

सत्यान्नास्ति परो धर्मः ।



*There is no Religion Higher than Truth*

# THE THEOSOPHICAL MOVEMENT

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## WHITE LOTUS DAY—1936

8TH OF MAY

Before our next number is published, Theosophists all the world over will have celebrated the forty-fifth anniversary of the passing of H. P. Blavatsky. To enable such among our readers as may desire to prepare themselves in order to be truly benefited by this important Day, we present in this issue suitable food for study and reflection.

Of all the aspects of her marvellous Message, the one which deals with the Ethics of Theosophy is the most important because the effects produced by it are more lasting—almost permanent. The value of study is great, but knowledge acquired by the brain unless assimilated through practice and application by the Ego, parts company with the man on the threshold of Devachan. Without study, however, practice is not possible, for study yields the material to be applied.

The metaphysics of Theosophy reveal to the student universal principles, laws of nature, the world-process called evolution and his own place in the scheme of things. All these have to be applied to himself by himself. Every metaphysical fact has its counterpart in Ethics. *The Stanzas of Dzyan* and *The Voice of the Silence* form part of the same series of Teaching, and they may be said to represent the metaphysics and the ethics of Theosophy respectively.

H. P. B. herself greatly emphasised the importance of Theosophical Ethics (see *Five Messages*). She not only taught but also exemplified their power in her own life. If she had a mind which the

Master K. H. described as one of nature's most complicated machines, if her psychic and psychological powers were rare indeed, as the same authority indicated, her ethical heart also was supreme in making Sacrifices, in radiating Compassion, in offering Devotion. She was a Channel through which poured that Light which dispels not only the darkness of ignorance but also the clouds of selfishness, pride and other hardnesses. Her Devotion to her Guru and her love for humanity represent but two sides of the one golden shield. She once wrote :—

Unswerving devotion to Him who embodies the duty traced for me, and belief in the Wisdom—collectively, of that grand, mysterious, yet actual Brotherhood of holy men—is my only merit, and the cause of my success in Occult philosophy.

Of her love for the poor the following incident is but one of numerous others related ; even greater in number are those still untold. Here is the story :—

H. P. B. had bought a first-class ticket from Havre to New York, and had gone to the quay to either see or embark on the steamer, when her attention was attracted by a peasant woman, sitting on the ground with a child or two beside her, and weeping bitterly. Drawing near, H. P. B. found she was from Germany on her way to America to rejoin her husband, but a swindling emigrant runner at Hamburg had sold her bogus steamer tickets, and



there she was, penniless and helpless: the steamship company could do nothing, of course, and she had neither relative nor acquaintance in Havre. The heart of our kind H. P. B. was so touched that she said: "No matter, good woman, I will see if something cannot be done." She first vainly tried her powers of persuasion upon the agent of the company, and then, as a last expedient—her own funds being insufficient for the purpose—had her saloon ticket changed for a steerage berth for herself, and for the difference got steerage tickets for the poor woman and her children!

This was at the time of her leaving Europe for the U. S. A. in 1873—the dawn of her great Mission brightened by this act of loving sacrifice.

## MESSAGES FROM H. P. B.

The following Editorial in Mr. Judge's *Path* appeared in July, 1892. The game still goes on, and even to-day "messages" are given in the name of H. P. B. Thus, some time ago, long conversations between her and a sitter at a séance were reported in, and copied from, an American newspaper; these were so grotesque that it needed but a mere glance at the report to dismiss them with a good-natured shrug of the shoulders.

Such incidents would be only amusing, were it not that even in so-called theosophical circles there have been whispers as to how H. P. B. has modified her views on "God" and "Church" and "Pratyeka Buddhas" as well as on other matters. No student well-versed in the philosophy of Theosophy would be fooled by such balderdash. But only very few are the seasoned students, and there are many new ones who *are* affected and puzzled by this idle talk.

The moral of this article for the earnest student is to acquire sufficient knowledge of the Teachings of H. P. B. so that he sees for himself their consistency. This consistency is of the highest importance. Let the student perceive that to change the teaching, say on "God," is to alter the entire metaphysics of *The Secret Doctrine*; to change H. P. B.'s view on "church" and "religion" is to alter completely the ethics of Theosophy; to change her single footnote on "Pratyeka Buddhas" is to alter the very soul of the Spiritual Path traced in the science of Divine Occultism. And so with every other teaching. Once this is grasped, the student will be in a position to smile at such messages.

What H. P. B. had to give has been recorded by her in black and white: the whole message forms a wonderful mosaic; a slight change and the whole pattern is disarranged. Those who have not seen the pattern, have played with the mosaic and almost destroyed it.

The United Lodge of Theosophists has attempted to preserve it intact. It not only encourages

but also calls upon its Associates to perceive the complete pattern so that they may smile at these "messages" and repeat with Mr. Judge:

## HOW SHE MUST LAUGH

Since the demise of H. P. Blavatsky's body, a little over a year ago, mediums in various parts of the world have reported her "spirit" as giving communications like what follows:

In Paris in May, 1891, that she objected to the cremation of her body and had changed her views. Yes, indeed, how her views must have changed! *Nota bene*; this was from a Catholic medium.

In America, in September, 1891, that she had absolutely changed all her views and was now sincerely sorry she had promulgated Theosophy at all. Again later, in the United States, that she desired to have materializing and picture-daubing mediums represent her theories and her teachers to the world, and to carry on her work.

About October, 1891, that her old ideas regarding "spooks" had altered, and that now she wished it to be known as her teaching that the cast-off astral remnants of a human being are in fact spirits, and may be taught in the after life! And further, she is at present—presumably in Kamaloka—desirous of seeing all her books burnt so that her old teachings, now pernicious in her sight, may be forgotten as speedily as possible.

Those who communicate these extraordinary reports from H. P. B. are not accused by us of malice or any improper motive. The first "message" came privately from one who had known her in life, but whose views were always quite in line with the message. The others represent the different private opinions of the medium or clairvoyant reporting them. Such is nearly always the case with these "spirit messages." They do, indeed, come from psychic planes, and are not strictly the product of the medium's normal brain. But they are the result of obscure thoughts of the medium which colour the astral atmosphere, and thus do no more than copy the living. In one case, and that was the hugest joke of all, the medium made a claim to at once step into H. P. B.'s shoes and be acknowledged the leader of the Society!

How she must laugh! Unless mere death may change a sage into an idiot, she is enjoying these jokes, for she had a keen sense of humour, and as it is perfectly certain that Theosophists are not at all disturbed by these "communications," her enjoyment of the fun is not embittered by the idea that staunch old-time Theosophists are being troubled. But what a fantastical world it is with its Materialists, Spiritualists, Christians, Jews, and other barbarians, as well as the obscure Theosophists!



## SUPERPHYSICAL PHENOMENA

As occasion required, we have reinforced our argument with descriptions of a few of the innumerable phenomena witnessed by us in different parts of the world. The remaining space at our disposal will be devoted to like subjects. Having laid a foundation by elucidating the philosophy of occult phenomena, it seems opportune to illustrate the theme with facts that have occurred under our own eye, and that may be verified by any traveller. Primitive peoples have disappeared, but primitive wisdom survives and is attainable by those who "will," "dare," and can "keep silent."—*Isis Unveiled*, II. 586.

