogether. "Not for himself, but for the world, he lives", as soon as he has pledged himself to the work.

—H. P. BLAVATSKY

PUBLISHERS' ANNOUNCEMENT

THE THEOSOPHICAL MOVEMENT : Established November, 1930. Published monthly by Theosophy Company (India), Ltd., 51, Esplanade Road, Bombay, India.

This Magazine is an Independent Journal, unconnected with any theosophical society or other organization. The Publishers assume full responsibility for all unsigned articles herein.

SUBSCRIPTIONS : No subscriptions are accepted for less than one year of 12 numbers, each beginning with the November issue. All subscriptions should be accompanied by the necessary remittance. Price, 50 cents, 2s., Re. 1, per annum, post free.

COMMUNICATIONS : Contributions submitted for publication should be typewritten, on one side of the paper only, with wide margins, and copies should be in all cases retained by the writers, as no manuscripts are returned.

CORRESPONDENCE : Letters from subscribers and readers are welcomed, with criticisms, comments or questions on any subject treated in the Magazine. Questions on Theosophical philosophy and history will be replied to direct, or, if of sufficient general interest, in the pages of the Magazine.

BEQUESTS AND DONATIONS : Gifts and legacies will be gladly received from those in sympathy with the objects of this Magazine, when such benefactions are unencumbered and unrestricted. Donors should make their gifts direct to THEOSOPHY COMPANY (INDIA), LTD., which is an incorporated association, legally empowered to receive such donations and bequests in furtherance of its objects. Those objects are :

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

सत्यान्नास्ति परो धर्मः ।



There is no Religion Higher than Truth

BOMBAY, 17th May, 1938

VOL. VIII. No. 7

CONTENTS

My Books—By H. P. Blavatsky	...	...	97
Mr. Judge Answers: "Isis" and Reincarnation	...	...	103
Sankara Acharya	...	...	104
A Buddhist Doctrine—By W. Q. Judge	...	...	105
The Declaration of the U. L. T.	...	...	107
New God-Names	...	...	108
Crime and Punishment	...	...	109
The Buddha and Western Civilization	110
In the Light of Theosophy	111

THE THEOSOPHICAL MOVEMENT

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MY BOOKS

In our issue of last August (pp. 153-156) we published an article on "H. P. B. and Reincarnation" in which more than one reference is made about "My Books" by H. P. B., which we reprint below, from *Lucifer* for May 1891.

This is an appropriate occasion to remind the Theosophical student that H. P. B. was not under training when she wrote *Isis Unveiled*. Her travels, acquiring of knowledge, and inner development were over in the second of the three periods of her life, *i.e.*, from 1851 to 1871; from 1871 to 1891 she delivered her Message and fulfilled her Mission. She knew all that she recorded—and presumably much more—by the time she wrote *Isis Unveiled* and the Preface makes this amply clear. Not without purpose does she write her very opening sentence which reads :—

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

Some time ago, a Theosophist, Mr. R. . . , was travelling by rail with an American gentleman, who told him how surprised he had been by his visit to our London Headquarters. He said that he had asked Mdme. Blavatsky what were the best Theosophical works for him to read, and had declared his intention of procuring *Isis Unveiled*, when to his astonishment she replied, "Don't read it, *it is all trash.*"

Now I did not say "trash" so far as I remember; but what I did say in substance was: "Leave it alone; *Isis* will not satisfy you. Of all the books I have put my name to, this particular one is, in literary arrangement, the worst and most confused." And I might have added with as much truth that, carefully analysed from a strictly literary and critical standpoint, *Isis* was full of misprints and misquotations; that it contained useless repetitions, most irritating digressions, and to the casual reader unfamiliar with the various aspects of metaphysical ideas and symbols, as many apparent contradictions; that much of the matter in it ought not to be there at all and also that it had some very gross mistakes due to the many alterations in proof-reading in general and word corrections in particular. Finally, that the work, for reasons that will be now explained, has no system in it; and that it looks in truth, as remarked by a friend, as if a mass of independent paragraphs having no connec-

tion with each other, had been well shaken up in a waste-basket, and then taken out at random and—published.

Such is also now my sincere opinion. The full consciousness of this sad truth dawned upon me when, for the first time after its publication in 1877, I read the work through from the first to the last page, in India in 1881. And from that date to the present, I have never ceased to say what I thought of it, and to give my honest opinion of *Isis* whenever I had an opportunity for so doing. This was done to the great disgust of some, who warned me that I was spoiling its sale; but as my chief object in writing it was neither personal fame nor gain, but something far higher, I cared little for such warnings. For more than ten years this unfortunate "master-piece", this "monumental work", as some reviews have called it, with its hideous metamorphoses of one word into another, thereby entirely transforming the meaning,¹ with its misprints and

1. Witness the word "planet" for "cycle" as originally written, corrected by some unknown hand (Vol. I, p. 347, 2nd par.), a "correction" which shows Buddha teaching that there is *no rebirth on this planet* (!!) when the contrary is asserted on p. 346, and the Lord Buddha is said to teach how to "avoid" *reincarnation*; the use of the word "planet", for *plane*, of "Monas" for *Manas*; and the sense of whole ideas sacrificed to the grammatical form, and changed by the substitution of wrong words and erroneous punctuation, etc., etc., etc.

wrong quotation-marks, has given me more anxiety and trouble than anything else during a long lifetime which has ever been more full of thorns than of roses.

But in spite of these perhaps too great admissions, I maintain that *Isis Unveiled* contains a mass of original and never hitherto divulged information on occult subjects. That this is so, is proved by the fact that the work has been fully appreciated by all those who have been intelligent enough to discern the kernel, and pay little attention to the shell, to give the preference to the idea and not to the form, regardless of its minor shortcomings. Prepared to take upon myself—*vicariously* as I will show—the sins of all the external, purely literary defects of the work, I defend the ideas and teachings in it, with no fear of being charged with conceit, since *neither ideas nor teaching are mine*, as I have always declared; and I maintain that both are of the greatest value to mystics and students of Theosophy. So true is this, that when *Isis* was first published, some of the best American papers were lavish in its praise—even to exaggeration, as is evidenced by the quotations below.¹

1. *Isis Unveiled*; a master key to the mysteries of ancient and modern science and theology. By H. P. Blavatsky, Corresponding Secretary of the Theosophical Society. 2 vols., royal 8vo., about 1,500 pages, cloth, \$7. 50. Fifth Edition.

"This monumental work... about everything relating to magic, mystery, witch-craft, religion, spiritualism, which would be valuable in an encyclopædia."—*North American Review*.

"It must be acknowledged that she is a remarkable woman, who has read more, seen more, and thought more than most wise men. Her work abounds in quotations from a dozen different languages, not for the purpose of a vain display of erudition, but to substantiate her peculiar views... her pages are garnished with footnotes establishing, as her authorities, some of the profoundest writers of the past. To a large class of readers, this remarkable work will prove of absorbing interest... demands the earnest attention of thinkers, and merits an analytic reading."—*Boston Evening Transcript*.

"The appearance of erudition is stupendous. Reference to and quotations from the most unknown and obscure writers in all languages abound, interspersed with allusions to writers of the highest repute, which have evidently been more than skimmed through."—*N. Y. Independent*.

"An extremely readable and exhaustive essay upon the paramount importance of re-establishing the Hermetic Philosophy in a world which blindly believes that it has outgrown it."—*N. Y. World*.

"Most remarkable book of the season."—*Com. Advertiser*.

"Readers who have never made themselves acquainted with the literature of mysticism and alchemy, the volume will furnish the materials for an interesting study—a mine of curious information."—*Evening Post*.

"They give evidence of much and multifarious research on the part of the author, and contain a vast number of interesting stories. Persons fond of the mar-

The first enemies that my work brought to the front were Spiritualists, whose fundamental theories as to the spirits of the dead communicating in *propriâ personâ* I upset. For the last fifteen years—ever since this first publication—an incessant shower of ugly accusations has been poured upon me. Every libellous charge, from immorality and the "Russian spy" theory down to my acting on false pretences, of being a chronic fraud and *a living lie*, an habitual drunkard, an emissary of the Pope, paid to break down Spiritualism, and Satan incarnate. Every slander that can be thought of has been brought to bear upon my private and public life. The fact that *not a single one of these charges has ever been substantiated*; that from the first day of January to the last of December, year after year, I have lived surrounded by friends and foes like as in a glass-house,—nothing could stop these wicked, venomous, and thoroughly unscrupulous tongues. It has been said at various times by my ever active opponents that (1) *Isis Unveiled* was simply a rehash of Éliphas Lévi and a few old alchemists; (2) that it was written by me under the dictation of Evil Powers and the *departed spirits* of Jesuits (*sic*); and finally (3) that my two volumes had been compiled from MSS. (never before heard of), which Baron de Palm—he of the cremation and double-burial fame—had left behind him, and which I had found in his trunk!² On the other hand, friends, as

vellous will find in them an abundance of entertainment."—*New York Sun*.

