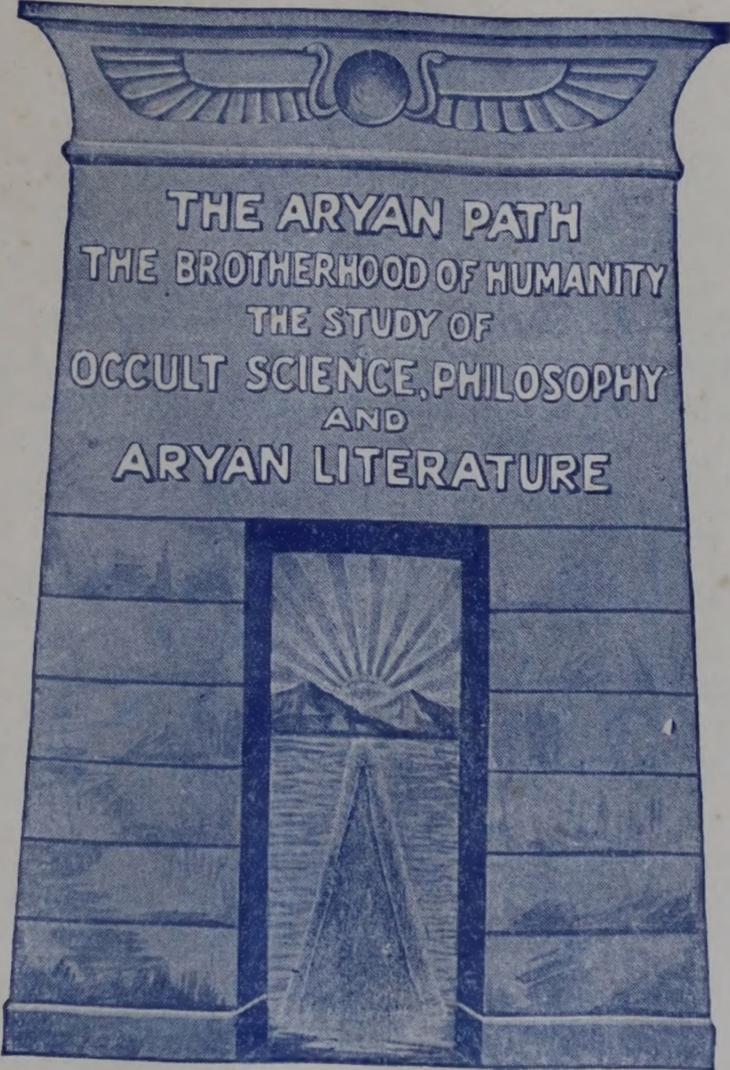




THE  
THEOSOPHICAL MOVEMENT  
A MAGAZINE DEVOTED TO



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

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Vol. XVII No. 7

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May 17, 1947

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Man ought to be ever striving to help the divine evolution of *Ideas*, by becoming to the best of his ability a *co-worker with nature* in the cyclic task. The ever unknowable and incognizable *Karana* alone, the *Causeless Cause* of all causes, should have its shrine and altar on the holy and ever untrodden ground of our heart—invisible, intangible, unmentioned, save through “the still small voice” of our spiritual consciousness. Those who worship before it, ought to do so in the silence and the sanctified solitude of their Souls; making their spirit the sole mediator between them and the *Universal Spirit*, their good actions the only priests, and their sinful intentions the only visible and objective sacrificial victims to the *Presence*.

H. P. BLAVATSKY

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- (b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study ; and
- (c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

सत्यान्नास्ति परो धर्मः ।



*There Is No Religion Higher Than Truth*

BOMBAY, 17th May 1947.

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AUM

# THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th May 1947.

VOL. XVII, No. 7

## TWO DIVINE MEN

### GAUTAMA, THE BUDDHA, AND SHANKARA, THE ACHARYA

According to the Theosophical Teachings a very intimate relation subsists between the missions of Gautama, the Buddha, and of the first Shankaracharya. A strange story, indeed, it is which the Esoteric Philosophy narrates about the occult intimacy between these two Adept Reformers. Their labour influenced not only the destiny of India, whose Sons They were; Their Mission was for humanity and the ideas They put into motion have gone round the globe. Those who have studied history from the Esoteric point of view are able to draw the Line of Force which these two Mahatmas laid down for the benefit of humanity. That Line may be compared to the equatorial line on a school-room's earth-globe. Imaginary though it be, it represents a mathematical fact. The Line of Force is invisible but factual.

What the world calls coincidence is named by the Esotericist a confluence of cyclic returns; one of these "Accidents" is seen in the fact that the sacred day celebrated by the respective followers or common admirers of Gautama and Shankara falls in the Hindu month of Vaishaka (this year from 22nd April to 21st May). It is appropriate, therefore, for all students of Theosophy to turn their mind's heart to some grand ideas and so gain inspiration from these two Sages.

H. P. B. describes the Buddha as "the greatest Man-Reformer ever known" and states that if what he taught—"the simple, humane, and philosophical code of daily life ever comes to be adopted by mankind at large, then indeed an era of bliss and peace would dawn on humanity." Of the other, Shankara, she says that he was an

Avatara in the full sense of the term, and she speaks of him as an Adept of Adepts.

Below we print the Canto of Flowers from the Chinese version of the *Dhammapada*. This version contains appropriate stories which form the basis for the sayings and the sermons. We extract this from Samuel Beal's translation from the Chinese:

#### FLOWERS (*Pupphavaggo*)

In days of old, when Buddha was residing at Śrāvastī, there was to the south-east of that country, in the mid-ocean, a certain islet (a mound, or fort, or lookout), on the top of which was a tree that bore beautiful scented flowers.

In the same spot dwelt five hundred women of the Brahman caste, wholly devoted to their worldly duties, ignorant that there was a Buddha born in the world. Now these women were in the habit of conversing together on the unhappiness of their worldly condition, and in consequence they used to go to the tree that surmounted their abode, and pluck the flowers and offer them to Brahmā-deva, with the prayer that they might escape the power of Yama, and be born in heaven (Brahma heaven). Now Buddha, perceiving their case, and knowing that they had the capacity of being converted, suddenly transported himself with his followers to their place of abode; and then came and sat down near them. The women seeing the wonderful sight, were lost in amazement, and exclaimed, "Brahmā himself has come to answer our prayers!" But on this a certain Deva answer-

ed them, and said, "This is not Brahmâ, but the World-honoured Buddha, who has come to save the world." On this the women bowed in reverence, and addressed Buddha in these words—"We, indeed, are but women, much polluted, yet we desire, above all things, to escape the power of Yama, and to be born in the highest heaven"; to whom Buddha replied, "May you, indeed, obtain your desire! But there are two things in the world which are immutably fixed—that good actions bring happiness, and bad actions result in misery. But (it is not generally known that) the joys of heaven as well as the sorrows of earth are both to be avoided. Who, then, is able to pluck and to hold the true joy of perfect rest (the rest of non-action)? Truly ye have understanding, O women!" and therefore he recited these gâthâs—

"Who is able to select (conquer?) the earth (*i. e.* the place of his abode), to escape Yama, and lay hold of heaven? Who (is able) to repeat the verses of the Law as one who selects choice (excellent) flowers? The enlightened (one) selects the earth, avoids Yama, seizes heaven, illustriously repeats the verses of the Law, is able to cull the flowers of virtue. Knowing that the world is like a hillock of sand, that is unsubstantial as a mirage, he separates the flowery arrows of Mâra, and escapes from the necessity of birth and death. Regarding the body as a bubble, as a self-created mirage, he separates the flowery garland of Mâra, and escapes from birth and death."

