

सत्यान्नास्ति परो धर्मः ।



There is no Religion Higher than Truth

THE THEOSOPHICAL MOVEMENT

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THE BOOK OF DISCIPLINE

Inquirers ought to read the *Bhagavad-Gita*. It will give them food for centuries if they read with spiritual eyes at all. Underneath its shell is the living spirit that will light us all. I read it ten times before I saw things that I did not see at first. In the night the ideas contained in it are digested and returned partly next day to the mind. It is the study of adepts.—W. Q. JUDGE.

The *Bhagavad-Gita* has been rightly called the Book of Discipline. The word repeatedly used, and like numberless Sanskrit terms translated variously, is—Yoga. This term generally conveys an idea, not only in the West, but in India itself, of some definite practice of meditation in which *asana*-posture, *prana-yama*-breathing exercise, etc., play important parts. It is often overlooked that the *Gita* offers a discipline of daily living without insisting on these *means* to meditation with some particular end in view.

The most vital instruction of the *Gita* is not on the subject of mystical exercises; it is *yoga-shastra*, a Scripture of Yoga, in the sense *par excellence*, of Daily Discipline which endows life with a grand purpose and every event with significance and meaning. It is not merely a philosophical treatise in which metaphysical and abstract categories are discussed. It offers a living philosophy in which the vital issues of human problems affecting pain and joy, action and recreation, duty and renunciation are examined, and ways and methods are shown to right living.

It is fashionable nowadays to speak of the decline and death of democracy. Dictators flourish not only in churches and temples but also in states. The citizens in Russia, Italy and Germany are sup-

posed to be undergoing a discipline under powerful leaders. It should be recognized that the masses are being enslaved; people will become excellent machines, soulless automata whose thinking is done for them. This is false, non-spiritual discipline. The *Gita* creates the warrior-soul of free-will, of free-thought but responsive to his own duty and not clamorous for personal rights. *The Gita* teaches self-discipline—the individual has to fight his own weaknesses and unfold his own virtues.

Every educated man aspires to discipline himself. In building his home, in earning his livelihood, in understanding the world around him, in polishing his own character, in training his mind and formulating his speech, and in numerous other ways he seeks guidance. The *Gita* has proven not only a pleasant companion but an excellent friend, not only a guide on some trying occasion, but a constant and consistent instructor, morning, noon and night. Let all men and women—it is not only a scripture for the Hindus—look upon the *Gita* as a book of daily discipline and consult it every morning to plan their day and use it every evening to review their deeds and words, their thoughts and feelings.

That would be a Noble Resolve to make to-day, when so many are celebrating GITA-JAYANTI.

STUDIES IN THE SECRET DOCTRINE

THE DUALITY OF GOOD AND EVIL

Esoteric philosophy shows that man is truly the manifested deity in both its aspects—good and evil, but theology cannot admit this philosophical truth. . . . evil will ever predominate unto the day when Humanity is redeemed by the true divine Enlightenment which gives the correct perception of things. (S. D. II. 515)

Our last study dealt with the mother virtue of Brotherhood, which harmonizes the different units of the human kingdom and produces unity. In our efforts to practise brotherliness towards all men and women each one of us finds numerous obstacles. Theosophy traces the root cause of all of them to the duality which is within man. Good and evil are struggling in the blood of every human being. Virtues and vices are waging a war in the individual and as long as the war lasts there is neither peace for himself nor brotherliness towards others. The Esoteric Philosophy teaches that the source of both good and evil is within man, not outside of him. It warns us against the religious doctrine that places the Devil, Satan, Ahriman, or God, Creator, Ahura Mazda outside of man.

As the whole philosophy of the problem of evil hangs upon the correct comprehension of the constitution of the *inner* being of nature and man, of the divine within the animal, and hence also the correctness of the whole system as given in these pages, with regard to the crown piece of evolution—MAN—we cannot take sufficient precautions against theological subterfuges. (S. D. II. 476)

Our text-book devotes very many pages to that which is called "the War in Heaven." That war stands for conflicts of different types, but all rooted in the archetypal war between the good and evil in man. The warning quoted above against "theological subterfuges" takes on a new and more serious aspect when we learn that the very origin of sacerdotal and sectarian religions is connected with a misinterpretation of the true archaic teaching about good and evil. *The Secret Doctrine* speaks about "the great schism" and "the great struggle" between the two schools of magic, and says that the "whole History of that period is allegorized in the *Ramayana*."

This was the great battle between Good and Evil, between white and black magic, for the supremacy of the divine forces, or of the lower terrestrial, or cosmic powers. (S. D. II. 495)

One of the direct and woeful results of this war was the emergence of "the first anthropomorphists who worshipped form and matter."

That worship degenerated very soon into *self-worship*, thence led to phallicism, or that which reigns supreme to this day in the symbolisms of every exoteric religion of ritual, dogma, and form. (S. D. II. 273)

This struggle may be described as the War between the One Universal Religion of the early Races who "knew no dogma," and the many sectarian religions, each with its own anthropomorphism. Those who seek to trace the source of evil with the aid of the latter are bound to come upon it as outside of themselves. As they get away from sectarian religions and move in the direction of philosophy, mysticism and ultimately Theosophical Occultism they will see the root of evil existing in the human kingdom and in their own blood and brain.

The Demon of Pride, Lust, Rebellion, and Hatred, has never had *any being before* the appearance of physical conscious man. It is man who has begotten, nurtured, and allowed the fiend to develop in his heart; he, again, who has contaminated the indwelling god in himself, by linking the pure spirit with the impure demon of matter. And, if the Kabalistic saying, "*Demon est Deus inversus*" finds its metaphysical and theoretical corroboration in dual manifested nature, its practical application is found in Mankind alone. (S. D. II. 274)

The ultimate root of Good and Evil, metaphysically speaking, is Spirit and Matter—the two aspects of the One Life.

Archaic philosophy, recognizing neither Good nor Evil as a fundamental or independent power, but starting from the Absolute ALL (Universal Perfection eternally), traced both through the course of natural evolution to pure Light condensing gradually into form, hence becoming Matter or Evil. (S. D. I. 73)

In human nature, evil denotes only the polarity of matter and Spirit, a struggle for life between the two manifested Principles in Space and Time, which principles are one *per se*, inasmuch as they are rooted in the Absolute. (S. D. I. 416)

Good and Evil are twins, the progeny of Space and Time, under the sway of Maya.

Separate them, by cutting off one from the other, and they will both die. Neither exists *per se*, since each has to be generated and created out of the other, in order to come into being; both must be known and appreciated before becoming objects of perception, hence, in mortal mind, they must be divided. (S. D. II. 96)

This abstract and metaphysical teaching about good and evil has its concrete expression. Our book teaches that Akasa, the Astral Light, is dual. How it came to be dual is explained (S. D. II. 511-13). The higher or Divine Astral Light is beneficent; the lower or devilish is called "the fatal light"—"the tempting and deceitful serpent on our plane." (S. D. I. 74) But its *raison d'être* is man.

The Astral light becomes, with regard to Mankind, simply the effects of the causes produced by men in their sinful lives. It is not its bright denizens—whether they are called Spirits of Light or Darkness—that produce Good or Evil, but mankind itself that determines the unavoidable action and reaction in the great magic agent. (S. D. II. 512)

But man being the cause and creator of the nefarious can also become its destroyer.

