

सत्यान्नास्ति परो धर्मः ।



There is no Religion Higher than Truth

THE THEOSOPHICAL MOVEMENT

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A PRIEST OF THE FIRE

Among the Zoroastrians the tending of the fire so that it is never extinguished is a sacred rite. The Great Fire of the Temple is watched and fed by specially qualified priests, five times a day. What was once a magical rite is only an empty performance to-day when priests are neither Magians nor Philosophers. And yet the routine observance has its message for students of Theosophy or Magianism. The Fire of the Great Temple is the symbol of Universal Wisdom, and the priests represent the teachers who by their labours keep the Flame of Wisdom burning bright in the world of men.

Such a conscientious Priest of the Fire was Robert Crosbie, founder of the United Lodge of Theosophists who quit his post in the Temple of Theosophy on earth on the 25th of June, 1919. He was a guide, philosopher and friend to many, and our associates of Los Angeles trained and taught by him have rendered the whole Movement a service by publishing his lectures and letters in a handsome volume entitled *The Friendly Philosopher*. A simple, and strikingly simple, presentation of profound truths are contained in that volume. Further, it brings instruction for the earnest promulgator of Theosophy.

Elsewhere we publish H.P.B.'s long but important article on "Pseudo-Theosophy". Robert Crosbie's chief task was combating pseudo-theosophy which flourished mightily in the world after the passing of H.P.B. and W. Q. Judge. The message of that article was lost on many "celebrated and famous" members of the Theosophical fold; but

it was not lost on Mr. Crosbie. How he fought pseudo-theosophy by his constructive work to keep the Flame of Pure Theosophy burning can be learnt from this recent publication. In 1909 when he started the U.L.T. the Fire had died down to mere embers. The very books and articles of H.P.B. had been relegated to an obscure corner; the reputation of W. Q. Judge had been fouled and his character had been eclipsed. Robert Crosbie had the heart to discern these facts and by his devotion evoked the courage to fight the evil. Like a mage he gathered the sandalwood of knowledge and frankincense of practice and put them on the dying embers slowly and gently, lest they crush to ashes. How humbly but confidently he undertook the work is seen from his words at the time of the founding of the U.L.T.:—

We have undertaken a high mission and a heavy task—not because we think ourselves so eminently fit, but because we see the need and there is no one else to do it; and we also know that we will not be left alone in the doing. So, what we have to give are the salient points, clear and definite, as well as concise in statement, so that thought shall be directed to them; to make the points so striking that they cannot be passed over, even by the careless reader; and that they shall stand as facts, and facts only, before the mind, verifiable by anyone who cares enough to do so.

[P. T. O.]

ON PSEUDO-THEOSOPHY

1888-1889 were fateful years for the Theosophical Movement. The "Esoteric Section of the Theosophical Society" was announced in *Lucifer*, for October, 1888, coincident with the publication of "Lodges of Magic". In November H.P.B. published "Is Theosophy a Religion?" At the same time she supplied the members of the newly formed E.S.T. with the *Preliminary Memorandum*. By December the pot was boiling merrily indeed with the lid fastened down! A more violent explosion threatened within the Society over the E.S.T. than the Coulomb-S.P.R. storm many times magnified. Col. Olcott, Mr. Sinnett, Professor Coues, Dr. Hubbe-Schleiden, and many others of lesser fame were thick in the atmosphere of plot, rebellion, suspicion and anger. The

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This is the task before us even to-day, and on this occasion we cannot do better than repeat :—

Mere attendance at meetings is not enough to make us feel our identity with the work. Attendance is but the preliminary to a further step; this shows itself when those who attend begin to ask how they may obtain further understanding. As they participate they develop, of course—but they must not be allowed to forget the object of the help afforded them, nor that such help is but a means and a way. The object of Theosophical study and work is *not* individual development, but that each and all should become true helpers of Humanity. Some will catch the feeling.

We do not want attention paid to us. It is true that "U.L.T." necessarily centres around those most active in it, but they could do nothing if history, evidence, and energies were not in the lines taken. So we point to those lines of direction as the things to be seen and known. For ourselves we are merely some who are able to grasp and apply, as well as aid in direction. This will prevent the "U.L.T." from degenerating into some such condition as now exists throughout the theosophical world, for if attention is attracted to the living workers, it is thereby detracted from the real issue. One may have confidence, however, without making the mistake of placing any one too high. The strength shown by any worker is not that of the personality, which has none, of itself : it lies in the words, the ideas, the conviction of truth held by the inner man.

psychics and the psychic world hummed and buzzed with messages and pronouncements—all with H.P.B. as the object of their fevers. In December, H.P.B. printed "Is Denunciation a Duty?" It was a call to the "Esotericists" to remember their "Pledge"—particularly its Second and Third clauses, and closed with these lines :

"He that shall rail against his absent friends,
Or hears them scandalised, and not defend;
Tells tales, and brings his friend in disesteem;
That man's KNAVE—be sure beware of him."

In the same month H.P.B. began publication of Dr. Franz Hartmann's story, *The Talking Image of Urur*. Dr. Hartmann was a Theosophical "character". His mind was filled with a mixture of Spiritism, Christianity, Rosicrucianism and Caballa. He had written H.P.B. from Georgetown, Colorado; had, as a result of that correspondence, gone to Adyar early in 1883; had at once begun writing for *The Theosophist* under the pseudonym of "American Buddhist"; had busied himself in the teapot tempests at Headquarters; had received several messages from the Mahatmas; had conceived a violent dislike for Col. Olcott; had formed a friendship with St. George Lane-Fox; had mixed intimacy and injury with "Poor Brown"; had incurred the fierce enmity of the Coulombs by his wounds to their self-esteem; finally, had become a member of the "Council" which was to run things while H.P.B. and Olcott went to Europe in the summer of 1884—and which ran things on the rocks!

Mr. Judge spent the same summer at Adyar and Hartmann trusted Judge as much as he did H.P.B.—which is to say, he trusted them as much as he could trust any one. After the Coulomb storm Dr. Hartmann issued his pamphlet, *Some Observations*. When H.P.B. left Adyar in the spring of 1885, Dr. Hartmann went to Europe with her. Thereafter he kept up a cometary acquaintance with the efforts of H.P.B. and Judge to form a Theosophical solar system, while laying out a parabolic orbit of his own. But he had a sense of humour, a sense of loyalty, a sense of what was the real trouble in the Society, and a real desire to do what he could without too much trouble, and provided it gave him a "speaking part". There can be little doubt, to one who looks behind the scenes of Theosophical history, that the Masters and H. P. B. used him, as they did any and all others, to further the work in hand. Says *Light on the Path* : "He does not stay for each to be tested—he uses such as he sees are fittest."

So Dr. Hartmann wrote *The Talking Image of Urur*, which, in the guise of poor fiction, gave a true picture of the turbulence, the credulity, the envies, jealousies and cross-currents in the Society. One can still readily recognise in the characters of the story the prominent Theosophists of that time, the follies and fatuities of their conduct. When the tale was published in *Lucifer*, the contents of the Theosophical kettle overflowed, and some scalding resulted.