And so the 500 women were converted, and, in reply to Ānanda, Buddha explains how these women had formerly lived in the time of Kâśyapa Buddha, and because of their devotion to him, were now privileged to live in the time of Śākya Buddha, and to be converted by him. And so on another occasion Buddha recited these gâthâs—

"As many kinds of flowers when waved to and fro scatter their scent far and wide, so wide is the renown of his accumulated merits, who once is born and lives as he ought. The scent of the Vassikî flowers does not travel

against the wind, but the (odour) of those who live religiously spreads far and wide—the fame of the virtuous man pervades all places. The scent of sandal-wood and the Tagara, of the Lotus and Vassikî flower, although real and sensible, is not as the fragrance of (him who walks according to) the precepts. Mean and false in comparison is the scent of the rarest flowers with the fame of him who holds by virtue, the excellency of whose conduct rises to heaven. He who thus lives in perfect agreement with the precepts, who walks circumspectly, and who by fixed thought has obtained release, he has far out-distanced the way of Mâra."

And on another occasion, when Buddha was residing on the Girdhrakûta Mountain, near Râjagriha, he recited the following gâthâs—

"As a ditch in the field, close beside the highway, will produce the lily in its midst, and spread far and wide its delightful perfume, so in the midst of life and death (that is, the phenomenal world), beside the way of false speculation (universal inquiry), the wise man diffuses his glad sentiments in becoming a disciple of Buddha."

And very appropriate is this extract from *Viveka Chudamani* of the great Āchārya:—

### THE DISCIPLE'S APPEAL

Let him draw near to a Teacher who has attained to wisdom, from whom liberation from bondage may be learned; one who knows the holy teaching; who is perfect in purity; who is not moved by desire; who is wise in the Wisdom of the Eternal; who has entered into Rest in the Eternal; who has won the great peace, like the flame when the fuel is consumed; who is an ocean of compassion; who seeks no return; who is the friend of all who appeal for help. Drawing near to the Teacher in reverent devotion, with the loving service of one who seeks the Eternal, and thus winning His good-will, let him ask what he seeks to know concerning the true Self:—

Master, obeisance to thee, Friend of the world, ocean of compassion, save me, sunk in

the sea of life. Bend on me thy steadfast glance, which rains down righteousness and compassion.

I am burned by the fire of passional life, hard to quench. I am driven to and fro by the storms of contrary fate. I am full of fear. I come to thee for refuge. Save me from death. I know no other safety!

The Mighty Ones who have attained to peace dwell in righteousness, bringing life to the world like the coming of spring. They, who have themselves crossed the dread sea of passional life, aid others to cross it through compassion that seeks no return.

It is the essence of the very being of those of mighty soul to seek to heal the sorrows of others, as the nectar-rayed moon of itself cools the earth, scorched by the fierce fire of the sun.

Pour out upon me thy words of immortal life, which bring the happiness of the sacred teaching. Let them issue from the vessel of thy voice, clear, restoring, purifying, inspired by thine own experience of the essence of the joy of the Eternal; Master, I am consumed by the fiery flames, the scorching heat of this passional life! Happy are they on whom thine eyes rest even for a moment; they are thereby made acceptable and become thine own.

How may I cross this ocean of passional life? What pathway is there for me? What way of safety? I know none. In thy compassion guard me, Master! Save me from the pain and destruction of this life set about with death!

## PSYCHICAL PHENOMENA A SCIENTIFIC APPROACH

In our issue of June 1934 (Vol. IV, pp. 114-119) we reprinted under the general caption "Psychical Research—Great Argument About It and About" several articles from the pages of *The Theosophist* and *Lucifer*. These reveal, among other things, the hopes of the Promoters of the Theosophical Movement that unbiassed and sin-

cere scientific research would yield fair results. What was needed was sufficient theoretical knowledge, necessary for safety in experimenting in and with the realm of the Psyche. Decades have passed and nothing in the way of actual scientific explanation has been made available by any of the groups of Psychical Researchers. Evidence that numerous types of phenomena do occur has been collected but their how or why is not understood.

Under the circumstances, achievements from a fresh attempt may be a doubtful hope; all the same, in the light of what H. P. B. wrote in "What of Phenomena?" (*Raja-Yoga or Occullism*, pp. 46-50) students of Theosophy will welcome the concerted investigations along a broad front proposed by Mr. J. Cecil Maby in *Experimental Metaphysics* for January 1947. He proposes entering "The Borderland between Classical Physics and Metaphysics" from the physical side, which of course has its limitations but can still yield much. His approach is open-minded and not materialistic. He writes:—

The human body is, essentially, a most delicate and complex integrate of physico-chemical processes and machinery, clearly analogous to some of our best and latest scientific instruments. But over all presides and pervades a soul and a spiritual intelligence (one may be dogmatic about this, despite the critics), that controls and utilises such a vehicle in much the same way as a pilot navigates a modern aircraft, or a captain his ship.

He recognizes not only the Indwelling Soul but also a link between the spiritual body and the physical as indispensable to the control and direction of the latter and believes that "such control is most likely—judged rationally and by what little we know of the nervous system and its energization—to be of an 'etheric' or radiological type." This is the astral body (the *Linga Sarira*) of Theosophy, the understanding of which in its relation to the human constitution would solve very many problems of psychical research.

Madame Blavatsky went so far as to say that

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

Mr. Maby has laid hold of another valuable clue in suggesting that electromagnetic conditions may have a bearing on the production of phenomena. One of the Masters wrote: "We know of no phenomenon in nature—entirely unconnected with either magnetism or electricity," and H. P. B. declared that "the real scientific and chief cause" of a true medium's failure at times to get phenomena was "the unfavourable variations of the terrestrial magnetism." The powers of the *physical* medium, she added,

depend almost entirely on the degree of receptivity, and chance polarization of the body of the medium by the electro-magnetic and atmospheric currents. Purely psychological manifestations are quite a different thing. (*The Theosophist* II. 232-3, August 1881.)

Mr. Maby proposes a Congress of scientific research workers and others interested in probing deeper "into the *physical* aspects of Radiesthesia and Psychic Science." We may refer briefly to a few of the promising lines which he suggests for discussion:—

The so-called mitogenetic rays (Gurwitsch etc.) apparently of ultra-violet nature, from growing organisms, blood and other materials, their specific frequencies and bio-electric effects. [See, for example, *Isis Unveiled* I. 344-5, where the effect of human blood at a materializing séance is hinted at.—Eds.]

Generalized biological effects of electric oscillations, static charges, telluric radiations, etc., including radioactive deposits on certain organisms.... Physiology of weather sensitives in relation to gales and electric storms, the sunspot cycle, the lunar cycle, etc., and any instrumental observations or physical theories therewith. [One of the Masters wrote "There is the strongest connection between the magnetism of the earth, the changes of weather and *man*, who is the best barometer living, if he but knew to decipher it properly."—Eds.]

Possible correlation between weather sensitivity, radiesthetic reaction and/or e. s. p. and mediumistic faculties....

Human and other organic body polarities, in an

electro-magnetic sense...their relation to sex, right- or left-handedness, etc. [The relation of the polarity of the body to health and disease might prove another fruitful line of investigation. (*See Isis Unveiled*, I. 498—Eds.)]

Detection of internal and externalized electric waves of various frequencies, amplitudes and wave forms, in relation to the human nervous system and its thoughts and emotions.