The notion of miracles has been dead now for many years. It has been killed by science. That is one of the most valuable services, perhaps the most valuable, that modern science has rendered to humanity. The scientific attitude has affected the belief of the populace, so that almost every one now says: "The age of miracles is past," implying that at one time miracles were possible. The student of Theosophy answers, "It never existed." Neither Jesus nor any one else ever performed miracles. And at this point two schools of thought come to our mind—one asserting that "miracles" when performed are frauds or tricks; the other, to which the Theosophical student belongs, affirming that what is ordinarily called a miracle is in reality but an abnormal phenomenon in which use is made of a law—or even laws—of nature not yet known to modern science. The first school rejects the very existence of the science and the art of magic; the second accepts the existence of both and defines them as follows:—

Magic, as a science, is the knowledge of the basic principles of Nature and of Man and of the way by which the omniscience and omnipotence of the Spirit and its control over nature's forces may be acquired by the individual while still in the body.

Magic, as an art, is the application of this knowledge in practice.

Arcane knowledge misapplied, is sorcery.

Beneficently used, it is true magic or wisdom.

H. P. Blavatsky was a Wise Magician. She performed many phenomena which were the results of her extraordinary knowledge of natural laws, but of which knowledge the modern world is ignorant. Doubt, abuse and persecution from those who could not understand followed. Instead of starting an inquiry along lines which she indicated, certain people insisted on pursuing the search along lines of their own—lines which she knew would lead them into a cul-de-sac or else prove most dangerous to their health, sanity and morality. She did not perform these phenomena to gain the title of a "wonder-worker," but to draw the pertinent attention of men of science to the fact that their fortresses of solid matter were assailable and that these fell down like a house of cards in the face of what she knew and demonstrated. In this connection our readers'

attention may be drawn to H. P. B.'s remarks on Phenomena in *Raja-Yoga or Occultism*, p. 46.

Forty-five years have gone by since H. P. B. died. The student of the abnormal, the researcher in the borderland sciences, and others have encountered innumerable experiences and have had to acknowledge—however halting and wrapped up in vague phrases the acknowledgement—that abnormal phenomena do take place, but that their rationale remains undiscovered. Such people are conceited enough to persist in their method of inquiry and research, instead of abandoning a way which does not lead them anywhere, and trying to study the problem afresh along a new line.

In her writings H. P. B. has not only recorded her own experiences as a student of practical Occultism but has also given out the rationale of its phenomena. How many thousands have witnessed mediumistic phenomena at spiritistic séances? Have any of the sitters one-tenth the experience which was H. P. B.'s? She writes:—

Many years of wandering among "heathen" and "Christian" magicians, occultists, mesmerisers and the *tutti quanti* of white and black art, ought to be sufficient, we think, to give us a certain right to feel competent to take a practical view of this doubted and very complicated question. We have associated with the fakirs, the holy men of India, and seen them when in intercourse with the *Pitris*. We have watched the proceedings and *modus operandi* of the howling and dancing dervishes; held friendly communications with the marabouts of European and Asiatic Turkey; and the serpent-charmers of Damascus and Benares have but few secrets that we have not had the fortune to study. (*Isis Unveiled*, I. 42-3.)

What we have said in the introductory chapter and elsewhere, of mediums and the tendency of their mediumship, is not based upon conjecture, but upon actual experience and observation. There is scarcely one phase of mediumship, of either kind, that we have not seen exemplified during the past



twenty-five years, in various countries. India Thibet, Borneo, Siam, Egypt, Asia Minor, America (North and South), and other parts of the world, have each displayed to us its peculiar phase of mediumistic phenomena and magical power. Our varied experience has taught us two important truths, viz.: that for the exercise of the latter personal purity and the exercise of a trained and indomitable will-power are indispensable; and that spiritualists can never assure themselves of the genuineness of mediumistic manifestations, unless they occur in the light and under such reasonable test conditions as would make an attempted fraud instantly noticed. (*Isis Unveiled*, I. 320)

Is there a psychical researcher so fired by the desire to know the truth that he will roam the world for twenty years as H. P. B. did, collecting facts and seeking the knowledge underlying them? Such an one would very soon be driven to look within himself in order to understand what he was looking at outside. There is a moral in the following record of her experience made by H. P. B.

We witnessed once in India a trial of psychical skill between a holy *gossein* (fakir, beggar) and a sorcerer (a juggler so called) which recurs to us in this connection. We had been discussing the relative powers of the fakir's Pitris,—pre-Adamite spirits, and the juggler's invisible allies. A trial of skill was agreed upon, and the writer was chosen as a referee. We were taking our noon-day rest, beside a small lake in Northern India. Upon the surface of the glassy water floated innumerable aquatic flowers, and large shining leaves. Each of the contestants plucked a leaf. The fakir, laying his against his breast, folded his hands across it, and fell into a momentary trance. He then laid the leaf, with its surface downward, upon the water. The juggler pretended to control the "water-master," the spirit dwelling in the water; and boasted that he would compel the *power* to prevent the Pitris from manifesting any phenomena upon the fakir's leaf in *their* element. He took his own leaf and tossed it upon the water, after going through a form of barbarous incantation. It at once exhibited a violent agitation, while the other leaf remained perfectly motionless. After the lapse of a few seconds, both leaves were recovered. Upon that of the fakir were found—much to the indignation of the juggler—something that looked like a symmetrical design traced in milk-white

characters, as though the juices of the plant had been used as a corrosive writing fluid. When it became dry, and an opportunity was afforded to examine the lines with care, it proved to be a series of exquisitely-formed Sanscrit characters; the whole composed a sentence embodying a high moral precept. The fakir, let us add, could neither read nor write. Upon the juggler's leaf, instead of writing, was found the tracing of a most hideous impish face. Each leaf, therefore, bore an impression or allegorical reflection of the character of the contestant and indicated the quality of spiritual beings with which he was surrounded. But, with deep regret, we must once more leave India, with its blue sky and mysterious past, its religious devotees and its weird sorcerers, and on the enchanted carpet of the historian, transport ourselves back to the musty atmosphere of the French Academy. (*Isis Unveiled*, I. 368-9)

As years move on and the cycle returns, abnormal phenomena will increasingly take place in the public world. The Theosophical student should prepare himself by study of his own scripture or *shastra* to pass on the knowledge he has acquired. His responsibility to the world of psycho-philosophy and occultism is great indeed.

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## WHITE LOTUS DAY PROGRAMME

### Programme of the Bombay U. L. T.

- I. Welcome to new Members.
  - II. READINGS :—
    - (a) *The Bhagavad Gita*, Chapter VII.  
(Mr. Judge's Rendition.)
    - (b) *The Light of Asia*—Book 8th.  
"The Books say well, my Brothers! each  
..... shining sea!"
    - (c) *The Voice of the Silence*, pp. 29-34.  
"False learning is rejected by the Wise  
..... of loving deeds the child."
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## THE MISSION OF H. P. B.