Mabel Collins, Michael Angelo Lane and Professor Coues were the first victims, with Col. Olcott, and the Cooper-Oakleys close seconds. *The Talking Image of Urur*, and the other happenings, set and kept tongues wagging furiously, outside as well as inside the Society and the E.S.T. The London *Daily News* took note of occurrences; other papers joined in the *melee*; Theosophy, the Theosophical Society, and Theosophists became "News" once more—and H.P.B. wrote her article, "On Pseudo-Theosophy," which appeared in *Lucifer* for March, 1889, immediately after Mabel Collins had been dismissed from joint-editorship.

"On Pseudo-Theosophy" was a "diagnosis and palliative" then, if not a cure for Theosophical ferments and fevers. The cure is in the hands of Theosophists themselves. And so we republish herewith H.P.B.'s famous article as a diagnosis and palliative for the Theosophical ills and pseudo-Theosophy of to-day. It has a message for the student of to-day whatever his Theosophical affiliation, and each should make applications of its contents to himself, to his organization and to the whole Movement.

"The more honesty a man has, the less he affects the air of a saint. The affectation of sanctity is a blotch on the face of devotion."

—LAVATER.

"The most difficult thing in life is to know yourself."

—THALES.

SHALL WE WINNOW THE CORN, BUT FEED UPON THE CHAFF?

The presiding genius in the *Daily News* Office runs amuck at *Lucifer* in his issue of February 16th. He makes merry over the presumed distress of some theosophists who see in our serial novel, "The Talking Image of Urur"—by our colleague, Dr. F. Hartmann—an attempt to poke fun at the Theosophical Society. Thereupon, the witty editor quizzes "Madame Blavatsky" for observing that she "does not agree with the view" taken by some pessimists; and ends by expressing fear that "the misgivings

that have been awakened will not easily be laid to rest."

Ride, si sapiis. It is precisely because it is our desire that the "misgivings" awakened should reach those in whom the sense of *personality* and *conceit* has not yet entirely stifled their better feelings, and force them to recognize themselves in the mirror offered to them in the "Talking Image," that we publish the "satirical" novel.

This proceeding of ours—rather unusual, to be sure, for editors—to publish a satire, which *seems* to the short-sighted to be aimed at their gods and parties only because they are unable to sense the underlying philosophy and moral in them, has created quite a stir in the dailies.

The various Metropolitan Press Cutting Agencies are pouring every morning on our breakfast-table their load of criticism, advice, and comment upon the rather novel policy. So, for instance, a kindly-disposed correspondent of the *Lancashire Evening Post* (February 18) writes as follows:—

The editor of *Lucifer* has done a bold thing. She is publishing a story called "The Talking Image of Urur," which is designed to satirise the false prophets of Theosophy in order that the true prophets may be justified. I appreciate the motive entirely, but unfortunately, there are weak-minded theosophists who can see nothing in Dr. Hartmann's spirited tale but a caricature of their whole belief. So they have remonstrated with Madame Blavatsky, and she replies in *Lucifer* that "the story casts more just ridicule upon the enemies and detractors of the Theosophic Society than upon the few theosophists whose enthusiasm may have carried them into extremes." Unfortunately, this is not strictly accurate. The hero of the tale, a certain Pancho, is one of these enthusiasts, and it is upon him and upon the mock "adepts" who deceive him that the ridicule is thrown. But it never seems to have occurred to Madame Blavatsky and Dr. Hartmann that the moment you begin to ridicule one element, though it be a false element, in the faith, you are apt to shake the confidence of many if not most believers, for the simple reason that they have no sense of humour. The high priestess of the cult may have this sense for obvious reasons,* but her disciples are likely to be lost if they begin to laugh, and if they can't laugh they will be bewildered and indignant. I offer this explanation with all humility to Madame Blavatsky, who has had some experience of the effects of satire.

The more so as, according to those members of the T. S. who have read the whole story, it is precisely "Madame Blavatsky" against whom its *satire* is the most directed. And if "Mme. Blavatsky"—

*The "obvious reasons" so delicately worded are these: "the high priestess of the cult" is almost universally supposed, outside of the T.S., to have exercised her own satirical powers and "sense of humour" on her *alleged* and numerous victims by *bamboozling* them into a belief of *her own invention*. So be it. The tree is known by its fruits, and it is posterity which will have to decide on the nature of the fruit.

presumably "the Talking Image"—does not object to finding herself represented as a kind of *mediumistic* poll parrot, why should other "theosophists" object? A theosophist above all men ought ever to bear in mind the advice of Epictetus: "If evil be said of thee, *and if it be true*, correct thyself; if it be a lie, *laugh at it*." We welcome a *witty* satire always, and defy ridicule or any efforts in this direction to kill the Theosophical Society, so long as it, *as a body*, remains true to its *original* principles.

As to the other dangers so kindly urged by the *Post*, the "high priestess" acknowledges the benevolent objections by answering and giving her reasons, which are these: The chosen motto of the Theosophical Society has been for years—"There is no religion *higher than truth*"; the object of *Lucifer* is in the epigraph on its cover, which is "to bring to light the hidden things of darkness." If the editor of *Lucifer* and the Theosophists would not belie these two propositions and be true to their colours, they have to deal with perfect impartiality, sparing no more themselves than outsiders, or even their enemies. As to the "weak-minded theosophists"—if any—they can take care of themselves in the way they please. 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. It is nigh time to winnow our corn and cast away the chaff. The T. S. is becoming enormous in its numbers, and if the *false* prophets, the pretenders (e.g., the "H. B. of L.," exposed in Yorkshire by Theosophists two years ago, and the "G.N.K.R." just exposed in America), or even the weak-minded dupes, are left alone, then the Society threatens to become very soon a fanatical body split into three hundred sects—like Protestantism—each hating the other, and all bent in destroying the truth by monstrous exaggerations and idiotic schemes and shams. 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. At this rate Christianity would be the first to die out centuries ago under the sledge-hammer blows dealt to its various churches by its many reformers. No philosopher, no mystic or student of symbolism, can ever laugh at or disbelieve in the sublime allegory and conception of the "Second Advent"—whether in the person of Christ, Krishna, Siosh, or Buddha. The *Kalki Avatar*, or last (not "second") Advent, to wit, the appearance of the "Saviour of Humanity" or the "Faithful" *light of Truth*, on the White Horse of Death—death to falsehood, illusion, and idol, or *self-worship*—is a universal belief. Shall we for all that abstain from

denouncing the behaviour of certain "Second Adventists" (as in America)? What *true* Christians shall see their co-religionists making fools of themselves, or disgracing their faith, and still abstain from rebuking them publicly as privately, for fear lest this *false* element should throw out of Christianity the rest of the believers? Can any of them praise his co-religionists for climbing periodically, in a state of paradisiacal *decollete*, on the top of their houses, trees, and high places, there to await the "advent?" No doubt those who hope by stealing a march on their slower Brethren to find themselves hooked up the first, and carried *bodily* into Heaven, are as good Christians as any. Should they not be rebuked for their folly all the same? Strange logic!

THE WISE MAN COURTS TRUTH; THE FOOL, FLATTERY

However it may be, let rather our ranks be made thinner, than the Theosophical Society go on being made a spectacle to the world through the exaggerations of some fanatics, and the attempts of various charlatans to profit by a ready-made programme. These, by disfiguring and adapting Occultism to their own filthy and immoral ends, bring disgrace upon the whole movement. Some writer remarked that if one would know the enemy against whom he has to guard himself the most, the looking-glass will give him the best likeness of his face. This is quite true. If the first object of our Society be not to study one's own self, but to find fault with all except that self, then, indeed, the T.S. is doomed to become—and it already has in certain centres—a Society for mutual *admiration*; a fit subject for the satire of so acute an observer as we know the author of "The Talking Image of Urur" to be. This is our view and our policy. "And be it, indeed, that I have erred, mine error remaineth with myself."