The concept of "fundamental rays" and "characteristic" radiations from different material substances.... [This may be an approach to the correlations between man and nature taught by Paracelsus and by Mesmer, as well as pointed out by H.P.B.—Eds.]

Madame Blavatsky wrote in 1881:—

...if we give our attention but to the electric and magnetic fluids in men and animals, and the existing mysterious but undoubted interrelation between these two, as well as between both of them and plants and minerals, we will have an inexhaustible field of research, which may lead us to understand more easily the production of certain phenomena. (*The Theosophist*, II. 98, February 1881.)

All phenomena, *nota bene*, are "occult" until their causes are discovered. That all have natural (though not necessarily wholly physical) causes goes without saying in a universe of law. The day may be at hand, it seems, for the fulfilment of the prophecy of H. P. B. If they but waited with patience, she assured her readers, they would see some day the majority of the professors coming over to the side of their colleagues who were prepared to consider strange phenomena seriously.

...and then though "miracles" will be considered as much an absurdity as now, yet occult phenomena will be duly taken inside the domain of exact science and men will be wiser. (*The Theosophist*, II. 154, April 1881.)

Will the research workers be sufficiently open-minded to utilize the clues set forth in Theosophy? If they are, they can greatly shorten their task, but in any case their investigations, if honestly conducted on the lines laid down, will bring them nearer to our teachings and to the borderland of the Occult.

# "THE CYCLE MOVETH"

## VII.—THEOSOPHY IN EUROPE

[ We reprint here from *Theosophy*, Vol. XIII, pp. 290-294, for May 1925, the seventh instalment of the series of articles under the same title.—EDS. ]

In 1887, when H. P. Blavatsky removed to London, the Theosophical earth was littered with ruins, the Theosophical heavens were black with portents of further disasters. After three years of earthquakes the situation was one of "adverse omens on all sides" to the sight of her few remaining *Arjunas*—not to speak of how it must have appeared to the rank and file of the "Fellows of the Theosophical Society" and to her and its apparently triumphant foemen.

In Asia, Colonel Olcott, at last disembarassed of her presence, still believing in Masters however much his faith in H. P. B.'s "infallibility" was gone, struggling with might and main to hold together his shattered ranks, was taking the easy and fatal road of compromise and expediency. The "Three Objects" were gone; in their stead but one object engrossed him—to keep the Society alive by any and every means acceptable to its Hindu constituents.

On the Continent of Europe there was not a single Lodge or Branch in any way worthy of the name. Here and there a few scattered and isolated members, frightened or dazed by the explosions where not deserters and traitors, were passively waiting for something to turn up, or, dropping all concern for H. P. B. or the Society, were discarding the word "theosophy" and taking what profit they could out of the ideas acquired.

In other words, the Asiatic and European condition of affairs was then at the same low ebb that the Movement in America had reached—and passed—in 1885. The storms of 1884-5, which had either wrecked the Society in Asia and Europe, or rived it, a scattered fleet, to scud in every direction open, and which had driven its members and well-wishers to disheartenment or despair, had, in the United States, but inspired W. Q. Judge to renewed efforts, to a bold and uncompromising defence of H. P. B. and her mission, to a resuscitation of the Movement on

democratic lines—lines completely ignored in India and Europe. But the turn of the tide in America was as yet too faint to be noticeable to any but Judge and H. P. B. or those who saw through their eyes.

So much for the Society at large: Its once vital elements dissipated or else absorbed into spiritism and psychical research; in the shadowy and scarcely known region of the "aspirants to occultism and chelaship of the second section," the situation, numerically, was still worse. H. P. B. had written but a few months before very graphically indeed on the situation external and internal. Of the latter aspect she had said:—

During the *eleven* years of the existence of the Theosophical Society I have known, out of the seventy-two regularly accepted chelas on probation and the hundreds of *lay* candidates—only *three* who have not hitherto failed, and *one only* who had a full success.<sup>1</sup>

Who the "one only" was is not hard to identify—the Unknown from whom came *Light on the Path*, of whom she subsequently wrote that he had "reached Adeptship" in 1886, and who certainly disappeared into "secrecy and silence" after that time. Nor is it difficult to estimate that the "three who had not hitherto failed" were Olcott, Damodar, and Judge. Of these three, Damodar had been withdrawn by the Masters from the Indian work because of the same chain of causation that had exiled H. P. B. Olcott was thus left alone in India to work out his own and its salvation—the Karma of the events portrayed in *The Mahatma Letters* in their internal workings, and of the Coulomb-S.P.R. charges externally. Judge, after ten years of successful chelaship, was working from within outwardly to reanimate the dying body of the Society in America.

So far as Europe was concerned, in England only was there any shadow of hope of doing what

<sup>1</sup> *The Path*, December 1886, article, "The Theosophical Mahatmas." [ Reprinted in *Raja-Yoga or Occultism*, pp. 9-16.—EDS., T. M. ]

Judge was doing in America, and there the odds were heavier far. Not only was the S. P. R. strong, vigilant and active, in triumphant possession of the field of battle, but the only Theosophical house still standing—Mr. Sinnett's "London Lodge"—had no hospitality for H. P. B. Its doors were closed to her, exoterically and esoterically. Mr. Sinnett no more "approved" of H. P. B. and her activities than did Col. Olcott. He had been opposed to her coming to London at all; he was opposed to "democracy" or any other taint of "universal brotherhood"; he no longer had any need for her as a mediator through whom to receive "messages from the Masters"; he had "trained psychics" of his own now, through whom he was obtaining "messages" with far greater facility and far more satisfactory contents.

Moreover, H. P. B. was not only growing old in body—she was 56—but, what was still more serious, that body was racked and broken on the wheel of the double strain imposed by the mighty currents of her Mission and the uninterrupted blows of her adversaries. The Karma of the Society must have seemed—and was—heavy enough in all conscience, to all its active members. What must it have been to H. P. B., who bore in her own person its brunt and burden? Her body a wreck, her reputation torn to shreds, her best known associates lukewarm where not entirely cold towards her, doubtful and suspicious where not positively assured of her culpability—here if ever was a "test case" for Occultism.

*Absit omen!* Were there no favourable auguries? Indeed there were. There were her Masters. There was her never-dying devotion to Them and to Their Cause—the cause of "the great orphan—Humanity." During the preceding two years, while naught could be done externally, she had been busy on *The Secret Doctrine*, now well under way. She had been working through Judge in America. She had been in correspondence with such of the students, however obscure, as had not yet lost faith in Theosophy or in her. She had been nursing the wounded and the malingerers who might yet rejoin the ranks or be saved from final treachery and treason. She had found—

Silence in tumult, solitude in company, light in darkness, forgetfulness in pressures, vigour in despond-

ency, courage in fear, resistance in temptation, peace in war, and quiet in tribulation.

She had done for every sincere student what no books can do, what no phenomena can accomplish, what no precepts can achieve for them by way of inspiration and derring-do—she had set them the living, fiery, burning example of true Chelaship. This had brought recruits—few in number, unknown to fame, ill-furbished for the task in hand, but, for the time at least, full of concrete devotion, the ardour for sacrifice, the energy of faith to follow wherever she might lead. These were the two Keightleys, Archibald and Bertram, Dr. Ashton Ellis and the Countess Wachtmeister. By them was she carried to London, there installed, there sustained. Three months for physical resuscitation and the orientation of the Spirit—and *Lucifer* was begun with H. P. B. as editor and Mabel Collins as assistant. From the "London Lodge" came a few others and the "Blavatsky Lodge" was established. Theosophy pure and simple now had a fortalice and a forum in England as in New York.