[ Extract from a stenographic Report of a lecture delivered on White Lotus Day, 1935, under the auspices of the United Lodge of Theosophists, Bombay.]

Friends :

Though forty-four years have gone by since the passing of our Teacher and Friend, the great founder of the Theosophical Movement, interest and criticism about her have not ceased. One of the most apparent reasons for this is simple—her true followers are growing in number, and as they preach and promulgate her Message the attention of the world is naturally drawn to her. For example, as through *The Aryan Path* her vast knowledge is brought to the notice of the thoughtful portion of the world, the number of the friends and admirers of Theosophy increases, and correspondingly the enemies of Theosophy become more active. In this United Lodge of Theosophists we are determined to study, to apply and to promulgate her Message, and so this Lodge also is experiencing the dual influence—our friends are not only increasing, but our old friends are becoming more friendly and devoted; and correspondingly the Lodge is attracting to itself the unsought blessings of abuse and attack! But to us who are determined to profit by the teachings of Theosophy the encouragement of friends or the attacks of enemies do not matter much. We are bound to go on, come what may, following the light of conviction which we have in our hearts, for we understand the real meaning and significance of the Message and the Mission of H. P. B.

Perhaps the best way to deal with our subject to-day is to divide it into four compartments and to see once again what was H. P. B.'s Mission to the world in reference to the religions of mankind, secondly in reference to the growth and influence of modern science, thirdly in reference to the truths of philosophy, old and new, and finally to examine the constructive Message which her synthesis of religion, science and philosophy offers.

### H. P. B. AND RELIGION

First, what was the Mission of H. P. B. to the religions of the world—not to any one particular religion but to all religions? Some people have misunderstood H. P. B.'s love for the Great Buddha and have said that H. P. B. was a Buddhist. She was technically speaking no more a Buddhist than a Vedantin. She belonged to no cult or creed, and yet belonged to each and all. She was a Theosophist. Her mission to the religious and theological world was very definite. She belonged to no cult or creed—how? She had no use for salaried priests, for exclusive claims, for non-understood

rites and rituals, for any phase of religion which divided one class and sect of men from others. Yet she belonged to each and all—how? She was a Buddhist in the sense that she accepted and practised the Pancha-Sila, the Five Precepts—kill not, steal not, lust not, lie not, drug not; she was a Christian inasmuch as “she loved her neighbour as herself” and she “forgave her enemies” and “resisted not evil” and did it better than any Pope or Archbishop! She also was a great Zoroastrian for she not only admired the Triad of Purity, but practised for all the five periods of the day good thoughts, good words, good deeds; she was a Vaishnavite for she was a great Bhakta, devotee, and laid on the altar of service the sacrifice of a wonderful life; and she was a fighter and a renouncer great enough to be compared to a Saiva-Avatara, for she brought to light the hidden things of darkness, fought them and taught us to fight them. Her mission to religious men and women was one of freedom of thought, and she offered the sword of knowledge to cut asunder blind doubts which are the children of blind belief and blind opinion, to destroy the pettiness of religions to find the grandeur of true Religion.

### H. P. B. AND SCIENCE

What about Science? To the world of science she brought the knowledge, the *gnosis*, which affirmed that matter was not the all, nor the end of all. In physiology as in psychology, in astronomy as in embryology, she showed new vistas of knowledge and pointed out that an indissoluble link persisted between man, the microcosm, and God, the Macrocosm. Just as she took away superstition from religion, so she took away dogmatism from science. She told the arrogant scientists of the nineteenth century that greater knowledge than theirs built mightier civilizations in ages gone by of which Huxleys and Haeckels knew nought.

### H. P. B. AND PHILOSOPHY

Similarly, in philosophy she showed how the three Asiatic religious philosophies, the Brahmanical, Zoroastrian and Buddhistic offered better solutions to our problems, individual or collective, than Comte in France or Spencer in England were able to offer. She showed that the function of philosophy was not speculative, but practical; not intellectual only, but ethical also. Practical ethics and ethical practice was her message to the philosophers of our era.

Now it is evident from the existing conditions in religion, science and philosophy that the Mission



of H. P. B. has not been fulfilled, and it is because we recognize this that we are carrying on our work here. We know that her message has not yet penetrated a sufficient number of men and women and so we, and our friends all over the world, are exerting ourselves. We also fully realize that unless a sufficient number of men and women, of different races and religions, possessing narrow or partial view-points, rise above sectarianism of creed and colour, of caste and class, there is no salvation for the race of mortals. Our work is with individual Souls, our appeal is to individual minds and hearts. What is that appeal? Our appeal to the mind is—free your mind by study, by calm examination of the principles of life and conduct. Our appeal to the heart is—develop the spirit of love and charity not for next of kin only, not for your own community and country only, but for all that is true and good and beautiful anywhere and everywhere. Our appeal to the individual is; Look within yourself: you are not a Hindu, you are Brahman; you are not a Parsi, you are the son of Ahura Mazda; you are not a Muslim, you carry the Light, the Nur of Allah; you are not a Christian or a Jew, you are the Son, one with your Father in Heaven.

The Mission of H. P. B. is the Mission of Theosophy—to energize men and women to fight the Holy War against their own senses and passions; to inspire students to become victorious disciples. To obtain knowledge is to set the mind free: to practise Theosophy is to set the heart free. And it is the free mind and the free heart that can fully serve the orphan humanity. That is the Mission and that is the Message of H. P. Blavatsky.

## THE THEOSOPHICAL IDEA OF HAPPINESS

Happiness is not to be striven after with energy or trapped by tricks. That for which the majority of men give up so much of their life is to be found within their hearts if the proper mental attitude be formed. Happiness or Bliss is an inner harmony, contentment of the Soul. Bliss is the centre of the mystic's consciousness. The Ancients held the key to Bliss and have bequeathed it to us as our heritage. Happiness (and its reverse) is brought about, neither by what we have or have not; nor by what we do or leave undone. Nor is it caused by our environment, which is but the outer manifestation of our inner state. Mistaking cause for effect and *vice versa*, we seek to achieve happiness by changing our surroundings instead of setting to work on ourselves. There lies the trouble. The force of outer circumstances is fixed; it is we who vary in our reaction.

We would rather change the Discipline to suit us than adapt ourselves to it.

Mr. John Cowper Powys in his book *The Art of Happiness* shows himself one of those who, out of tune with this world, seeks a way by which the soul may realize inner contentment and peace by resolving the discordant uproar of life's moral jazz into a harmonious and rhythmic symphony. He sees happiness as an end in itself, in no wise to be accounted just as a mere by-product, come and go as it will, of "all these great 'purposes' of life, God, Truth, Beauty, Goodness, Work."

Here we take issue with him. To be happy is *not* the goal of life. The pitiful state of Western civilization is the inevitable result of a selfish search for personal or even limited group or national happiness. Materialistic philosophy has led to the denial of the rights of our fellow man, while a blasting iconoclasm has ripened on the tree of a culture calling itself Christian.