That such, however, is the policy of no other paper we know of—whether a daily, a weekly, a monthly, or a quarterly—we are quite aware. But, then, they are the public organs of the masses. Each has to pander to this or that other faction of politics or Society, and is doomed "to howl with the wolves," whether it likes or not. But our organs—*Lucifer* pre-eminently—are, or ought to be, the phonographs, so to speak, of the Theosophical Society, a body which is placed outside and beyond all centres of forced policy. We are painfully conscious that "he who tells the truth is turned out of nine cities"; that truth is unpalatable to most men; and that—since men must learn to *love the truth* before they thoroughly believe it—the truths we utter in our magazine are often as bitter as gall to many. This cannot be helped. Were we to adopt

any other kind of policy, not only *Lucifer*—a very humble organ of Theosophy—but the Theosophical Society itself, would soon lose all its *raison d'être* and become an anomaly.

But “who shall sit in the seat of the scorner?” Is it the timid in heart, who tremble at every opinion too boldly expressed in *Lucifer* lest it should displease this faction of readers or give offence to that other class of subscribers? Is it the “self-admirers,” who resent every remark, however kindly expressed, if it happens to clash with *their* notions, or fails to show respect to *their* hobbies?

“..... I am Sir Oracle
And when I ope my lips, let no dog bark!”

Surely we learn better and profit more by criticism than by flattery, and we amend our ways more through the abuse of our enemies than the blind pandering of friends. Such satires as the “Fallen Idol,” and such chelas as Nebelsen, have done more good to our Society, and certain of its members, than any “theosophical” novel; for they have shown up and touched *au vif* the foolish exaggerations of more than one enthusiast.

Self abnegation is possible only to those who have learnt to know themselves; to such as will never mistake the echo of their own inner voice—that of selfish desire or passion—for the voice of divine inspiration, or an appeal from their MASTER. Nor is chelaship consonant with mediumistic sensitiveness and its hallucinations; and therefore all the sensitives who have hitherto forced themselves into discipleship have generally made fools of themselves, and, sooner or later, thrown ridicule upon the T.S. But after the publication of the “Fallen Idol” more than one such exhibition was stopped. “The Talking Image of Urur” may then render the same, if not better, service. If some traits in its various *dramatis personæ* fit in some particulars certain members who still belong to the Society, other characters—and the most successful of them—resemble rather certain EX-members; fanatics, in the past, bitter enemies now—conceited fools at all times. Furthermore “Puffer” is a compound and very vivid photograph. It may be that of several members of the T.S., but it looks also like a deluded victim of other bogus Esoteric and Occult Societies. One of such just sprung up at Boston U.S.A., is now being nipped in the bud and exposed by our own Theosophists.

These are the “Solar adepts” spoken of in our January editorial, the *âmes damnées* of shameful commercial enterprises. No event could vindicate the policy of our journal better than the timely exposure of these pseudo-adepts, those “Sages of the

Ages” who bethought themselves of trading upon the public hunger for the marvellous *ad absurdum*. We did well to speak of them in the editorial as we have. It was timely and lucky for us to have pointed to the ringleaders of that shameful speculation—the sale of bogus occult knowledge. For we have averted thereby a great and new danger to the Society—namely that of unscrupulous charlatans being taken for Theosophists. Misled by their lies and their publications filled with terms from Eastern philosophy and with ideas they had bodily stolen from us only to disfigure and misapply them,—the American press has already referred to them as Theosophists. Whether out of sheer flippancy, or actual malice, some dailies have headed their sensational articles with “Theosophic Knaves,” and “Pantognomostic Theosophs,” etc., etc. This is pure fiction. The editor of the “Esoteric” had never been at any time a member of our society, or of any of its numerous Branches. “ADHY-APAKA, alias the Hellenic ETHNOMEDON and ENPHORON, alias the Greco-Tibetan, *Ens-movens OM mane padmi AUM*” (*sic*) was our enemy from the beginning of his career. As impudently stated by him to a reporter, we theosophists hated him for his “many virtues!” Nor has the Sage “bent under the weight of centuries,” the VIDYA NYAIKA, said to be represented by a person called Eli Ohmart, had anything to do with the T.S. The two worthies had, like two venomous wily spiders, spread their webs far and wide, and numerous are the Yankee flies caught in them. But thanks to the energy of some of our Boston Members, the two hideous desecrators of Eastern philosophy are exposed. In the words of the “Boston Globe,” this is the—

“WEIRD TALE WHICH MAY HAVE A SEQUEL IN COURT”

“If there are no arrests made, I shall go right on with the work; but if they make trouble, I shall stay and face the music.”

Hiram Erastus Butler, the esoteric philosopher of 478 Shawmut avenue, uttered the foregoing sentiment to a *Globe* reporter last evening as calmly as one would make a casual remark about the weather.

Thereby hangs a tale, a long, complicated, involuted, weird, mystical, scientific, hysterical tale—a tale of love and intrigue, of adventure, of alleged and to some extent of admitted swindling, of charges of a horrible and unspeakable immorality, of communion with embodied and disembodied spirits, and especially of money. In short, a tale that would make your head weary and your heart faint if you

attempted to follow out all its labyrinthine details and count the cogs on its wheels within wheels. A tale that quite possibly may find its sequel in the courts, where judge, jury, and counsel will have a chance to cudgel their brains over almost every mystery in the known universe."

These are the *heroes* whom certain timid Theosophists—those who raised their voices against the publication of the "Talking Image of Urur—" advised us to leave alone. Had it not been for that unwillingness to expose even impersonal things and deeds, our editorial would have been more explicit. Far from us be the desire to "attack" or "expose" even our enemies, so long as they harm only ourselves, personally and individually. But here the whole of the Theosophical body—already so maligned, opposed, and persecuted—was endangered, and its destinies were hanging in the balance, because of that impudent *pseudo* esoteric speculation. He, therefore, who maintains in the face of the Boston scandal, that we did not act rightly in tearing off the sanctimonious mask of Pecksniffian piety and the "Wisdom of the Ages" which covered the grimacing face of a most bestial immorality, of insatiable greediness for lucre and impudence, fire, water, and police proof—is no true Theosophist. How minds, even of an average intelligence, could be caught by such transparent snares as these publicly exhibited by the two worthies, to wit : Adhy-Apaka and Vidya Nyaika—traced by the American press to one Hiram E. Butler and Eli Ohmart—passes all comprehension ! Suffice to read the pamphlet issued by the two confederates, to see at the first glance that it was a mere repetition—more enlarged and barefaced, and with a wider, bolder programme, still a repetition—of the now defunct "H.B. of L." with its mysterious appeals of four years ago to the "Dissatisfied" with "the Theosophical Mahatmas." The two hundred pages of the wildest balderdash constitute their "Appeal from the Unseen and the Unknown" and the "Interior of the Inmost" (?) to "the Awakened." *Pantognomos* and *Ekphoron* offer to teach the unwary "the laws of ENS, MOVENS, and OM," and appeal for money. *Vidya Nyaika* and *Ethnomedon* propose to initiate the ignorant into the "*ā priori* Sambudhistic (?) philosophy of Kapila" and—beg for hard cash. The story is so sickening that we dislike to stain our pages with its details. But now to the moral of the fable.