Each number of *Lucifer* "brought light to the hidden things of darkness." Her capacity for "turning seeming evils into powers for good" was never more brightly shown than during these four closing years of her life. The lukewarm felt once more the ichor of the Warrior circulating in their veins. The faithful absorbed more and more the spirit of her presence and her mission. Men and women in all walks of life physical and metaphysical, the most bizarre as the most congruous, were drawn to her, assimilated into the resistless current of her work, strengthening it and being strengthened by it. In a year *The Secret Doctrine* was issued. In another six months *The Key to Theosophy*, followed by *The Voice of the Silence*. The current had become a tide, and that tide was rising ever higher, spreading ever wider. New Lodges sprang up apace. Theosophical education and Theosophical solidarity not only made the Movement one in England, on the Continent and in the United States but their mighty influence reached to the far Orient. Colonel Olcott came over to England in 1888 and again in 1889; the "Three Founders" were once more in some semblance of accord, some degree of unity as to

the real aim to be striven for, the real purpose to be maintained, the real teaching of the Masters—Universal Brotherhood, regardless of all lesser things.

How was all this brought about? How lost after her death? There lies the secret, yet to be penetrated by the students of today, as it remained impenetrable then to all but a very few: the secret of success or failure, of victory or defeat in the *Mahabharata*, the Holy Warfare of the evolving Soul. While H.P.B. lived, while Judge lived, the Movement never wavered, never faltered, in its continuous progression, what times the Society ebbed and flowed in constant fluctuations, its individual constituents now in raptures, now in despair, now united and now in disarray.

While She was living, and during the very period from 1887 to 1891, the Esoteric Section was formed within the Society, and Her Five Messages to the American Theosophists were written. Why? What was their impelling occasion and their import for the then future? For if the future is, in sober truth, in unbroken continuity with the present as the present is with the past, it stands to reason that neither her work nor her writings were only for the students of the day. Her example is as imperishable as her precept, the lessons to be derived from both remain an ever-present and an ever-pressing subject for study and application until they are learned.

Easy enough it is to read the log of the good ship, the Parent theosophical society, during its fateful voyage of one and twenty years. That has all been covered in the recently published volume, *The Theosophical Movement*,<sup>1</sup> but of what avail either fact or philosophy if we do not continually employ them to "take our bearings"—to correct our deficiencies of practical understanding? If we study philosophy and history theoretically we may pass an examination on the "eye doctrine," without being any the better able to solve the daily problems of life and conduct. It is Life we are dealing with, and the gulf between theory and practice can only be bridged by understanding—by application of the lessons

<sup>1</sup> [ *The Theosophical Movement: 1875-1925: A History and a Survey*. (E. P. Dutton and Co., New York, 1925). —Eds., T. M.]

of the past to the difficulties of the moment. No problems will confront us, no experiences be encountered by us, for which we shall not be able to find a clear path blazed for us by the Pioneers. The difficulties of yesterday are the difficulties of today and will remain insoluble so long as we regard them as unique and peculiar to ourselves. We approach these problems as the students of yesterday approached them; we are offered the same precepts and examples placed before them. The Theosophy of the Founders provides the principles; Their conduct, the applications. We have to learn and master both if we are to "transmit the same charge and succession" to those whose Karma it is to receive at our hands "the ancient, constant and eternal Doctrine"—in its primeval purity, "unsullied by the hand of Matter." "In the course of time, through being transmitted from one unto another, the mighty Art was lost," says the *Bhagavad-Gita*. With that "mighty art" restored to humankind once more by H. P. B., and with the history of the past fifty years before our very eyes to show us *how*, and how easily, the pure Doctrine may be lost through corruption till the spurious replaces the genuine, it well behooves every sincere student to reflect that in every case the corruption and the loss come to pass, not through open enemies but at the hands of avowed followers, the "transmitters" who pose as "successors."

Every word of the concluding section of *The Key to Theosophy* on "The Future of the Theosophical Society" was regarded at the time by the mass of the members as a remote possibility of the remote future. How little it was taken to heart that future, now the past by more than thirty years, tells all too fatally by its schisms of doctrine, its warfare of sects, its failure to "adhere to the programme of the Masters." This failure cannot be laid at the charge of the membership at large of the Parent society. They did "the best they could and all that they knew how to do"—and the Masters Themselves have said that he who does that "does enough." The members had faith in Theosophy and faith in their leaders. Where, then, does the charge lie? Either in the failure of Theosophy itself, or else at the doors of those whose Karma it was to be the "transmitters" after the passing of the Founders.

## LETTERS TO AN INTERESTED FRIEND

## II.—REINCARNATION AND KARMA

It was pleasant to hear that you were interested in my last letter and want to know more about Theosophy. It seems to me it will be best to tell you a little more about the fundamental teachings before answering your questions. I am glad there are so many of these.

Well, to return to the idea of reincarnation. This ego of ours needs many, many lives on earth to accomplish the task it has set itself. What it does in any particular life is a continuation of what it has been doing in previous ones. It may not be a direct continuation; it may be that it is filling in gaps in its experience. The situation becomes clear if we compare the series of lives to a series of days in one life. Today's task is a continuation of yesterday's, and tomorrow depends on what I do today. No one will doubt that. Whether a person is a shoemaker or a shopkeeper or a professor, a housewife or a person engaged in business; whatever one's job, he is working at something which he began on previous days and influencing future days by what he does today. Yesterday's faults have to be set right today and the gains of yesterday—or of last year—are enjoyed today or will be at some future time, far or near.

So it is with lives on earth. In this life we find ourselves with certain problems, certain advantages and certain disadvantages. One man has a healthy body and good parents, but is not clever. Another has an excellent brain but a weak constitution. Some people have apparently every advantage, while bad luck seems to be the daily portion of others; but whatever the circumstances, they are the result of what each did and

felt and thought in past lives and—as in the case of the days—the good work done in this life will bring a good harvest in future lives on earth; the bad deeds we allow ourselves now will affect us badly in the future. As the Bible teaches: As a man sows, so shall he reap. This law applies not only to the seed we have put into the ground, but also to the seed-acts, seed-thoughts and seed-feelings that we plant in our lives. The seed comes up and produces a certain plant and no other. To quote the Bible again: Does a man gather grapes from thorns? And this means that we cannot think hateful thoughts or envious thoughts and expect to get love or any other good thing in return. Hate produces hate and love produces love. So with any other quality and every act.

This fact that we reap only what is sown is known in Theosophical books as the Law of Karma. Don't be afraid of this strange word. Pronounce it to rhyme with farmer. It is a useful word to know and use, as we have no English one to take its place. It is such a short way of saying so much. As we go on you will gradually see how much it means. For the present it is enough to remember that it signifies that every action is a seed produced from past seeds (or actions) and ready to produce future ones. In other words, everything we are is the result of something we were before, the cause of what we shall be later.

I suggest that you read in this connection: *The Ocean of Theosophy* by W. Q. Judge, Chapter IX, "Reincarnation Continued," and *The Voice of the Silence*, by H. P. Blavatsky, pp. 37-38 (Indian ed.) "Thou canst create... 'tomorrow.'"