"A marvellous book both in matter and manner of treatment. Some idea may be formed of the rarity and extent of its contents when the index alone comprises fifty pages, and we venture nothing in saying that such an index of subjects was never before compiled by any human being... But the book is a curious one and will no doubt find its way into libraries because of the unique subject matter it contains... will certainly prove attractive to all who are interested in the history, theology, and the mysteries of the ancient world."—*Daily Graphic*.

"The present work is the fruit of her remarkable course of education, and amply confirms her claims to the character of an adept in secret science, and even to the rank of a hierophant in the exposition of its mystic lore."—*New York Tribune*.

"One who reads the book carefully through, ought to know everything of the marvellous and mystical, except perhaps, the passwords. *Isis* will supplement the *Anacalypsis*. Whoever loves to read Godfrey Higgins will be delighted with Mme. Blavatsky. There is a great resemblance between their works. Both have tried hard to tell everything apocryphal and apocalyptic. It is easy to forecast the reception of this book. With its striking peculiarities, its audacity, its versatility, and the prodigious variety of subjects which it notices and handles, it is one of the remarkable productions of the century."—*New York Herald*.

2. This Austrian nobleman, who was in complete destitution at New York, and to whom Colonel Olcott had given shelter and food, nursing him during the last weeks of his life—left nothing in MS. behind him but bills. The only effect of the baron was an old

unwise as they were kind, spread abroad that which was really the truth, a little too enthusiastically, about the connection of my Eastern Teacher and other Occultists with the work ; and this was seized upon by the enemy and exaggerated out of all limits of truth. It was said that the whole of *Isis* had been dictated to me *from cover to cover* and *verbatim* by these invisible Adepts. And, as the imperfections of my work were only too glaring, the consequence of all this idle and malicious talk was, that my enemies and critics inferred—as well they might—that either these invisible inspirers had no existence, and were part of my “fraud”, or that they lacked the cleverness of even an average good writer.

Now, no one has any right to hold me responsible for what any one may say, but only for that which I myself state orally, or in public print over my signature. And what I say and maintain is this : Save the direct quotations and the many afore specified and mentioned misprints, errors and misquotations, and the general make-up of *Isis Unveiled*, for which I am in no way responsible, (a) every word of information found in this work or in my later writings, comes from the teachings of our Eastern Masters ; and (b) that many a passage in these works has been written by me *under their dictation*. In saying this no *supernatural* claim is urged, for no *miracle* is performed by such a dictation. Any moderately intelligent person, convinced by this time of the many possibilities of hypnotism (now accepted by science and under full scientific investigation), and of the phenomena of *thought-transference*, will easily concede that if even a hypnotized subject, a mere irresponsible medium, *hears the unexpressed thought* of his hypnotizer, who can thus transfer his thought to him—even to *repeating the words read by the hypnotizer mentally from a book*—then my claim has nothing impossible in it. Space and distance do not exist for thought ; and if two persons are in perfect mutual psycho-magnetic *rapport*, and of these two, one is a great Adept in Occult Sciences, then thought-transference and dictation of whole pages, become as easy and as comprehensible at the distance of ten thousand miles as the transference of two words across a room.

Hitherto, I have abstained—except on very rare occasions—from answering any criticism on my works, and have even left direct slanders and lies unrefuted, because in the case of *Isis* I found almost every kind of criticism justifiable, and in that of “slanders and lies”, my contempt for the slanderers

valise, in which his “executors” found a battered bronze Cupid, a few foreign Orders (imitations in pinch-beck and paste, as the gold and diamonds had been sold) ; and a few shirts of Colonel Olcott’s, which the ex-diplomat had annexed without permission.

was too great to permit me to notice them. Especially was it the case with regard to the libellous matter emanating from America. It has all come from one and the same source, well known to all Theosophists, a *person* most indefatigable in attacking me personally for the last twelve years,¹ though I have never seen or met the creature. Neither do I intend to answer him now. But as *Isis* is now attacked for at least the tenth time, the day has come when my perplexed friends and that portion of the public which may be in sympathy with Theosophy, are entitled to the whole truth—and *nothing but the truth*. Not that I seek to excuse myself in anything even before them or to “explain things”. It is nothing of the kind. What I am determined to do is to give *facts*, undeniable and not to be gainsaid, simply by stating the peculiar, well known to many but now almost forgotten, circumstances, under which I wrote my first English work. I give them *seriatim*.

(1) When I came to America in 1873, I had not spoken English—which I had learned in my childhood colloquially—for over thirty years. I could understand when I read it, but could hardly speak the language.

(2) I had never been at any college, and what I knew I had taught myself ; I have never pretended to any scholarship in the sense of modern research ; I had then hardly read any scientific European works, knew little of Western philosophy and sciences. The little which I had studied and learned of these, disgusted me with its materialism, its limitations, narrow cut-and-dried spirit of dogmatism, and its air of superiority over the philosophies and sciences of antiquity.

(3) Until 1874 I had never written one word in English, nor had I published any work in any language. Therefore—

(4) I had not the least idea of literary rules. The art of writing books, of preparing them for print and publication, reading and correcting proofs, were so many close secrets to me.

(5) When I started to write that which developed later into *Isis Unveiled*, I had no more idea than the man in the moon what would come of it. I had no plan ; did not know whether it would be an essay, a pamphlet, a book, or an article. I knew that *I had to write it*, that was all. I began the work before I knew Colonel Olcott well, and

1. I will not name him. There are names which carry a moral stench about them, unfit for any decent journal or publication. His words and deeds emanate from the *cloaca maxima* of the Universe of matter and have to return to it, without touching me.

some months before the formation of the Theosophical Society.

Thus, the conditions for becoming the author of an English theosophical and scientific work were hopeful, as everyone will see. Nevertheless, I had written enough to fill four such volumes as *Isis*, before I submitted my work to Colonel Olcott. Of course, he said that everything save the pages dictated—had to be rewritten. Then we started on our literary labours and worked together every evening. Some pages the English of which he had corrected, I copied: others which would yield to no mortal correction, he used to read aloud from my pages, Englishing them verbally as he went on, dictating to me from my almost undecipherable MSS. It is to him that I am indebted for the English in *Isis*. It is he again who suggested that the work should be divided into chapters, and the first volume devoted to SCIENCE and the second to THEOLOGY. To do this, the matter had to be re-shifted, and many of the chapters also; repetitions had to be erased, and the literary connection of subjects attended to. When the work was ready, we submitted it to Professor Alexander Wilder, the well-known scholar and Platonist of New York, who after reading the matter, recommended it to Mr. Bouton for publication. Next to Colonel Olcott, it is Professor Wilder who did the most for me. It is he who made the excellent *Index*, who corrected the Greek, Latin and Hebrew words, suggested quotations and wrote the greater part of the *Introduction* "Before the Veil". If this was not acknowledged in the work, the fault is not mine, but because it was Dr. Wilder's express wish that his name should not appear except in footnotes. I have never made a secret of it, and every one of my numerous acquaintances in New York knew it. When ready the work went to press.

From that moment the real difficulty began. I had no idea of correcting galley-proofs; Colonel Olcott had little leisure to do so; and the result was that I made a mess of it from the beginning. Before we were through with the first three chapters, there was a bill for six hundred dollars for corrections and alterations, and I had to give up the proof-reading. Pressed by the publisher, Colonel Olcott doing all that he possibly could do, but having no time except in the evenings, and Dr. Wilder far away at Jersey City, the result was that the proofs and pages of *Isis* passed through a number of willing but not very careful hands, and were finally left to the tender mercies of the publisher's proof-reader. Can one wonder after this if "Vaivaswata" (Manu) became transformed in the published volumes into "Viswamitra", that thirty-six pages of the *Index* were irretrievably lost, and quotation-marks placed where

none were needed (as in some of my own sentences!) and left out entirely in many a passage cited from various authors? If asked why these fatal mistakes have not been corrected in a subsequent edition, my answer is simple: the plates were stereotyped; and notwithstanding all my desire to do so, I could not put it into practice, as the plates were the property of the publisher; I had no money to pay for the expenses, and finally the firm was quite satisfied to let things be as they are, since, notwithstanding all its glaring defects, the work which has now reached its seventh or eighth edition, is still in demand.