YE SPURNED THE SUBSTANCE AND HAVE CLUTCHED THE SHADOW

For fourteen years our Theosophical Society has been before the public. Born with the three-fold

object of infusing a little more mutual brotherly feeling in mankind ; of investigating the mysteries of nature from the Spiritual and Psychic aspect ; and, of doing a tardy justice to the civilizations and Wisdom of Eastern pre-Christian nations and literature, if it did not do all the good that a richer Society might, it certainly did no harm. It appealed only to those who found no help for their perplexities anywhere else. To those lost in the psychic riddles of Spiritualism, or such, again, as, unable to stand the morbid atmosphere of modern unbelief, and seeking light in vain from the unfathomable mysteries taught by the theology of the thousand and one Christian sects, had given up all hope of solving any of the problems of life. There was no entrance fee during the first two years of the Society's existence ; afterwards, when the correspondence and postage alone demanded hundreds of pounds a year, new members had to pay £1 for their diploma. Unless one wanted to support the movement, one could remain a Fellow all his life without being asked for a penny, and two-thirds of our members have never put their hand in their pocket, nor were they asked to do so. Those who supported the cause were from the first a few devoted Theosophists who laboured without conditions or any hope for reward. Yet no association was more insulted and laughed at than was the Theosophical Society. No members of any body were spoken of in more contemptuous terms than the Fellows of the T.S. from the first. The Society was born in America, and therefore it was regarded in England with disfavour and suspicion. We were considered as fools and knaves, victims and frauds before the benevolent interference of the Psychic Research Society, which tried to build its reputation on the downfall of Theosophy and Spiritualism, but really harmed neither. Nevertheless, when our enemies got the upper hand, and by dint of slander and inventions had most maliciously succeeded in placing before the credulous public, ever hungry for scandals and sensations, *mere conjectures as undeniable and proven facts*, it was the American press which became the most bitter in its denunciations of Theosophy, and the American public the most willing to drink in and giggle over the undeserved calumnies upon the Founders of the T.S. Yet it is they who were the first told, through our Society, of the actual existence of Eastern Adepts in Occult Sciences. But both the English and the Americans spurned and scoffed at the very idea, while even the Spiritualists and Mystics, who ought to have known better, would, with a few exceptions, have nothing to do with *heathen* Masters of Wisdom. The latter were, they maintained, "*invented* by the Theosophists : " it was all "moonshine." For these "Masters," whom no member was ever asked to accept, unless he liked to do so himself, on whose

behalf *no supernatural claim was ever made*, unless, perhaps, in the too ardent imagination of enthusiasts; these Masters who *gave* to, and often *helped* with money, poor Theosophists, but never asked anything of the rich—these MASTERS *were too much like real men*. They neither claimed to be gods nor spirits, nor did they pander to people's gush and sentimental creeds. And now those Americans have got at least what their hearts yearned for: a *bonâ fide* ideal of an adept and magician. A creature several thousand years old. A *true-blue* "Buddhist-Brahmin" who appeals to Jehovah, or *Jahveh*, speaks of Christ and the Messianic cycle, and blesses them with an AMEN and an "OM MANE PADMI HUM" in the same breath, relieving them at the same time of 40,000 dollars before they are a month old in their worship of him. . . . *Wullahy!* Allah is great and—"Vidya Nyaiika" is his only prophet. Indeed we feel little pity for the victims. What is the *psychology* that some Theosophists are accused of exercising over their victims in comparison with this? And this necessitates a few words of explanation.

IGNORANCE NOT ALTOGETHER BLISS

All know that here is a tacit, often openly-expressed, belief among a few of the Fellows of the T.S. that a certain prominent Theosophist among the leaders of the Society *psychologizes* all those who happen to come within the area of that individual's influence. Dozens, nay, hundreds, were, and still are, "psychologized." The hypnotic effect seems so strong as to virtually transform all such "unfortunates" into irresponsible nincompoops, mere cyphers and tools of that theosophical Circe. This idiotic belief was originally started by some "wise men" of the West. Unwilling to admit that the said person had either any knowledge or *powers*, bent on discrediting their victim, and yet unable to explain certain abnormal occurrences, they hit upon this happy and *logical* loop-hole to get out of their difficulties. The theory found a grateful and fruitful soil. Henceforth, whenever any Fellows connected theosophically with the said "psychologizer" happen to disagree in their views upon questions, metaphysical or even purely administrative, with some other member—"on despotism bent," forthwith the latter comes out with the favourable solution: "Oh, they are psychologized!" The *magic* WORD springs out on the arena of discussion like a Jack-in-a-box, and forthwith the attitude of the "rebels" is explained and plausibly accounted for.

Of course the alleged "psychology" has really

no existence outside the imagination of those who are too vain to allow any opposition to *their* all-wise and autocratic decrees on any other ground than phenomenal—nay, *magical*—interference with their will. A short analysis of the Karmic effects that would be produced by the exercise of such powers may prove interesting to theosophists.

Even on the terrestrial, purely physical plane, moral irresponsibility ensures impunity. Parents are answerable for their children, tutors and guardians for their pupils and wards, and even the Supreme Courts have admitted extenuating circumstances for criminals who are proved to have been led to crime by a will or influences stronger than their own. How much more forcibly this law of simple retributive justice must act on the psychic plane; and what, therefore, may be the responsibility incurred by using such psychological powers, in the face of Karma and its punitive laws, may be easily inferred. Is it not evident that, if even human justice recognizes the impossibility of punishing an irrational idiot, a child, a minor, etc., taking into account even hereditary causes and bad family influences—that the divine Law of Retribution, which we call KARMA, must visit with hundredfold severity one who deprives reasonable, thinking men of their *free will* and powers of ratiocination? From the occult standpoint, the charge is simply one of black magic, of *evoulement*. Alone a *Dugpa*, with "Avitchi" yawning at the further end of his life cycle, could risk such a thing. Have those so prompt to hurl the charge at the head of persons in their way, ever understood the whole terrible meaning implied in the accusation? We doubt it. No occultist, no intelligent student of the mysterious laws of the "night side of Nature," no one who knows anything of Karma, would ever suggest such an explanation. What adept or even a moderately-informed chela would ever risk an endless future by interfering with, and therefore *taking upon himself, the Karmic debit of all those whom he would so psychologize as to make of them merely the tools of his own sweet will!*

This fact seems so evident and palpably flagrant, that it is absurd to have to recall it to those who boast of knowing *all* about Karma.

Is it not enough to bear the burden of the knowledge that from birth to death, the least, the most unimportant, unit of the human family exercises an influence over, and receives in his turn, as unconsciously as he breathes, that of every other unit whom he approaches, or who comes in contact with him? Each of us either adds to or diminishes the sum total of human happiness and human misery, "not only of the present, but of every subse-

quent age of humanity," as shown so ably by Elihu Burritt, who says :—

"There is no sequestered spot in the Universe, no dark niche along the disc of non-existence, from which he (man) can retreat from his relations to others, where he can withdraw the influence of his existence upon the moral destiny of the world ; everywhere his presence or absence will be felt—everywhere he will have companions who will be better or worse for his influence. It is an old saying, and one of fearful and fathoming import, that *we are forming characters for eternity*. Forming characters ! Whose ? Our own or others' ? Both—and in that momentous fact lies the peril and responsibility of our existence. Who is sufficient for the thought ? Thousands of my fellow-beings will yearly enter eternity* with characters differing from those they would have carried thither had I never lived. The sunlight of that world will reveal my finger-marks in their primary formations, and in their successive strata of thought and life."