LE PHARE DE L'INCONNU<sup>\*</sup>

[ We reprint here the first instalment of this article by H. P. B. from *The Theosophist* for July, August and September 1889; Vol. X, pp. 579-586, 641-647 and 719-724.—EDS. ]

It is written in an old book upon the Occult Sciences: "Gupta Vidya (Secret Science) is an attractive sea, but stormy and full of rocks. The navigator who risks himself thereon, if he be not wise and full of experience,<sup>1</sup> will be swallowed up, wrecked upon one of the thousand submerged reefs. Great billows, in colour like sapphires, rubies and emeralds, billows full of beauty and mystery will overtake him, ready to bear the voyager away towards other and numberless lights that burn in every direction. But these are will-o-the-wisps, lighted by the sons of Kâliya<sup>2</sup> for the destruction of those who thirst for life. Happy are they who remain blind to these false deceivers; more happy still those who never turn their eyes from the only true Beacon-light whose eternal flame burns in solitude in the depths of the water of the Sacred Science. Numberless are the pilgrims that desire to enter those waters; very few are the strong swimmers who reach the Light. He who gets there must have ceased to be a number, and have become *all numbers*. He must have forgotten the illusion of separation, and accept only the truth of collective individuality.<sup>3</sup> He must see with the ears, hear with the eyes,<sup>4</sup> understand the language of the rainbow, and have concentrated his six senses in his seventh sense."<sup>5</sup>

\* [ The above article is a rough translation from *La Revue Theosophique*. Better H. P. B. at second hand than not at all.—ED., *The Theosophist*. ]

<sup>1</sup> Acquired under a Guru.

<sup>2</sup> The great serpent conquered by Krishna and driven from the river Yanuma into the sea, where the Serpent Kaliya took for wife a kind of Siren, by whom he had a numerous family.

<sup>3</sup> The illusion of the personality of the Ego, placed by our egotism in the first rank. In a word, it is necessary to assimilate the whole of humanity, live by it, for it, and in it; in other terms, cease to be "one," and become "all" or the *total*.

<sup>4</sup> A Vedic expression. The senses, counting in the two mystic senses, are seven in Occultism; but an Initiate does not separate these senses from each other, any more than he separates his unity from Humanity. Every sense contains all the others.

<sup>5</sup> Symbology of colours. The Language of the prism,

The Beacon-light of Truth is Nature without the veil of the senses. It can be reached only when the adept has become absolute master of his personal self, able to control all his physical and psychic senses by the aid of his "seventh sense," through which he is gifted also with the true wisdom of the gods—*Theo-sophia*.

Needless to say that the profane—the non-initiated, *outside the temple* or *pro-fanes*,—judge of the "lights" and the "Light" above mentioned in a reversed sense. For them it is the Beacon-light of Occult truth which is the *ignis fatuus*, the great will-o-the-wisp of human illusion and folly; and they regard all the others as marking beneficent sand banks, which stop in time those who are excitedly sailing on the sea of folly and superstition.

"Is it not enough," say our kind critics, "that the world by dint of isms has arrived at *Theosophism*, which is nothing but transcendental humbuggery (fumisterie,) without the latter offering us further a *réchauffée* of mediæval magic, with its grand Sabbath and chronic hysteria?"

"Stop, stop, gentlemen. Do you know, when you talk like that, what *true* magic is, or the Occult Sciences? You have allowed yourselves in your schools to be stuffed full of the 'diabolical sorcery' of Simon, the magician, and his disciple *Menander*, according to the good Father Ireneus, the too zealous Theodoret and the unknown author of *Philosophumena*. You have permitted yourselves to be told on the one hand that this magic came from the devil; and on the other hand that it was the result of imposture and fraud. Very well. But what do you know of

of which "the seven mother colours have each seven sons," that is to say, forty-nine shades or "sons" between the seven, which graduated tints are so many letters or alphabetical characters. The language of colours has, therefore, fifty-six letters for the Initiate. Of these letters each septenary is absorbed by the mother colour, as each of the seven mother colours is absorbed finally in the white ray, Divine Unity symbolized by these colours.

the true nature of the system followed by Apollonius of Tyana, Iamblicus and other *magi*? And what is your opinion about the identity of the theurgy of Iamblicus with the 'magic' of the Simons and the Menanders? Its true character is only half revealed by the author of the book *de Mysteriis*.<sup>1</sup> Nevertheless his explanations sufficed to convert Porphyry, Plotinus, and others, who from enemies to the *esoteric theory*, became its most fervent adherents. The reason is extremely simple.

True Magic, the theurgy of Iamblicus, is in its turn identical with the gnosis of Pythagoras, the *gnosis ton outon*, the *science of things which are*, and with the divine ecstasy of the Philaletheans, "the lovers of Truth." But, one can judge of the tree only by its fruits. Who are those who have witnessed to the divine character and the reality of that ecstasy which is called Samâdhi in India?<sup>2</sup>

A long series of men, who, had they been Christians, would have been canonized,—not by the decision of the Church, which has its partialities and predilections, but by that of whole nations, and by the *vox populi*, which is hardly ever wrong in its judgments. There is, for instance, Ammonius Saccas, called the *Theodidaktos*, "God-instructed" the great master whose life was so chaste and so pure, that Plotinus, his pupil, had not the slightest hope of ever seeing any mortal comparable to him. Then there is this same Plotinus who was for Ammonius what Plato was for Socrates—a disciple worthy of his illustrious master. Then there is Porphyry, the pupil of Plotinus,<sup>3</sup> the author of the biography of Pythagoras. Under the shadow of this divine gnosis, whose beneficent influence has extended to our own days, all the celebrated mystics of the later

<sup>1</sup> By Iamblicus, who used the name of his master, the Egyptian priest Abammon as a pseudonym.

<sup>2</sup> Samâdhi is a state of abstract contemplation, defined in Sanskrit terms that each require a whole sentence to explain them. It is a mental, or, rather, spiritual state, which is not dependent upon any perceptible object, and during which the *subject*, absorbed in the region of pure spirit, lives *in the Divinity*.

<sup>3</sup> He lived in Rome for 28 years, and was so virtuous a man that it was considered an honour to have him as guardian for the orphans of the highest patricians. He died without having made an enemy during those 28 years.

centuries have been developed, such as Jacob Boehme, Emanuel Swedenborg, and so many others. Madame Guyon is the feminine counterpart of Iamblicus. The Christian Quietists, the Musulman Soufis, the Rosicrucians of all countries, drink the waters of that inexhaustible fountain—the Theosophy of the Neo-Platonists of the first centuries of the Christian Era. The gnosis preceded that era, for it was the direct continuation of the *Gupta Vidya* and of the Brahmâ-Vidya ("secret knowledge" and "knowledge of Brahmâ") of ancient India, transmitted through Egypt; just as the theurgy of the Philaletheans was the continuation of the Egyptian mysteries. In any case, the point from which this "diabolic" magic starts, is the Supreme Divinity; its end and aim, the union of the divine spark which animates man with the parent-flame, which is the Divine ALL.

This consummation is the *ultima thule* of those Theosophists, who devote themselves entirely to the service of humanity. Apart from these, others, who are not yet ready to sacrifice everything, may occupy themselves with the transcendental sciences, such as Mesmerism, and the modern phenomena under all their forms. They have the right to do so according to the clause which specifies as one of the objects of the Theosophical Society "the investigation of unexplained laws of nature and the psychic powers latent in man."