Humanity, in its units, can overpower and master its effects; but only by the holiness of their lives and by producing good causes. (S. D. II. 512)

The corresponding powers or forces in man himself are represented by the dual mind.

"Manas is dual—*lunar* in the lower, *solar* in its upper portion," says a commentary. That is to say, it is attracted in its higher aspect towards Buddhi, and in its lower descends into, and listens to the voice of its *animal* soul full of selfish and sensual desires; and herein is contained the mystery of an adept's as of a profane man's life, as also that of the *post-mortem* separation of the divine from the animal man. (S. D. II. 495-96)

The astral through Kama (desire) is ever drawing Manas down into the sphere of material passions and desires. But if the *better* man or *Manas* tries to escape the fatal attraction and turns its aspirations to Atma—Spirit—then Buddhi (Ruach) conquers, and carries Manas with it to the realm of eternal Spirit The body follows the whims, good or bad, of *Manas*; *Manas* tries to follow the light of Buddhi, but often fails. (S. D. I. 244-45)

This teaching about the duality of Manas brings us the instruction about overcoming evil and manifesting good. Theosophical discipline revolves round the centre of Manas—whose foe is Kama; whose friend is Buddhi. To fight passion we require courage; to obtain the light of Wisdom-Compassion we need patience. Only when the evil mind is conquered and the good or superior mind begins to function can we manifest true brotherhood. To live brotherhood, discipline is necessary, discipline of the human mind. The task before the student-practitioner is to humanize his mind. The present civilization animalizes it. That is why the law of the jungle so widely prevails and human wolves hunt in packs, and birds of the same feather flock together as nations and classes. Theosophy teaches us how to overcome the animal and how to evoke the divine and thus how to make the whole world kin.

Credulity and scepticism are twins and both die hard. Prof. J. B. S. Haldane has the following in his article in *The Rationalist Annual* (1936) and the passage has a moral and a message:—

It is said (in my opinion falsely) that Leninism is a new religion. If so I know its Joseph of Arimathea, Professor Sbarsky, who embalmed Lenin's body—a process which took three months. He will not divulge the method employed, which he says is art, not science. One detail is, however, clear. The corpse is preserved in an atmosphere nearly saturated with water vapour, so that there is no danger of its drying up like a mummy. As arranged by Sbarsky and Vorobiev his lips preserve a faint smile. It requires a certain effort to realize that he is dead. One would be inclined to say that he was a very tired man, on the whole satisfied with his work, but realizing that even the most enormous success does not quite fulfil all one's expectations—a man sleeping very soundly, but ready if necessary to wake up again.

It is probable that some of the millions who view Lenin's body every year take this view. Others believe that it has been preserved by a miracle. The Government, I am told, distribute tracts pointing out that this is no miracle, but a triumph of science. To which, I take it, those peasants who combine a belief in miracles with approval of the Revolution answer the Russian for "Oh yeah." One story of a miracle is current, though probably no more reliable than most other stories about Moscow. A poor widow and her child, who was paralysed in both arms, went to Lenin's tomb one afternoon. The other members of the queue began to murmur when the boy did not take off his hat on entering the room where the body is displayed. Suddenly he lifted his arms and removed the hat. At midnight two G.P.U. policemen arrived at the widow's lodging, and presented her with two hundred roubles and two tickets for Semipalatinsk, near the frontier between Siberia and Mongolia. Miracles are not encouraged in Moscow. The legend does not relate whether the cure was permanent.

The cure of the paralyzed boy has a scientific explanation but the sceptic shakes his head; he is as wrong as the Russian peasant who says "Oh yeah" when his government tells him that Sbarsky is no miracle worker.

THE "MIRACLES" OF JESUS

THE THEOSOPHICAL MOVEMENT has been sent this interesting volume* for its criticism. An avowed purpose of Dr. Hereward Carrington, Head of the American Psychical Institute, in this study of the so-called "miracles" of Jesus is "to offer a new viewpoint concerning these manifestations." In so far as his basic proposition is concerned, *i. e.*, that phenomena may be supernormal but not unique or supernatural in the sense that they run counter to the fundamental laws of nature, Dr. Carrington's point of view is certainly not new. As long ago as 1877, Madame H. P. Blavatsky declared:—

There is no miracle. Everything that happens is the result of law—eternal, immutable, ever active. Apparent miracle is but the operation of forces antagonistic to . . . "the well-ascertained laws of nature" . . . There may be laws once "known," now unknown to science.

Study of another proposition of Eastern psychology put forward in *Isis Unveiled* would have saved Dr. Carrington from the absurdity of referring to "the many forms of mediumship which were possessed in the highest form by Christ" (p. 100). That proposition is that:—

Mediumship is the opposite of adeptship; the medium is the passive instrument of foreign influences, the adept actively controls himself and all inferior potencies.

If Dr. Carrington had grasped the implications of this proposition he would not have blundered into examining all phenomena in the light of Spiritism.

If Dr. Carrington's book is intended for Spiritualists, it is written to little purpose as it merely confirms most of their notions; if for orthodox Christians, its basis of the possible is too narrow; if for orthodox scientists, the writer is too credulous. Dr. Carrington and other investigators of the borderland sciences come nearer on many points to the position of Theosophy than do their orthodox confrères; but the fundamental weakness of their approach is their failure to differentiate between phenomena produced *through* a passive medium and those brought about *by* a trained and positive will cognizant of the laws of nature and using them deliberately for foreknown effects.

In the writings of H. P. Blavatsky, Dr. Carrington and others like him will find not only a wide range of "miracles" chronicled, but also their rationale. If Dr. Carrington had familiarized himself with these by proper study, it would not have become necessary for him to explain away so much that seems to him unpalatable in the domain of the invisible.

Dr. Carrington asks:

Is it not evident that our science of life is still in its infancy, and that even yet comparatively little is known

* *Loaves and Fishes*. By HERWARD CARRINGTON. (Charles Scribner's Sons, New York. \$ 2.00)

concerning the relation between mind and matter, and the infinite possibilities of life? (p. 95)

Verily it is so. Nearly sixty years ago a serious attempt was made to educate Western Spiritists and Scientists in the fundamental propositions of Asiatic psychology and Oriental philosophy; but adequate use was made of it by neither. No better or more comprehensive presentation has since been forthcoming and so the Western investigator will be well advised to study with care the instruction then imparted.

Æ AND THEOSOPHY

We take the following from the opening editorial of the December *Aryan Path* on "Æ":—

It was contact with the genuine Theosophy of the ancient East, of which he learned through Madame H. P. Blavatsky, that released and sustained that fountain of energy. Like an undercurrent, crystal and clear, his conviction of the realities of the Spirit runs through all of his work.

Most of the voluminous press notices on the death of Æ referred to his early contact with Theosophy. Some, however, said and most implied that that contact represented but a stage in his development, a stage later transcended. The tone of some papers was apologetic for this phase of Æ's life. Referring editorially to his early volume, *Homeward Songs*, *The New York Times* of July 19th remarked:—

Though these early lyrics appeared in a theosophical magazine, he thoroughly despised the cant and humbug and abracadabra that so long poisoned the word "theosophy."