These are the words of a profound thinker. And if the simple fact of our living changes the sum of human weal and woe—in a way for which we are, owing to our ignorance, entirely irresponsible—what must be the Karmic decree in the matter of influencing hundreds of people by an act perpetrated and carried on for years in premeditation *and the full consciousness* of what we are doing !

Verily the man or woman in the unconscious possession of such dangerous powers had much better never be born. The Occultist who exercises them consciously will be caught up by the whirlwind of successive rebirths, without even an hour of rest. Woe to him, then, in that ceaseless, dreary series of terrestrial *Avitchis* ; in that interminable aeon of torture, suffering, and despair, during which, like the squirrel doomed to turn the wheel at every motion, he will launch from one life of misery into another, only to awake each time with a fresh burden of other people's Karma, which he will have drawn upon himself ! Is it not enough, indeed, to be regarded as "frauds, cranks, and infidels," by the outsiders, without being identified with *wizards* and *witches* by our own members !

THE GENUS "INFIDEL" AND ITS VARIETIES

It is true to say that the varieties of infidels are many, and that one "infidel" differs from an-

**Devachan*, rather ; the *entr'acte* between two incarnations.

other infidel as a Danish boar-hound differs from the street mongrel. A man may be the most heterodox infidel with regard to orthodox dogmas. Yet, provided he proclaims himself loudly a Christian, that heterodoxy—when even going to the length of saying that "revealed religion is an imposture"—will be regarded by some as simply "of that exalted kind which rises above all human forms."†

A "Christian" of such a kind may—as the late Laurence Oliphant has—give vent to a still more startling theory. He may affirm that he considers that "from time to time the Divine Influence emanates itself, so to speak, in phenomenal persons. Sakyamouni was such ; Christ was such ; and such I consider Mr. (Lake) Harris to be—in fact, he is a new avatar,"* and still remain a Christian of an "exalted kind" in the sight of the "Upper Ten." But let an "infidel" of the Theosophical Society say *just the same* (*minus* the absurdity of including the American Lake Harris in the list of the *Avatars*), and no contumely heaped upon him by clergy and servile newspapers will ever be found too strong !

But this belongs properly to the paradoxes of the Age ; though the *Avataric* idea has much to do with Karma and rebirth, and that belief in reincarnation has nothing in it that can militate against the teachings of Christ. We affirm, furthermore, that the great Nazarene Adept distinctly taught it. So did Paul and the Synoptics, and nearly all the earliest Church Fathers, with scarcely an exception, accepted it, while some actually taught the doctrine.

DO NOT START TWO HARES AT ONCE

From the sublime to the ridiculous there is but one step, and Karma acts along every line, on nations as on men. The Japanese Mikado is tottering towards his end for having played too long at *hide and seek* with his worshippers. Hundreds of shrewd Americans have been taken in through disbelieving in truths and lending a too credulous ear to bold lies. A French abbé has fallen under Karmic penalty for coquetting too openly with Theosophy, and attempted to mirror himself, like a modern clerical Narcissus, in the too deep waters of Eastern Occultism. The Abbé Roca, an honorary *chanoine* (canon) in the diocese of Perpignan, our

†*Vide* Lady Grant Duff's article "Laurence Oliphant" in the "*Contemporary Review*" for February : pages 185 and 188.

**Ibid.* Quoted from Sir Thomas Wade's notes, by Lady Grant Duff—page 186.

old friend and irrepressible adversary in the French *Lotus* a year ago—has come to grief. Yet his ambition was quite an innocent one, if rather difficult of realization. It was founded on a dream of his; a reconciliation between Pantheistic Theosophy and a Socialistic Latin Church, with a fancy Pope at the head of it. He longed to see the Masters of Wisdom of old India and Eastern Occultism under the sway of Rome *regenerated*, and amused himself with predicting the same. Hence a frantic race between his meridional phantasy and the clerical bent of his thought. Poor, eloquent abbé! Did he not already perceive the Kingdom of Heaven in the new Rome-Jerusalem? A new Pontiff seated on a throne made out of the *cranium* of Macroprosopus, with the *Johar* in his right pocket, *Chochmah*, the male Sephiroth (transformed by the good abbé into the Mother of God) in his left, and a “Lamb” stuffed with dynamite, in the paternal Popish embrace. The “Wise Men” of the East were even now, he said, crossing the Himalayas, and, “led by the Star” of Theosophy, would soon be worshipping at the shrine of the reformed Pope and Lamb. It was a glorious dream—alas, still but a dream. But he persisted in calling us the “greatest of Christian-Buddhists.” (*Lotus*, February, 1888). Unfortunately for himself he also called the Pope of the “Cæsaro-papal Rome” “the Satan of the seven hills,” in the same number. Result: Pope Leo XIII. asserts once more the proverbial ingratitude of theological Rome. He has just deprived our poetical and eloquent friend and adversary, the Abbé Roca, of the—

exercise of all his functions in Holy Orders, as also of his living, for refusing to submit to a decree by which his works were placed on the Index Expurgatorius. These works bore the titles of “Christ, the Pope, and the Democracy;” “The Fatal Crisis and the Salvation of Europe;” and “The End of the World.” Even in the face of the present papal decision, he is advertising the appearance of a fourth work, entitled “Glorieux Centenaire,” 1889. “Monde Nouveau.” “Nouveaux Cieux, nouvelle Terre.”

According to *Galignani*—(and his own articles and letters in theosophical organs, we may add) the fearless—

Abbé has for some time, (says Galignani), been denouncing the Papacy as a creature of Cæsar, and as wholly preoccupied with the question of its temporalities in face of the crying needs of humanity. According to his view, the Divine aid was promised the Church until the end of the world, or of the age; and the Caesarean age having passed away, all things are to be made new. He looks forward to a spiritual coming of Christ by the spread of the modern sentiment of “liberty, equality, fraternity, toleration, solidarity, and mutuality,” in the atmosphere of the Gospel. Although his views do not appear to be very clear, he argues that the Gospel is passing from “the mystico-sentimental phase to the

organico-social phase, thanks to the progress of science, which will illumine everything. (*The Globe*.)

This is only what had to be expected. The Abbé would not accept our joint warnings and took no heed of them. The sad epilogue of our polemics is given (not altogether correctly as regards the present writer) in the same *Globe*, wherein the news is wound up in the following words:—

“He has been contending, in the *Lotus*, in favour of a union of the East and the West by means of a fusion between Buddhism and the Christian Gospel; but M^{me}. Blavatsky, the foremost European convert to the Indian religion, has emphatically repudiated all attempts at such union, because she cannot or will not accept the authority of Christ. The Abbé Roca is therefore left out in the cold.”