The first named are not numerous,—complete altruism being a *rara avis* even among modern Theosophists. The other members are free to occupy themselves with whatever they like. Notwithstanding this, and in spite of the openness of our proceedings, in which there is nothing mysterious, we are constantly called upon to explain ourselves, and to satisfy the public that we do not celebrate witches' Sabbaths, and manufacture broomsticks for the use of Theosophists. This kind of thing, indeed, sometimes borders on the grotesque. When it is not of having invented a new "ism," a religion extracted from the depths of a disordered brain, or else of humbugging that we are accused, it is of having exercised the arts of Circé upon men and beasts. Jests and satires fall upon the Theosophical Society thick as hail. Nevertheless it has stood unshaken during all the

fourteen years during which that kind of thing has been going on; it is a "tough customer," truly.

## II.

After all, critics who judge only by appearances are not altogether wrong. There is Theosophy and Theosophy: the true Theosophy of the *Theosophist*, and the Theosophy of a Fellow of the Society of that name. What does the world know of true Theosophy? How can it distinguish between that of a Plotinus, and that of the false brothers? And of the latter the Society possesses more than its share. The egoism, vanity and self-sufficiency of the majority of mortals is incredible. There are some for whom their little personality constitutes the whole universe, beyond which there is no salvation. Suggest to one of these that the alpha and omega of wisdom are not limited by the circumference of his or her head, that his or her judgment could not be considered quite equal to that of Solomon, and straight away he or she accuses you of *anti-theosophy*. You have been guilty of blasphemy against the spirit, which will not be pardoned in this century, nor in the next. These people say, "I am Theosophy," as Louis XIV said "I am the State." They speak of fraternity and of altruism and only care in reality for that for which no one else cares—themselves—in other words their little "me." Their egoism makes them fancy that it is they only who represent the temple of Theosophy, and that in proclaiming themselves to the world they are proclaiming Theosophy. Alas! the doors and windows of that "temple" are no better than so many channels through which enter, but very seldom depart, the vices and illusions characteristic of egoistical mediocrities.

These people are the white ants of the Theosophical Society, which eat away its foundations, and are a perpetual menace to it. It is only when they leave it that it is possible to breathe freely.

It is not such as these that can ever give a correct idea of practical Theosophy, still less of the transcendental Theosophy which occupies the minds of a little group of the elect. Every one of us possesses the faculty, the interior sense, that is known by the name of *intuition*, but how rare are those who know how to develop it! It is,

however, only by the aid of this faculty that men can ever see things in their true colours. It is an *instinct of the soul*, which grows in us in proportion to the employment we give it, and which helps us to perceive and understand the realities of things with far more certainty than can the simple use of our senses and exercise of our reason. What are called good sense and logic enable us to see only the appearances of things, that which is evident to every one. The *instinct* of which I speak, being a projection of our perceptive consciousness, a projection which acts from the subjective to the objective, and not *vice versâ*, awakens in us spiritual senses and power to act; these senses assimilate to themselves the essence of the object or of the action under examination, and represent it to us as it really is, not as it appears to our physical senses and to our cold reason. "We begin with *instinct*, we end with omniscience," says Professor A. Wilder, our oldest colleague. Iamblicus has described this faculty, and certain Theosophists have been able to appreciate the truth of his description.

"There exists," he says, "a faculty in the human mind which is immeasurably superior to all those which are grafted or engendered in us. By it we can attain to union with superior intelligences, finding ourselves raised above the scenes of this earthly life, and partaking of the higher existence and superhuman powers of the inhabitants of the celestial spheres. By this faculty we find ourselves liberated finally from the dominion of destiny (Karma), and we become, as it were, the arbiters of our own fates. For, when the most excellent parts in us find themselves filled with energy; and when our soul is lifted up towards essences higher than science; it can separate itself from the conditions which hold it in the bondage of everyday life; it exchanges its ordinary existence for another one, it renounces the conventional habits which belong to the external order of things, to give itself up to and mix itself with another order of things which reigns in that most elevated state of existence."

Plato has expressed the same idea in two lines: "The light and spirit of the Divinity are the wings of the soul. They raise it to communion with the gods, above this earth, with

which the spirit of man is too ready to soil itself. . . . To become like the gods, is to become holy, just and wise. That is the end for which man was created, and that ought to be his aim in the acquisition of knowledge."

This is true Theosophy, inner Theosophy, that of the soul. But followed with a selfish aim Theosophy changes its nature and becomes *demonosophy*. That is why Oriental wisdom teaches us that the Hindu *Yogi* who isolates himself in an impenetrable forest, like the Christian hermit who, as was common in former times, retires to the desert, are both of them nothing but accomplished egoists. The one acts with the sole idea of finding a nirvanic refuge against reincarnation; the other acts with the unique idea of saving his soul,—both of them think only of themselves. Their motive is altogether personal; for, even supposing they attain their end, are they not like cowardly soldiers, who desert from their regiment when it is going into action, in order to keep out of the way of the bullets?

In isolating themselves as they do, neither the *Yogi* nor the "Saint" helps anyone but himself; on the contrary both show themselves profoundly indifferent to the fate of mankind whom they fly from and desert. Mount Athos<sup>1</sup> contains, perhaps, a few sincere fanatics; nevertheless even these have without knowing it got off the only track that leads to the truth,—the path of Calvary, on which each one voluntarily bears the cross of humanity, and for humanity. In reality it is a nest of the coarsest kind of selfishness; and it is to such places that Adams' remark on monasteries applies: "There are solitary creatures there who seem to have fled from the rest of mankind for the sole pleasure of communing with the Devil tête-à-tête."

Gautama, the Buddha, only remained in solitude long enough to enable him to arrive at the truth, which he devoted himself from that time on to promulgate, begging his bread, and living for humanity. Jesus retired to the desert only for forty days, and died for this same humanity. Apollonius of Tyana, Plotinus, Iamblicus, while leading lives of singular abstinence, almost of asceticism, lived in the world and *for* the world.

The greatest ascetics and *saints* of our days are not those who retire into inaccessible places, but those who pass their lives in travelling from place to place, doing good and trying to raise mankind; although, indeed, they may avoid Europe, and those civilized countries where no one has any eyes or ears except for himself, countries divided into two camps—of Cains and Abels.

Those who regard the human soul as an emanation of the Deity, as a particle or ray of the universal and ABSOLUTE soul, understand the parable of the *Talents* better than do the Christians. He who hides in the earth the *talent* which has been given him by his "Lord," will lose that talent, as the ascetic loses it, who takes it into his head to "save his soul" in egoistical solitude. The "good and faithful servant" who doubles his capital, by harvesting for *him who has not sown*, because he had not the means of doing so, and who reaps for the poor who have not scattered the grain, acts like a true altruist. He will receive his recompense, just because he has worked for another, without any idea of remuneration or reward. That man is the altruistic Theosophist, while the other is an egoist and a coward.

The Beacon-light upon which the eyes of all real Theosophists are fixed is the same towards which in all ages the imprisoned human soul has struggled. This Beacon, whose light shines upon no earthly seas, but which has mirrored itself in the sombre depths of the primordial waters of infinite space, is called by us, as by the earliest Theosophists, "Divine Wisdom." That is the last word of the esoteric doctrine; and, in antiquity, where was the country, having the right to call itself civilized, that did not possess a double system of WISDOM, of which one part was for the masses, and the other for the few, the exoteric and the esoteric? This name, WISDOM, or, as we say sometimes, the "Wisdom Religion" or *Theosophy*, is as old as the human mind. The title of *Sages*—the priests of this worship of truth—was its first derivative. These names were afterwards transformed into *philosophy*, and *philosophers*—the "lovers of science" or of wisdom. It is to Pythagoras that we owe that name, as also that of *gnosis*, the system of *i gnosis ton outon* "the knowledge of things as they

<sup>1</sup> A celebrated Grecian monastery.

are," or of the essence that is hidden beneath the external appearances. Under that name, so noble and so correct in its definition, all the masters of antiquity designated the aggregate of our knowledge of things human and divine. The sages and *Brachmânes* of India, the magi of Chaldea and Persia, the hierophants of Egypt and Arabia, the prophets or *Nabi* of Judea and of Israel, as well as the philosophers of Greece and Rome, have always classified that science in two divisions—the *esoteric*, or the true, and the *exoteric*, disguised in symbols. To this day the Jewish Rabbis give the name of *Mercabah* to the body or vehicle of their religious system, that which contains within it the higher knowledge, accessible only to the initiates, and of which higher knowledge it is only the husk.