Undeniably "cant and humbug and abracadabra" have flourished under the name of Theosophy, but the Editor of *The New York Times* seems ignorant of the very existence of genuine Theosophy, which differs from pseudo-theosophy as day from night.

It is to place on record the facts of the unbroken relationship of Æ to the genuine Theosophy from which he drew his inspiration from his first contact with it until his death, that we publish the following article by his friend, Captain P. G. Bowen.

In an unpublished letter in our hands, written the 17th of October, 1922, Æ couples a condemnation of the Theosophical Society, "which seems to me now in some moods to be a nursery of the Black Art," with words of appreciation of "that great and wise man, William Q. Judge whose very memory seems to have been forgotten by present day Theosophists. I think he was a true adept in that sacred lore and I have never found in those who came after H. P. B. and Judge the same knowledge, wisdom and inner light."

The same letter continues: "The Theosophical Movement has overflowed from the Theosophical Society and I think better work can be done by Theosophists in working in other movements and imparting to them a spiritual tendency. I have tried to do this in the economic and cultural movements I have been connected with in Ireland. But I retain membership of a little mystical group here which works on the lines of the old T. S. before it became the home of psychism and dogma. I have watched with interest so far as I could the economic and spiritual movements in India, a country which I regard as a kind of spiritual fatherland and whose influence on the thought of the world must, I think, grow greater because in no literature is there such a reservoir of divine truth as in the Indian."

FOOD AND HEALTH

“Physical organic progress is effected through hereditary transmission: spiritual organic progress by transmigration.”

The intimate connection between diet and health is receiving increasing recognition. In a report on the relation of nutrition to public health, Dr. Aykroyd, now of the Institute of Nutritional Research at Coonoor (South India), brings out the vast amount of research in many parts of the world to establish the dietary needs of different age and occupational groups. They emphasize that the problem is not solved when dietary standards are determined and that education in nutrition will not solve it either, so long as economic conditions exist which forbid large sections of the people to observe those standards.

In the U. S. A., in addition to nutritional research for disease prevention, the possibilities of food therapy or the actual treatment of disease by diet are very much to the fore. Food therapists, in basing their technique upon the innate power of the body to throw off disease and on the necessity to purify the body of all wastes and to live in accordance with natural physiological laws, have a far more rational policy than orthodox physicians with their drugs and serums. It will be recalled that Paracelsus gave “impurities of the body” as one of the five causes of disease. The various plans of food therapists would make a volume. One insists on separation of chemically incompatible foods; vegetables and fats, being considered neutral, may be eaten at any meal but starches and sweets may not be eaten at the same meal with proteins and acid fruits. The plan of another calls for a seven-day purification by a completely solvent diet of carefully selected and prepared fruits and vegetables. There are countless more, perhaps equally beneficial to others as these are to some.

We would minimize the importance neither of proper nutrition in maintaining bodily health and efficiency, of dietary education, of social and economic conditions which would bring an adequate diet within the reach of all, nor of selective diets in the treatment of many types of disease. But we would point out that when all is said and done the *root* cause of disease is unaffected by any physical measures, however enlightened or benevolent.

It is primarily because of the false hypothesis, often but tacitly held, that the mind and character of man are by-products of material processes, that human suffering is seen as only a physiological problem and the real inner seats of disease remain unrecognized. Man is essentially a spiritual being and therefore his health and happiness must in the long run flow from within without. Preventive measures may stave off disease awhile, as remedial

ones may bring about a temporary cure, but in the long run health of body rests upon the state and the activities, both past and present, of the inner man. It is as foolish to hope that changes in diet alone will prove royal highways to permanent health as to expect that intellectual clarity will inevitably result from relaxation of nerves, or that physical culture will bring about mental balance.

A recent article by Beverley Nichols on “Health and History,” in *Scribner's Magazine*, carries to absurd lengths the popular fallacy of physical causation for mental and moral phenomena:—

The Kaiser has been spending much of his time, since the war, in chopping logs in his Dutch garden. If he had spent an equal amount of his time chopping logs *before* the war, there might not have been a war at all. Health and History! Have you thought of the connection between the two? I suppose the most extreme example of all is to be found in the case of Ivan the Terrible, whose unspeakable diseases so maddened his brain that they were the direct cause of endless massacres . . . If Napoleon had taken a little more exercise, Europe might still be a department of France . . . If we made it compulsory for all cabinet members to dig in a garden for an hour a day, we should be living in a happier world.

Undeniably the well-known ancient adage, *Mens sana in corpore sano* expresses a profound truth. But to put disproportionate effort on perfecting the mere physical machine!

The roots of most diseases, whether of body or brain, are wrong types of thought and feeling which sooner or later must manifest themselves in the physical body. Conversely, right feeling and thought consistently maintained and accompanied by the observance of the laws of physical well-being, are bound to work out sooner or later in bodily health.

“As many physical diseases are due to the presence of parasites attracted or produced by uncleanness and other causes, so parasitic spirits are attracted by immorality or spiritual uncleanness, thereby inducing spiritual diseases and consequent physical ailments. They who live on the animal plane must attract spirits of that plane, who seek for borrowed embodiments where the most congeniality exists in the highest form. Thus the ancient doctrine of obsession challenges recognition, and the exorcism of devils is as legitimate as the expelling of a tapeworm, or the curing of the itch.”

There is an occult side to food therapy and unless that is recognized and its knowledge sought through the right channel even Nature Cure practitioners, far as they are in advance of Allopaths, will not be able to solve all the problems of bodily ailments.

“THE ARYAN PATH”

The Aryan Path is a Theosophical monthly.

In January 1936 it commences its seventh volume and will continue to labour for its mission which is threefold :—

(1) To penetrate the mind of the race with Theosophical ideas and principles of the Esoteric Philosophy.

(2) To present teachings about the Aryan or Noble Path which can be practised.

A large number of people are seeking instruction for Right Living—to brighten the daily round and the common task and make drudgery divine. Many among such seekers are led astray by the lure of the psychic. *The Aryan Path* not merely warns against that but serves them as a guide and a friend. We do not know of another magazine that does this particular work for the public at large. There are several periodicals like THE THEOSOPHICAL MOVEMENT which serve the growing band of Theosophical students in this as in other respects; but there is a very large body of aspirants to the higher life outside of Theosophical circles, and for them *The Aryan Path* has an appeal. Theosophy has been made practical and applicable for many who would never have known of it but for *The Aryan Path*. Our six years' experience has made this abundantly clear.

(3) To bring to the Westerner the Light of the East, and to present to the Oriental whatever there is—and there is a great deal—of beauty and worth in Occidental culture; at the same time to attempt to spiritualize the mind and to deepen the insight of many kinds of Free Thinkers, among whom are students of Theosophy with different affiliations.

Such Free Thinkers are likely to lose their freedom of thought and become sectarians. A man who has freed himself from religious orthodoxy and calls himself a Rationalist is often as dogmatic and fanatical as the Pope himself; similarly there are those who call themselves Theosophists who tend to become narrow—clannish and cliquish—and all such need the liberalizing influence of *The Aryan Path*.

