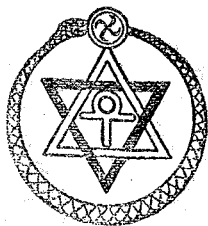


सत्यान्नास्ति परो धर्मः ।



There is no Religion Higher than Truth

THE THEOSOPHICAL MOVEMENT

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STUDIES IN THE SECRET DOCTRINE

IV—WHAT IS THEOSOPHY ?

The WISDOM-RELIGION was ever one, and being the last word of possible human knowledge, was, therefore, carefully preserved. It preceded by long ages the Alexandrian Theosophists, reached the modern, and will survive every other religion and philosophy.—*The Key to Theosophy*, p. 7.

What I do believe in is (1) the unbroken oral teachings revealed by living *divine* men during the infancy of mankind to the elect among men ; (2) that it has reached us *unaltered* ; and (3) that the MASTERS are thoroughly versed in the science based on such uninterrupted teaching.—H. P. B. in *Lucifer* V, p. 157.

What constitutes Theosophy ? The question lies at the very threshold of a study of *The Secret Doctrine*. And the student is taught—or is led to see—that there are two important factors constantly to be borne in mind. (1) Theosophy *per se* is Divine Wisdom, Eternal Truth and its doctrines constitute a complete system of thought, consistent in all its parts, making a perfect whole. Various is it named : H. P. B. uses two names most often, *viz.*, Wisdom-Religion and Esoteric Philosophy. (2) In every civilization, and in every era, parts or aspects of that Wisdom-Religion or Esoteric Philosophy have been taught. At no time and in no country was the system fully and completely taught ; individuals, however, who by effort and training fitted themselves to master it, have done so ; such few elect have practised Theosophy and taught it to others, thus keeping its great light ever flashing.

As a system of thought Theosophy is as old as thinking man (*Glossary*, p. 328). Who evolved this system ? Nobody evolved it, for it neither is an invention of some great mind, nor is it the result of speculations of some great school of thinkers. It is the knowledge of the Laws of Nature

whose workings have been observed in every department and kingdom of Nature—material and spiritual, psychic and noetic. By whom have these observations been made ? By Pure-Minded Intelligences, whose observations and findings were (and remain even to-day) flawless because of the virgin-pure nature of their minds. These Pure-Minded Intelligences, known as Kumaras in Hindu lore, incarnated among the races of mindless men, for the purposes of helping on the evolution of those races. Among the numerous acts of sacrifice they performed was the instituting of the method by which their knowledge was to be transmitted from generation to generation.

Thus Theosophy as a system of thought—Wisdom-Religion and Esoteric Philosophy with its definite teachings and doctrines—became oral tradition and parts of it were orally transmitted from one human race to another, while the few elect mentioned above have preserved it intact and whole, transmitting the same to their peers who all belong to the Race that Never Dies. This oral tradition was reduced to a Record in the Fourth or Atlantean Race (S. D. I, 646).

What kind of a Record was it? It was a Record of signs and glyphs, symbols and emblems. This Record was the object of prolonged study by those who were saved and rescued from the cataclysm that destroyed the highly civilized communities of Atlanteans (S. D. I. 273). It is this Original Record of Theosophy which is the mother-source and fountain-head of religious philosophies of the prehistoric as of historic times. H. P. B. gives the following answer (and it is so important that we print it in full) to the important question—

WHAT IS THEOSOPHY?

The Secret Doctrine is the accumulated Wisdom of the Ages, and its cosmogony alone is the most stupendous and elaborate system: *e. g.*, even in the exotericism of the Purānas. But such is the mysterious power of Occult symbolism, that the facts which have actually occupied countless generations of initiated seers and prophets to marshal, to set down and explain, in the bewildering series of evolutionary progress, are all recorded on a few pages of geometrical signs and glyphs. The flashing gaze of those seers has penetrated into the very kernel of matter, and recorded the soul of things there, where an ordinary profane, however learned, would have perceived but the external work of form. But modern science believes not in the "soul of things," and hence will reject the whole system of ancient cosmogony. It is useless to say that the system in question is no fancy of one or several isolated individuals. That it is the uninterrupted record covering thousands of generations of Seers whose respective experiences were made to test and to verify the traditions passed orally by one early race to another, of the teachings of higher and exalted beings, who watched over the childhood of Humanity. That for long ages, the "Wise Men" of the Fifth Race, of the stock saved and rescued from the last cataclysm and shifting of continents, had passed their lives *in learning, not teaching*. How did they do so? It is answered: by checking, testing, and verifying in every department of nature the traditions of old by the independent visions of great adepts; *i. e.*, men who have developed and perfected their physical, mental, psychic, and spiritual organisations to the utmost possible degree. No vision of one adept was accepted till it was checked and confirmed by the visions—so obtained as to stand as independent evidence—of other adepts, and by centuries of experiences.—(S. D. I, 272-3)

As a commentary on this highly significant and

very important statement we may quote the following which refers to the origin of the Record:—

Occult Science has its *changeless* traditions from prehistoric times. It may err in particulars; it can never become guilty of a mistake in questions of Universal laws, simply because that Science, justly referred to by philosophy as the "*divine*," was born on higher planes, and was brought on Earth by beings who were wiser than man will be, even in the seventh Race of his Seventh Round.—(S. D. I, 516)

Next, we are told how that Record was brought into existence. In both her books, *Isis Unveiled* and *The Secret Doctrine*, H. P. B. speaks of "an old Book—so very old that our modern antiquarians might ponder over its pages an indefinite time, and still not quite agree as to the nature of the fabric upon which it is written. It is the only original copy now in existence." (*Isis Unveiled*, I. 1) Referring to it in *The Secret Doctrine* she says:—

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.—(S. D. I. xliii)

It is impossible to narrate the fascinating story of the influence exerted by this Record on different civilizations. The part played by its Custodians for millennia in educating the mind of the race can never be fully known. That Record found partial expressions throughout the ages, moulding the cultures of diverse eras, and even to-day we come across them in the fragments of dead or dying civilizations. Such expressions are numerous and ramify in almost endless directions. But in the main we can trace the influence of the Record in world-religions and philosophies and in pure divine ethics.

But whatever evidence we thus come across belongs to our Fifth Aryan Race for, says H. P. B. (S. D. II, 351):—"History does not begin with it [the Fifth Race], but living and ever-recurring tradition does."

The Fifth Race Adepts learnt the Record, reduced it to writing and, further, wrote the commentaries. In this connection we might quote what

may be called the Hindu version of the Oral Tradition reduced to written record. H. P. B. says :—

The *Veda* of the earliest Aryans, before it was written, went forth into every nation of the Atlanto-Lemurians, and sowed the first seeds of all the now existing old religions. The offshoots of the never dying tree of wisdom have scattered their dead leaves even on Judæo-Christianity.—(S. D. II, 483)

And the penetration of the Eastern Record in the West is hinted at in *The Secret Doctrine*, I. 612 :—

The Mysteries of Nature... were recorded by the pupils of those same now invisible "heavenly men," in geometrical figures and symbols. The keys thereto passed from one generation of "wise men" to the other. Some of the symbols, thus passed from the east to the west, were brought therefrom by Pythagoras, who was not the inventor of his famous "Triangle."