And now—and perhaps in consequence of all this—comes a new accusation: I am charged *with wholesale plagiarism* in the *Introductory Chapter* "Before the Veil"!

Well, had I committed plagiarism, I should not feel the slightest hesitation in admitting the "borrowing". But all "parallel passages" to the contrary, as I have not done so, I do not see why I should confess it; even though "thought transference" as the *Pall Mall Gazette* wittily calls it, is in fashion, and at a premium just now. Since the day when the American press raised a howl against Longfellow, who, borrowing from some (then) unknown German translation of the Finnish epic, the *Kalevala*, published it as his own superb poem, *Hiawatha*, and forgot to acknowledge the source of his inspiration, the Continental press has repeatedly brought out other like accusations. The present year is especially fruitful in such "thought transferences". Here we have the Lord Mayor of the City of London, repeating word for word an old forgotten sermon by Mr. Spurgeon and swearing he had never read or heard of it. The Rev. Robert Bradlaugh writes a book, and forthwith the *Pall Mall Gazette* denounces it as a verbal copy from somebody else's work. Mr. Harry de Windt, the Oriental traveller, and a F.R.G.S. to boot, finds several pages out of his just published *A Ride to India, across Persia and Beluchistan*, in the *London Academy* paralleled with extracts from *The Country of Belochistan*, by A. W. Hughes, which are identical *verbatim et literatim*. Mrs. Parr denies in the *British Weekly* that her novel *Sally* was borrowed consciously or unconsciously from Miss Wilkins' *Sally*, and states that she had never read the said story, nor even heard the author's name, and so on. Finally, every one who has read *La Vie de Jésus*, by Renan, will find that he has plagiarised *by anticipation*, some descriptive passages rendered in flowing verse in the *Light of the World*. Yet even Sir Edwin Arnold, whose versatile and recognised genius needs no borrowed imagery, has failed to

thank the French Academician for his pictures of Mount Tabor and Galilee in prose, which he has so elegantly versified in his last poem. Indeed, at this stage of our civilization and *fin de siècle*, one should feel highly honoured to be placed in such good and numerous company, even as a—plagiarist. But I cannot claim such a privilege and, simply for the reason already told that out of the whole Introductory chapter “Before the Veil”, I can claim as my own only certain passages in the Glossary appended to it, the Platonic portion of it, that which is now denounced as “a bare-faced plagiarism” having been written by Professor A. Wilder.

That gentleman is still living in or near New York, and can be asked whether my statement is true or not. He is too honourable, too great a scholar, to deny or fear anything. He insisted upon a kind of *Glossary*, explaining the Greek and Sanskrit names and words with which the work abounds, being appended to an Introduction, and furnished a few himself. I begged him to give me a short summary of the Platonic philosophers, which he kindly did. Thus from p. 11 down to 22 the text is his, save a few intercalated passages which break the Platonic narrative, to show the identity of ideas in the Hindu Scriptures. Now who of those who know Dr. A. Wilder personally, or by name, who are aware of the great scholarship of that eminent Platonist, the editor of so many learned works,¹ would be insane enough to accuse *him* of “plagiarising” from any author’s work! I give in the footnote the names of a few of the Platonic and other works he has edited. The charge would be simply preposterous!

The fact is that Dr. Wilder must have either forgotten to place quotes before and after the passages copied by him from various authors in his Summary; or else, owing to his very difficult handwriting, he has failed to mark them with sufficient clearness. It is impossible, after the lapse of almost

1. A. Wilder, M.D., the editor of *Serpent and Siva Worship*, by Hyde Clarke and C. Staniland Wake; of *Ancient Art and Mythology*, by Richard Payne Knight, to which the editor has appended an Introduction, Notes translated into English and a new and complete Index; of *Ancient Symbol Worship*, by Hodder M. Westropp and C. Staniland Wake, with an Introduction, additional Notes and Appendix by the editor; and finally, of *The Eleusinian and Bacchic Mysteries*; “A Dissertation, by Thomas Taylor, translator of ‘Plato’, ‘Plotinus’, ‘Porphyry’, ‘Jamblichus’, ‘Proclus’, ‘Aristotle’, etc., etc., etc.”, edited with Introduction, Notes, Emendations, and Glossary, by Alexander Wilder, M.D.; and the author of various learned works, pamphlets and articles for which we have no space here. Also the editor of the “Older Academy”, a quarterly journal of New York, and the translator of the *Mysteries*, by Jamblichus.

fifteen years, to remember or verify the facts. To this day I had imagined that this disquisition on the Platonists was his, and never gave a further thought to it. But now enemies have ferreted out unquoted passages and proclaim louder than ever “the author of *Isis Unveiled*”, to be a plagiarist and a fraud. Very likely more may be found, as that work is an inexhaustible mine of misquotations, errors and blunders, to which it is impossible for me to plead “guilty” in the ordinary sense. Let then the slanderers go on, only to find in another fifteen years as they have found in the preceding period, that whatever they do, *they cannot ruin Theosophy, nor even hurt me*. I have no author’s vanity; and years of unjust persecution and abuse have made me entirely callous to what the public may think of me—personally.

But in view of the facts as given above; and considering that—

(a) The language in *Isis* is not mine; but (with the exception of that portion of the work which, as I claim, was *dictated*), may be called only a sort of translation of my facts and ideas into English;

(b) It was not written for the public,—the latter having always been only a secondary consideration with me—but for the use of Theosophists and members of the Theosophical Society to which *Isis* is dedicated;

(c) Though I have since learned sufficient English to have been enabled to edit two magazines—the *Theosophist* and *Lucifer*—yet, to the present hour I never write an article, an editorial or even a simple paragraph, without submitting its English to close scrutiny and correction.

Considering all this and much more, I ask now every impartial and honest man and woman whether it is just or even fair to criticize my works—*Isis*, above all others—as one would the writings of a born American or English author! What I claim in them as my own is only the fruit of my learning and studies in a department, hitherto left uninvestigated by Science, and almost unknown to the European world. I am perfectly willing to leave the honour of the English grammar in them, the glory of the quotations from scientific works brought occasionally to me to be used as passages for comparison with, or refutation by, the old Science, and finally the general make-up of the volumes, to every one of those who have helped me. Even for the *Secret Doctrine* there are about half-a-dozen Theosophists who have been busy in editing it, who have helped

me to arrange the matter, correct the imperfect English, and prepare it for print. But that which none of them will ever claim from first to last, is the fundamental doctrine, the philosophical conclusions and teachings. Nothing of that have I invented, but simply given it out as I have been taught; or as quoted by me in the *Secret Doctrine* (Vol. I. p. XLVI) from Montaigne: "I have here made only a nosegay of culled (Eastern) flowers, and have brought nothing of my own but the string that ties them."

Is any one of my helpers prepared to say that I have not paid the full price for the string?

April 27, 1891.

H. P. BLAVATSKY

A DECLARATION

We, the undersigned Fellows of the Theosophical Society (and members of the Inner Group of the E. S.), at the stake of our personal honour and reputation, hereby declare:

That we have fully investigated all the accusations and attacks which have been made against the personal character and *bona fides* of H. P. Blavatsky, and have found them in the vast majority of cases to be entirely false, and in the few remaining instances the grossest possible distortions of the simple facts.

Knowing moreover, that accusations of plagiarism, want of method and inaccuracy, are now being made and will in the future be brought against her literary work, we make the following statement for the benefit of all Fellows of the Theosophical Society and for the information of others:

H. P. Blavatsky's writings, owing to her imperfect knowledge of English and literary methods, have been invariably revised, recopied or arranged in MS., and the proofs corrected, by the nearest "friends" available for the time being (a few of whom have occasionally supplied her with references, quotations, and advice). Many mistakes, omissions, inaccuracies, &c., have consequently crept into them.

These works, however, have been put forward purely with the intention of bringing certain *ideas* to the notice of the Western world, and with no pretension on her part to scholarship or literary finish.

In order to support these views, innumerable quotations and references had to be made (in many

cases without the possibility of verification by her), and for these she has never claimed any originality or profound research whatever.

After long and intimate acquaintance with H. P. Blavatsky, we have invariably found her labouring for the benefit and instruction of the Theosophical Society and others, and not for herself, and that she is the first to make little of what others may consider her "learning". From further instruction however, which we have received, we know for a fact that H. P. Blavatsky is the possessor of far deeper "knowledge" than even that which she has been able to give out in her public writings.