Month by month *The Aryan Path* helps the Theosophical student to realize what a Master once said :—

The sun of Theosophy must shine for all, not for a part. There is more of this movement than you have yet had an inkling of, and the work of the T. S. is linked in with similar work that is secretly going on in all parts of the world.

The Theosophical student of this generation has to guard himself against two extremes: one is to limit the freedom of thought and to live like a frog who looks upon his pond as the world, with nothing outside; the other is to expand and embrace indiscriminately—in the name of brotherhood and fraternization—falsehood, ignorance and humbug.

The Aryan Path enables the Theosophical student to learn what able minds in East and West alike are thinking and how many among them understand propositions of the philosophy of Theosophy better than himself and his companions. It will also show him how the race-mind is unfolding and in what ways humanity is getting ready for the cycle of 1975. If *The Aryan Path* takes Theosophy to the thinking public, it brings in a compact form to the Theosophical student from the world of science, philosophy and art, ideas and views and even inspiration which he sorely needs and so helps him to live and to labour for his Cause in a better fashion.

To enhance its usefulness by widening the circle of its readers, the subscription to *The Aryan Path* is to be lowered very considerably. It is to be Rs. 6 per annum and As. 12 per single copy in India; 12s. per annum and 1s. 6d. per single copy in Europe; and \$ 3.00 per annum and 35 cents per copy in the U.S.A.

Perhaps it will interest the student-server of Theosophy to remember that the conductors of *The Aryan Path* draw their inspiration for its programme and policy from the work done and the example set by H.P.B. and her ardent devotee and supporter, W. Q. Judge.

Elsewhere we print some extracts from the writings of H.P.B. on the conduct of Theosophical magazines. The student is requested to peruse them with care and make necessary applications. Thus will he learn to appreciate the important work *The Aryan Path* has humbly undertaken and is perseveringly carrying on. Meanwhile it will interest him to learn of a correct appraisal of that Journal by *The New English Weekly*, which had the following in its issue of 7th November 1935.

The Aryan Path, since its inception in 1930, has consistently pursued the noble policy of bringing together the minds of East and West. The Editors have not allowed either side to predominate in tone; they have welcomed completely Western no less than completely Eastern expressions of opinion—though the immensely gifted Madame Blavatsky stands in the rear as referee. The result is that the paper always makes good reading, and the numbers include contributions from such able pens on the Western front as those of Middleton Murry, J. S. Collis, Hugh I'A. Fausset, and L. A. G. Strong.

IDEALS FOR THEOSOPHICAL MAGAZINES

The Theosophists . . . have no intention to uphold any particular sectarian school. They leave this to the pandits, for whose especial benefit, among others, this journal was founded. A great American quarterly—the *North American Review*—adopts the plan of submitting some famous contributor's manuscript to one or more equally famous writers of very antagonistic views, and then printing all of the criticisms together. By this wise device, the reader of the magazine is able to see what can be said of a given subject from every point of view.

The Theosophist, I. 88—January 1880.

In the ordinary run of daily life speech may be silver, while "silence is gold." With the editors of periodicals devoted to some special object "silence" in certain cases amounts to cowardice and false pretences. Such shall not be our case.

We are perfectly aware of the fact that the simple presence of the word "Spiritualism" on the title-page of our journal, "causes it to lose in the eyes of materialist and sceptic 50 per cent. of its value"—for we are repeatedly told so by many of our best friends, some of whom promise us more popularity, hence—an increase of subscribers, would we but take out the "contemptible" term and replace it by some other synonymous in meaning, but less obnoxious phonetically to the general public. That would be acting under *false pretences*. The undisturbed presence of the unpopular word will indicate our reply. . . .

This fact alone ought to prove, if anything ever will, that our journal pursues an honest policy. That established for the one and sole object, namely, for the elimination of truth, however unpopular—it has remained throughout, true to its first principle—that of absolute impartiality. And that as fully answers another charge, viz. that of publishing views of our correspondents with which we often do not concur ourselves. "Your journal teems with articles upholding ridiculous superstitions and absurd ghost-stories," is the complaint in one letter. "You neglect laying a sufficient stress in your editorials upon the necessity of discrimination between facts and *error*, and in the selection of the matter furnished by your contributors," says another. A third one accuses us of not sufficiently rising "from supposed facts, to principles, which would prove to our readers in every case the former no better than fictions." In other words—as we understand it—we are accused of neglecting scientific *induction*? Our critics may be right, but neither are we altogether wrong. In the face of the many crucial and strictly scientific experiments made by our most eminent *savants* it would take a wiser sage than

King Solomon himself, to decide now between *fact* and *fiction*. The query: "What is Truth" is more difficult to answer in the nineteenth than in the first century of our era. The appearance of his "evil genius" to Brutus in the shape of a monstrous human form, which, entering his tent in the darkness and silence of night promised to meet him in the plains of Philippi—was a *fact* to the Roman tyrannicide; it was but a dream—to his slaves who neither saw nor heard anything on that night. The existence of an antipodal continent and the heliocentric system were *facts* to Columbus and Galileo years before they could actually demonstrate them; yet the existence of America as that of our present solar system was as fiercely denied several centuries back as the phenomena of spiritualism are now. *Facts* existed in the "pre-scientific past," and errors are as thick as berries in our scientific present. With whom then, is the criterion of truth to be left? Are we to abandon it to the mercy and judgment of a prejudiced society constantly caught trying to subvert that which it does not understand; ever seeking to transform *sham* and *hypocrisy* into synonyms of "propriety" and "respectability?" Or shall we blindly leave it to modern *exact* Science so called? But Science has neither said her last word, nor can her various branches of knowledge rejoice in their qualification of *exact*, but so long as the hypotheses of yesterday are not upset by the discoveries of to-day. "Science is atheistic, phantasmagorical, and always in labour with conjecture. It can never become knowledge *per se*. Not to know is its climax," says Professor A. Wilder, our New York Vice-President, certainly more of a man of Science himself than many a scientist better known than he is to the world. Moreover, the learned representatives of the Royal Society have as many cherished hobbies, and are as little free of prejudice and preconception as any other mortals. It is perhaps, to religion and her handmaid theology, with her "seventy times seven" sects, each claiming and none proving its right to the claim of truth, that, in our search for it, we ought to humbly turn? One of our severe Christian Areopagites actually expresses the fear that "even some of the absurd stories of the *Puranas* have found favour with the *Theosophist*." But let him tell us; has the Bible any less of "absurd ghost-stories" and "*ridiculous* miracles" in it than the Hindu *Puranas*, the Buddhist *Maha Jataka*, or even one of the most "shamefully superstitious publications" of the Spiritualists? (We quote from his letter). We are afraid in one and all it is but:

"Faith, fanatic faith, once wedded fast

To some dear falsehood, hugs it to the last..."

and—we decline accepting anything on faith. In common with most of the periodicals we remind our readers in every number of the *Theosophist* that its “Editors disclaim responsibility for opinions expressed by contributors” with some of which they (we) do not agree. And that is all we can do. We never started out in our paper as *Teachers* but rather as humble and faithful recorders of the innumerable beliefs, creeds, scientific *hypotheses*, and—even “superstitions” current in the past ages and now more than lingering yet in our own. Never having been a sectarian—*i. e.* an interested party—we maintain that in the face of the present situation, during that incessant warfare, in which old creeds and new doctrines, conflicting schools and *authorities*, revivals of blind faith and incessant scientific discoveries running a race as though for the survival of the fittest, swallow up and mutually destroy and annihilate each other—*daring, indeed, were that man* who would assume the task of deciding between them! Who, we ask, in the presence of those most wonderful and most unexpected achievements of our great physicists and chemists would risk to draw the line of demarcation between the *possible* and the *impossible*? Where is the *honest* man who conversant at all with the latest conclusions of archæology, philology, paleography, and especially Assyriology, would undertake to prove the superiority of the religious “superstitions” of the civilized Europeans over those of the “heathen,” and even of the fetish-worshipping savages?

