

H.P. BLAVATSKY Footnotes to “True Religion Defined”

[*The Theosophist*, Vol. II, No. 8, May, 1881, pp. 181-182; BCW Vol 3 Page 141]

[In this article, the writer, Vishnu Bawa, says, among other things, that “the Sanskrit word *dharmā* radically implies Duty and Nature. *Dharma* is the Duty and Nature co-existent with the very living or existence of a being in the universe.” To this H.P.B. remarks:]

“Duty” is an incorrect and unhappy expression. “Property” would be the better word. “Duty” is that which a person is bound by any natural, moral, or legal obligation to do or refrain from doing and cannot be applied but to intelligent and reasoning beings. Fire *will* burn and cannot “refrain” from doing it.

[“. . . the highest, the best, the most beneficial . . . and omnipresent Religion or *dharmā* of a rational being . . . is not only to know, but also to experience . . . personally, *i.e.*, to feel this . . . unconscious immateriality, or Paramatma—the Infinity and Eternity of Existence and Happiness.”]

This teaching is the highest stage of Philosophical ultra-Spiritual Pantheism and Buddhism. It is the very spirit of the doctrines contained in the *Upanishads* wherein we would vainly seek for *Ívara*—the afterthought of the modern Vedantins.

[“This state of unconscious immateriality . . . is the true or eternal state of every being, for saving it there can be found no other true existence; therefore, every rational being’s *dharmā* or natural duty and Religion is first to acquire the *dhyāna* (knowledge) or *vidyā* of its real Self, the *Paramatma*, and then *by the annihilation of its atma, or worldly self or soul* to experience the infinity of Happiness prevalent in its unconscious Immateriality.”]

We draw the attention of the theoretic and dogmatic Spiritualists to the passage. The late Vishnu Bawa was, perhaps, the greatest Philosopher and most acute metaphysician and *seer* of India in our present century.