And that brings us to a very important point. The propagation of the instructions of this Record has gone on along two paths : at times a direct translation of some part or aspect of the Record was made, as for example by Pythagoras who is mentioned in the above passage ; at other times, translations of translations, interpretations of interpretations, have been made. The former method is comparatively rare, the second very common indeed.

H. P. B. used the first or direct method, but in doing so and in presenting the original instructions she also used the numerous translations and interpretations made in many lands and in diverse eras. This the reader should bear in mind when he reads (S. D. I, xx) :—

The records we mean to place before the reader embrace the esoteric tenets of the whole world since the beginning of our humanity.

The following passage may well be taken as an accurate description of the labours of H. P. B. herself. It is from *The Secret Doctrine* II. 67 :—

To the spiritual eagle eye of the seer and the prophet of every race, Ariadne's thread stretches beyond that "historic period" without break or flaw, surely and steadily into the very night of time ; and the hand which holds it is too mighty to drop it, or even let it break. Records exist, although they may be rejected as fanciful by the profane ; though many of them are tacitly accepted by philosophers and men of great learning, and meet with an unvarying refusal only from the official and collective body of *orthodox* science. And since the latter refuses to give us even an approximate idea of the

duration of geological ages—save in a few conflicting and contradictory hypotheses—let us see what Aryan philosophy can teach us.

All these *Secret Doctrine* extracts must be taken into account by the student in formulating his own answer to—"What is Theosophy ?" Much confusion will be avoided in the present by a study of the history of the Theosophical Movement of the last sixty years from this particular point of view. Confusion, splits and failures in the Movement can all be traced to this very important teaching of what Theosophy is. In her Glossary, after defining what Wisdom-Religion is, H. P. B. ends thus : "It is on this Wisdom Religion that *Theosophy is based.*" Note the italics.

There is a tendency on the part of many who are sincere in their attachment to the Cause of Theosophy to overlook the implications of the correct view of Theosophy, namely, that it is a definite system of thought, a philosophy whose principles are clearly defined and a science whose findings are precise. Their desire to be broadminded and tolerant leads them to define Theosophy as something so all-inclusive as to become obscure, something so general as to become vague. To illustrate : Mr. A. E. S. Smythe of Canada whom all must respect as a persevering champion of pure Theosophy has defined it thus :—

Theosophy is not a creed, it is the grace of God in one's life ; the power of God in one's work ; the peace of God in one's rest ; the wisdom of God in one's heart ; and the beauty of God in one's dealings with others.

Even taking the word "God" to mean, as Mr. Smythe would, the Higher Self in each man, there is the danger that the enquirer, and also the student, might be led to regard Theosophy as anything but a definite body of knowledge. We are not finding fault with it, for such a definition has an appeal all its own and it is a beautiful definition ; but there is a danger lurking in it : What would we say of a man who knowing nothing of navigation puts out his ship on the ocean because its blue waters sparkling in the sun and making music on the shore appeal to him ? Ere long he would be wrecked. To try to avoid the pit of narrow dogmatism by falling into a wide chasm of vague generalities is, to say the least, unwise and unprofitable.

In her own day, writing on "Pseudo-Theosophy" (*Lucifer* Vol. IV, pp. 2-3), H. P. B. said :—

If the "false prophets of Theosophy" are to be left untouched, the *true* prophets will be very soon—as they have already been—confused with the false... We do not believe in allowing the presence of *sham* elements in Theosophy, because of the fear, forsooth, that if even "a

false element in the faith" is *ridiculed*, the latter "is apt to shake the confidence" in the whole.

Let not the student of the present generation lose the full significance of H. P. B.'s remark in *The Key to Theosophy* (p. 72) that "*we have no two beliefs or hypotheses on the same subject*".

DOGMATISM IN THEOSOPHY

[Below we reprint an editorial article which appeared in W. Q. Judge's *Path* for January 1892 (Vol. VI, 297). It should be read in conjunction with Mr. Judge's speech published in our issue for July 1933 (Vol. III, 68). Both these articles may be appropriately consulted as they deal with the subject of dogmatism and conviction, a topic referred to in the *Secret Doctrine* Study this month.—EDS.]

The Theosophical Society was founded to destroy dogmatism. This is one of the meanings of its first object—Universal Brotherhood. And Col. H. S. Olcott in his inaugural address in 1875, at Mott Memorial Hall, New York, said that such was the object in view, citing the bad effect that intolerance had had in the past. That address was read by Mme. H. P. Blavatsky before its delivery, or its contents were communicated to her, so that it had her assent, for she was present when it was delivered.

In the *Key to Theosophy*, in the "Conclusion," H. P. B. again refers to this subject and expresses the hope that the Society might not, after her death, become dogmatic or crystallize on some phase of thought or philosophy, but that it might remain free and open, with its members wise and unselfish. And in all her writings and remarks, privately or publicly, she constantly reiterated this idea. Of this the writer has direct evidence as to her statements in private.

If our effort is to succeed, we must avoid dogmatism in theosophy as much as in anything else, for the moment we dogmatize and insist on our construction of theosophy, that moment we lose sight of Universal Brotherhood and sow the seeds of future trouble.

There is a great likelihood that members of the Society will insist on a certain orthodoxy in our ranks. They are already doing it here and there, and this is a note of warning to draw their attention to the danger. There is no orthodoxy in our Society. Even though nine-tenths of the members believe in Reincarnation, Karma, the sevenfold constitution, and all the rest, and even though its prominent ones are engaged in promulgating these doctrines as well as others, the ranks of the

Society must always be kept open, and no one should be told that he is not orthodox or not a good Theosophist because he does not believe in these doctrines. All that anyone is asked to subscribe to is *Universal Brotherhood*, and its practice in the search for truth. For the efforts of those who are thus promulgating specific ideas are made under sanction of the second object of the Society, which any one is free to follow or to refuse to follow as he sees fit. One may deny—undogmatically—reincarnation and other doctrines, or may assert belief in a personal or impersonal God, and still be a good member of the Society, provided Universal Brotherhood is subscribed to and put into practice.

If a member says he must formulate a God, or cannot believe in Reincarnation, none other should condemn or draw comparisons, or point to the writings of H. P. B. or any one else to show that such a member is untheosophical. The greatest minds on earth are puzzled by great ideas such as these, and yet, holding them, can still search for truth with others in a perfect spirit of toleration.

But at the same time it is obvious that to enter the Society and then, under our plea of tolerance, assert that theosophy shall not be studied, that the great body of thought and philosophy offered in our literature shall not be investigated, is untheosophical, unpractical, and absurd, for it were to nullify the very object of our organization; it is a dogmatism that flows from negation and indifference. We must study the philosophy and the doctrines offered to us before we are in a position to pass judgment and say that they are not true or that they shall be rejected. To judge or reject before examination is the province of little minds or prejudiced dogmatists.

And as the great body of philosophy, science, and ethics offered by H.P. Blavatsky and her teachers has upon it the seal of research, of reasonableness, of antiquity, and of wisdom, it demands our first and best consideration in order that we may with fitness conclude upon its acceptance or rejection.

So, then, a member of the Society, no matter how high or how low his or her position in its ranks, has the right to promulgate all the philosophical and ethical ideas found in our literature to the best ability possessed, and no one else has the right to object, provided such promulgation is accompanied by a clear statement that it is not authorized or made orthodox by any declaration from the body corporate of the T. S. Our Society must be kept free and open, no matter if, because we refuse to formulate beliefs as a Society, we remain small in number, for we can always be strong in influence.