Having said so much, we have made clear, we hope, the reason why, believing no mortal man infallible, nor claiming that privilege for ourselves, we open our columns to the discussion of every view and opinion, provided it is not proved absolutely supernatural. Besides, whenever we make room to “unscientific” contributions it is when these treat upon subjects which lie entirely out of the province of physical science. Generally upon questions that the average and dogmatic scientist rejects *a priori* and without examination; but which, the real man of science finds not only *possible* but after investigation very often fearlessly proclaims the disputed question as an undeniable fact. In respect to most transcendental subjects the sceptic can no more disprove than the believer prove his point. FACT is the only tribunal we submit to and recognise it without appeal. And before that tribunal a Tyndall and an ignoramus stand on a perfect par. Alive to the truism that every path may eventually lead to the highway as every river to the ocean, we never reject a contribution simply because we do not believe in the subject it treats upon, or disagree with its conclusions. Contrast alone can enable us to appreciate things at their right value; and unless a judge compares notes and hears both sides he can hardly come to a correct decision. *Dum vitant*

stulti vitia in contraria—is our motto; and we seek to prudently walk between the many ditches without rushing into either. For one man to demand from another that he shall believe like himself, whether in a question of religion or science is supremely unjust and despotic. Besides, it is absurd. For it amounts to exacting that the brains of the convert, his organs of perception, his whole organization, in short, be reconstructed precisely on the model of that of his teacher, and that he shall have the same temperament and mental faculties as the other has. And why not his nose and eyes, in such a case? Mental slavery is the worst of all slaveries. It is a state over which brutal force having no real power, it always denotes either an abject cowardice or a great intellectual weakness . . .

Among many other charges, we are accused of not sufficiently exercising our editorial right of selection. We beg to differ and contradict the imputation. As every other person blessed with brains instead of calf’s feet-jelly in his head, we certainly have our opinions upon things in general, and things occult especially, to some of which we hold very firmly. But these being our *personal* views, and though we have as good a right to them as any, we have none whatever to force them for recognition upon others. We do not believe in the activity of “departed spirits”—*others* and among these, many of the Fellows of the Theosophical Society do—and we are bound to respect their opinions, so long as they respect ours. To follow every article from a contributor with an *Editor’s Note* correcting “his erroneous ideas” would amount to turning our strictly impartial journal into a *sectarian* organ. We decline such an office of “Sir Oracle.”

The *Theosophist* is a journal of our Society. Each of its Fellows being left absolutely untrammelled in his opinions, and the body representing collectively nearly every creed, nationality and school of philosophy, every member has a right to claim room in the organ of his Society for the defence of his own particular creed and views. Our Society being an absolute and uncompromising *Republic of Conscience*, preconception and narrow-mindedness in science and philosophy have no room in it. They are as hateful and as much denounced by us as dogmatism and bigotry in theology; and this we have repeated *ad nauseam usque*.

Having explained our position, we will close with the following parting words to our secretarian friends and critics. The materialists and sceptics who upbraid us in the name of modern Science—the Dame who always shakes her head and finger in scorn at everything she has not yet fathomed—we would remind of the suggestive but too mild words of the great Arago: “He is a rash man, who outside of pure mathematics pronounces the word ‘im-

possible.'” And to theology, which under her many *orthodox* masks throws mud at us from behind every secure corner we retort by Victor Hugo’s celebrated paradox: “In the name of RELIGION, we protest against all and every religion!”

The Theosophist, II. 217-18—July, 1881.

Since our journal is entirely unsectarian, since it is neither theistic nor atheistic, Pagan nor Christian, orthodox nor heterodox, therefore, its editors discover eternal verities in the most opposite religious systems and modes of thought. Thus *Lucifer* fails to give full satisfaction to either infidel or Christian. In the sight of the former—whether he be an Agnostic, a Secularist, or an Idealist—to find divine or occult lore underlying “the rubbish” in the Jewish Bible and Christian Gospels is sickening; in the opinion of the latter, to recognise the same truth as in the Judeo-Christian Scriptures in the Hindu, Parsi, Buddhist, or Egyptian religious literature, is vexation of spirit and blasphemy. Hence, fierce criticism from both sides, sneers and abuse. Each party would have us on its own sectarian side, recognising as truth, only that which its particular *ism* does.

But this cannot nor shall it be. Our motto was from the first, and ever shall be: “THERE IS NO RELIGION HIGHER THAN TRUTH”. Truth we search for, and, once found, we bring it forward before the world, whencesoever it comes. A large majority of our readers is fully satisfied with this our policy, and that is plainly sufficient for our purposes.

It is evident that when toleration is not the outcome of indifference it must arise from wide-spreading charity and large-minded sympathy. Intolerance is preëminently the consequence of ignorance and jealousy. He who fondly believes that he has got the great ocean in his family water-jug is naturally intolerant of his neighbour, who also is pleased to imagine that he has poured the broad expanses of the sea of truth into his own particular pitcher. But anyone who, like the Theosophists, knows how infinite is that ocean of eternal wisdom, to be fathomed by no one man, class, or party, and realizes how little the largest vessel made by man contains in comparison to what lies dormant and still unperceived in its dark, bottomless depths, cannot help but be tolerant. For he sees that others have filled their little water-jugs at the same great reservoir in which he has dipped his own, and if the water in the various pitchers seems different to the eye, it can only be because it is discoloured by impurities that were in the vessel before the pure crystalline element—a portion of the one eternal and immutable truth—entered into it.

There is, and can be, but one absolute truth in Kosmos. And little as we, with our present limitations, can understand it in its essence, we still know that if it is absolute it must also be omnipresent and universal; and that in such case, it must be underlying every world-religion—the product of the thought and knowledge of numberless generations of thinking men. Therefore, that a portion of truth, great or small, is found in every religious and philosophical system, and that if we would find it, we have to search for it at the origin and source of every such system, at its roots and first growth, not in its later overgrowth of sects and dogmatism. Our object is not to destroy any religion but rather to help to filter each, thus ridding them of their respective impurities. In this we are opposed by all those who maintain, against evidence, that their particular pitcher alone contains the whole ocean. How is our great work to be done if we are to be impeded and harassed on every side by partisans and zealots? It would be already half accomplished were the intelligent men, at least, of every sect and system, to feel and to confess that the little wee bit of truth they themselves own must necessarily be mingled with error, and that their neighbours’ mistakes are, like their own, mixed with truth.