This is not so. What “M^{me}. Blavatsky” replied in the *Lotus* (December 1887) to the Abbé’s assertions that the said *fusion* between his Church and Theosophy would surely come, was this:

..... “We are not as optimistic as he (the Abbé Roca) is. His church sees in vain her greatest ‘mysteries’ unmasked and the fact proclaimed in every country by scholars versed in Orientalism and Symbology as by Theosophists; and we refuse to believe that she will ever accept our truths or confess her errors. And as, on the other hand, no true theosophist will accept any more a *carnalised* Christ according to the Latin dogma than an anthropomorphic God, and still less a ‘Pastor’ in the person of a Pope, it is not the adepts who will ever go towards ‘the Mount of Salvation,’ (as invited by the Abbé). They will rather wait that the Mahomet of Rome should go to the trouble of taking the path which leads to Mount Meru.”.....

This is not rejecting “the authority of Christ” if the latter be regarded as we and Laurence Oliphant regarded Him, *i.e.*, as an *Avatar* like Gautama Buddha and other great adepts who became the vehicles or *Reincarnations* of the “one” Divine Influence. What most of us will never accept is the anthropomorphized “*charmant docteur*” of Renan, or the Christ of Torquemada and Calvin rolled into one. Jesus, the Adept we believe in, taught our Eastern doctrines, KARMA and REINCARNATION foremost of all. When the so-called Christians will have learnt to read the New Testament between the lines, their eyes will be opened and—they will see.

We propose to deal with the subject of Karma and Reincarnation in our next issue. Meanwhile, we are happy to see that a fair wind is blowing over Christendom and propels European thought more and more Eastward.

STUDIES IN THE SECRET DOCTRINE

VII—METAPHYSICS

"Outside of metaphysics no occult philosophy, no esotericism is possible."—S. D. I. 169.

When the fogs of theology are dispersed and people find out that there is nothing but empty space where they fancied and believed was God, their lover and protector, they are taken back. When God disperses with the fogs, they find themselves left, face to face with empty space. Instead of enquiring what that empty space is, and whether perchance Deity is therein, they fly from the extreme of blind belief in the Personal God to the extreme of blind disbelief in no god. They argue—because physical fogs yielded nothing, metaphysical space will also yield nothing.

God is supposed to belong to the realm of religion and theology, and when the God of religions is rejected, people do not turn to enquire if there is not some other department of knowledge where the existence and nature of Deity are described. Especially as modern science has demolished that personal god, most people who have thrown away their religion, follow the dictates of science. Again, philosophy has been mistaken for theology, and theology is so closely akin to religion, that people sweep out fair philosophy along with crooked theology. Moreover, science dealing with concrete facts is looked upon as practical, while philosophy is regarded as unpractical because abstract and speculative. All this should be kept in mind, for herein is one of the difficulties which the student will have to face.

Theosophy teaches that the starting point for a man who aspires to live rationally is knowledge. In the world of actions people do wrong because they are moved by the impulse of feelings and desires. The knowledge necessary for right action is absent. Further, it is knowledge which first purifies and then elevates man's moral nature. Knowledge brings desire-impulses under control and stops their wanton movements which make a man fearful at one time, elated at another. Knowledge stops caprice. It unfolds devotion in which there are the ingredients of *viveka*—discrimination, *vairagya*—dispassion, and *karuna*—compassion. Then only the performance of right action becomes possible. Therefore, *The Secret Doctrine* recommends the study of metaphysics. Universal and impersonal ideas free the mind from circumscribing personal notions; in the presence of such ideas, petty, mean, illiterate, narrow thoughts vanish. Metaphysics (not metaphysical jargon) are capable of evolving a true international outlook in the mind of the politician; of elevating to cosmic heights the intuitions of the poet; of infusing wisdom

and a sense of proportion in the love of the saint; of suffusing with compassion the heart of the sage.

For this reason H.P.B. gives the Three Fundamental Propositions in such metaphysical terms. These Propositions "form the basis of the present work" (S.D. I. 13) and they have to be mastered sufficiently, for, "on their clear apprehension depends the understanding of all that follows". (I. 13) The first of these Propositions deals with the subject of God or Deity. That subject should first be studied from the metaphysical point of view. In one place (*Transactions* p. 138) H.P.B. speaks of "practical Occultism" as "but the lowest form of applied Metaphysics". Let the student once for all make up his mind that without metaphysics there is no real grasping of the instructions offered in *The Secret Doctrine*. With all this in view let the student ponder over the following important statements. (S.D. I. 169-170)

Unfortunately, there are few who are inclined to handle these doctrines only metaphysically. Even the best of the Western writers upon our doctrine declares in his work that "on pure metaphysics of that sort we are not now engaged," when speaking of the evolution of the Monads ("Esoteric Buddhism"). And in such case, as the Teacher remarks in a letter to him, "Why this preaching of our doctrines, all this uphill work and swimming *in adversum flumen*? Why should the West learn from the East that which can never meet the requirements of the special tastes of the æsthetics?" And he draws his correspondent's attention "to the formidable difficulties encountered by us (the Adepts) in every attempt we make to explain our metaphysics to the Western mind."

And well he may; for *outside* of metaphysics no occult philosophy, no esotericism is possible. It is like trying to explain the aspirations and affections, the love and hatred, the most private and sacred workings in the soul and mind of the living man, by an anatomical description of the chest and brain of his dead body.

Those who are not educated in philosophy need not lose heart. The living philosophy of *The Secret Doctrine* is far removed from the cold abstractions

and syllogistic speculations of the schoolman which ordinarily passes for philosophy. Any one not acquainted with the latter will not find the metaphysics of *The Secret Doctrine* beyond his comprehension. Any honest mind, however untutored in the lore of modern academies, will find it possible to grasp them, if the approach is earnest and the effort persistent.

RENUNCIATION IN ACTION

The *Bhagavad-Gita* not only constitutes an epitome of Indian philosophy, but serves as a guide for daily conduct. Every individual has his lessons to learn and his duties to perform, and these are in terms of the religion of caste and condition known as *Varnāśrama Dharma*. In the *Gita* this is based not only on a horizontal division of the obligations to be discharged (Karma) pertinent to the four castes of the Soul (*Varna*), and four states of body and its environment (Ashrama), but on a vertical classification of their characteristic qualities (Guna) (IV., 13 & 18). The *Gita* teaches the necessity of the life of Brahmacharya (Student) followed by that of *Grahasṭha* (Householder), then of *Vānaprastha* (as one detached in the forest of life), and lastly of *Sannyasa* (Spiritual servant of the All-Self); throughout, the duties of each stage have to be performed with detachment (Vairāgya) as practice (abhyāsa) in soul-unfoldment. (*Gita* VI. 35).

Activity is the essence of being; and duties appropriate to one's station in life ought to be done (III. 5). Of no avail is wailing over disease and death from which there is no escape (II. 27), but it is possible to avoid wrong-doing (vikarma). "Deeds of sacrifice, of mortification, and of charity are not to be abandoned, for they are proper to be performed, and are the purifiers of the wise." (XVIII. 5). Every one has his place in the cosmic scheme and must fulfil his duties in the proper spirit (Dharma), for the bonds of Karma break only by such fulfilment; otherwise the voyage of life will be impossible (III. 8). There is nothing nobler for a Kshatriya than righteous warfare; and Arjuna is asked to behave like a brave warrior, not to desert his post (II. 31); for the spiritual end is not achieved by severing oneself from the world (III. 4). To flee the body and its obligations, unmindful of its proper place in the life of goodness is false asceticism. Even in the *Arthashastra* of Kautilya we are told, "If any person unwilling to brave the battle of life embraces asceticism without providing for the maintenance of his family, he is punished for his offence."