From all of which considerations, it logically follows that no accusations can possibly shake our confidence in H. P. Blavatsky's personal character and *bona fides* as a teacher. We do not therefore intend in future to waste our time in useless refutations, or allow ourselves to be distracted from our work by any attacks, further than to repeat our present statement.

We, however, reserve to ourselves the right of appeal to the law, when necessary.

G. R. S. MEAD,
W. R. OLD,
LAURA M. COOPER,
EMILY KISLINGBURY,
E. T. STURDY,
H. A. W. CORYN,

CONSTANCE WACHTMEISTER,
ALICE LEIGHTON CLEATHER,
CLAUDE F. WRIGHT,
ARCHIBALD KEIGHTLEY,
ISABEL COOPER-OAKLEY,
ANNIE BESANT.

From earliest times, among all but the modern western people, the teacher was given great reverence by the pupil, and the latter was taught from youth to look upon his preceptor as only second to his father and mother in dignity. It was among these people a great sin, a thing that did one actual harm in his moral being, to be disrespectful to his teacher even in thought. The reason for this lay then, and no less to-day does also lie, in the fact that a long chain of influence extends from the highest spiritual guide who may belong to any man, down through vast numbers of spiritual chiefs, ending at last even in the mere teacher of our youth. Or, to restate it in modern reversion of thought, a chain extends up from our teacher or preceptors to the highest spiritual chief in whose ray or descending line one may happen to be. And it makes no difference whatever, in this occult relation, that neither pupil nor final guide may be aware, or admit, that this is the case.

—W. Q. JUDGE

MR. JUDGE ANSWERS

"ISIS" AND REINCARNATION

[For a few years Mr. Judge issued a small magazine called *The Theosophical Forum*, which was devoted to the answering of questions and of which he appointed a student as editor. It is proposed to include in this journal some of Mr. Judge's answers. Occasionally, since the same question was answered by two or more persons, references are made to other answers. But the discriminating reader will be able to see this for himself.—EDS.]

Question :— If H. P. B. was taught of Masters for years in Tibet as stated, previous to giving out Their teaching to the Western world in 1875, why was the doctrine of Reincarnation disavowed by her in her early writings? The Masters could not have spoken then, any more than later, in an uncertain tone on this great tenet of Theosophy, which is so interwoven with all Their teaching as to be inseparable from it. Yet in "Isis Unveiled" it is emphatically stated that "Reincarnation is the exception, not the rule, for the race at large".

Ans :— *First*, there is no evidence published that "H. P. B. was taught of Masters for years in Tibet".¹ I should like to know where such a fact is alleged by any competent witness. *Second*, the doctrine of reincarnation was not disavowed in her early writings. *Third*, the quotation from *Isis* at the end of the question is incorrect. Reincarnation is not denied; but *reincarnation of the astral monad* is denied as the rule. The words omitted from the quotation are the hinge on which this question and reply must turn. Inquirers and members should be careful in making references, as well as in getting the real import of what is read.

Turn to *Theosophist* pp. 288-9 of August, 1882, and you will find the question answered and the remark in *Isis* explained. Turn to *Path*, vol. I, p. 232, Nov., 1886, and you will find the article *Theories about Reincarnation and Spirits* dealing with the same matter and by H. P. B. She wrote that article at my request because of a similar question arising from a like misunderstanding. Furthermore I assert as a witness that from 1875 to 1879 H. P. B. taught and explained Reincarnation, and in my case in respect to a relative of mine who died during that period. But when *Isis* was written, the full scheme of man's real constitution had not yet been given out, though hinted at broadly. Attention was then paid to the Kardec school of Reincarnationists with the object of overthrowing their theory, and H. P. B. then, as later, denied *personal reincarnation*. The re-embodiment of the personal

astral—called "astral monad" in *Isis*—never was taught and is not taught by the school from which the *Secret Doctrine* emanates. Hence her denial of it as the rule in 1877 still holds good and is reasserted in the articles I have pointed out. There is therefore no inconsistency, though it must be admitted that her English in 1877—by one who had never written for publication—was not as clear as these abstruse subjects demand. For this we must allow, and we ought not to hold all her words to the strict rule we follow in dealing with an English philosopher, but should construe all together.

Reincarnation of the "astral monad"—that is, the personal being and the astral body—is not the rule but is the exception; but reincarnation of the Individual or "spiritual monad" is the rule and the doctrine; and it is taught in *Isis*, to which readers are referred. Wherever H. P. B. seems to deny reincarnation in *Isis*, she is referring to personal reincarnation, using the word "man" or "person" in that sense. By consulting the various paragraphs it is seen that the doctrine of successive rebirths is taught plainly, and when she speaks of reincarnation—a new word for her then—she refers to the idea of personal reincarnation. Some of her paragraphs go with detail into the causes for rebirths, but then she is referring to the reincarnation of the "thread-soul", which is not the astral soul. It should also be remembered that terms have been better defined and more often used since 1875 than they were then when all was new, even though such mediums as Cora Richmond had before that taught now and then reincarnation as a law without defining it. It is of course to be regretted that Col. Olcott tries with labour to show H. P. B. ignorant of the law in 1875, but that only convicts him of not then knowing the doctrine himself and as not having referred to her full explanations of 1882 and 1886. It does not prove anything against her save bad English. Yet with all her unfamiliarity with our tongue, the very sentence around which these discussions arise—and the sole important sentence that can be found—contains in itself in the words "astral monad" the solution of the difficulty. She began by saying "reincarnation of the individual", the words *personality* and *individuality* then and worse than now being doubtful and interchangeable, but immediately qualifies the description by adding "or rather of his astral monad". If she were to construct the sentence now, the same idea would be there, but expressed in words intelligible to Theosophical students. But even up to this day our words are inadequate, for the terms *personality* and *individuality*, *soul* and *spirit*, are causes of confusion to different minds.—(*The Theosophical Forum*, October 1893, p. 1.)

1. That H. P. B. was in Tibet is shown by Mr. Judge himself in a later answer.—EDS.

SANKARA ACHARYA

[On the 4th of May his many followers and admirers celebrated the Natal Day of the Sage who expounded the Advaita Philosophy—Sri Sankaracharya. Below we give a few quotations culled from the writings of H. P. Blavatsky who described him as “the greatest of the historical Brahmin sages”.—Eds.]

Volume II of the Prophecies is nearly ready, having been in preparation since the time of Buddha's grand successor, Sankaracharya. (*The Secret Doctrine*, I. xlv.)

It seems indeed extraordinary to find great scholars speculating on the possibility of the Vedanta, and the Uttara-Mimansa especially, having been “evoked by the teachings of the Buddhists”, whereas, it is on the contrary Buddhism (of Gautama, the Buddha) that was “evoked” and entirely upreared on the tenets of the Secret Doctrine, of which a partial sketch is here attempted, and on which, also, the Upanishads are made to rest. The above, according to the teachings of Sri Sankaracharya, is undeniable. (*The Secret Doctrine*, I. pp. 46-47.)

Sankaracharya the greatest of the Esoteric masters of India, says that *fire* means a deity which presides over Time (kâla). (*The Secret Doctrine*, I. p. 86.)

Similarly Gautama Buddha—Wisdom incarnate—was still higher and greater than all the men we have mentioned, who are called Fifth Rounders, while Buddha and Sankaracharya are termed Sixth Rounders, allegorically. (*The Secret Doctrine*, I. p. 162.)

Sri Sankaracharya, the greatest Initiate living in the historical ages, wrote many a Bhâshya on the *Upanishads*. But his original treatises, as there are reasons to suppose, have not yet fallen into the hands of the Philistines, for they are too jealously preserved in his *maths* (monasteries, *mathams*). And there are still weightier reasons to believe that the priceless Bhâshyas (Commentaries) on the esoteric doctrine of the Brahmins, by their greatest expounder, will remain for ages yet a dead letter to most of the Hindus, except the *Smartava* Brahmins. This sect, founded by Sankaracharya, (which is still very powerful in Southern India) is now almost the only one to produce students who have preserved sufficient knowledge to comprehend the dead letter of the Bhâshyas. The reason of this is that they alone, I am informed, have occasionally real Initiates at their head in their mathams, as for instance, in the “Sringa-giri”, in the Western Ghats of Mysore,

On the other hand, there is no sect in that desperately exclusive caste of the Brahmins, more exclusive than is the *Smartava*; and the reticence of its followers to say what they may know of the Occult sciences and the esoteric doctrine, is only equalled by their pride and learning. (*The Secret Doctrine*, I. pp. 271-272.)

Gaudapâdâcharya [was] Sankarâchârya's *Paraguru*. (*The Secret Doctrine*, I. p. 457.)