But when Mr. Powys declares that the soul of man can only be fed at the breasts of the universal he seems very near the Theosophical conception of Bliss-Ananda, the highest attribute of Deity in Eastern philosophy. Such Bliss-Ananda requires resignation of Soul which is the progeny of divine discontent, not an anxious peering about for ways to change our outer circumstances, but that discontent of the heart which alone leads to progress from within and so brings about by the law of natural growth the changes of environment most needed by the soul. The first and requisite step is resignation to that discontent which will not let us rest one moment inactive. Satisfaction, contentment and knowledge will follow in their turn, but until resignation has taken possession of our Heart, we must remain like a rudderless ship in mid-ocean.

The first lesson such resignation brings is that happiness is to be found only in ceaselessly *becoming*, in an endless series of progressive awakenings which cleanse our life, broaden our mental horizon and purify our affections. While happiness can never be an end in itself, since its violation of the laws of Nature would bring about its own annihilation, it will yet become the predominant characteristic of him who has learnt "in whatsoever state he is, therewith to be content." He does not choose this or that state, environment or condition, but wherever he finds himself actively engaged in creative service he is filled with enjoyment. And Knowledge and Happiness go hand in hand, are one and impartite.

"To know"

Rather consists in opening out a way  
Whence the imprisoned splendour may escape,  
Than in effecting entry for a light  
Supposed to be without.



The Soul's life annihilates time ; it ignores the boundaries of a single life's activities. It passes all sensible horizons in its demand for fresh fields in which to gain its needed experience. "The soul within us is a microcosm, not a micropolis," writes Mr. Powys, "and is born for the happiness that flows from a cosmic not a political or economic life." Intuitively Mr. Powys touches the hem of the garment of that Truth which his reason will not always justify.

Mr. Powys tells us of some acts (or "tricks") which he performs in order, "though the sense of it may be faint, to rouse in the heart the spring of happiness." One of these he calls "De-carnation," *i.e.*, "the separation of the spirit in us *from* our flesh." It is a mental act, and "consists in thinking of your soul as separate from your body." "Within this soul, thus separated from your body . . . dwells now the main part of your consciousness," and from this vantage ground you get a detached point of view. "Your soul is still *the centre of your awareness*," he continues, "but no longer the centre of your touchy animal identity." It is in our Soul consciousness alone that we can know happiness, never in that "touchy animal" centre of the *ahankaric* man. Drowning that "touchy animal identity" in the ocean of Universal Life, we waken to the realization that he who would find his life must lose it. We must sacrifice our personal ideas of enjoyment, even though our ideal be that of Moksha or the bliss of Nirvana, and in complete self-abnegation, renouncing even our hopes for however remote a future state, devote ourselves to a selfless labour of love for the Great Orphan Humanity. Such renunciation of life, ambition, yes of happiness itself, will, if we are patient, reveal to us that true happiness is not an art or a trick—but is in truth Life Itself.

E. M. Forster (*Time and Tide*, November 2nd) treats of this same vital question and its apparent paradox. "Utter, O someone, the word that shall reconcile outer and inner!" It is the cry of humanity at the cross-roads finding voice through Mr. Forster. He is ashamed that despite the misery and suffering, ignorance and vice, which surround us and for which we are all responsible, we can yet have moments of happiness. But it is by contrast that we learn and progress, that we are enabled to evaluate anything in life. The poor we have always with us, the millionaire as well. The wealth which anchors one man fast may by its absence give wings to the soul of his poor brother. The true seeker closes his eyes to pleasures as to pain and accepts cheerfully the woes of birth as avenues for further growth and service. He cannot afford to miss a single lesson which the pass-

ing events of life, humbly bowing at his feet, offer as a sacrifice of purification and enlightenment ere they slip into the past. His heart, ceasing to be ruffled by every fitful wind of passing passion becomes calm and limpid like a mountain lake, reflecting the same Great Law working as unerringly in the affairs of man as in "the ordered music of the marching orbs." He rests content with fate, realizing that happiness is not in what we do or have, but is vitally concerned with what we are. Thus his heart, like the mighty ocean, receives all streams and rivers of life, yet never quits its bed. Happiness implies increase of understanding which is inner or subjective, and its counterpart, increase of *real* altruism, which is outer or objective, and which alone brings the power to bless and serve humanity.

The old ways of life, the old standards of value, the old ideas of responsibility, must be abandoned. Experience has taught us that self-seeking is spiritual suicide, that passion, anger and avarice are the gates of Hell. To see the inwardness of *any* experience, pleasurable or painful, is productive of happiness, for in that process both joy and sorrow resolve themselves into Pure Creativeness. Passion is thereby turned to compassion, anger to patience and avarice to generosity. Thus opposite the gates of Hell stand those of Heaven. Peace and bliss are born of such high aspiration. Though full realization is not immediate the altruist is content to spend his time in patient service. A new being is born in him ; intuitively he practises true "de-carnation"—not by any mental trick, but through communion with his Higher Self. He realizes himself as something above likes and dislikes, beyond birth and death in space and time, eternal, persisting even when the day has ended in the night of eternity. This communion with the Higher Self will compel intelligent love and compassionate understanding of all Humanity which the seeker will recognize as himself. We cannot live in isolation. What affects one for weal or woe must affect all, for Brotherhood is a fact.

Through jungles of doubt and deserts of despair, the road, steep and rough and full of perils, leads to the Banquet Hall of the Gods, whose Nectar will not turn to gall on our lips and whose Abodes never crumble.

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"Happiness, or rather contentment, may indeed follow the performance of duty, but is not and must not be the motive for it."—*The Key to Theosophy*.



## THE HARIJAN PROBLEM

Gandhiji's stupendous effort to improve the lot of the millions of Harijans in India has not been without mishaps. But the Harijan class (the so-called "Untouchables") has had for centuries a struggle for existence. It will take its members some years to gain their due socio-religious status as the children of the Motherland.

Opposition to the reform is inevitable, but difficulties raised in the reform camp itself are harder to deal with. Seekers of quick results are dissatisfied with the slow and sure method of Gandhiji, and so some try to cut the Gordian knot by saying: Harijans should desert Hinduism. But so long as man divides himself from his brother men, the Harijan class will remain, if not the orthodox Hindu way—in the same community—then, as those outside its faith.

Since the proposal of Dr. Ambedkar, many have come forward offering their own specific remedies to remove the Harijan's ills. We shall examine two typical ones.

Mr. F. J. Gould, a founder of the modern Rationalist movement characterizes as fair-minded the claims (*Literary Guide*, February) that it was "the inferior phase of religion that emphasized the evil of caste" and not the nobler religious phase of the Indian soul, and he offers two observations:—

The first observation is that Rationalism, or anti-theological Freethought, ought to work in a field that extends immensely beyond the British and American campaign against Bible-worship, Apostles' and Nicene creeds, Popery, etc. Asia's essential mind, with which Europe and America must sooner or later adjust their philosophical and scientific relations, has no definite interest in these issues of the synagogue, cathedral, and chapel. Yet Asia profoundly needs Rationalism and Humanism.