Free discussion, temperate, candid, undefiled by personalities and animosity, is, we think, the most efficacious means of getting rid of error and bringing out the underlying truth; and this applies to publications as well as to persons. It is open to a magazine to be tolerant or intolerant; it is open to it to err in almost every way in which an individual can err; and since every publication of the kind has a responsibility such as falls to the lot of few individuals, it behooves it to be ever on its guard, so that it may advance without fear and without reproach. All this is true in a special degree in the case of a theosophical publication, and *Lucifer* feels that it would be unworthy of that designation were it not true to the profession of the broadest tolerance and catholicity, even while pointing out to its brothers and neighbours the errors which they indulge in and follow. While thus keeping strictly, in its editorials, and in articles by its individual editors, to the spirit and teachings of pure theosophy, it nevertheless frequently gives room to articles and letters which diverge widely from the esoteric teachings accepted by the editors, as also by the majority of theosophists. Readers, therefore, who are accustomed to find in magazines and party publications only such opinions and arguments as the editor believes to be unmistakably orthodox—from his peculiar standpoint—must not condemn any article in *Lucifer* with which they are not entirely in accord or in which expressions are used that may be offensive from a sectarian or a *prudish* point of view, on the

ground that such are unfitted for a theosophical magazine. They should remember that precisely because *Lucifer* is a theosophical magazine, it opens its columns to writers whose views of life and things may not only slightly differ from its own, but even be diametrically opposed to the opinion of the editors. The object of the latter is to elicit truth, not to advance the interest of any particular *ism*, or to pander to any hobbies, likes or dislikes, of any class of readers. It is only snobs and prigs who, disregarding the truth or error of the idea, cavil and strain merely over the expressions and words it is couched in. Theosophy, if meaning anything, means truth; and truth has to deal indiscriminately and in the same spirit of impartiality with vessels of honour and of dishonour alike. No theosophical publication would ever dream of adopting the coarse—or shall we say terribly sincere—language of a Hosea or a Jeremiah; yet so long as those holy prophets are found in the Christian Bible, and the Bible is in every respectable, pious family, whether aristocratic or plebeian; and so long as the Bible is read with bowed head and in all reverence by young, innocent maidens and school-boys, why should our Christian critics fall foul of any phrase which may have to be used—if truth be spoken at all—in an occasional article upon a scientific subject? It is to be feared that the same sentences now found objectionable, because referring to Biblical subjects, would be loudly praised and applauded had they been directed against any gentile system of faith (*Vide certain missionary organs*). A little charity, gentle readers—charity, and above all—*fairness* and JUSTICE.

Justice demands that when the reader comes across an article in this magazine which does not immediately approve itself to his mind by chiming in with his own peculiar ideas, he should regard it as a problem to solve rather than as a mere subject of criticism. Let him endeavour to learn the lesson which only opinions differing from his own can teach him. *Let him be tolerant, if not actually charitable*, and postpone his judgment till he extracts from the article the truth it must contain, adding this new acquisition to his store. One ever learns more from one's enemies than from one's friends; and it is only when the reader has credited this hidden truth to *Lucifer*, that he can fairly presume to put what he believes to be the errors of the article, he does not like, to the debit account.

Lucifer, I. 340—January 1888

Although the principle on which our magazine is and has always been conducted, is to admit to its columns every criticism *when just and impartial*, on our teachings, doctrines, and even on the policy and

doings of the theosophical body, yet we can hardly be required to sacrifice the limited space in our *Monthly* to the expression of *every* opinion, whether good, bad, or indifferent. Then, it so happens that the two chief characteristics of our critic's letter are: (a) a weakness in argument which makes it almost painful to read; and (b) *personal* rudeness, not to say abuse, which cannot in any way be material to the argument. *Abusus non tollit usum*.

Lucifer, II. 68—March 1888.

The editor who attempts to cater to every taste, ends by satisfying none, least of all himself. We have received protests almost as liberally as compliments. We have sometimes thought it would be an amusing experiment to send the former letters to the dissident third parties, that each might see how the articles they praise excite the ire of fellow-readers, and those they condemn are regarded by others as most interesting and meritorious. It is one of the stock-situations of the dramatist to thus contrive that letters shall fall into the wrong hands. But we have not yet heard of the joke being played by an editor, though the temptation to do so must be sometimes great. We think it may be fairly claimed that *Lucifer* has proved itself consistent to its originally declared policy. It has been the reverse of boneless. To the extent of its ability it has struck fairly and from the shoulder at the obstacles in the way. The aim it set itself was to shed light upon questions of deep moment affecting man and the constitution of Society, which had become thoroughly obscured. Making no pretence to float a single new idea in philosophy, religion, or science, but only to revive and popularise the knowledge of the ancients upon these major human problems, it has played the part of the interpreter, not that of the iconoclast. Absolutely tolerant with respect to the several faiths of Humanity, its equal endeavour has been to uncover the ruin-encumbered universal foundation of religion upon which all rest alike.

Toward Science its feeling has been and ever shall be reverent, in the degree of the right of the latter to homage. At the same time, the hatred and antagonism of the Founders of our magazine have been unqualified against scientific and sectarian dogmatism and intolerance. *Lucifer* began by waving its torch before the windows of Lambeth Palace, not because of any personal feeling against His Grace of Canterbury, as an individual, but against the officialism he represents, which is at once selfish and un-Christian to the last degree. And so, if *Lucifer* has sometimes lit with its celestial flame the laboratory fires behind the backs of the scientific obscurantists, it was under the inspiration of a fervent loyalty to that true scientific research whose

axiom of impartiality and courageous quest throughout nature was formulated axiomatically by Arago in his famous apothegm that outside of pure mathematics the word "impossible" must never be pronounced.

We have not the vanity to suppose that we have done even a tithe of what was possible within the editorial field of our chosen labour. We have doubtless in many cases failed to expound our subjects clearly and exhaustively; perhaps, too, our sins of commission may have been as grievous as those of omission. But asking indulgence for all shortcomings, we appeal to that inborn love of fair play, which is the boast of our times, to give us credit for good intent and fearless defence of our ideals.

The most mischievous tendency of society is to confound general principles with individual merit, and to excuse oneself for disloyalty to these ideals on the score of shortcomings in individual representatives of those aspirations. In no movement of modern times has this been more viciously evident than in that which *Lucifer* and its sister magazines represent. Frequently the aims and objects of the Theosophical movement have been quite ignored when it was a question of the merit or demerit of its conductors. Of course it would be but a waste of time to point out the inconsistency of those who would stretch it upon this bed of Procrustes, while ready to protest indignantly against the same test being applied to religious movements and scientific advancement. The immorality or virtue of a theosophical leader no more affects the truth of theosophical ideas, than the mendaciousness and dishonesty of Francis, Lord Bacon, do the intellectual value of the contents of his *opus magnum*. Theosophists are all aware of the fact that the birth and development of our Society trace back to alleged hidden springs of influence and surveillance. Yet the vitality of such a source neither adds to, nor depreciates in the smallest degree the value of the ideas, principles and facts which have been spread throughout the world within the past fifteen years through various literary channels, of which *Lucifer* is one. That our magazine has not been partial, is shown in the fact that as occasion required we have criticised our own colleagues and co-members. In fact, one of our editors has not hesitated to censure the policy of the *ad interim* conductors of her own magazine, the *Theosophist* of Madras.