These duties must be done in a spirit of faith, devotion and humility and with a view to pleasing Iswara, the Lord. The entire offering should be made in the name of *Brahman*, for the sake of *Brahman*, in the spirit of *Brahman* and with a view to reaching *Brahman* (IV. 24). The self does not exist for the sake of its bodily members which, on the contrary, must work for its progress. If Arjuna says, "I will not fight" his resolution will be vain for the universal law will bring him to his duty and compel him to act (XVIII. 59).

Besides this devotion to duty, the first quality of a *Karma-Yogi*, the need is taught for unconcern with results (II. 47). For from attachment arises lust, from lust anger, from anger self-delusion which results in perturbation; then follow dementia and death (II. 62 ff.). Genuine sacrifice (Tyaga) lies in the surrender of the results of actions (Karmaphalatyaga-XVIII. 1).

This loyalty to one's obligations and attitude of non-attachment will eventually reveal the worthlessness of worldly possessions (*Bhoga, Aisvarya*). The base instincts of *taṃas* and *rajas* that enslave the mind will be burned away in the fire of wisdom and the golden *Sattva* alone will remain, resulting in concentration on the Supreme and its realization (Sthitaprajna—II. 56 ff.). The Yogi will be unaffected by *dvandva* or pairs of opposites (IV. 22) and imbued with *samabuddhi* or equanimity towards all (V. 18; VI. 9).

A still higher stage is self-renunciation (*Sannyasa*) which Arjuna is taught in the last chapter. When the Teacher says that *Jñāna* is the end of all *Karma* (IV, 33) and places (*Jñāna-Yoga* as the supreme step in the realization of Spirit, Arjuna might feel, "Why not, then, follow that path at once and leave off karma?" But Sri Krishna says, "It is possible of achievement only by one who has fully controlled his senses," and *Karma-Yoga* or unattached action is verily of greater efficacy than *Karma-sannyāsa* or renunciation of action (V. 2). *Sannyasa* cannot come through riddance of rational existence, but by overcoming deep-seated, defiling desires (III. 43). It consists in the surrender of all cankerous conditions of mind and heart, the cessation of love for the world and its belongings (*Kāmya-karma-sannyāsa*); not in breaking the covenant with one's fellows (*karmanām anārambha*), but relinquishing the self (III. 4; V. 2; XVIII. 1 ff.). He is the real *Sannyāsi* who does not hate, who has no desires (V. 3) and who has given up the tendencies of the self (*sarva-saṅkalpa*—VI. 4).

Briefly the instruction to Arjuna on *Karma-Yoga* may be summarized thus:—First to overcome delusion and doubt, the concomitants of sorrow and suffering (*duḥkha, śoka*). "The wise do not grieve

or repent" (II. 11). Secondly, to fulfil his duty, to fight on the battlefield as a valiant Kshatriya and not degrade himself in the eyes of the world for that is worse than death (II. 34). Thirdly, in discharging duty to remain disinterested, as the lotus leaf is unaffected by the water (V. 10). Then he may know of *Tyāga* and *Samnyāsa*, resignation of all motives for action. "For knowledge is better than constant practice, meditation is superior to knowledge, renunciation of the fruit of action to meditation ; final emancipation immediately results from such renunciation." (XII. 12).

in that of divine universal love. (*Raja Yoga*, p. 35).

Human love is bestowed not in terms of deserts but in terms of Skandhaic attraction, of the mutual affinities of the elemental beings that compose our personal vehicles and those of the people whom we love. Real spiritual love or compassion has little to do with such affinities.

Compassion is love entirely free of these taints of a spirit of barter and of injustice. Instead of limiting Their affection to those to whom it naturally flows out, the Masters subordinate every preference for individuals to a love for the race as a whole. The Great Compassionate Ones love because it is Their natural expression, not in order that others shall give Them love and reverence in return. Their love flows out to all, to good and bad alike, though the extent to which it profits each depends upon his own purity and receptivity.

But Their all-enfolding love far transcends our present possibilities. Their love is universal and impersonal. If we seek to cultivate impersonality without simultaneously broadening our sympathies the result will be hard and unlovely, and even farther from true Compassion than ordinary human love, with all its blemishes. Eliminating all selfishness from our attitude does not call for hardening our hearts. On the contrary, we must seek constantly to expand our circle of sympathy and love, not to limit our affection to the favoured few to whom we are naturally, *i.e.*, materially drawn. Nor must we repel the love that we receive, but only avoid depending on it or being swayed by it.

Our love will become more universal and impersonal as we cultivate in ourselves the quality of reverence. It is natural to feel reverence towards the Masters, as towards all those whom we recognize unmistakably as our spiritual superiors. We must have reverence for all Souls, even for those who seem to us at an inferior stage of evolution, for in all dwells the Mightiest, the Highest, the Holiest. We must see that in the sinner is the potential saint, that in our dull and erring brother of to-day may slumber the future sage.

Reverence comes from recognizing the Soul in each, compassion from sympathy with the obstacles and difficulties that handicap its unfolding of its potential strength and beauty. By patient effort to foster that reverence and that compassion we can gradually but surely purify our earthly affection and transmute it into the pure gold of an impersonal and all-embracing love.

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 बृद्धाः शिष्या गुरुर्युवा ।

गुरोस्तु मौनं व्याख्यानं शिष्यास्तु चिन्तनशयाः ॥

"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. We are told that earthly affection must be transmuted. Why ? And how is it possible to do so ?

Ans. Fundamentally love is of a divine quality, an expression of the Self within. We are not to crush it out but rather to purify it of all dross, deepen and expand it. What we call earthly love is not pure because it asks for a response. We give our love expecting a return and are disappointed or resentful when it does not come. And not only is earthly love selfish, in that it seeks a return, but it bestows its favours arbitrarily and not in terms of abstract justice.

What mother would not sacrifice without a moment's hesitation hundreds and thousands of lives for that of the child of her heart ? And what lover or true husband would not break the happiness of every other man and woman around him to satisfy the desire of one whom he loves ? This is but natural, we shall be told. Quite so ; in the light of the code of human affections ; less so,

IN THE LIGHT OF THEOSOPHY

Anger is described in the *Gita* as one of the three gates of hell. In answer to a question Gandhiji said (*Harijan*, 11th May):—

It is not that I do not get angry. I do not give vent to anger. I cultivate the quality of patience as angerlessness, and generally speaking I succeed. How I find it possible to control it would be a useless question, for it is a habit that everyone must cultivate and must succeed in forming by constant practice.

Bruce Calvert gives some very Theosophical ideas on the subject of the corrupting influence of religions in *The Open Road* (New Jersey, U.S.A.) for March :—

Religion has been a break upon human progress towards sanity and real, enlightened brotherhood. Humanism would unite all mankind. Church supernaturalism divides.

Not until every church—Roman Catholic and Protestant, Jewish, Mohammedan and Greek, Shinto, Buddhist or Brahmin, and all others are razed to the ground and naturalism rules in place of supernaturalism, will it ever be at all possible for real human brotherhood, with social and economic justice to flower in human society.