The second observation is that all over the world, and particularly in Asia, the various theologies are intimately bound up with economic, cultural, and traditional systems. Not only, therefore, does a direct and healthy attack on those theologies require a study of the related social systems, but we must seek the aid of a new constructive ideal of civilization released from the God-creeds. There is only one sure road to that constructive ideal—namely, universal adolescent education, State-controlled or non-State-controlled.

Dr. Sir Hari Singh Gour looks at it in yet another way (*Mahabodhi*, January). He finds in Buddhism the only solace for the Harijans:—

Let not the Harijans falter, let them not hesitate, for their path is clear. Let them all unhesitatingly embrace Buddhism.

But change from the religion to which the Harijans were born is no solution to the problem. Have Christian proselytes bettered their lot

because they listened to a missionary? Only the other day a dispute arose between two castes of Roman Catholics in the North Arcot district of Madras Presidency about which we comment in this issue elsewhere.

Education along rationalistic lines will free a man no doubt from sectarianism but in all likelihood it will turn him towards materialism. The formula to embrace Buddhism is to repeat the Pancha-Sila, but is that the way to improve the Harijans' lot? Situated as they are, the taking of Buddhism as their faith will not end the conflict that has raged for centuries with their neighbours—the orthodox Brahmins. Instead of being converted, the Harijans should be educated in the pure and rational ethics of the Buddhist *Dhammapada* or the Hindu *Gita*.

We name these two as the most suitable and most easily to be assimilated by Harijans for not only do they meet the needs of every grade of intelligence but they have sprung from the same soil as the Harijans themselves. The Harijan heart will more readily and naturally respond to their appeal than to that of any other texts.

Education, it is true, has not fallen to the lot of the Harijan majority. But what type of education should be given to the Harijan masses who need practical guidance and support? Theosophy teaches that the modern mechanical development of memory results in competition and rivalry and trains men to a life of ferocious selfishness and struggle; the Theosophical method of education is quite different from most modern methods and Theosophy Schools for children held by Associates of the United Lodge of Theosophists in different places tell their own tale.

The real object of education should be to cultivate and develop the mind in the right direction; to teach the disinherited and hapless people to carry with fortitude the burden of life; to strengthen their will; to inculcate in them the love of one's neighbour and the feeling of mutual interdependence and brotherhood; and thus to train and form the character for practical life. The power to think and to reason must be cultivated; the youthful mind must be freed from blind and credulous beliefs; and above all the aim of education must be to develop true emulation and to mould aright the character and the moral nature.

If the co-operators with, and helpmates of, Gandhiji all over India were to recognize and act upon the principles of Universal Unity and Causation, Human Solidarity, the Law of Karma, and Reincarnation, they could bind Brahmins and Harijans and the whole human family, with this golden chain, into One Universal Brotherhood.



## THE SAYINGS OF THE ANCIENT ONE

The day is approaching when the world will receive the proofs that only ancient religions were in harmony with nature, and ancient science embraced all that can be known. Secrets long kept may be revealed; books long forgotten and arts long time lost may be brought out to light again.—*Isis Unveiled*, Vol. I, p. 38.

The recently published *Sayings of the Ancient One* bring forcibly to mind the above prophecy by H. P. Blavatsky.

Captain P. G. Bowen is a Theosophist, a student and an admirer of H. P. Blavatsky and William Q. Judge. He came in contact with a Berber philosopher and teacher, Mehlo Moya, who had in his custody a manuscript of mystic writings, mainly written in Isinzu, an archaic form of Bantu unknown to philology. This manuscript itself is a translation of some very ancient records found in a subterranean chamber in one of the ancient ruined cities of South Africa. The manuscript of Mehlo Moya is in an alphabetical script which Captain Bowen had learnt from a colleague of the Berber mystic and so was able to read it. "The phraseology is exceedingly obscure, and understanding is made still more difficult by the fact that symbols are substituted for words in almost every line." Mehlo Moya would not allow him to copy or to translate more than a few fragments; and he accorded permission for only three of these to be published.

These details are given to us in the Introductory Notes and they very naturally raise the question in the mind of the student if the original of this Isinzu manuscript of Mehlo Moya has any connection with the "very old Book" mentioned by H. P. Blavatsky. In the Introductory to the first volume of *The Secret Doctrine* she writes:—

"The very old Book" is the original work from which the many volumes of *Kiu-ti* were compiled. Not only this latter and the *Siphrah Dzeniouta* but even the *Sepher Jezirah*, the work attributed by the Hebrew Kabalists to their Patriarch Abraham (!), the book of *Shu-king*, China's primitive Bible, the sacred volumes of the Egyptian Thoth-Hermes, the Purânas in India, and the Chaldean *Book of Numbers* and the *Pentateuch* itself, are all derived from that one small parent volume. Tradition says, that it was taken down in *Senzar*, the secret sacerdotal tongue, from the words of the Divine Beings, who dictated it to the sons of Light, in Central Asia, at the very beginning of the 5th (our) race; for there was a time when its language (the *Sen-zar*) was known to the Initiates of every nation, when the forefathers of the Toltec understood it as easily as the inhabitants of the lost Atlantis, who inherited it, in their turn, from the sages of the 3rd Race, the

*Manushis*, who learnt it direct from the *Devas* of the 2nd and 1st Races. . . . The old book, having described Cosmic Evolution and explained the origin of everything on earth, including physical man, after giving the true history of the races from the *First* down to the Fifth (our) race, goes no further. It stops short at the beginning of the *Kali Yuga* just 4989 years ago at the death of Krishna, the bright 'Sun-god,' the once living hero and reformer.

"But there exists another book. None of its possessors regard it as very ancient, as it was born with, and is only as old as the Black Age, namely, about 5,000 years. In about nine years hence, the first cycle of the first five millenniums, that began with the great cycle of the *Kali-Yuga*, will end. And then the last prophecy contained in that book (the first volume of the prophetic record for the Black Age) will be accomplished. We have not long to wait, and many of us will witness the Dawn of the New Cycle, at the end of which not a few accounts will be settled and squared between the races. Volume II of the Prophecies is nearly ready, having been in preparation since the time of Buddha's grand successor, Sankarâchârya."

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The three fragments translated by Captain Bowen, "The Wilderness of the Mind of Man," "The Path to Manhood," and "The Vision of the Temple and the Pool" are reminiscent of the best of the Theosophical classics, *The Voice of the Silence* and *Light on the Path*.

I am—how little more I know;  
Whence came I, whither do I go?

To these questions comes the answer in the form of a beautiful allegory entitled "The Wilderness of the Mind of Man." "Take heed to my story, O Learners, for it is your own," says the Ancient One, who, Captain Bowen explains, is no man but Universal Wisdom manifesting through the school to which Mehlo Moya belongs. What is this story? It is the drama of human evolution—the first act of which commences with the appearance of infant humanity on this earth. The child's chief characteristic is its innocence, and that too was the characteristic of the spiritual souls beginning their career on this globe. The problem of good and evil had not arisen then, because those



pure souls had not the power of discriminating between right and wrong. In this first stage of unconscious purity and innocence humanity was watched over by its Divine Teachers—human souls who had attained to divinity in a previous field of manifestation; and there was peace on earth and good will among men.