If she has not held the torch nearer to certain American, French, English, German and Hindu members of the Society, it is because the sweet spirit of theosophical charity demands that time should be given to these well-wishers but weak-doers to discover their ignorance and cleanse themselves of the ferocious selfishness, narrow-minded-

ness and conceit which have made their playing at "the higher life" an almost comical travesty. With time and experience, most of the Pharisaism of our worthy colleagues, the self-appointed censors of contemporary morals, will fade out, and they will acquire safer standards by which to judge outsiders and especially their own colleagues.

If there is one thing that *Lucifer* proposes to preach and enforce throughout the next year, more than any other subject, it is—CHARITY; unrelenting charity toward the shortcomings of one's neighbour, untiring charity with regard to the wants of one poorer than oneself. . . .

Apart from this—the future lines of *Lucifer* will be but a prolongation of those of the Past. We do not wish to persuade a single additional subscriber to register himself under any promise of occult teaching that is barred by the rules of mystical training. We shall not utter the last or even the penultimate word of mystery, nor give any pocket *Vade Mecum* which shall serve as a superterrestrial Bradshaw to excursionists in the Astral Light. Whosoever would

"..... trace
The secrets of that starry race."

—must travel first along the lines of true Theosophy; and then only can he expect to break through to the region of Mystery and the Supreme Knowledge.

Lucifer, III. 1-3—September 1888.

We feel sorry for having unintentionally given offence to our reverend friend and contributor; but we would have been still more sorry to publish in our magazine an unjust fling at another contributor's ideas and to have *facts* denied—without entering a protest. Our magazine is essentially controversial, and was founded for the purpose of throwing light upon "the hidden things of darkness"—of religious superstition pre-eminently. And what superstition can be compared to that which accepts a "personal" God, or, a "personal" devil? He who objects to have his views controverted and criticized must not write for *Lucifer*.

Moreover, we have given good proofs of our impartiality. We published articles and letters criticizing not alone our personal theosophical and philosophical views, but discussing upon subjects directly concerned with *our personal honour and reputation*; reviving the *infamous calumnies* in which not simple doubts, but distinctly formulated charges of dishonesty were cast into our teeth and our private character was torn to shreds (*Vide* "A Glance at Theosophy from the Outside," *Lucifer* for October, 1888). And if the editor will never shrink

from what she considers her duty to her readers, and that she is prepared to throw every possible light upon mooted questions in order that truth should shine bright and hideous lies and superstitions be shown under their true colours—why should our contributors prove themselves so thin-skinned? *Magna est veritas et prevalebit.* Every hitherto far-hidden truth, whether concealed out of sight by Nature's secretiveness or human craft, must and shall be unveiled some day or other. Meanwhile, we do our best to help poor, shivering, naked Truth in her arduous progress, by cutting paths for her through the inextricable jungle of theological and social shams and lies. The best means of doing it is to open the pages of our magazine to free controversy and discussion, regardless of personalities or prejudices—though some of our friends may object to such modes of excavating far hidden truths. They are wrong, evidently. It is by this means alone that he who holds correct views has a chance of proving them, hence of seeing them accepted and firmly established; and he who is mistaken of being benefited by having his better senses awakened and directed to the other side of the question he sees but in one of its aspects. Logic, Milton says to us, teaches us "that contraries laid together more evidently appear; it follows, then, that all controversy being permitted, falsehood will appear more false, and truth the more true; which must needs conduce much to the general confirmation of an implicit truth." Again, "if it (controversy) be profitable for one man to read, why should it not at least be tolerable and free for his adversary to write?"

We repeat again: *Lucifer* has a settled and plainly outlined policy of its own, and those who write for it have either to accept it, or—turn their backs on our magazine. No discourteous epithets or vulgar abuse of personalities shall ever be allowed in our Monthly. We should be very *sorry* to follow in the usual track of the English dailies, which—even those claiming to be considered as leading organs of the press, high-principled and high-toned—are ever indulging in *personal* attacks, not only on their political opponents, but, pandering to the public, even upon unpopular characters. No individual—friend or foe—risks being called in our journal "adventurer," "hallucinated lunatic," "impostor and free lover," "charlatan" or "credulous fool," as the leading theosophists of England and America are repeatedly referred to by the highly-cultured and learned editors of not only political, but even drawing-room, "Society" papers on both sides of the Atlantic—save a few honourable exceptions.

But, on the other hand, no one—of whatever rank or influence—as nothing however "time-honoured," shall ever be pandered to or propitiated

in our magazine. Never shall any error, sham or superstition be daubed with the whitewash of propriety, or passed over in prudent silence. As our journal was not established for a money-making enterprise, but verily as a champion for every *fact and truth*, however tabooed and unpopular—it need pander to no lie or absurd superstition. For this policy the Theosophical Publishing Co. is, already, several hundred pounds out of pocket. The editor invites free criticism upon everything that is said in *Lucifer*; and while protecting every contributor from direct personalities is quite willing to accept any amount of such against herself, and promises to answer each and all to the best of her ability. *Fas est ab hoste doceri.*

"FAIS QUE DOIS, ADVIENNE QUE POURRA."

H. P. B.

Lucifer, III. 344-45—December 1888

FRIENDS OR ENEMIES IN THE FUTURE

[The following article was first printed by Mr. Judge (Eusebio Urban was one of his pen-names) in *The Path* for January, 1893.]

The fundamental doctrines of Theosophy are of no value unless they are applied to daily life. To the extent to which this application goes they become living truths, quite different from intellectual expressions of doctrine. The mere intellectual grasp may result in spiritual pride, while the living doctrine becomes an entity through the mystic power of the human soul. Many great minds have dwelt on this. Saint Paul wrote:—

"Though I speak with the tongues of men and of angels and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy and understand all mysteries and all knowledge, and though I have all faith so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

The Voice of the Silence, expressing the views of the highest schools of occultism, asks us to step out of the sunlight into the shade so as to make more room for others, and declares that those whom we help in this life will help us in our next one.

Buttresses to these are the doctrines of Karma and Reincarnation. The first shows that we must reap what we sow, and the second that we come back in the company of those with whom we

lived and acted in other lives. Saint Paul was in complete accord with all other occultists, and his expressions above given must be viewed in the light Theosophy throws on all similar writings. Contrast-ed with charity, which is love of our fellows, are all the possible virtues and acquirements. These are all nothing if charity be absent. Why? Because they die with the death of the uncharitable person; their value is naught, and that being is reborn without friend and without capacity.

This is of the highest importance to the earnest Theosophist, who may be making the mistake of obtaining intellectual benefits, but remains uncharitable. The fact that we are now working in the Theosophical movement means that we did so in other lives, must do so again, and, still more important, that those who are now with us will be re-incarnated in our company on our next rebirth.