CEREMONIES FOR THE DEAD

[Below are gathered together a few important statements which give a correct Theosophical answer to different questions about the efficacy, the necessity, etc., of the ceremonies for the dead which are a universal phenomenon. As questions were specifically raised by Hindu and Parsi correspondents H. P. B. has answered them directly about Hindu and Zoroastrian ceremonies for the dead, but what she says applies *mutatis mutandis* to such ceremonials belonging to every religion.—Eds.]

In *The Theosophist* of February, 1882 (Vol. III. p. 120) S. Ramaswamier wrote the following :—

FEEDING THE DEAD

It is true that after a person's death, his children or kindred offer sacrifice in the shape of *pinda* (rice-balls) calling upon the name of the departed spirit. But it is no less true that it is an article of faith based upon quite a different reason than the one assigned. No educated person would for a moment think that the *spirit* of the deceased hears him, or—less than all—can taste the food so offered. It is done simply as a duty to the memory of the dead, and rather on behalf of the survivors.

On this the Editorial remarks are :—

In Christian Russia the same custom of offering rice to the dead prevails throughout the Empire. For six weeks after the death of a person, dishes full of rice with a wax taper stuck in the middle of it are sent at regular periods to the parish church or laid on the tomb of the defunct. There, with the rice placed near, a mass is said for the *rest* of the departed soul in order that it should not become a *bhut*, a restless wandering soul in the earth-region—the latter being considered the greatest misfortune. In Roman Catholic countries it is the same thought or fear for the soul's torments at being earth-bound that underlies the ceremony of the Feast of the Dead held throughout Christendom on the 2nd November.

NO BENEFIT TO THE DEPARTED

"N. D. K.," a Parsi student of Theosophy wrote a letter published in *The Theosophist* of June 1883 (Vol. IV p. 221) in which he says :—

Enlightened reason rejects the idea that the blundering ceremonial acts performed mechanically could be of any avail to the disembodied portion of man, and yet the Parsees and the Hindus have to spend large sums of money from year to year to allay a superstitious dread lest they might unconsciously do injury to the departed soul. The funeral ceremonies are a real curse to the Parsee, and the middle classes are ground down by needless expenses which lie heavy upon them. Their civilization has been greatly retarded by this crushing superstition. It will therefore be no small boon to learn the opinion of the Occultists as to how far men on earth can—if at all—benefit a deceased person. At p. 179 of the fourth volume of *The Theosophist* Mr. Chidambaram Iyer quotes a Shashtra which says that "he who omits to perform *Shradha* on the anniversary of the day of death will be born a chandala a crore of times."* This is evidently

*The punishment, even if true, would not be so dreadful after all in this our age of enlightenment, when social equality and education is levelling all the castes—Ed. *Theosophist*.

a writing of an uninitiated priest† who scarcely knew anything about the true doctrine of rebirths. But sentences like these sway the populace, and thoughtful persons for want of a correct knowledge of the occult teaching on this point are themselves troubled with doubts.

I sincerely trust you will be good enough to enlarge upon this point as it is of the highest moment to the Asiatic races to know what their funeral ceremonies are really worth.

To the above the answer was given in an Editor's Note which we print in full :—

"In every country, as among all the people of the world from the beginning of history, we see that some kind of burial is performed—but that very few among the so-called savage primitive races had or have any funeral rites or ceremonies. The well-meaning tenderness felt by us for the dead bodies of those whom we loved or respected, may have suggested, apart from the expression of natural grief, some additional marks of family respect for them who had left us for ever. But rites and ceremonies as prescribed by our respective Churches and their theologians, are an afterthought of the priest, an outgrowth of theological and clerical ambition, seeking to impress upon the laity a superstition, a well-paying awe and dread of a punishment of which the priest himself knows nothing beyond mere speculative and often very illogical hypotheses. The Brahmin, the Mobed, the Augur, the Rabbi, the Moollah and the Priest, impressed with the fact that their physical welfare depended far more upon his parishioners, whether dead or alive, than the spiritual welfare of the latter on his alleged mediatorship between men and God, found the device expedient and good, and ever since worked on this line. Funeral rites have originated among the theocratically governed nations, such as the ancient Egyptians, Aryans, and Jews. Interwoven with, and consecrated by the ceremonies of theology, these rites have been adopted by the respective religions of nearly all the nations, and are preserved by them to this day ; for while religions differ considerably among themselves, the rites often surviving the people as the religion to which they owed their origin have passed from one people to another. Thus, for instance, the threefold sprinkling with earth with which the Christian is consigned to the tomb, is handed down to the westerns from the Pagan,

†Most assuredly the threat does not come from an initiated Rishi—Ed. *Theosophist*.

Greeks and Romans ; and modern Parseism owes a considerable portion of its prescribed funeral rites, we believe, to the Hindus, much in their present mode of worship being due to grafts of Hinduism. Abraham and other Patriarchs were buried without any rites, and even in Leviticus (Chap. xix. v. 28) the Israelites are forbidden to "make any cuttings in the flesh, for the dead, nor print any marks" upon themselves. In the same manner the oldest Zoroastrian books, the old and the new *Desatir*, with the exception of a few acts of charity (to the poor, not to the Mobeds) and the reading of sacred books, prescribe no special ceremonies. We find in the Book of the Prophet Abad (*Desatir*) simply the following :—

154. A corpse you may place in a vase of aqua-fortis, or consign it to the fire, or to the earth, (when cleansed of its *Nasu* or dead matter.)

And again :—

At the birth of a child or the death of a relative, read the *Nosk*, and give something in the road of Mazdam (for Ormuzd's sake, or in charity.)

That's all, and nowhere will one find in the oldest books the injunction of the ceremonies now in use, least of all that of spending large sums of money which often entails ruin upon the survivors.

Nor, from the occult stand-point, do such rites benefit in the least the departed soul. The correct comprehension of the law of Karma is entirely opposed to the idea. As no person's karma can be either lightened or overburdened with the good or bad actions of the next of kin of the departed one, every man having his Karma independent and distinct from that of his neighbour—no more can the departed soul be made responsible for the doings of those it left behind. As some make the credulous believe that the four principles may be made to suffer from colics, if the survivors ate immoderately of some fruit. Zoroastrianism and Hinduism have wise laws—far wiser than those of the Christians—for the disposal of their dead, but their superstitions are still very great. For while the idea that the presence of the dead brings pollution to the living is no better than a superstition, unworthy of the enlightened age we live in, the real cause of the religious prohibition to handle too closely the dead and to bury them without first subjecting the bodies to the disinfectant process of either fire, vultures or *aqua-fortis* (the latter the prevailing method of the Parsis in days of old) was as beneficent in its results as it was wise, since it was the best and the most necessary sanitary precaution against epidemics. The Christians might do worse than borrow that law from the "Pagans," since no further than a few years back, a whole province of Russia was nearly depopulated, in consequence of the crowded condition of its burial grounds. Too numerous interments

within a limited space and a comparatively short time saturate the earth with the products of decomposition to such a degree, as to make it incapable of further absorbing them, and the decomposition under such a condition being retarded its products escape directly into the atmosphere, bringing on epidemic diseases and plagues. "Let the dead bury their dead"—were wise words though to this day no theologian seems to have understood their real and profound meaning. There were no funeral rites and ceremonies at the death of either Zoroaster, Moses or Buddha, beyond the simple putting out of the way of the living the corpses of them who had gone before.