Let him [*i.e.*, any European who would undertake to solve the problem of existence] read and study the sublime teachings on the subject of Soul and Spirit, of Sankaracharya (*Viveka Chudâmani*). (*The Secret Doctrine*, I. pp. 569-570).

Gautama Buddha and Sankaracharya are most closely connected, if one believes tradition and certain esoteric teachings. Thus every difference between the two will be found one of form rather than of substance. (*The Secret Doctrine*, II. p. 637.)

SRI SANKARACHARYA. The great religious reformer of India, and teacher of the Vedânta philosophy—the greatest of all such teachers, regarded by the *Adwaitas* (Non-dualists) as an incarnation of Siva and a worker of miracles. He established many *mathams* (monasteries), and founded the most learned sect among Brahmins, called the *Smârtava*. The legends about him are as numerous as his philosophical writings. At the age of thirty-two he went to Kashmir, and reaching Kedâranâth in the Himalayas, entered a cave alone, whence he never returned. His followers claim that he did not die, but only retired from the world. (*Theosophical Glossary*)

SRINGA GIRI. A large and wealthy monastery on the ridge of the Western Ghats in Mysore (Southern India); the chief *matham* of the *Adwaita* and *Smarta* Brahmins, founded by Sankaracharya. There resides the religious head (the latter being called Sankaracharya) of all the Vedantic *Adwaitas*, credited by many with great abnormal powers. (*Theosophical Glossary*)

英文真宗教旨

A BUDDHIST DOCTRINE

[The following article by Mr. W. Q. Judge, under the pen-name of Eusebio Urban was published in *The Path*, Vol. III, p. 183, for September 1888. Recently a book translated from the French has been published under the title, *The Buddhist Sects of Japan; Their History, Philosophical Doctrines and Sanctuaries*. This is the work of E. Steinilber-Oberlin in collaboration with Kuni Matsuo. A review of the book appeared in the May issue of *The Aryan Path*, to which the reader would do well to refer.—EDS.]

There are twelve principal Buddhist sects in Japan. These are: Ku-Sha-Shiu, Jo-Jitsu-Shiu, Ris-Shiu, Ho-so-Shiu, San-Ron-Shiu, Ke-Gon-Shiu, Ten-Dai-Shiu, Shin-Gon-Shiu, Jo-Do-Shiu, Zen-Shiu, Shin-Shiu, and Nichi-Ren-Shiu. It is of a tenet of the Shin-Shiu that I propose to speak. The student can learn much of the others by consulting the works of Mr. Bunyiu Nanjio, M.A., and other authorities.

The last four of those mentioned may be called the modern ones. Gen-Ku founded the Jo-Do in 1174 A.D.; the Zen-Shiu was started by Ei-Sai in 1191 A.D.; the Shin-Shiu was founded in 1224 A.D. by Shin-Ran; and in 1253 A.D., Nichi-Ren established that one named for him. This last is more frequently called by the founder's name because, although he adopted what is called the Saddharma-pundarika as the principal Sutra of it, he altered the substance of the doctrine. For that reason it is called, paraphrastically, "Nichi-Ren's Saddharma-pundarika sect".

The essential difference between the Shin-Shiu and the others may be seen by placing its doctrine and that of the Zen-Shiu side by side. In the latter the disciple is to see the nature of Buddha by his own thought, free from the influence of the eighty-four thousand different doctrines, while the Shin-Shiu teaches that we attain salvation "by the power of another", who is Amita Buddha.

The Zen-Shiu is said to have originated from the incident, well known to Buddhists, of Gotama Buddha's taking from the heavenly king a flower of golden colour and holding it in his hand in silence. The disciples could not understand the meaning of this, except Mahakasyapa, who, although he knew, only smiled and remained also silent. Thereupon Buddha said to him, "I have the wonderful thought of Nirvana." This was called "the doctrine of thought transmitted by thought". Ananda received it from Kasyapa, and so on down a long list of patriarchs in the church. The twenty-eighth patriarch, Bodhidharma, a king's son, crossed over into

China. In that country he attempted to teach the Emperor the secret of the doctrine, but the pupil could not understand it, and Bodhidharma entered a monastery where he pursued the practice of sitting in meditation gazing at a wall for nine years, after which he gained disciples. He was called "the wall-gazing Brahmana". A later devotee in 729 A.D. came from China to Japan and established a form of the doctrine of Zen-Shiu. In this school, as distinguished from the Shin-Shiu, the disciple exercises his own thought independent of doctrine, while in the latter a doctrine is relied upon. The words of the Indian poem Bhagavad-Gita may be profitably remembered here, where it says that "he who pursues the unmanifested path has a more difficult task [than any other] to perform".¹

The other sects, except the Shin-Shiu, have various doctrines for the attainment of the end in view, but the followers of the Shin-Shiu declare that all these are "expedients". They do not exclude the Zen-Shiu, although it would appear perhaps to the aggressive mind of the Englishman or American that to tell a man he can attain Nirvana by his own power is not laying a mere expedient before him.

It is because of these doctrines of expediency in other sects that the Shin-Shiu call themselves "the True Sect of Buddhists".

The doctrine of the sect is also called by them "the Doctrine of the Pure Land". The pure land referred to is the Land of Amida Buddha (Amitābha): the object is to be born into that land, that is, to obtain salvation. It has been otherwise stated in this manner:

"Among those who follow the doctrine of the Pure Land, there are several different systems of teaching, which are as follows:—'Some say that we should practise various good works, bring our stock of merits to maturity, and be born in the Pure Land. Others say that we should repeat only the name of Amitābha Buddha in order to be born in

1. See Bhagavad-Gita.—[ED, *Path*.]

his Pure Land, by the merit produced from such repetition.' These doctrines are all considered as yet the temporary expedients. To rely upon the power of the original prayer of Amitâbha Buddha with the whole heart and give up all idea of Ji-Riki or 'self-power' is called the truth. This truth is the doctrine of this sect."¹

The eighteenth of the forty-eight prayers of Amita-Buddha is the prayer referred to. It is: "If any of living beings of the ten regions who have believed in me with true thoughts and desire to be born in my country, and have even to ten times repeated the thought of my name, should not be born there, then may I not obtain the perfect knowledge." This prayer was made by him because of his great desire to deliver all beings from suffering. It was a prayer which he first uttered long before he himself obtained salvation, but he continued for ages after that to work to the end that he might be able to make the prayer of force and value to any one who should use it. It follows, of course, that he accomplished his desire, and the Shin-Shiu sect accordingly claims that this prayer or vow has a peculiar effect of its own, and has strength to enable whoever uses it to reach salvation.

The claims made for this prayer are in accordance with certain views that are held in the East about the force that resides in the vows of a wise or great saint. They are said to have an actual dynamic effect upon the minds and hearts of all persons who shall use them, even after the saint has died. It is claimed that the power has to do with magnetism. And it is said by the followers of Shin-Shiu that, when one begins to repeat and rely upon the prayer of Amita Buddha, he at once connects himself with the whole body of real believers, and as well with the power of Amita himself.

In its essence the doctrine is one of salvation by faith, but at the same time the sect does not claim—as the Christian does for his dogma—that there is no other way to be saved. They admit that a person may be saved "by his own power"—if he has the requisite strength to hold out—but they think that in general men have not the power to resist evil for a time sufficient to permit the accomplishment of the result; and they assert that besides the lack of strength there will be doubt, for, "Faith by one's own power cannot afford rest to the heart. It is said, 'Shall I surely attain salvation or shall I not?' and thus what is called faith is in reality doubt", but "Faith by the power of another affords rest to the heart. It is said:— 'I am born by the power of that vow; I shall certainly attain salvation.' There is not the smallest

doubt in the heart." Another Sutra says: "Those who follow the method of 'self power' believe in many other Buddhas; those who follow the method of 'another's power' believe only in the one Buddha, as a faithful servant does not serve two masters."

In a compilation made by direction of the Eastern Hongwanji of Japan it is said "The appellations 'true' and 'popular' are an important matter. Our sect terms the attaining of the rest of the heart the True System; the observation of the relations of life the Popular System. Our sect has granted the permission to marry. Hence the five relations of life necessarily exist. Where the five relations of life exist, the duties involved in them must be observed. This is termed 'the popular system'.

"It is said in the Sutra: '*The living beings in the ten regions, be they householders or houseless*' . . . Shall the holy path be different for them? Although the sins of the unenlightened be many, if these are contrasted with the power of the vow they are not as the millet seed to the ocean. . . The sins of the unenlightened are heavy; if you precipitate them on the three worlds they inevitably sink; but if you place them on the ship of the vow they assuredly become light. The merit of living beings is full of leaks. Mida's land of reward has no leaks. With the merit which is full of leaks you cannot be born into the land where there are no leaks."