The birth of self-consciousness transformed those innocent infant souls into conscious entities—Manasic beings, possessing the power of thought, of free will and self-choice and of ethical perception: thus began the second act in the evolutionary drama. Humanity, confronted with the choice of two paths, the path of Spirit and the way of Matter, chose the latter—and became in consequence corrupt and impure, losing every recollection of its inherent divinity and past innocence. The third and final act in the drama of evolution is the regaining of its lost heritage by each individual human soul for itself, through its own efforts. “The pupil must regain *the child-state he has lost* ere the first sound can fall upon his ear.” (*The Voice of the Silence*, p. 19) Many are the pitfalls and bypaths which lead the soul astray in “The Wilderness of the Mind of Man,” but steady perseverance and unflinching courage enable the soul to regain the Kingdom of the Spirit, and “in the Golden Light of Wisdom” to know with love and rapture that the Home and Garden of its infancy are once again its own. Thus the Ancient One teaches the aspirant:—

Knowledge and Truth can never be reached by any easy and pleasant Way: they can never be found by cunning device of the Mind of Man: TRUTH MUST BE REACHED THROUGH THE STRENGTH OF THE HEART; AND KNOWLEDGE GRASPED WITH THE POWER OF THE HAND . . . .

You are Sons of the Garden, and dwellers in the Wilderness. You are heirs to the Garden, but not until you conquer the Wilderness will you find the Lost Land, and receive your heritage.

With your own courage you must brave the Desert. By your own Strength you must overcome its perils. Hunger and thirst must not daunt you. Danger, and Pain, and Weariness must not stay your steps. If you fall, you must rise unaided, and press forward with no thought of rest. Because there is no rest, nor help, nor any surcease from struggle in *The Wilderness of the Mind of Man*.

In the second fragment the Learner asks, “Tell me, O Ancient One, what is the nature of *The Path of Light*, and how may a Learner prepare to tread it?” The response to this query is a series of statements enshrining facts of the higher life and reminiscent of the famous paradoxes in *Light on the Path*. The first three Steps on the “Path of Growth” the Ancient One gives thus:—

Labour always like one that seeks a Royal Reward for a task well done: but find your reward in work continued, and never in work completed. Rejoice if your lot be happy, but if it be miserable rejoice also . . . . Love Life, for he is the Great Teacher . . . .”

But whither to direct the steps to find the entrance to the Way?

Search for the Path to Manhood both within and without yourself. It lies within, for within your Nature all men, and all things exist.

*Light on the Path* declares: “Within you is the light of the world—the only light that can be shed upon the Path. If you are unable to perceive it within you, it is useless to look for it elsewhere,” while *The Voice of the Silence* gives the apparent paradox: “The way to final freedom is within thy SELF. That way begins and ends outside of Self.”

Similarly the ordeal of purification of motive through which every aspirant must pass is described by the Ancient One in terms which closely parallel the familiar description in *Light on the Path*. The latter says:—

Seek in the heart the source of evil and expunge it. It lives fruitfully in the heart of the devoted disciple as well as in the heart of the man of desire. Only the strong can kill it out. The weak must wait for its growth, its fruition, its death. And it is a plant that lives and increases throughout the ages. It flowers when the man has accumulated unto himself innumerable existences. He who will enter upon the path of power must tear this thing out of his heart. And then the heart will bleed, and the whole life of the man seem to be utterly dissolved. This ordeal must be endured: it may come at the first step of the perilous ladder which leads to the path of life: it may not come until the last. But, O disciple, remember that it has to be endured, and fasten the energies of your soul upon the task.

The Ancient One declares:—

A River of Poison that withers all growing things has its source in the Heart of the Child. Its waters flood the Path of Growth, and turn the feet of the Traveller aside into the Barrens of Life. It springs from the Heart of the eager Pilgrim as well as from the Heart of the Child, and while it flows unchecked it will bar the Way to Manhood. If you would travel that *path*, O Learner, you must drain this Poison from your Heart: and the Heart Life will wither and vanish like a Sand-house struck by the Desert Wind. All must endure this Trial, O Child, who tread the Way to Manhood.

The neophyte, realising that “The Path to Manhood” is the Path of Woe, inquires if suffering never ends. The Ancient One replies:—

Look neither backward, nor forward, but fix your eyes on each Step as you take it . . . . blot out all thought of Past and Future, and Suffering exists no more for you.

*The Voice of the Silence* enjoins upon the aspirant, “Kill in thyself all memory of past experiences. Look not behind or thou art lost.” In *Light on the Path* we are bidden, “Live neither in the present nor the future, but in the eternal.”



The task before the incarnated soul is a twofold one—purification of the personality, and aspiration towards the Higher Self. The weaknesses of the lower nature are not to be hated but transcended :—

Despise not your imperfections, and grieve not for your failings, but understand their nature and make them Steps upon which to mount towards higher states.

The struggle upwards towards the Higher Self must not be inspired or motivated by a forcible passion for personal stature. *Light on the Path* gives the example of a flower's growth—the Ancient One that of the palm.

Grow as the flower grows, unconsciously, but eagerly anxious to open its soul to the air. So must you press forward to open your soul to the eternal. But it must be the eternal that draws forth your strength and beauty, not desire of growth. For in the one case you develop in the luxuriance of purity, in the other you harden by the forcible passion for personal stature.

Learn from the palm, and be happy to grow. Think not at all of what stature is yours. Fix no limits for your growth. It has no limits, except those you create by your own willing and thinking: therefore think only of growing, and never of being full grown.

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What is the beacon light which will guide the aspirant onward on the strait and narrow path? Says the Ancient One :—

Look for the STAR! THE STAR, O Child, who would be a Man, will gleam upon you as the Night wanes, and the Storms of the Dark Hours die away into a Peace that is Herald of the Dawn.

Fix thy Soul's gaze upon the star whose ray thou art, the flaming star that shines within the lightless depths of ever-being, the boundless fields of the Unknown. (*The Voice of The Silence*)

Seek it [ the Way ] by making the profound obeisance of the soul to the dim star that burns within. Steadily, as you watch and worship, its light will grow stronger. Then you may know you have found the beginning of the way. And when you have found the end its light will suddenly become the infinite light. (*Light on the Path*)

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The aspirant inquires whether the shining of the Star will bring him eternal peace.

No, O Child! PEACE will be yours while the LIGHT endures, but that may be but for a moment of Time. Even though it endure for an Age, at last it must fade away. Again and again will your Legions rebel, and blot out the Light with the Dust of Confusion. . . .

So in *Light on the Path* the pupil is told :—

The silence may last a moment of time or it may last a thousand years. But it will end. Yet you will carry its strength with you. Again and again the battle must be fought and won.