Though neither the *Dabistan* nor the *Desatir* can, strictly speaking, be included in the number of orthodox Parsi books—the contents of both of these if not the works themselves anteceding by *several millenniums* the ordinances in the *Avesta* as we have now good reasons to know—we yet find the first command repudiated but the second corroborated in the latter. In Fargard VIII (Verse "74" 233 of *Vendidad*) Ahura Mazda's command : "They shall kill the man that burns the corpse," &c., is thus commented upon—"He who burns Nasá (dead matter) must be killed. . . Burning Nasá from the dead is a capital crime [Fargard I, 17 (63)] for. . . "Thereupon came Angra Mainyu, who created by his witchcraft a sin for which there is no atonement, the (*immediate*) burning of corpses."* Ahriman being man's own ignorance and selfishness.

But as regards the rites observed after the funeral of the corpse, we find no more than this—a repetition of the injunction given in the *Book of Abad* (*Desatir*). "An Athravan. . . shall say aloud these fiend-smiting words ; Yathâ ahû vairyo—the riches of Vohu-manô (paradise ; *vohu manu* or Good Thought being the doorkeeper of heaven—see *Farg*, XIX, 31)—shall be given to him who works in this world for Mazda and wields agreeably to the will of Ahura the power he gave to him to relieve the poor (*Farg*, VIII, v. 19-49).

Thus while abrogating the Fersendajian usage of burning the dead among the devotees of Mah-Abad, Zerdusht the 13th (of the Persian prophets) who introduces many improvements and reforms yet, he commands no other rites than charity."

*Twelve hours at the least had to elapse between the death of the person and the burning or the destruction by any other means of the corpse of the dead. This old law was equally forgotten by the Brahmins as by the Zoroastrians. It was not the act of *burning* that was forbidden, but burning before the corpse was empty, *viz.*, before the inner principles had that time to get entirely liberated. As the *aqua fortis* was thought possessed of an occult property to that effect, hence the preliminary burning of the flesh by this means—with the Fersendajians.—Ed. *Theosophist*.

TRIBUTE PAID BY CREDULITY TO CUNNING

The following Editor's note is appended to a letter written by a Simla Hindu and published in *The Theosophist* Vol. V, p. 23 (October 1883) under the heading "Pindams at Gya".

"The answer would be more satisfactory, we think, were it to come from some initiated Brahmin or Yogi. If we believe in *bhoots* or "shells" who have to wait in the earth's atmosphere for the slow dissolution of their *reliquiae*, we cannot say the same of Godadhara. We believe the latter—as we believe all the other minor Hindu gods and goddesses—no more than the generic name assumed by a host of elementaries who play their tricks upon Eastern credulity as some spooks play theirs upon Western imagination. But this is our personal belief, for which we claim no degree of infallibility. While disbelieving the omnipotence of Godadhara and her threats there seems no reason why we should doubt at the same time the word of honest and truthful pilgrims when they tell us that they saw "the shadows of their departed relatives." The air is thronged with *shells*—the pale reflections of men and women who lived and whose *reliquiae* are magnetically drawn to those whom they had loved on earth.

[As to the efficacy of *Pindam* or *Shrāddha* we deny it most emphatically. The custom of such *post-mortem* offerings having been in existence for long centuries and forming part and parcel of the Hindu religion, they produce effects, only owing to the strong belief in them of the offerers, or the *pujarees*. It is the latter who cause unconsciously the production of such phenomena. Let there only be a strong medium in the midst of pilgrims (something that happens invariably in a country so full of sensitives as India is), and the intensity and sameness of their thoughts bent constantly and simultaneously upon the object of their pilgrimage, will affect the throng of the elementaries around them. They will repeat that which they find in their friends' brains and clamour for *Pindam*. After which, following the same idea which develops in the pilgrim's thought, *i.e.*, that the offering will bring on deliverance—they, "the ghosts," will promise a sign of it, and perform the promise mechanically and unconsciously as a parrot would repeat a word, or any trained animal perform an act, led on by the superior intelligence of the master mind, that had trained it to this.

What is it that puts an end to the unrestfulness of the "Ghost?" Nothing particular, most probably: neither the magnetism of the place devoted to the *Pindam*, nor the strong will of the

person who offers it; but simply the absence of any idea connected with the reappearance of the "ghost," the firm assurance, the implicit confidence of the medium that the "ghost" having been comforted by the offering of the *Pindam* can no longer return, or feel unrestful. That's all. It is the medium's brain, his own creative power of imagination that calls forth out of the normal subjectivity into *abnormal objectivity* the ghosts that appear, except in the cases of the apparitions of *real spirits* at the moments immediately following their death. No living being, no god or goddess has the power of impeding the immutable law of nature called *karma*, especially after the death of the person that evolved it.

We would be pleased to see an infuriated *asura* shaking in its wrath "the world to its foundation." Many a day, during the invasions of and attacks upon cities by the armies of an enemy, have the shrines remained without any offering as they have often been destroyed, and yet the world moveth not. It is the presiding and hungry, when not simply *greedy*, geniuses of the shrines, the Brahmins, who need the *Pindam*, we should say, more than the Godadharas and the *omnia gatherum* of such. The masses claimed for the quieting of the souls of Christian ghosts paid in hard cash instead of being rewarded mostly in nature are of the same kind and efficacy. [And if we are asked to give our honest opinion upon both the modes adopted by the priests of every religion to make the living spend their money in useless ceremonies upon their dead, we say, that both means are in our sight no better than a legal and authorized extortion, the tribute paid by credulity to cunning. Change the name and the story is told of civilized Christians as it is of half-civilized Hindus. But—*Mundus vult decipi*—and who can prevent willing man from hanging himself!"]

O *Uttama*! If the father and mother, who were but born, die, why should we perform ceremonies? It is the blind who, relying on their feeble memory so-called and boasting of the *tarpanas* they perform, pour water and gingely seed with all the time-honoured *shraddha* and wander from temple to temple, but withal become not a whit wiser for it.

—Opening Stanza, *Agastya Puja Vidhi*.

THE GARDEN OF BUDDHI

Within us is the field of mind wherein have grown weeds and poison-shrubs—results of Kamic activities of the past, immediate or distant. This jungle of Kama has its attractions ; it is often pleasing and pretty to look at ; the *dhatura* flower is beautiful in shape and of a shade of colour that gives it the appearance of purity and innocence, but it contains a deadly poison. In ourselves we have the jungle of Kama, composed not merely of ugly weeds, though they too are present, but also of shrubs beautiful in appearance albeit poisonous and deadly.

The whole of human evolution may be described as the process of cutting down the upas trees, the useless weeds, the poisonous shrubs and, thus clearing the jungle of Kama, of preparing the garden of Buddhi. *The Voice of the Silence* says that Buddhi is generally a passive principle as the casket of the Supreme Spirit, Atma. It has to be made active. To activate Buddhi effort is needed on the part of Manas, the human mind. Mind is the place of manifestation of active Buddhi. But that place is occupied by desires and passions and personal feelings. As two things cannot simultaneously occupy the same space, it is not possible to activate Buddhi before the mind begins to clear the jungle of Kama. Knowledge of the higher science proves dangerous to himself and to others if the person of many desires, of longings and lusts, obtains even a little of it. Ever, therefore, morality and ethics are put forward as the initial steps for the aspirant to Wisdom.