From a later part of the same compilation:— "Our Founder said: '*brothers within the four seas.*' Faith by the power of another proceeds from Mida. Thus Mida is father and mother; all within the four seas are brothers. The Chinese call foreigners barbarians; foreigners call China uncivilized. Both, we consider, are wrong. Those who do not observe the relations of life are the barbarians, without distinction of 'home' or 'foreign'. Throughout all that the heaven covers, wherever sun and moon shine, what is there that we shall call barbarian or uncivilized? When the heart is wide as heaven and earth, the discourse clear as sun and moon, then first is attained the equitable and just. Between heaven and earth there is no one to be disassociated, no spot not to be reached. The kindly relations of intercourse make the friend; two persons the same mind; their spirit is as disseparated gold. One country the same mind; as a golden bowl without defect. All countries the same mind; then first is attained the perfect equitability. The foundation of the same mind is the calling to remembrance of the one Buddha." . . .

"Zendo has said: 'We are truly like this: unenlightened we are subject to the evil of birth and death; for long Kalpas we revolve, sinking and

1. 12 *Japanese Buddhist Sects*, by Bunyiu Nanjio.

floating in the sea of existence ; there seems no cause of escape' . . . But He, Amida Buddha, long kalpas ago putting forth a heart of great compassion, planning through five kalpas, having accomplished the long kalpas, *perfected his vow.*"

Hence we find the sect without spells or supplications for the avoiding of trouble. They hold that the trouble and misery of our life are due to causes originated either in long past existence or in the present incarnation. These last are to be carefully avoided, and the "popular system" gives the various rules to follow. But the causes that lie rooted in prior incarnations cannot be provided for in any way. This stored-up Karma it is useless to regret or try to avoid. It will have its course. But we must submit cheerfully, knowing that, by relying on the power of Buddha's sublime vow and by joining right practice to it, in time all Karma, good and bad, will be exhausted. Hence there are no spells, talismans, or supplications used by the Shin-Shiu. All its followers must follow and imitate the Buddha in his great love and compassion, and they hold that, if this were the practice in every part of the world, harmony would prevail and prosperity come to all with peace and joy.

EUSEBIO URBAN

THE DECLARATION OF THE U. L. T.

The second clause of the U. L. T. Declaration runs as follows :—

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

If we have understood the implications of the first clause, which was considered last month, we shall be able to understand the second clause as an inevitable corollary. Those who embody Theosophy can only be those who are at the same time its knowers and practitioners. Knowledge can carry one only so far, inasmuch as it is but theoretical ; allied to practice, to application of principles, there is no limit to its destination. Works also can carry one only so far, but allied to knowledge, all barriers may be overcome. Theosophy has been known as the Wisdom-Religion, and because it is so, it has

been insistent on the application of the principles of its philosophy at all times, and under all circumstances—small or great.

So in this second clause we have the combination of principles and practice. The dissemination of the Fundamental Principles of Theosophy must go hand in hand with their "exemplification in practice".

Now Theosophy falls roughly into two main divisions ; its intellectual aspect and its ethical aspect. What is required of the Theosophical student is not only an enlightened brain but also an intelligent heart : in other words, intellectual ethics and ethical intelligence. In so far as each student can attain to this, just so effective will be his dissemination of the philosophy. Each Associate can contribute his quota of help, however, fortified by the injunction in *The Voice of the Silence* ; "Seek out him who knows still less than thou . . . and—let him hear the law." But this must not be interpreted as one person talking to another. Such personal instruction has proven dangerous in the past. He who tries to instruct soon drifts into playing the guru to the one instructed ; moreover the instructor is likely to mislead him "who knows still less". The U.L.T. method of instruction is the outcome of observation and experience ; that method is the repetition of Theosophical truths *impersonally* from its platform for all who desire to learn and heed, who aspire to practise and progress.

Dissemination of the principles of Theosophy is inseparable from Theosophy itself. H. P. Blavatsky, who was the initiator under high guidance of the Theosophical movement of last century, has been termed the Messenger, and the writings which she gave to the world are the Message. And the very core of the Message is the Universal Brotherhood of Mankind. This was the inspiration for the First Object of the original Theosophical Society, founded in 1875. In *The Secret Doctrine* H. P. B. wrote of "the fundamental identity of all Souls with the Universal Oversoul, the latter being itself an aspect of the Unknown Root". Again she says that "in the Catechism the Master is made to ask the pupil" (S. D. I. 120) :—

"Lift thy head, oh Lanoo ; dost thou see one, or countless lights above thee, burning in the dark midnight sky?"

"I sense one Flame, oh Gurudeva, I see countless undetached sparks shining in it."

"Thou sayest well. And now look around and

into thyself. That light which burns inside thee, dost thou feel it different in anywise from the light that shines in thy Brother-men?"

"It is in no way different, though the prisoner is held in bondage by Karma, and though its outer garments delude the ignorant into saying, 'Thy Soul and My Soul.'"

Theosophy is for all, just because we all spring from the same Root. It is a realization of this, however incomplete, that makes the Declaration say that the work the Lodge has on hand and the end that it keeps in view "are too absorbing, and too lofty to leave it the time or inclination to take part in side issues". Individual Associates of course, are free to do as they please, but if they are wise they will aid first the Lodge and give all their energies to its mission; the strength of the Lodge depends on the individual efforts of those units which compose it, namely, its Associates.

Most readers of THE THEOSOPHICAL MOVEMENT will be aware of the usual process of dissemination. Each Lodge holds regularly certain meetings—lectures, question and answer meetings, study classes, etc.—all open to the public. The Message of H. P. B. is made available in her recorded works, and its faithful reflection in the works of W. Q. Judge. This journal, like *Theosophy* of Los Angeles, is also an attempt to help on the good work, and those students who do not have the advantages of a Lodge will find in them faithful friends.

But however each individual Lodge may decide to practise its work of dissemination, dissemination there must be; and those who work wholeheartedly to that end inevitably gain in knowledge and experience. But the Ethics? All the Great Teachers have pointed out the way of Ethics. The *Gita* of Hinduism, the *Dhammapada* of Buddhism, the Sermon on the Mount of Christianity are examples. Theosophists hold in addition *The Voice of the Silence*, by H. P. B. and *Light on the Path* as very special devotional books. There is no lack of information as to the Ethics to be practised; the practice is, and must be, an individual affair. "The Teacher can but point the way." Gradually the Associate of the U. L. T. begins to see that the Ethics of Theosophy are its philosophy. Its Metaphysics have an ethical side, its Ethics a metaphysical basis. Ethics are not fruitless, goody-goody precepts, but actually dynamic forces for soul-growth. As this is realized, of course, a change must take place within the student. It means that there is being accomplished within him a truer realization of the SELF and, therefore, a profounder conviction of Universal Brotherhood.

NEW GOD-NAMES

Man's periodic groping towards "the Religion of Non-Religion" is brought out in Herr Freidrich Spiegelberg's lecture of last October at Columbia University, which appears in *The Review of Religions* for March under the title "New Names of God". Seeking a more direct approach to reality, men repudiate the old names around which concepts have crystallized and try to rename the unknown and indescribable power behind all gods which the ancient Indians called *Brahman*, out of which name, however, developed the personal-God concept, *Brahmā*.

Many new God-names are being framed by Western thinkers—as "something which always lies *between*, in the midst of our everyday experiences. . . . *between* heaven and earth, and speaks to us from every point." "The Unconditioned", "the mystery", "the miracle" are some of the new God-names. One dialectical theologian, Gogarten, in *Faith and Revelation*, describes God as the "Incomprehensible, to our comprehension; the Immeasurable, by our measures; the Unperceivable, by our perception."

The new pantheism and the new mysticism, tending "to abstraction and neutrality in all expressions" are bringing into being names which "are exactly the right translation for that old Indian term, *Brahman*, which in former times [*i.e.*, before the new currents of thought were set in motion by the Theosophical Movement of our era] was never properly translated, because it had no real equivalent in the religious language of the West", or, we might add, in its thought.

In conceding that *Brahman* "has conquered the West", however, Herr Spiegelberg voices a pertinent warning:—

"It is important to remember what Indian teachers have always taught, that there cannot be any worship of *Brahman*. If we want to have worship, to have *religion*, we must build up the so-called devatas, the personal divinities, who can be imagined in particular forms, and represented in art. The principle of *Brahman* cannot be imagined, yet it is the very soul of the devatas, and of all the special symbols of the religious life."