We are accused of mystery, and we are reproached with making a secret of the higher Theosophy. We confess that the doctrine which we call *gupta vidya* (secret science) is only for the few. But where were the masters in ancient times who did not keep their teachings secret, for fear they would be profaned? From Orpheus and Zoroaster, Pythagoras and Plato, down to the Rosicrucians, and to the more modern Free-Masons, it has been the invariable rule that the disciple must gain the confidence of the master before receiving from him the supreme and final word. The most ancient religions have always had their greater and lesser mysteries. The neophytes and catechumens took an inviolable oath before they were accepted. The Essenes of Judea and Mount Carmel required the same thing. The *Nabi* and the *Nazars* (the "separated ones" of Israel), like the lay *Chelas* and the *Brahmâcharyas* of India, differed greatly from each other. The former could, and can, be married and remain in the world, while they are studying the sacred writings up to a certain point; the latter, the *Nazars* and the *Brahmâcharyas*, have always been entirely vowed to the mysteries of initiation. The great schools of Esotericism were international, although exclusive, as is proved by the fact that Plato, Herodotus and others, went to Egypt to be initiated; while Pythagoras, after visiting the Brahmins of India, stopped at an Egyptian sanctuary, and finally was received, according to Iamblicus, at Mount Carmel. Jesus followed the traditional custom, and justified his reticence by quoting the well known precept:

Give not the sacred things to the dogs,  
Cast not your pearls before the swine,  
Lest these tread them under their feet,  
And lest the dogs turn and rend you.

Certain ancient writings—known, for that matter, to the bibliophiles—personify WISDOM; which they represent as emanating from *Ain-Soph*, the Parabrahm of the Jewish Kabbalists, and make it the associate and companion of the manifested Deity. Thence its sacred character with every people. Wisdom is inseparable from divinity. Thus we have the Vedas coming from the mouth of the Hindu "Brahmâ" (the *logos*); the name Buddha comes from Budha, "Wisdom," divine intelligence; the Babylonian *Nebo*, the *Thot* of Memphis, *Hermes* of the Greeks, were all gods of esoteric wisdom.

The Greek Athena, Metis and Neitha of the Egyptians, are the prototypes of Sophia-Achamoth, the feminine wisdom of the Gnostics. The Samaritan *Pentateuch* calls the book of Genesis *Akamauth*, or "Wisdom," as also two fragments of very ancient manuscripts, "the Wisdom of Solomon," and "the Wisdom of Iasous (Jesus)." The book called *Mashalim* or "Sayings and Proverbs of Solomon," personifies Wisdom by calling it "the helper of the (Logos) creator," in the following terms, (literally translated):

I (a) H V (e) H<sup>1</sup> possessed me from the beginning.  
But the first emanation in the eternities,  
I appeared from all antiquity, the primordial.—  
From the first day of the earth;  
I was born before the great abyss.  
And when there were neither springs nor waters,  
When he traced the circle on the face of the deep,  
I was with him Amun.  
I was his delight, day by day.

This is exoteric, like all that has reference to the personal gods of the nations. The INFINITE cannot be known to our reason, which can only distinguish and define;—but we can always conceive the abstract idea thereof, thanks to that faculty higher than our reason,—*intuition*, or the spiritual instinct of which I have spoken. Only the great initiates, who have the rare power of throwing themselves into the state of Samâdhi,—which can be but imperfectly translated by the word *ecstasy*, a state in which one ceases to be the conditioned and personal "I," and becomes one with the ALL,—only those can boast of having been in contact with the *infinite*: but no more than other mortals can they describe that state in words.

These few characteristics of *true* theosophy and of its practice, have been sketched for the small number of our readers who are gifted with the desired intuition.

<sup>1</sup> JHVH, or Jahveh (Jehoveh) is the *Tetragrammaton*, consequently the Emanated Logos and the creator; the ALL, without beginning or end,—AIN-SOPH—not being able to create, nor wishing to create, in its quality of the ABSOLUTE.

## IN THE LIGHT OF THEOSOPHY

An important, nay, potentially an epoch-making event was the holding at Delhi, late in March, of the Asian Relations Conference, under the ægis of the Indian Council of World Affairs. Some thirty nations were represented, whose combined populations total more than half the people in the world. A spirit of the utmost cordiality prevailed and from that point of view the Conference was a triumph for human brotherhood. Common aims and aspirations were proclaimed and, fortunately, a common will to peace. Repeatedly Pandit Nehru, for example, stressed the claim that the alignment of the Asian peoples held no threat to Europe or America.

We have no doubt this claim was perfectly sincere and that it fairly represented the consensus of the gathering. In the editorial, "The Brotherhood of Colours" in our issue for May 1942 (Vol. XII, pp. 97-8), we warned against the threat which the long-exploited coloured races' making common cause against the white held for world peace. "Unless checked now the beginning of a ghastly war between the 'coloured' and the 'non-coloured' will take place." The danger is still there.

The Conference was non-political, but no student of economics can fail to see political implications in the reported general agreement of the Group discussing national and regional self-sufficiency that "there must be the closest economic co-operation compatible with national sovereignty in the economic sphere" among the Asian countries.

If, as Pandit Nehru declared in a message to the Inter-Asian Conference Special Number of the *National Herald*, Lucknow, "an age is coming to an end and a new age is beginning," let it not be on the old sorry lines of assumed conflict of interests and of division between man and man, region and region, coloured and non-coloured.

Gandhiji's position on religious education in the schools, defined in a letter published in *Harijan* for March 23rd, deserves careful study. He recognizes the teaching of the fundamental ethics

common to all religions as "undoubtedly a function of the State." If it were generally recognized as such, the criticism that modern education trains mind and body but neglects the training of the moral nature, leaving the emotions and the passions to run wild, no longer could be made. But he makes a distinction between ethics and denominationalism, declaring

I do not believe that the State can concern itself or cope with religious education. I believe that religious education must be the sole concern of religious associations... We have suffered enough from State-aided religion and a State Church. A society or a group, which depends partly or wholly on State aid for the existence of its religion... does not have any religion worth the name.

This obviously applies to State-aided schools as well as to State institutions proper. Gandhiji's proposal represents the golden mean between amoral secular instruction and the training in superstitions, dogmas and exclusive claims that goes on in denominational schools under the name of religious education, and which has a divisive influence, whether or not proselytizing is carried on. It needs but supplementing with examples of moral and spiritual grandeur for the children's copying, examples which command the reverence of different faiths; but Gandhiji's concept of ethical training may well provide for that.