Shall those whom we know or whom we are destined to know before this life ends be our friends or enemies, our aiders or obstructors in that coming life? And what will make them hostile or friendly to us then? Not what we shall say or do to and for them in the future life. For no man becomes your friend in a present life by reason of present acts alone. He was your friend, or you his, before in a previous life. Your present acts but revive the old friendship, renew the ancient obligation.

Was he your enemy before, he will be now even though you do him service now, for these tendencies last always more than three lives. They will be more and still more our aids if we increase the bond of friendship of to-day by charity. Their tendency to enmity will be one-third lessened in every life if we persist in kindness, in love, in charity now. And that charity is not a gift of money, but charitable thought for every weakness, to every failure.

Our future friends or enemies, then, are those who are with us and to be with us in the present. If they are those who now seem inimical, we make a grave mistake and only put off the day of reconciliation three more lives if we allow ourselves to-day to be deficient in charity for them. We are annoyed and hindered by those who actively oppose as well as others whose mere looks, temperament, and unconscious action fret and disturb us. Our code of justice to ourselves, often but petty personal-ity, incites us to rebuke them, to criticise, to attack. It is a mistake for us to so act. Could we but glance ahead to next life, we would see these for whom we now have but scant charity crossing the plain of that life with ourselves and ever in our way, always hiding the light from us. But change our present attitude, and that new life to come would

show these bores and partial enemies and obstructors helping us, aiding our every effort. For Karma may give them then greater opportunities than ourselves and better capacity.

Is any Theosophist, who reflects on this, so foolish as to continue now, if he has the power to alter himself, a course that will breed a crop of thorns for his next life's reaping? We should continue our charity and kindnesses to our friends whom it is easy to wish to help, but for those whom we naturally dislike, who are our bores now, we ought to take especial pains to aid and carefully toward them cultivate a feeling of love and charity. This adds interest to our Karmic investment. The opposite course, as surely as sun rises and water runs down hill, strikes interest from the account and enters a heavy item on the wrong side of life's ledger.

And especially should the whole Theosophical organization act on the lines laid down by Saint Paul and *The Voice of the Silence*. For Karmic tendency is an unswerving law. It compels us to go on in this movement of thought and doctrine; it will bring back to reincarnation all in it now. Sentiment cannot move the law one inch; and though that emotion might seek to rid us of the presence of these men and women we presently do not fancy or approve—and there are many such in our ranks for every one—the law will place us again in company with friendly tendency increased or hostile feeling diminished, just as we now create the one or prevent the other. It was the aim of the founders of the Society to arouse tendency to future friendship; it ought to be the object of all our members.

What will you have? In the future life, enemies or friends?

EUSEBIO URBAN

“The converging lines of your Karma have drawn each and all of you into this Society as to a common focus that you may each help to work out the results of your interrupted beginnings in the last birth. None of you can be so blind as to suppose that this is your first dealing with Theosophy? You surely must realise that this would be the same as to say that effects came without causes. Know then that it depends now upon each of you whether you shall henceforth struggle alone after spiritual wisdom through this and the next incarnate life, or in the company of our present associates, and greatly helped by the mutual sympathy and aspiration.”—MAHATMA K. H.

IN THE LIGHT OF THEOSOPHY

Theosophists will rejoice at the increasing popularity of cremation as proved by figures cited in the 1935 *Transactions* of the Cremation Society of Great Britain. As pointed out in THE THEOSOPHICAL MOVEMENT for November 1933 (IV. 8) not only are there cogent sanitary arguments in favour of cremation but an editorial in *Lucifer* for May 15, 1890 (VI. 251) asserts :—

There are occult reasons why cremation should be an imperative necessity.

It is therefore gratifying to learn of the steady increase in Great Britain and on the Continent in both the number of crematoria and of cremations. The United Kingdom now has 26 crematoria, Czechoslovakia 12, and Italy 36. Germany has 112 crematoria and nearly 800,000 cremations have been carried out there since 1878. The number of cremations in Scandinavian countries is increasing steadily. There are over 100 crematoria in the U.S.A. Cremation assurance schemes now are bringing cremation within the means of the industrial population in several countries.

Hindus cannot be expected to take the lead in a movement to establish scientific crematoria in India. They already have their burning ghats, but Hindu orthodoxy reaches even to the pyre, which it reserves for those of Hindu birth. The members of other communities badly need crematoria. The *Transactions* lists only one scientific crematorium in all India for Europeans only, that is in Calcutta. As we chronicled in our October 1934 issue (p. 188) Lucknow was planning to replace two burning ghats by an electric crematorium. India needs a Cremation Society.

We extract the following true remarks from *Toronto Theosophical News* :—

“Listen, the Theosophical Movement is the biggest thing that has occurred on this planet in historical times. Exaggerated? The Masters of Wisdom thought that it was worth starting; H. P. B. found it good enough to give her life for; hundreds of students have sacrificed to keep it going. And that is the only way it can be kept going. And that is the only way it can be kept alive. Giving out of a convenient surplus is not good enough; it requires personal sacrifice.”

A movement to legalise voluntary euthanasia (easy death) for sufferers from painful and incurable diseases is reported in *The Manchester Guardian Weekly* for 1st November. Influential doctors, churchmen and lawyers are said to favour the proposed society.

From the standpoint of Theosophy, encouragement of suicide or murder, however painless, is highly objectionable, quite aside from the obvious abuses to which this scheme is open despite safeguards proposed. The soul in such a case as those in question needs that particular body—needs, alas, also, that state of chronic invalidism and pain, to learn some lesson, to discharge some debt. It is not for the personality to declare the soul's tenancy at an end.

“No man, we repeat, has a right to put an end to his existence simply because it is useless. As well argue the necessity of inciting to suicide all the incurable invalids and cripples who are a constant source of misery to their families.” (*The Theosophist* IV. 31-32, November, 1882)

The closing paragraph in J. S. Collis' review for *The Spectator* of Rom Landau's *God is My Adventure* has a lesson for many who have lost their way in the search for truth by stopping so often on their journey at strange doors.

Mr. Landau asks us to believe that God is his adventure. But what steps did he take? Did he first acquaint himself with what Religion is; then, having found by studying the mystics, that it is Vision attained through a more-than-rational instrument of apprehension, did he try to bring to birth that vision in himself, did he give himself up to the great task of creating intuition and discovering that truth is beauty? Not at all. Instead of that he trots round the world from teacher to teacher, some genuine, some fake, some maniac, asking them a few questions, seeing what clothes they wear, what food they eat, and so on. Not thus is God discovered.

Mr. Collis is correct in his implication that spiritual growth is from within, but “the seeds of Wisdom cannot sprout and grow in airless space.” (*The Voice of the Silence*, p. 29) Running about from “teacher” to “teacher” is productive only of confusion; thus seeking on the outside one reaches the end of life none the wiser. But the seeker after Truth needs clues to find it in himself. He has to keep searching until he finds a consistent and impersonal Teaching which will meet the needs alike of mind and heart. Theosophy is such a body of knowledge, a philosophy all-embracing, rational, inspiring. He who can grasp it in its inwardness will begin the right practice and ultimately find his way to the true Teachers. One of Them has said :

I can come nearer to you, but you must draw me by a purified heart and a gradually developing will. Like the needle the adept follows his attraction. Is this not the law of the disembodied principles? Why then not of the living also?

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,
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