What are the manifestations of Kama ? All recognize that evils and wickedness abound, but all do not recognize that aspect of desires and passions which is hidden by the appearance of good, and which is seemingly beautiful. Crass selfishness anyone can see, but subtle selfishness which pride hides under the manifestation of patronage is not easily perceived. The egotism which humility masks is not easily recognized as mock modesty. Acts of charity performed in a mood of ennui are not easily distinguishable from acts of real philanthropy. Then there are religious beliefs, social manners and customs, the so-called ways of gentlemen, what is "done" and what is "not done,"—all often hide superstition, falsehood and hypocrisy.

Even personal affection for blood-ties and "one's own," the fanatical patriotism for one's country, right or wrong, are also passion-expressions. They hide their ugliness in beauty which needs to be scratched only a little to be known as mere veneer.

The student is therefore called upon not only to weed out personal weaknesses, but also those inherited as atavistic aspects of family, communal, national and racial Karma.

The Garden of Buddhi is a beautiful lawn of unity and brotherliness, and that is the first quality the aspirant has to develop—not the spurious tolerance which refuses to see folly or weakness, but that sense of friendliness which appreciates the soul that lies behind, though temporarily overpowered by ignorance or vice.

Then in that garden are large trees that offer the shade of knowledge. Without knowledge tranquillity is unattainable. One's own growth, as one's own capacity to render aid in the progress of others, is dependent on knowledge. The Banyan Tree of Wisdom always protects. That knowledge which protects not the weak and the weary does not belong to real Wisdom. Under that tree the weak man gains rest and strength, the weary obtains recuperation. The aspirant uses his knowledge to give strength so that the weak may overcome his weakness, and encouragement to the weary so that he may resume his march.

In the Garden of Buddhi are shrubs with healing powers. The aspirant must develop that equanimity which is adaptable and that skill which is resourceful. The capacity to be adjusted in one's own mind unfolds the faculty which enables us to adjust the minds of others. The Master or Guru teaches by adjusting the mind of the pupil or chela, not by injecting into it new bits of information. So also, each student-aspirant must acquire the art of the herbalist who is capable of prescribing the sedatives or stimulants to be found in that garden.

Thus three qualities are the chief expressions of Buddhi made active—Brotherliness which is universal, Knowledge which is protective and Service which is intelligent.

The marks of a man of Buddhi are an impersonal love which rises above attachments to people or institutions ; then the power to acquire knowledge which is self-protective and watchful, just and altruistic ; and finally that tranquillity and peace which result from right adaptability and right resourcefulness and which alone enable him to help others to help themselves.

The Garden of Buddhi is the spiritual archetype of all gardens of beauty in this world. Landscape gardening, ornamental plantings abounding in flowers or ferns, kitchen-garden or orchard—all are reflections of the Garden of Buddhi. But human ignorance allows weeds to grow, human passions create poison-plants, and human cruelty destroys virtue and beauty. The student of Theosophy must learn to lift his eyes heavenward and, glimpsing the archetypal Garden of Buddhi, learn to create one in his own life.

INDIA AND THE C. I. C.

The Commission of Intellectual Co-operation is a department of the League of Nations and is composed of savants of all countries. Among its members are celebrities like Bergson, Einstein, Lorenz, Destree, Sir S. Radhakrishnan and others. In a recent contribution to *The Manchester Guardian*, Dr. Gilbert Murray, its president, has described its achievements and possibilities. In this activity of the League he feels "the true League spirit, such as its founders had in their minds".

The activity of the C. I. C. has three aspects :

(1) Service to the States, (2) Service to the League, and (3) Service to "l'esprit" or the mind-soul of man. For example, the C. I. C. gave continuous co-operation to the Chinese State in reconstructing its Educational scheme. As service to the League the C. I. C. has published two volumes on "The State and Economic Life," and the next one will be on "Collective Security"; it also organizes "Conferences of International Studies". In the service of "l'esprit" three great gatherings were held : the Goethe centenary was celebrated, and "The Future of Culture" and "Some Art Problems" were informally discussed.

To-day statesmanship is ignorant and ambitious. It needs the guidance of those who can think correctly and dispassionately. The great intellectual leaders of every nation possess the power to change the attitude of the masses much more than politicians and economists. If powerful intellectual influence becomes active, and thinkers take concerted action, real enlightenment is bound to result. The C. I. C. is the organization most suited to undertake such a task. Dr. Murray says :—

Almost the only hope for the wise settlement of the world's present difficulties is to have them considered by some such free body of competent judges before the poor, embarrassed Governments, drugged with nationalist timidities, get to work upon them.

Has India anything to contribute to this great organization? She certainly has, and the C. I. C. badly needs her contribution. In ancient days the truly Aryan Ideals of Life and State were practised and realized in India ; she has been, therefore, named "Aryavarta"—the Land of the Aryas. An "Arya" is a noble person who lives his life in accordance with the highest laws of morality—who views life as an opportunity to learn and to serve. At present India is not the land of such "Aryas". The ancient ideals have been forgotten ; the masses are steeped in ignorance and superstition and the educated portion is fast being westernized. But the ancient Hindu Scriptures, like the Vedas and the Upanishads, the Bhagavad-Gita and the Smritis or Codes of Law, and the Puranas are vessels of true wisdom which should give valuable guidance to modern thinkers

and statesmen. The Law of Karma-Reincarnation is a most important teaching of all these great Aryan Scriptures. This Law states that man is a spiritual being and is himself responsible for all he has and is ; he goes through successive lives on earth in order to receive the results and reactions of his own deeds, and thus learning from experience he works out his salvation. The understanding and application to actual life of this Law of ethical causation will alone transform modern life which has become so trivial and irresponsible. If the C. I. C. is striving to make moral the modern man, a rational faith in this Law will be a real help ; for then not only the treatment of criminals, the training of children, and numerous other problems would be viewed in a totally different light, but also a needed inspiration would be found to be near at hand to improve oneself—to polish one's character, to control one's mind and reduce all conflict of duties to harmonious action.

Then, the Hindu Social Theory with its doctrine of Four Castes might prove of incalculable help in remodelling modern society. Western thinkers like Nietzsche, H. G. Wells and McDougall have seen the necessity of Castes, but ancient Hindu thinkers such as Manu and Yajnyavalkya have worked out the Caste System to its perfection. In the January number of *The Aryan Path* (p. 35) Hugh Ross Williamson points out the excellence of the social order conceived by Manu. He writes :—

Here in the code of Manu, is the essence of the only social theory which can save civilization. Here conflicting forces are subdued into harmony. By it—allowing for the non-essentials of a particular political situation—our own standards must be judged.