It is unnecessary to "build up" hierarchies of Devas and Devatas: such exist as emanations of, from and in *Brahman*; and these need not be "worshipped" either, any more than *Brahman* Itself.

CRIME AND PUNISHMENT

The most objectionable form of hypocrisy, self-righteousness, steps on the stage when one man undertakes to pass judgment on another. Prisons, like other social institutions, are degraded into instruments of torture in the hands of the unscrupulous to revenge themselves on their enemies, extort money from the weak and incidentally throw the scent off their own trail by silencing their accuser. Infliction of physical and moral torture accompanied by humiliation of the wayward has been advocated by the unimaginative who, believing that psycho-ethical disorders could be reached by physical plane means, condemned the sinner, not the sin. "The object of punishment in all cases is the *protection of society*" writes Leo Page in *Crime and the Community*. To this end education and reformation as ideals have replaced stupid barbarity, and only in proportion as imprisonment aids the convict is the prison's existence justified.

For some years the disgraceful plight of prisons and the inhuman treatment of convicts have shamed the public conscience. Prison wardens, judges and ex-convicts have brought to light conditions for which we are as responsible as we were ignorant.

The root of the trouble lies in the "eye for an eye" philosophy and the utter lack of the recognition of man as a spiritually evolving being. Less than a century ago two hundred offences were punishable by death. Hatred and revenge were the keynote of justice. There was a veritable stampede among the "respectable" to throw the first stone at any suspect, the nature of his delinquency being of secondary importance. When juries refused to convict, the law was modified to some extent in order that the punishment might fit the crime. Under the reign of dictators patriots are put to death. It is a relic of barbarism condemned by Mr. Page.

"We need to have the omniscience of God and to know every detail of the individual" wrote Enrico Ferri in *Criminal Sociology*, to judge of his moral guilt; while Kenny in *Outlines of Criminal Law* touches the sore spot of criminal (in)-justice:

In ethics, of course, a vicious will would of itself suffice to constitute guilt. . . . But there is no such searching severity in the rules of law. They. . . . never inflict penalties upon mere internal feeling when it has produced no result in external conduct. So a merely mental condition is practically never made a crime.

Says H. P. B. in *Transactions of the Blavatsky Lodge*, p. 142 :—

Esoterically, thought is more responsible and punishable than act. But exoterically it is the reverse. Therefore, in ordinary human law, an assault is more severely

punished than the thought or intention, *i.e.*, the threat, whereas *Karmically* it is the contrary.

The *rationale* of this doctrine intuitively sensed by Kenny is explained in Theosophy. It affords the only basis by which punishment, if it must be meted, should be measured.

As deterrents prisons are a dead failure, says Mr. Page. Punishing the sinner does not whiten the sin. On the contrary, results prove that deterrent punishment aggravates the evil. Scorn and ostracization of one who has erred arouses his resentment in proportion to his humiliation. "Useless punishment produces in the offender not a spirit of meek contrition but one of implacable hostility." Thus forced to turn within in anger there results a conjunction of *kama* and *manas* whose progeny is a criminal more dangerous because more clever than before. Thomas Mott Osborne was one of the first to substitute co-operation for punishment and trust for suspicion. He sought to better rather than degrade the convict. He humanized Sing Sing Prison in the U.S.A.; removed the sense of guilt by presenting prisoners with new ideals; and by finding work for ex-convicts scattered those human bloodhounds who drove many an ex-convict back to his life of crime. A chamber of horrors was metamorphosed into a school.

To measure a man's crime by his age as some juvenile institutions tried, "is to lose the *individual* approach which", says Mr. Page, "is the wisest one with all offenders, but the only one with young people". Education of the young delinquent as of the hardened criminal is part of most prison curricula where reform has been undertaken. Children after their discharge are cared for in the hope of lessening the number of adult criminals, most of whom became crime addicts from reformatory days.

Mr. Page recognizes ethical responsibility as the guide for administering justice. His next step must be to ask "Who or what is responsible?" Not the body, for he disapproves punishing the body only for moral delinquency though curiously enough he advocates capital punishment¹ which differs not at all from the crime it punishes. Murder is murder—by gangster, executioner or on a larger scale by armies, and no social or patriotic claptrap can make it anything else. If gangsters deserve hanging, then every dictator, politician and diplomat who sanctions war should be hanged. Statistics arrived at by examining the physical body are of no use; those derived from psycho-analysis now in vogue and advocated by Mr. Page are as misleading as they are dangerous. What then is the solution?

1. Those interested in the Theosophical objection to Capital Punishment would do well to read Mr. Judge's "Theosophy and Capital Punishment", reprinted in *The Aryan Path*, November 1930.

Only a study of the doctrines of Reincarnation and Karma and the consequent realization of the soul as Dweller in the body will solve the problem of evil. Soul reform, soul discipline, soul education must be introduced into the home, the school, the university—and into prisons *if such be still a necessity*.

THE BUDDHA AND WESTERN CIVILIZATION

During this month of May, even before this number reaches the reader, all admirers and devotees of the Great Enlightened One, Gautama the Buddha, will have observed in a fitting manner the Triple Festival—of His Birth, of His attaining the Light of the Spirit and of His casting off His body after almost half a century of the noblest service of His fellow men of which our history has any record. To find a match for His sacrifice and renunciation, His knowledge and preaching we should have to leave history and go to the elder days of myth and legend.

Buddhism is a widespread religion and yet it might truly be said that the Teachings of the Buddha yet remain to be practised by the nations.

The drowning process has begun, and Western civilization top-heavy with the armaments of greed and lust and cunning must go down. When the churches perish, the Law of Christ will be sought, and the application of that Law of "Resist not Evil" will require the details of the philosophy which the Buddha taught six centuries before the Christian era.

Our world is dominated by the priest and the politician, and the voice of Jesus, of Gautama, of the earlier Oriental Sages has not been listened to. Western poets and philosophers who have in any way upheld the spiritual tradition of these Sage-Theosophists have been superficially admired: the beauty of their thought and words has charmed many but inspired only a few. Since the first century of the Western era there have been two currents flowing in European history—one is the spiritual stream of the mystics and the occultists and the true philosophers, which may be named the Christos stream whose source for Europe is Pythagoras; the other which at the moment is roaring out its doom is the materialistic current fed by dogmatic churches and sceptical sciences.

The world is threatened with a War which every one admits will destroy civilization. On more than one occasion, it is recorded, the Buddha's advice was sought when war was impending, and thus war was averted. There is the instance of the dispute between the Sakyas and the Koliyas about the waters of the Rohini which had reached breaking point when the Buddha moved forward and took his seat on the river bank. It is written:—

He enquired for what reason the princes of the Sākyas and Koliyas were assembled, and when he was informed that they were met together for battle, he enquired what was the point in dispute. The princes said that they did not know of a surety, and they made enquiry of the commander-in-chief, but he in turn knew not, and sought information from the regent; and so the enquiry went on until it reached the husbandmen, who related the whole affair.

"What then is the value of water?" said the Buddha. "It is but little", said the princes. "And what of earth?" "That also is little", they said. "And what of princes?" "It cannot be measured", they said. "Then would you", said the Buddha, "destroy that which is of the highest value for the sake of that which is little worth?" and he appeased the wrath of the combatants by the recital of sundry Jātakas.

The princes now reflected that by the interposition of Buddha much bloodshed had been avoided, and that had it not been so, none might have been left to report the matter to their wives and children.

Or turn to another incident when Ajatsatru attacked Vesali:—

The Buddha was consulted upon the likelihood of victory and in this connection we are informed what is the Master's view of polity, for he declares that he himself has taught the Vajjians the conditions of true warfare, and as he is informed that the Vajjians are continuing to observe these institutions, he foretells that they will not suffer defeat. And these conditions are stated in the following terms:—

"So long, Ananda, as the Vajjians meet together in concord, and rise in concord, and carry out their undertakings in concord—so long as they enact nothing already established, abrogate nothing that has been already enacted, and act in accordance with the ancient institutions of the Vajjians, as established in former days—so long as they honour and esteem and revere the Vajjian elders, and hold it a point of duty to hearken to their words—so long as no women or girls belonging to their clans are detained among them by force or abduction—so long as they honour and esteem and revere and support the Vajjian shrines in town or country, and allow not the proper offerings and rites, as formerly given and performed, to fall into desuetude—so long as the rightful protection, defence, and support shall be fully provided for the Arahats amongst them, so that Arahats from a distance may enter the realm, and the Arahats therein may live at ease—so long may the Vajjians be expected not to decline, but to prosper."