His panacea is Humanism which he defines as,

The idea of man organizing and directing his own life, in place of professing to believe that a deity orders it for him; that men must ground their religion and ethical life in human living, rather than in some supernatural existence, by interpreting the good life in terms of human values and by directing man's religious aspirations towards the enhancement of human life.

He wants "the calling of science to our aid" but is science infallible? Has not science changed its views from time to time? Take medical science: almost every year new pills and new potions are substituted for old: new and up-to-date methods become old and effete while patients are using them! The doctors too have their "ghosts and goblins" and if ghastly vivisection is not witchery—what is it? No, Mr. Bruce Calvert, don't jump from the frying pan of organized religion into the fire of dogmatic science. Perhaps in less time than you conjecture humanity can breathe the free air of Wisdom, if it looks to ancient rather than to modern science.

Some wise remarks are made by J. Graham Campbell in *The Inquirer* (London) writing on "The Mysterious in Religion":—

You can make a mystery merely by putting a veil on your face, for a mask is always mysterious. But

Divine mysteries are not that kind. Ecclesiastical mysteries stop you like a brick wall or a dark hole. God's mysteries draw you on, feeding you with wonder and knowledge along the way. It is almost a test of a true mystery and of our right handling of it that we know more about it than we did a generation ago. Our *thinking* is in arrears, as well as our obedience, and all those disparagements of reason and the plea that "we cannot define the greatest things," while they have a core of truth, are often the excuse of our tired or lazy minds. They have left thousands of people with the paralysing conviction that the truth is really unattainable, and that the only alternatives are authority or negation.

This is a Theosophical attitude. If people were to put away their mental laziness as well as their superstition and take the right position that Spirit and the Spiritual world are there to be known and that they are not sacrosanct untouchables, not only soul-verities would become known but the very chaos surrounding us would settle down into a fine cosmic pattern. The mystery of the human soul, noetic and psychic, can be solved by knowledge and The Ten Items of *Isis Unveiled* provide a basis for study.

Philip Mairet has now become the Editor of *The New English Weekly* (London) founded and so ably edited till his death by A. R. Orage. In its issue of April 18th the following appears :—

It is natural that those who believe themselves to be building an earthly paradise should be anxious to prolong man's sojourn therein. It is with no surprise therefore that we read that experiments are now being conducted in Moscow with the aim of prolonging the normal span of life to 180. . . . Yet before we allow scientific progress to conduct us back to Methuselah, it would be well to make sure that we shall know better what to do with such an "extension of leisure" than we appear to do to-day. . . . Yet sooner or later—and sooner if their "experiments" should succeed—even Moscow will have to face the famous question of the Chinaman, who being told of an invention which saved five minutes, asked "what do you do with the five minutes?" The West, towards which Russia is moving, cannot continue for ever to conceal its qualitative defects behind a facade of quantitative achievement. A civilization in which the suicide rate is on the increase would seem to have no interest in demanding an extension of the normal span of life, which already drags on too long for the many satiated by its mechanical thrills and bored by its material routines. The inability of the modern world to live intensively will not be remedied by any increase of capacity to live extensively. During this week, when the traditional religion of our country reminds us that the most significant Life in the history of mankind was packed into half the normal span, and crowned by a death which has in itself proved to be an inspiration of unparalleled energy, we shall surely be less tempted than ever so to vulgarise our conception of life as to assess its significance in quantitative terms.

Whatever the limitations which maim man's earthly achievement, they are not those of time, and what he fails to fulfil in ninety years will not be rectified by a doubling of the period.

Our civilization is not suffering from a lack of time; the new problem revolves round the word leisure; there will be—for the unfortunate unemployed already is—plenty of time on our hands but what will people do with it?

Dr. Wolfgang Schumacher of Berlin writes on "Buddhism and Occultism" in *The Maha-Bodhi* for May from which we extract the following:—

Buddhism does not deny that there are worlds and capacities of cognisance which are concealed from the average person. But these worlds are concealed from us just as, perhaps, Africa is from the European and the Asiatic, and the higher capacities are unknown to us just as piano-playing is unknown to the one who has never learned to play it. The Buddhist, however, excavates his own obscure innermost self which is covered with the dirt and dust of daily life. This self-recognition of one's own self is the only "occultism" which the Buddhist admits as being estimable. A clue to this Buddhistic "occultism," of this sober analysis of one's inner life, is given by the Satipatthana-Sutta (Digha Nik. 22): "Thereupon, the monk examined the body, the sentiments, the thinking, the spiritual conditions, ardently, cautiously, judiciously, after he conquered the misery of worldly greed. He recognises malicious thinking as malicious thinking; he recognises foolish thinking as foolish thinking."

The constant, conscious self-control is the only wonder that Buddha admitted. Let us ask ourselves how many unconscious thoughts and sentiments arise in us daily, and we will see how far the way is, which still lies before us!

Our problem is to let all of our impulses of our inner self pass through the light of consciousness; to make every thing unconscious conscious. For only he who knows himself can work on his spiritual perfection; can redeem himself from greed, hate, and madness.

Where no God, no spirit, can help us, the person will accomplish it, who regards himself honestly, and then works with all his might in purging his self.

The above is very close to the Theosophical teaching as will be evident by reading H. B. Blavatsky's two articles "Practical Occultism" and "Occultism versus The Occult Arts" in *Raja-Yoga or Occultism*.

Half a century back, science accepted the principle of continuity in the so called realm of inorganic matter and denied the same to consciousness in nature and mind in men. *The Washington*

Star of March 9th states that "The basic fact of history is that of continuity. Life flows like a river—an integrated tide in which each constituent atom is related to its kind," and demonstrates this continuity in the cultural as well as scientific evolution of "endless chain of ideas," evolving to a greater and greater perfection through the various personages in Western history. It concludes:—

An elemental law may be detected in the circumstances. As man does not live by bread alone, neither does he live to himself alone. It is a social scheme of existence in which all races, all nations, all classes, all persons are but integral parts, and humanity will rise or fall in the ratio of increasing recognition of that fundamental verity.

There is a regular ebb and flow in the tide of human progress; periods of mental and moral light and darkness succeed each other as day follows night; cycles run their appointed rounds. Along with the physical are the cycles of the spiritual evolution of the world, and—

The division of the history of mankind into Golden, Silver, Copper and Iron Ages, is not a fiction. We see the same thing in the literature of peoples. An age of great inspiration and unconscious productiveness is invariably followed by an age of criticism and consciousness. The one affords material for the analyzing and critical intellect of the other.

Thus, all those great characters who tower like giants in the history of mankind, like Buddha-Siddhārtha, and Jesus, in the realm of spiritual, and Alexander the Macedonian and Napoleon the Great, in the realm of physical conquests, were but reflexed images of human types which had existed ten thousand years before, in the preceding decimillennium, reproduced by the mysterious powers controlling the destinies of our world. There is no prominent character in all the annals of sacred or profane history whose prototype we cannot find in the half-fictitious and half-real traditions of bygone religions and mythologies. (*Isis Unveiled*. I. 34-5.)

But the cyclic movement is ever upward and man grows towards perfection not in isolation but in the company of his fellows. While it is true that individuals make history, it is also true that corporate urge of humanity creates individuals who make history. The individual cannot outrun the race completely, however great he may be in his achievements.

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.

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