If the C. I. C. would understand, accept, and assimilate the distinctively Hindu view of life with its belief in Karma-Reincarnation and with its system of castes—not in the present corrupt fashion but in the original, ideal form as conceived by the *Bhagavad-Gita* and the codes of Manu, Yajnyavalkya and others—then alone it could realize its objective of world unity and world peace. The present civilization is essentially a Vaishya civilization ; Kshatriyas have become the tools of the financiers, and the Brahmins, the thinkers and educators, have not even the influence of the labouring proletariat in the modern economic and political life. The C. I. C. seeks to correct the situation by instituting the intellectuals, the real Brahmins, at the top. Values of higher reason and true goodness are now at a discount. Learning and morality receive but distant and lip-homage, when not openly flouted. Note what Dr. Murray says :—

When the sub-committee on Moral Disarmament proposed last year that Governments should spend on League education throughout Europe one pound in every thousand that they spend on armaments the proposal was

received with open ridicule. It seemed to the Governments quite laughable to think of spending on the preparation of peace one-thousandth part of what they spend on the preparation of war. I confess I do not see the joke. I only find myself wondering how long a civilization whose leaders think in that way is likely to last.

The "leaders" will continue to "think in that way" unless they are made to see the whole drama of existence in a new light, with its central fact of Interdependence whereby no nation can harm another without harming itself; unless they are made to realize that individuals and nations cannot escape the reactions and the results of their own choices and attitudes, of their words, gestures, and deeds. The leaders have to be first educated, for they can influence the manas and the buddhi of the masses. Through them the C. I. C. can change the viewpoint of the world.

Except in a few countries, statesmen are trying to build a superstructure of peace and disarmament without ever having laid the psychological foundation.

The League and the C. I. C. have their own Education scheme. In England and France the League Ideals are beginning to form an important part of Youth Education. But unless this "psychological" foundation includes an unswerving, *rational* faith in the Law of Karma-Reincarnation the Western youth will not be truly responsive to the League ideals of world peace and world unity. *The Ocean of Theosophy* by W. Q. Judge is an accurate outline of Indian and Eastern philosophy and treats the Law of Karma-Reincarnation with convincing logic and admirable simplicity. This book can greatly help the League Education programme though the suggestion may prove quite laughable. But like Dr. Murray "we do not see the joke"!

THE PATH OF DEATH

*"Reflection is the path of immortality;
Thoughtlessness is the path of death."*

—DHAMMAPADA

Self-consciousness not only is an exclusive privilege of man; it carries with it responsibility which no man in his right mind can evade. Deliberate wickedness has terrible consequences and, undeniably, such wickedness there has been and there is. Nevertheless, the world to-day is probably suffering less from the results of wilful evil-doing than from reactions to men's heedlessness. For one poison plant sprung from the seed of malice, there are a thousand weeds that choke effectively the growth of the good grain.

"Let it go!" and "What matter?" are the stock in trade of the slipshod workman, the careless inspector and the venal politician. They all constitute a public menace in only less degree than the criminals who prey openly upon society. Why does a man not attend to what he is doing? It is his business to attend.

A commercial firm regrets that something has been done or left undone "through inadvertence" and considers the apology adequate. But inadvertence is not an excuse. It is a misdemeanor; it may be a crime. The engineer who drives through warning signals may pay for his heedlessness with his passengers' lives, perhaps with his own. How many other serious accidents can be traced back to some small piece of carelessness, perhaps in something it was thought did not matter or never would be found out!

The worst effect of heedlessness, however, is on the thoughtless man himself. We are continually held back from our higher possibilities by failure to put our minds upon our task, be it a physical accomplishment or mental problem. Most of our thinking is flabby and aimless, whereas the alert and vigorous mind would thrust straight to the heart of the problem. We are sleepy giants in Lilliput and as ineffective as pygmies in Brobdingnag.

It is no argument for heedlessness that the West, which has made a fetish of efficiency, has been unable even to evolve a workable social order. The boasted efficiency of the West is the soulless efficiency of the smoothly working machine, whether of steel or flesh. There is always something admirable in the passion for perfection, though it be but for the ephemeral perfection of form and functioning. But such efficiency may not rule out heedlessness; it may only make heedfulness unnecessary. An automaton, be it man or machine, may be brought to a point of "efficiency" where self-conscious direction becomes largely superfluous. "Skill in action is Yoga," but it is the skill that is the expression of deliberate, purposeful action, measured, harmonious, sure. Such action brings the realization of unity with the cosmic rhythm that is Life and Immortality.

*Truth never comes, burglar-like, thro'
barred windows and iron-sheathed doors.*
—MAHATMA K. H.

QUESTIONS ANSWERED

"Let us compare all things, and, putting aside emotionalism as unworthy of the logician and the experimentalist, hold fast only to that which passes the ordeal of ultimate analysis."—H. P. B.

चित्रं वटतरोर्मूले वृद्धाः शिष्या गुरुर्युवा ।

गुरोस्तु मौनं व्याख्यानं शिष्यास्तु चिन्तनसंशयाः ॥

"Ah ! the wonder of the Banyan Tree. There sits the Guru Deva a youth, and the disciples are elders ; the teaching is silence and still the disciples' doubts are dispelled."

Q. It is not difficult to understand the doctrine of Brotherhood by the mind ; but the feeling is not easy to experience in the daily struggles of life ; how can we best develop that feeling ?

Ans. Kingsley in his *Water Babies* says that "he that will be clean—clean he will be, and he that will be foul—foul he will be." The desire to be brotherly is necessary as the first step. That desire leads to enquiry. Then when the intellect has understood the fact of Brotherhood in Nature a second great forward step has been taken. The Three Fundamental Propositions of *The Secret Doctrine* are a metaphysical, philosophical and scientific exposition of the ethical doctrine of Universal Brotherhood. There is a great deal of good brotherly feeling evinced in modern civilization—but mostly it is feeling misplaced, inasmuch as it is rooted in the separative principle of ahamkara or egotism. All kinds of brotherhoods exist ; and every social club, every political party, every sectarian place of worship, every communal organization, in short every clique—all evince a brotherly feeling within their own limits. These exist and are looked upon as good institutions because there is lack of philosophical understanding of the doctrine of Brotherhood. Just as, very often, half a truth is worse than a lie, so also these partial brotherhoods are often creators of competition, enmity and harm, and are therefore worse in their effects than if they did not exist. Therefore a philosophical background to the ethical doctrine of Brotherhood is very necessary. Theosophy advocates *Universal Brotherhood* and the greatest opposition to it proceeds from that species of brotherhood which is to be found in sectarian, separative cliques.

It is not the human mind which raises obstacles in the way of our practising Brotherhood ; human feelings, inherited or acquired, blind the mind and thus prevent it from perceiving the sublime fact that Nature is a Brotherhood, and that its human kingdom is made up of brothers. Once the mind has seen this stupendous fact, the rest will follow.

Between theory and practice, between mind perception and actual application, there is a gulf. But it is not so difficult to bridge, as the almost unbridgeable chasm between false perception of ahamkara-egotism, and only mind-perception of the eternal verity of Brotherhood.

To arouse the right feeling of Brotherhood we must recognize that higher aspect of the Law of Karma which the term "Unity" represents. *The indissoluble Unity of the Race demands that we should consider every man's trouble as partly due to ourselves, because we have been always units in the race and helped to make the conditions which cause suffering.* This higher aspect of the Law of Karma is generally overlooked. Students have grasped the fundamental principle that one's misfortunes or accidents or physical deformities, etc., are due to his own Karma ; we must, however, add that each one of us is also an agent of Karmic precipitations for others, nay for all. While it is absolutely true that because of the Law of Karma,

..... the slayer's knife did stab himself ;

The unjust judge hath lost his own defender ;

* The false tongue dooms its lie ; the creeping thief
And spoiler rob, to render

it is equally profoundly true and we should

"Remember that the sin and the shame of the world are your sin and shame."