When the practice of the Teacher's precepts has worked its transformation in the mind and heart, the neophyte becomes ready for the final Initiation into the Mysteries of the Kingdom of Heaven, and the Atma flowers into a Mahatma. "The Vision of the Temple and the Pool" is reminiscent of the Mysteries of Ancient Greece. The description of the transmutation of hatred and the thirst for revenge into a passion of pity and desire to serve those who have injured one could hardly be more movingly beautiful. Only after that transmutation does the veil fall from the blind eyes, and the man can look upon the face of his Bright Brother, "a countenance of mighty Power, and Peace, and perfect Beauty," with eyes brimming over with infinite compassion.

In the first fragment the soul who had won through to some measure of perception and understanding had tried in vain to enable his brother men to share without effort the Waters of Truth which he had found. In the last he realizes and proclaims the truth. "IF THOU WOULDST FEED THE HUNGRY, THEN TEACH THEM TO Sow FOR NO MAN REAPS WHAT ANOTHER SOWS IN THE GARDEN OF THE KING."

*The Voice of the Silence* repeatedly stresses this :—

In the "Great Journey," causes sown each hour bear each its harvest of effects, for rigid Justice rules the World. With mighty sweep of never erring action, it brings to mortals lives of weal or woe, the karmic progeny of all our former thoughts and deeds.

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The "Vision Beautiful" of the Perfected Soul includes also the recognition that the gifts and powers that it has won are not for self.

Know that the stream of superhuman knowledge and the Deva-Wisdom thou hast won, must, from thyself, the channel of Alaya, be poured forth into another bed.

Know, O Narjol, thou of the Secret Path, its pure fresh waters must be used to sweeter make the Ocean's bitter waves—that mighty sea of sorrow formed of the tears of men.

Alas! when once thou has become like the fix'd star in highest heaven, that bright celestial orb must shine from out the spatial depths for all—save for itself; give light to all, but take from none. (*The Voice of the Silence*.)

The Compassionate Saviours of Humanity exemplify and embody the teaching of the Ancient One :—

IF THOU WOULDST BE PERFECT, O SERVANT OF LIFE,  
THOU MUST DWELL IN THE *Light*  
AND WORK IN THE *Shadow*.



## CONTACTING NON-THEOSOPHISTS

He drew a circle that shut me out,  
Heretic, rebel, a thing to flout ;  
But Love and I had the wit to win,  
We drew a circle that took him in.

EDWIN MARKHAM

The seeds of self-esteem and self-importance are in all men, from the statesman down to the savage, each individually insisting upon the correctness and the acceptance of his own point of view while summarily rejecting that of others. This not only in matters of concern but also in small things. If the tendency is not recognised and guarded against, even the Theosophical student is likely to fail in eradicating this weakness. Though he is trying to unfold the perception of spiritual principles, he has not, in most cases, freed himself from the tendencies of the race mind and may find himself increasingly and unnecessarily at odds with non-theosophists. Sometimes realizing the transient nature of bodily existence he sees that quarrelling is futile and so confines himself to resisting passively all attacks. A more constructive attitude is possible to the student if he looks upon every one he comes in contact with as an incarnated soul, capable also of *becoming* a student of Theosophy. That attitude rigidly adhered to will transmute much of the disharmony into brotherly feeling. He has to bear in mind the *Gita's* teaching that even the man of most evil ways can tread the path of the higher life, if he resolves rightly. The aspirant has come out of the world of ordinary men. But only yesterday he was there indulging in the same weaknesses and tendencies. Perhaps he has them still to-day. If this is kept before the mind, the distinction the student is tempted to make between himself and the non-theosophist, is seen as a manifestation of conceit, a branch of the giant weed of selfishness. The student has to try to look upon all human beings as if they were his brother-pupils.

The mind in bondage to desire is the potent source of human evil and misery. The duty of the aspirant is to attend to the functioning of his own mind, to wean it from its lower terrestrial inclinations and to make it aspire towards higher spiritual ideals ; so directed, the mind will become a force to right existing wrongs and to establish harmony and tranquillity. Furthermore, it is by patient dwelling upon the great ideas presented in Theosophy that we come to recognise their truth.

. . . . Knowledge dwells

In heads replete with thoughts of other men,  
Wisdom in minds attentive to their own . . . .

As the aspirant learns to attend to his own mind he will realize the truth of the definition of

unselfishness—"letting other people's lives alone." This does not mean that he will not try to help others as much as they will let him by furnishing the right intellectual basis for their thinking, but he must respect the inherent inclination of each individual towards freedom of thought. Even bigots have this inclination, though their insistence is on the right to confine their thoughts within a narrow groove, rejecting the universal view-point. If they enquire a response should be made. If they are willing to listen, an appeal to their reason can be made by showing the view-point of Theosophy as more natural and all embracing than sectarianism, and thus they can be helped to a less bigoted position. But in this attempt to help others any effort by a student to impose his personal preferences and views and methods upon them is detrimental and naturally will always be resented. An idea does not become true to another simply because we ourselves consider it to be true.

And having presented the teaching of Theosophy when opportunity is offered, the student should drop the point, if no further interest is shown. The constant "dinning in" of the Theosophical teachings, in season and out, may be positively harmful to the Cause, provoking obstinacy and ridicule if not open friction. "Degrade not truth by forcing it upon unwilling minds," one of the Masters wrote.

Seeds are not planted successfully by being beaten into the ground. The soil must first be prepared and then the seeds dropped gently into it. We get nowhere by heated argument about doctrines, the truth of which another cannot see until he evolves the Theosophical view-point from within himself.

The very example of a student's life according to Theosophical precepts may be more influential than words and can render a great help to another as a model for his own life and thinking. But sometimes the student's self-righteous behaviour, however unconscious he may be of it, acts as an irritant and pushes the likely helper of the future away from Theosophy. Nay more, there are students who unconsciously to themselves irritate other students and cause indirectly their fall by little acts or by peculiar speech wrapped up in a pietistic or self-righteous atmosphere.

Sometimes the greatest service one can render to another is to draw his attention to the Lodge meetings or to present him with some Theosophical literature. But even here discrimination is needed.

Finally the student has to learn detachment and gain the power to discriminate between what is important and what is trivial ; between the essential and the non-essential. Friction and disharmony cannot endure in the presence of trust and understanding.



## ANTHROPOSOPHY\*

Anthroposophy was founded by the late Dr. Rudolf Steiner, who was formerly General Secretary of the German Section of the Adyar Theosophical Society. This book sent to us for review is based on his revelations. The writer says that "Anthroposophy is distinguished from Theosophy in its internal teaching by the fact that it is Christian, recognising the unique Divinity of Christ among the other World Teachers" (p. 71). This is a basic difference. Substituting Anthroposophy for Theosophy is putting the part for the whole, sectarianism for the breadth and universality of Wisdom-Religion. Moreover the actual differences in the teachings of the two systems are great and numerous. Branching off from pseudo-theosophy, it was natural that Anthroposophy should diverge more and more from the original Teachings. In many respects the development parallels that in pseudo-theosophy, already in the ascendant when Dr. Steiner and his followers were in the Adyar Society. Dr. Steiner deserves the gratitude of students of Theosophy for not promulgating his differing doctrines under the name of Theosophy, as so many have done.