IN THE LIGHT OF THEOSOPHY

Students of the *Aphorisms on Karma* (U. L. T. Pamphlet No. 21) will find practical application of more than one of these laws in the following paragraph extracted from Professor J. B. S. Haldane's Inaugural Address before the Conference of Indian Students in England. We read and talk so much about the justice of Karma from the personal standpoint that we forget its rôle in the fate of nations. Nature is the material ally, pupil and servant of her true servants; conversely she is the enemy, teacher and hard taskmaster of her transgressors. Obviously to transplant a vast hoard of black savages from the heart of Africa to become the slaves of white men who find their climate trying in the hot weather is a gross violation of the laws of humanity as well as Nature. The third Aphorism on Karma states:—

Karma is an undeviating and unerring tendency in the Universe to restore equilibrium, and it operates incessantly.

Its ways are inscrutable we are told, but sure.

In the United States, the victor was not so much General Grant but the hookworm which caused untold ill-health in the South and which had been brought over there by the negro slaves from tropical Africa, and in this way it can be said that slavery did by the peculiar intermediary of this little worm beat the slave owner.

Study of this tendency of Karma to restore the equilibrium of the Universe offers more than one hint to the solving of the mysterious outcropping of new diseases in the wake of vaccination and the *tutti quanti* of "immunizing" animal serums in vogue. Violent breaking of Nature's decrees is inevitably followed by suffering. Dr. Carrel has made more than one reference to the wages demanded by Nature as fines for our "scientific" transgressions.

If there should be war in Europe—then what, afterwards? Mr. Middleton Murry writes in *The Inquirer* of April 2nd that "such is the nightmare that haunts the imaginative man to-day". He believes the "one hope of the world to-day" to be Christian unity. "The 'idea' of democracy", he tells us, "is the effort to realize in the political organization of society the Christian idea of the absolute value of the individual person." The democratic idea, in war-time, is "annihilated by the organizational necessities of modern war. Modern war can be waged only by totalitarian societies." He writes further:—

I am not asking, or expecting, that the Christian Churches shall turn pacifist. I am asking, and expecting, that the Christian Churches shall deny and defy totalitarianism. If they do not they will perish.

But the Churches themselves are totalitarian bodies, and therefore Mr. Murry's hope of Christian unity is as impossible, if not more so, than political harmony in Europe. It is true the Churches sometimes protest against war, but, as Bernard Shaw says in another connection, "It is only manners." Mr. Murry does well not to wait for the Churches to act pacifically and to insist on the right of the individual to refuse "to take part in the devilish abomination of modern war", or, indeed, to insist on anything. No one would listen to them, constituted as they are now. Mr. Murry's proposed Groups for Christian unity (unsectarian) may be helpful. If he feels so, he will of course devote himself to their formation, just as, we suppose, Mr. Aldous Huxley will feel impelled to form his Groups based on non-attachment and non-violence. In an address by perhaps the greatest living example in the public world of the precepts of Christ—Gandhiji—the following words occur:—

Herr Hitler is achieving his goal through the sword, I through the soul. Cast off Western ideas and identify yourselves with villagers and live their lives. The Westerners are giving destructive instructions; we constructive through non-violence.

Which of these two men, Hitler or Gandhiji, is showing the "skill in action" that is enjoined in the *Gita*?

Sir Frederick Whyte some little time ago, speaking as Director General of the English Speaking Union, explained how the prestige of the West was ebbing fast in the East, and to re-establish this prestige Europe must return to its old basis of fundamental unity. This, we may remark, is more easily said than done! He said:—

She must establish herself on the old basis of internal peace and order, and prove to the East that once more she is worthy to occupy her old place as leader of the world. This is a necessary preliminary to regaining our prestige in India.

In the same speech he took the Asiatic to task "for an inherent sense of his own superiority":—

He [the Asiatic] was convinced in his heart in an almost arrogant fashion that his was the better life, yet he paid us the compliment of widespread imitation.

The thrust about imitation is unfortunately true. It is to be met with chiefly in the big cities. If the Asiatic is "almost arrogant", Sir Frederick is *quite* arrogant as regards Europe, even the pre-War Europe. But if Sir Frederick were to trace Eastern

“arrogance” to its source, he might find that it was a strongly felt, and may be strongly expressed conviction that the East has something of its own which no so-called “Western Civilization” shall root out. It is this feeling that inspired the Hon. Mrs. Vijaya Laxmi Pandit, Minister for Local Self-Government to say at Lucknow on March 25th :—

I believe that things belonging to the country must be given every chance to flourish and real progress can come to a country only through what is indigenous. . . . In 1921, an old man dreamt a dream—not of beautiful women—but a dream of beautiful cloth—the cloth of his own country, and to-day he has made it possible for us to clothe ourselves in lovely materials made in India. Centuries ago, the beautiful muslins of India were famous but encouragement being denied, the art was almost lost until the Saint of Sabarmati made it possible once more for us to revive our ancient industries and see a glimpse of the glory that was India.

Perhaps in earlier days this might have been considered arrogant, but Europe must certainly set her house in order, before she criticises her Eastern brothers, and by that time she will have learnt, we hope, more knowledge and better manners.

The phenomenon now generally known as E.S.P. (extra-sensory perception), owing to the researches of Dr. J. B. Rhine and his collaborators, is not new, is indeed as old as thinking man probably. The Editor of *The Inquirer*, the organ of Unitarian Christianity and Free Religious Fellowship, cites in his issue of March 26th a case within his own experience which he describes as “just one rather striking example of what a noted investigator calls E.S.P.”. Some years ago in Warsaw he met Stephan Ossowiecki, an engineer, who had remarkable clairvoyant powers, and who was sometimes called on for aid by the Polish police. Ossowiecki was amiable enough to give a demonstration of his power to the Editor, who recounts it thus :—

Ossowiecki invited me to step from the salon where we were talking, through an intervening room to the dining-room beyond. There I had to sit down and draw as rapidly as I could any design I liked. In a few minutes it was done—I, in the farthest room, hastily penning my design, signing it and sealing it in an envelope, Ossowiecki in the adjoining room striding up and down, calling out “Vite, vite. . .” and (this to a friend in the salon) “he is drawing a circle and lines, a cross, a circle and a cross.” Remarkably, Ossowiecki *already knew* what I had drawn. Returning to the salon, I handed him the envelope. Claspng it tightly with both hands, Ossowiecki quickly drew upon it *an exact reproduction of the design it enclosed*.

It is when Christians undertake to explain the problem of evil and suffering that the crying need of their theology for the doctrines of Karma and Reincarnation taught by Jesus himself, becomes most obvious. The Rev. George Stewart (*The Review of Religion*, March 1938) ventures several answers, none of them satisfying to man’s deepest need of seeing justice in his universe.

He does recognize the disciplinary aspect of some suffering, the causal connection between man’s wrong choice, through ignorance or perversity, and the ensuing pain. “Suffering is inevitable in the necessary experimentation we all carry on in learning how to live.” He makes a good point when he says that pain “in the measure that it protects life, is not true evil at all”, but he fails to recognize that in its widest application this would cover all human suffering, automatic and disciplinary in the ordinary man.

His orthodox restriction of life on earth to “our few years” in this incarnation, furthermore, make him deny to Karmic law its universal scope. “Only a foreshortened moral view”, he declares, “can see all the evil, all the pain of this world as deserved.”

What are his answers, compositely “the answer of faith”, to the varied assortment of human ills which he sets down—limitations of capacities and of opportunities, tedium, untoward events and natural calamities, sin, individual and social, the suffering of children etc. One of the least rational is what he calls the major answer, “faith” itself. Some of the others are (1) “Change all evil that can be changed”; (2) “Bear all that cannot be changed”; (3) “Wring from suffering any harvest possible”, though his recommendation to seek the cause of suffering is rather casual and in quite another context.

There is a moral danger in one of Mr. Stewart’s suggestions to minimize evil, *i.e.*, that we make lower motives serve higher interests; fear, “enlightened selfishness” etc., keeping us in the way of virtue and of peace and even hypocrisy in the motive not preventing objective service from being of value.

Go round and round the whole western hemisphere; the Occidental will not solve the problem of evil till he abandons his sphere and goes East and accepts the twin doctrines of Karma and Reincarnation.

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The United Lodge of Theosophists

DECLARATION

THE policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

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

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

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

*"The true Theosophist belongs to no cult
or sect, yet belongs to each and all."*

Being in sympathy with the purposes of this Lodge as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished to Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with.

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