When any of us experiences misfortune at the hands of others we are apt to blame them, overlooking the fact that those others are but agents of Karma, and we ourselves are reaping what we have sown. On such occasions we should remember that we ourselves have been agents of misfortune to others. If there is no Karma without a being to make it, there is also no precipitation of Karma without the channel of another being.

Link with what is said above the other great Theosophical teaching namely, that the power and potency in Great Nature is epitomized in Man, the Microcosm. When we act as agents of Karmic precipitations for others we are but manifesting the links and the bonds that bind the race by a million cords of electricity and magnetism. "*There is not one finger's breadth (ANGULA) of void Space in the whole Boundless (Universe).*" Therefore our very breathing affects our neighbour, our very voice affects his ear-drums, our very sight affects his moods, our ill health affects his cleanliness, our depression affects his cheerfulness, our meanness affects his generosity, our lust corrupts his love. And the reverse is also true—our cleanliness and virtue affect him for the better. We affect all human beings and they affect each one of us.

Just as we all breathe a common though invisible air, so also all feel the influence of a common though invisible electro-magnetic atmosphere. In

ethical language we call it Compassion—the Law of Laws, eternal Harmony, Alaya's Self ; a shoreless universal essence, the light of everlasting right, and fitness of all things, the law of Love eternal. The more we become at one with it, our being melted in its Being, the more our Soul unites with that which Is, the more we will become Compassion Absolute.

Therefore the unfoldment of Love as a Quality which energizes our motives and underlies all our efforts is necessary. Deliberately the student has to cultivate this Quality of Love for the whole and therefore for all. It is not the love of a person for another person, but the Love that we as a Unit bear to the Impersonal Whole, in which all other persons are Units. Personal affection, purified and made unselfish by the light of Theosophy, is a very great help in the unfoldment of this Quality of Compassion. And with that development our real Feeling of Brotherhood grows. So begin with philosophy and knowledge and follow up with practice of Love or Compassion—DANA.

THE VIGIL NIGHT OF SHIVA

The adept sees and feels and lives in the very source of all fundamental truths—the Universal Spiritual Essence of Nature, SHIVA the Creator, the Destroyer, and the Regenerator. As Spiritualists of to-day have degraded "Spirit," so have the Hindus degraded Nature by their anthropomorphic conceptions of it. Nature alone can incarnate the Spirit of limitless contemplation. Absorbed in the absolute self-unconsciousness of *physical Self*, plunged in the depths of true Being, which is no being but eternal, universal Life, his whole form as immovable and white as the eternal summits of snow in Kailasa where he sits, above care, above sorrow, above sin and worldliness, a mendicant, a sage, a healer, the King of Kings, the Yogi of Yogis, such is the ideal Shiva of *Yoga Shastras* the culmination of *Spiritual Wisdom*.—MAHATMA K. H.

During this month, on the 3rd of March the Hindus will celebrate the festival of Maha Shiva Ratri—the Sacred Night of the Great God, Maha Deva. Confusion and misunderstanding exist in the minds of many about the real function of this deity in the Hindu Pantheon. To enable the reader to appreciate truly what that God symbolizes and represents we print below a few statements from H. P. B.'s *Secret Doctrine* :—

Siva, the *destroying* deity, *evolution and PROGRESS personified*, who is the *regenerator* at the same time, destroys things under one form but to recall them to life under another more perfect type.—(Vol. II, 182)

Siva-Rudra is the Destroyer, as Vishnu is the preserver ; and both are the regenerators of spiritual as well as of physical nature. To live as a plant, the *seed* must die. To live as a conscious entity in the Eternity, the passions and senses of man must first *DIE* before his body does. "To live is to die and to die is to live," has been too little understood in the West. Siva, the *destroyer*, is the *creator* and the Saviour of Spiritual man, as he is the good gardener of nature. He weeds out the plants, human and cosmic, and kills the passions of the physical, to call to life the perceptions of the spiritual, man. (Vol. I, 459 f.n.)

Siva-Kumâra represents only allegorically the human races during the genesis of man. (Vol. I, 324)

The Kumâras, the "mind-born Sons" of *Brahmâ-Rudra* (or Siva) the howling and terrific *destroyer of human passions and physical senses*, which are ever in the way of the development of the higher spiritual perceptions and the growth of the *inner* eternal man—mystically, are the progeny of Siva, the *Mahâyogi*, the great patron of all the Yogis and mystics of India. They themselves, being the "Virgin-Ascetics," refuse to create the *material* being MAN. Well may they be suspected of a direct connection with the Christian Archangel Michael, the "Virgin Combatant" of the Dragon *Apophis*, whose victim is every soul united too loosely to its immortal Spirit, the Angel who, as shown by the Gnostics, *refused to create* just as the Kumâras did. (Vol. I, 458-459)

These sacred "Four" have been allegorized and symbolized in the "*Linga Purana*," which states that Vamadeva (Siva) as Kumâra is reborn in each Kalpa (*Race* in this instance), as four youths—four, white ; four, red ; four, yellow ; and four, dark or brown. Let us remember that Siva is pre-eminently and chiefly an ascetic, the patron of all Yogis and Adepts, and the allegory will become quite comprehensible. It is the spirit of Divine Wisdom and chaste asceticism itself which incarnates in these Elect. It is only after *getting married* and being dragged by the gods from his terrible ascetic life, that Rudra becomes Siva, a god, and not of a very virtuous or merciful type, in the Hindu Pantheon (Vol. II, 282)

IN THE LIGHT OF THEOSOPHY

The French review, *Mon Programme*, reports a case of Suggestion by radio that recently occurred in Boston, U. S. A. After having requested, in the name of science, the co-operation of the audience, the speaker issued commands to them, among them the classic instance of suggestion, "Clasp your hands together. Tightly! More tightly! Now you cannot unclasp them, etc." It seems that many successes were recorded and at York (Pennsylvania), over 300 miles from Boston, a man described as "perfectly sane and normal," clasped his hands with such conviction that not only was he unable to unclasp them himself but neither his wife nor his son, who came to his assistance, was able to loosen them. His hands unclasped of themselves when the broadcaster said "Now, the muscles are relaxing. See! Your hands are getting less tense, they are no longer clasping each other, they separate. There, that's it!"

This case would prove once again, if further proof were needed, the absolute necessity for strict and vigilant "mind control" on the part of everyone. Unhappily very few escape the influence and practices of black magic however unconscious. The Buddha recommended that we free ourselves from priests and books. If He had been among us to-day He would have added the radio, the cinema, and the press. H. P. B. condemned public exhibitions of hypnotism and declared that Hypnotic experiments lead to and virtually are, Black Magic. The gravest danger from such a performance is perhaps not its immediate effect upon those who succumb to the hypnotic spell. How many may be led by such an exhibition to develop the same force in themselves and apply it to selfish ends!

Result on Karmic lines: every Hypnotist, every man of Science, however well-meaning and honourable, once he has allowed himself to become the unconscious instructor of one who learns but to abuse the sacred science, becomes, of course, morally the confederate of every crime committed by this means.