The dangers of mediumship and modern psychical research are stressed in this survey of the ways to knowledge about the spiritual world. Particularly valuable is the warning against not only trance-mediumship but also the practice of "inspirational writing," "in which the personality is conscious in a state of 'subdued' ecstasy or inner listening," and which is too often the first step in the descent to mediumship proper. But the repudiation of spiritistic practices is vitiated by the claim that the cast-off shell (called the etheric corpse) remains in continual contact with the actual individual, which it is not impossible to reach through the former, though "free and unshadowed intercourse with the dead" is said to depend upon selfless love allied to spiritual training and self-discipline.

Even more serious, perhaps, is the implication (found also in other offshoots from Theosophy) that the eternal and inexorable conditions of soul growth have been modified in our day:—

Since the beginning of the twentieth century a different state of things obtains and to-day it is by *wakefulness* alone that any progress in spiritual knowledge can be made.

The Theosophical position is this: "The rules laid down by the ancient teachers of Occult Science are inflexible; and it is not left to the discretion of any teacher either to enforce them or not enforce them according to the nature of the existing circumstances." Once a Master himself referred to the "adamantine rocks with which our occult rules

surround us," and He added—"Yea, verily, the motley crowd of candidates may shout for an eternity to come, for the *Sesame* to open. It never will, so long as they keep outside those rules."

It would be possible to indicate many other points where the Anthroposophists' doctrines diverge from those of Theosophy. Let students turn rather to the Teachings themselves. No amount of study of divergences will insure the recognition of truth. The study of a genuine note will fit a man to detect instantly any variation from it. Here as in so many other instances the teacher's personality is allowed to stand between his believers and Truth wherever it may come from. Between sage Seer and psychic Revelator there is a gulf. Truly the world's Revelators have been many and its Saviours few! And the latter have had but One Doctrine.

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Members of the Harijan Caste remain Untouchables even when they allow themselves to be persuaded by the church missionary to become Christians. Proselytism into the Roman Catholic or any other denomination does not bring the Harijan the equality of social status which he rightly demands. Among Christian proselytes untouchability persists. An example of this has been reported and commented upon in the press. *The Guardian* (Madras) chronicles the event thus:—

In Chetpat, the yearly Catholic festival of "Our Lady of Lourdes" was from February 24 to March 4. From March 1 to March 4 were important days of the festival and the Car of "Our Lady" ordinarily is dragged in procession. The Car hitherto had been drawn only by caste Catholics, by mamool (immemorial custom). Adi Dravidas had never before participated. This year, however, the local priest, Father Carlato, proposed that Adi-Dravida Catholics, too, should join in dragging the car in procession. His Grace, the Archbishop of Madras, Dr. L. Mathias, approved the suggestion, and came to Chetpat from Madras towards the latter part of the festival. The entire mass of caste Catholics vigorously objected to the proposal, stating to permit Adi-Dravidas to join in dragging the car was an infringement of the immemorial rights of caste Catholics. On March 1, the day of the car procession, over 10,000 Christians mostly caste Catholics, from surrounding areas collected in Chetpat and demonstrated against Adi-Dravida Catholics taking part in dragging the car. The Archbishop's efforts to arrive at a compromise between the rival parties failed and the Sub-Magistrate of the place seeing that feelings ran high, issued an order under Section 144, Cr. P. C. prohibiting the car procession for two months. The suggestion that it may be conducted within the Church compound was also discountenanced by the officer. The incident near Vellore arose because the custom in danger was regarded as an "immemorial one". Entrenched "right" persists in other or minor forms among non-Catholics also and if a start is to be made, systematic education should begin at the bottom and be maintained persistently.

In this connection our readers' attention is drawn to "The Harijan Problem" (p. 88) in this issue,

\* *Spiritual Knowledge: Its Reality and Its Shadow.* By E.C. Merry. (Anthroposophical Publishing Co., London. 3s. 6d.)



## IN THE LIGHT OF THEOSOPHY

"Artifex" of *The Manchester Guardian* in his contribution of 3rd March has a statement which is appropriate this month when many Theosophical students are preparing themselves to derive spiritual nourishment from the celebration of White Lotus Day. The remark certainly is true when applied to H. P. B. :—

I am coming to think that most prophets fall into one of the two classes : the false prophets who are always wrong and always believed and the true ones who are always right and never credited.

H. P. B. received little credit in her day and generation but the world is beginning to recognize her worth more and more. She is another case of "the stone which the builders rejected the same is become the head of the corner."

The attention of the Theosophical student is drawn to the following passage from *Pistis Sophia*—a sacred book of the early Gnostics and primitive Christians—as an appropriate item to consider in reading the new U. L. T. Pamphlet No. 32 on *The Dual Aspect of Wisdom* :—

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

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

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

belonging unto us.' This is what ye shall say unto men, if ye make proclamation unto them in order that they may guard themselves from the doctrines of error."

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

Apropos of the U. L. T. Pamphlet, two new ones are to be issued soon : No. 33 contains the Great Master's Letter which came through H. P. B. in 1880 to Mr. Sinnett, Mr. A. O. Hume and others then active in Theosophical Work in India. No. 34 reprints the highly important article on "Living the Higher Life" by Murdhna Joti, with some adverse criticisms of Mr. Sinnett and the able comments disposing of them by W. Q. Judge. In these days when Grihastha-Ashrama has become so debased this reprint will prove a blessing to those who aspire to purify the Home and elevate the Householder's life. Every young aspirant to the Noble Aryan Life will find in this not only food for thought but also great inspiration. It is to be published on White Lotus Day.

Apropos of the sanctity of Marriage and the importance of the home the following words of Gandhiji are worthy of meditation :—

Birth control by contraceptives no doubt regulates to a certain extent the number of new comers and enables persons of moderate means to keep the wolf from the door. But the moral harm it does to the individual and society is incalculable. For one thing, the outlook upon life for those who satisfy the sexual appetite for the sake of it is wholly changed. Marriage ceases to be a sacrament for them. It means a revaluation of the social ideals hitherto prized as a precious treasure. No doubt this argument will make little appeal to those who regard the old ideals about marriage as a superstition. My argument is only addressed to those who regard marriage as a sacrament and woman not as an instrument of animal pleasure but as mother of man and trustee of the virtue of her progeny.

"Dot not believe that lust can ever be killed out if gratified or satiated, for this is an abomination inspired by Mara. It is by feeding vice that it expands and waxes strong, like to the worm that fattens on the blossom's heart."—*The Voice of the Silence*.



## THE U. L. T. 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 given to Associates in their studies and in efforts to form local lodges. There are no dues of any kind, and no formalities to be complied with.

Correspondence should be addressed to:—

THE UNITED LODGE OF THEOSOPHISTS  
51, Esplanade Road,  
BOMBAY

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