David, the Great Jew, was not only a warrior and a king who founded a dynasty at Jerusalem, but he was also a religious man who tended with respectful care the Ark; and, if not all, at least some of the Psalms are his compositions, for he was a musician and a poet. For all that, he has been called "God's most magnificent sinner." A few months ago Gladys Schmitt published a fascinating novel, *David the King* in which, using Bible sources, she creates the story of a soul who, from the darkness of passion and intrigue and violence, emerges to perceive the Light of Truth. The closing sections of the volume have a particular significance for all who regard life as probationary. David in his old age, reviewing his years of strife, finds his achievements futile and

the worshipper of Yaweh describes Him as "Nothing but a blind eye staring out of the emptiness of heaven. A deaf and pitiless ear turned upon the lamentations of the world." These words were spoken to the young Abishag, the daughter of Shunam, who enchanted with her beauty of body and mind the aged king. She says:—

"Is it so hard a thing to my lord and my beloved that the eye of God does not hold a reflection of his face? Has he never thought in his heart that perhaps this also is a part in the heritage of evil that we take upon us in the womb—this vain and childish desire that God should look upon us, should see and rejoice, should see and be moved to mortal anger, should see and shed human tears? . . .

"Is it so hard a thing to my beloved," she said again, "that God does not behold him? Is his covenant with sin and death still so strong, even in these his latter days, that he cannot content himself with seeing God?"

And suddenly he knew that he no longer bore resentment against that Unseeing Eye which gazed out of the firmament.

The Theosophical student naturally conjectures how, paying his toll to Karma and to the fevers caused by divine discontent which in turn is caused by divine aspirations, David "sinned," but, though many a time he bent like a reed, he never broke, but must live to take up the thread of life's labour life after life till his probation ends, and the Real Life begins.

In an article in *The Naturopath* for March, L. Kamesvara Sarma, Head of the Department of Physics of the S. V. College, Mysore, has penned some very pertinent considerations on the rights which ought to be safeguarded in any scheme for the socialization of medical service. The right of every individual to decide how his own body shall be treated, and the right of parents to decide on behalf of their children, should be held inviolable.

Medicine is very far indeed from being an exact science and it is surely the height of folly and conceit for any school of medicine to set itself up as possessing knowledge superior to that of all the rest. The charge which H.P.B. brought against the allopathic school in 1877, without deprecating the value of allopathy as a system of medicine, could still be made with justice. She

wrote in *Isis Unveiled* (I. 88):—

The least dissent from their promulgated doctrines is resented as a heresy, and though an unpopular and unrecognized curative method should be shown to save thousands, they seem, as a body, disposed to cling to accepted hypotheses and prescriptions, and decry both innovator and innovation until they get the mint-stamp of *regularity*.

H. P. B. early opened the columns of her *Theosophist* to a challenge of the merits claimed for vaccination. The subject of compulsory vaccination still, as she wrote editorially in the issue of January 1883 (Vol. IV, p. 92) "deeply concerns the people of India." She recognized it as an evil, while pointing to an "even worse form of inoculation," against which *The Theosophist* had to war—"the empoisoning of the Hindu mind with the views of modern scepticism."

One may well be appalled by the vast number of cases of murder, violence, fraud, black market activities, and whatnot, reported by the daily papers, yet another side to the picture is presented by the British Commissioners of Prisons and Directors of Convict Prisons in their report for 1942-1944. More than 80 per cent. of those sent to prison for the first time do not go back, a result attributed largely to the training schemes now being adopted. A feeling of self-confidence has been built up by training in semi-skilled work; permitting of conversation between prisoners at exercise (introduced in all prisons in 1942) has removed some of the "outcast" stigma; the Commissioners are asking for better prison clothing as a means of encouraging self-respect; the opportunities for further education through free correspondence courses provided by such bodies as the Adult School Union and Cassel Educational Trust, have given some at least an incentive for self-improvement and an outlet for mental energies. One of the most striking experiments has been "training by trust," *i.e.*, the use of prisoners on agricultural and other work in the country, with only nominal supervision from the prison staff. Health and conduct have improved, and both Prison Governors and employers have been satisfied with the results. Though the percentage of girls from Borstal who have done well is low—home conditions in war time being

generally blamed—the boys, some 4,000 of whom entered the Fighting Services, have apparently made good.

This is encouraging, though if the rewards for self-improvement are merely of a material, personal nature, in time they will cease to satisfy. If a spiritual ideal is necessary for the ordinary man, still more is it essential for those who have to overcome the memory of their past failures as members of the community. And what an indictment it is of our system of education, and of the character of our family life, that so many unfortunates should have to go to prison, in order to gain even the elements of a right basis for living! Nevertheless, though these reforms do not get down to the root of the disease, they are all steps to the overdue recognition of all men and women as souls.

Dr. Suniti Kumar Chatterji recently contributed to the *Hindusthan Standard* an admirable essay on the "Spiritual Unity of Asia." Beneath the great surface diversities of Asia's people, diversities of race, of language and of culture, there was, he declared, a more intense realization in Asia than elsewhere of the underlying unity of a Common Humanity. The "great experience of the One underlying the Many" had been reached on different paths, by India through Hinduism, including Brahmanism, Buddhism and Jainism, by China through the Tao philosophy and by the Sufi mystics of Islam. There were no hard-and-fast lines between the different cultures. India, however, with her cosmopolitan synthesis of peoples and her "deeply flowing spiritual idealism which refuses to be disturbed by surface upheavals" was "the pivot of pan-Asian Unity-in-Diversity."

Indian thought and Chinese learning were two of the supreme factors in Asian culture. India's message was the message of all right-thinking men. China and India had helped their sister nations, "mostly through the path of peace," to realize the best in them in the midst of their own national atmosphere. The peoples of Asia, awaking to their great destiny, "should now unite in a spirit of brotherliness for the common good of humanity."

Sanskrit, along with Chinese and, latterly, Persian, had been, Dr. Chatterji wrote, a great force for international harmony and understanding among the Asian peoples.

The place of Sanskrit in the cultural history of Asia and the world will make a very interesting subject of research in the domain of international contacts, and this is a subject where there will be no lack of copious materials.

The basic community of interests among the people of India was well brought out recently by Sir Mirza Ismail, Prime Minister of Hyderabad. He told the Berar Muslim Educational Conference, meeting at Amraoti on April 10th, that the joys and sorrows of all Indians

are so thickly interwoven in one texture of national life that, in spite of the fact that we are living in the night of suspicion and sorrow, we can confidently look forward to the dawn of joy and warmth, which have, like an invisible chain, bound us all together for so many centuries.

All, to whatever religion they belonged, were "children of the same soil, breathing the same air and drawing sustenance from the same mother earth." But this identity of physical origin, this common dependence upon physical nature, shared by all men everywhere, is not sufficient to appeal to man's higher and deeper feelings, as H. P. B. pointed out. It was, she said, the realization of the identity of soul and spirit, of the real, immortal man, that would lead us far towards real charity and brotherly good-will.

That the ideas men hold of their own nature are of paramount importance, determining the issues of peace or strife, was indicated by Sir Mirza when he declared:—

There have been majorities and minorities at all times and in every part of the country. They had lived their lives peacefully for centuries without feeling any compulsion to fear each other or to fly at each other's throats, until the modern politician appeared on the scene glorifying the political animal, the economic man and, lately, the proletariat.

Teach a man that he is an animal, political or other, convince him that man lives by bread alone or that one individual or class can prosper at the expense of the welfare of the whole, and you have laid the stage for such a tragedy as has been enacted and is not yet played out. Teach him that he is an unfolding God, linked by indissoluble ties to every other human being, and he will recognize that only that which benefits the many really serves the few.

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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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