Such is the consequence of public "Hypnotic" experiments which thus lead to, and virtually are, BLACK MAGIC. (*U. L. T. Pamphlet—No. 19, p. 14*).

The open use of the radio for mass hypnotism, however, is far from being its only danger. Suggestions more subtle and insidious are no less potent in undermining mental integrity and perverting morals. The morbid proposal to broadcast the gruesome details of the trial of Hauptmann for the murder of the Lindbergh baby receives a well-merited flaying

at the hands of the Editor in *The World Digest* for January. He adds:—

In Kansas City, the municipal court hearings are broadcast each morning with the result that a new problem has arisen. The chance to "go on the air" has begun to appeal to a special type of young criminal beginning his underworld career.

The Editor declares in *The New English Weekly* (27th December).

It is not the moral failure of the world to be noble enough to endure the consequences of economic internationalism which creates its problem, but the diffidence and apathy, whether spiritual or intellectual in origin we need not now decide, which has so far held it back from offering any challenge to them. Nations with money in their pockets would find it not less but infinitely more easy to live in the same planet when they were free to telephone to one another and run round in the air to visit one another, than when communications were so primitive that they could rarely find opportunity to know each other by sight. But while they are kept so short that the very preservation of their lives is an increasing problem, every opportunity of getting nearer one another is rather a provocation to housebreaking than an encouragement to neighbourliness.

The failure is a moral one because spiritual and intellectual apathy themselves are symptoms of moral weakness. Moral obtuseness, passive selfishness, are natural expressions of spiritual and intellectual lethargy. The Editor, however, is right in insisting that it is not enough to wring our hands and chant "moral failure." We must find ways and means to mitigate the economic and political stress from which we suffer. *The Key to Theosophy* (p. 198) gives the test for all proposed measures:—

Will the proposed action tend to promote that true brotherhood which it is the aim of Theosophy to bring about? No real Theosophist will have much difficulty in applying such a test; once he is satisfied of this, his duty will lie in the direction of forming public opinion.

That the masses and not a few chosen scapegoats are responsible for the evils that afflict mankind is the acute editorial comment in the January, 1935, *World Digest*.

Hitler came because the German masses of 1933 wanted him. Torquemada came with his Inquisition, five hundred years ago, because the superstitious masses wanted nonconformists stamped out in the torture chamber. The War came to America in 1917 because the people wanted it. The people forced the newspapers to print the German atrocity stories. They forced their Congressmen to declare war. They forced conscription. They forced the creation of the War-to-End-War story.

Most pertinent in this connection is Mr. Judge's warning in his discussion of the Law of Karma:—

The individual in race or nation is warned by this

great doctrine that if he falls into indifference of thought and act, thus moulding himself into the general average karma of his race nation, that national and race karma will at last carry him off in the general destiny. This is why teachers of old cried, "Come ye out and be ye separate." (*The Ocean of Theosophy*, p. 96).

Dr. Lutoslawski, the well known Polish scholar, protested in *The Times Literary Supplement* of December 20th, 1934, against the confusion of the terms "Spiritualism" and "Spiritism" and pointed out that a distinction is rightly made between them in all French dictionaries and in Webster's *New International Dictionary*. He justly observed :—

Such a distinction between a great philosophic school which has existed for centuries and a modern sect created in the middle of the nineteenth century is in every way justified. Spiritualism is a theoretical metaphysical view of the whole of existence, while spiritism is a sort of necromancy, a practical evocation of ghosts. . . .

We need a term for the spiritual view of life. . . . It is unjust that genuine spiritualists should be taken for spiritists, the more so since spiritism in its usual form is not spiritualistic at all, but might rather be considered as a characteristic craving to see and touch materialized ghosts, peculiar to those who cannot conceive an immaterial and invisible spirit.

Theosophists will heartily second these remarks. H.P.B. wrote in *The Key to Theosophy* (p. 27) :—

It is Theosophy which is the *true* and unalloyed Spiritualism, while the modern scheme of that name is, as now practised by the masses, simply transcendental materialism.

What happens to a man who has some kind of psychical experience but no philosophy to evaluate it is seen in Mr. William Gerhardi sitting with mediums and accepting "messages" without understanding the rationale of their genesis and *modus operandi*. In our last issue, under the caption, "Ghosts and Astral Bodies," we commented upon the "astral wanderings" of this author (p. 37) ; and now *Psychic News* informs us that he "had been sitting with mediums" and "has now become so interested in Spiritualism that he has started sitting in his own flat, with a few friends". Thus psychic contagion spreads.

Ghosts are rife in Kent, according to *The Sunday Express* (London) of December 23, 1934. Meopham claims three, a beautiful woman tall and pale, who appears not far from the scene of the air-disaster in which Viscountess Ednam and others were killed ; a girl in a voluminous orange garment ; and "a shapeless white wraith which appears from nowhere to flit across the village green at the top of the long straggling hill". In a yew labyrinth at a country-house near Tonbridge appears the gruesome ghost of a man who was executed in 1662, Sir Harry Vane, who carries his head under his arm. Canter-

bury has a spectre of a huge black-hooded monk without a face, who frightens visitors to the site of an old monastery.

One of the ghosts of Kent, also described in Harper's *Haunted Houses*, makes itself audible but not visible. This is a woman who died at Pembury near Tunbridge Wells early last century. She left her butler a handsome legacy to ensure his bringing food each day to put through an opening into her burial vault. Until his death some twenty years later, it is said, the butler faithfully discharged his trust. "Now the ghost of the woman haunts the ruins of her once stately home, and, judging from the wailing that cottage residents hear, she is crying for her bread and milk." Fantastic as this may sound, it has been proven that some materialized visitants to séances can eat and drink, as H. P. B. points out (*Raja-Yoga*, pp. 80-81) ; Kama-Rupas are served funeral repasts as a regular feature of Chinese ancestor-worship ; and even the good Hebrew "angels of God" partook of bread and meat near Abraham's tent (*Ibid.*, pp. 97-98). No senseless, relatively harmless shells those, that can perform such gastronomic feats ! On this topic some instruction will be found in the article "Ceremonies for the Dead" elsewhere in this issue.

The importance of food therapy and right eating habits is increasingly recognized. In *The New York Herald-Tribune* for December 9th, 1934, Mary Pascoe Huddleson, Editor of *The Journal of the American Dietetic Association*, writes of the golden possibilities of buoyant health held out by increased quantities of the "protective" foods : milk, fruit, vegetables and eggs. Meat is conspicuous by its absence from the list. It is claimed that very moderate amounts of these foods suffice "to prevent all known deficiency diseases, caused by improper diet, such as scurvy, beriberi and pellagra," while increasing their proportion in an already adequate diet should give improved growth and development, improve adult vitality, and lengthen life. Diet is far from being the only factor in health, which in the long run depends on right thinking and feeling at least as directly as on choice of food, but vegetarians will be glad of this scientific confirmation of their theories. Some fanatics regard the body as a hindrance of no value ; others are faddists who dwell too much upon its rude health and the importance of this, that and the other thing to keep it in trim. Both the fanatics and the faddists are wrong : as the "nine-gated city" of the soul's abode, and as the temple of the Living-Self it needs neither chastisement nor pampering, but when its health, cleanliness, and recreation are given due attention, it goes on as a machine performing its tasks.

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 :—

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51, Esplanade Road,
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