

सत्यान्नास्ति परो धर्मः ।



There is no Religion Higher than Truth

THE THEOSOPHICAL MOVEMENT

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WHAT THE MASTERS HAVE SAID

Below we print seven short extracts from Letters of the Masters; read connectedly they convey a message to every aspirant :—

1. Our doctrine knows no compromises. It either affirms or denies, for it never teaches but that which it knows to be the truth.
2. Having found Gnosis we cannot turn our backs on it and become agnostics.
3. Our prime duty is gaining knowledge and disseminating through all available channels such fragments as mankind in the mass may be ready to assimilate.
4. He who will not find our truths in his soul and within himself has poor chances of success in Occultism.
5. If, throwing aside every preconceived idea, you could *try* and impress yourself with this profound truth that intellect is not all powerful by itself; that to become “a mover of mountains” it has first to receive light and life from its higher principle—Spirit, and then would fix your eyes upon everything occult spiritually trying to develop the faculty according to the rules, then you would soon read the mystery right.
6. If you would learn and acquire Occult Knowledge, you have, my friend, to remember that such tuition opens in the stream of chelaship many an unforeseen channel.
7. We, my dear sirs, always judge men by their motives and the moral effects of their actions: for the world's false standards and prejudice we have no respect.

REINCARNATION INTO THE ANIMAL KINGDOM

The old spectre of transmigration into animals was recently raised by a New York magistrate to frighten two pedlars accused of maltreating their horses. The Paris Edition of *The New York Herald* for January 7th, 1934, reports that the magistrate, Benjamin Greenspan, affirmed his belief in reincarnation while threatening the defendants with the possibility of reincarnation as beasts. "If you treat those horses meanly you yourselves will return as horses," he said.

The human soul can never inhabit an animal form, but this distortion of the teaching of reincarnation, widespread in the East, rests on a misinterpretation of ancient truth. The fact underlying the transmigration heresy is that there is a constant interchange of atomic "lives" among living beings. Those human atoms which have received a too gross and animal impulse to be assimilated on the human plane descend to energize the brute creation. In *The Path* for October, 1892, Mr. Judge depicted graphically this aspect of the law in "The Persian Student's Doctrine":—

Those atoms fly from all of us at every instant. They seek their appropriate centre; that which is similar to the character of him who evolves them. We absorb from our fellows whatever is like unto us. It is thus that man reincarnates in the lower kingdoms. He is the lord of nature, the key, the focus, the highest concentrator of nature's laboratory. And the atoms he condemns to fall thus to beasts will return to him in some future life for his detriment or his sorrow. But he, as immortal man, cannot fall. That which falls is the lower, the personal, the atomic. He is the brother and teacher of all below him. See that you do not hinder and delay all nature by your failure in virtue.

The subject is fully explained by H. P. B. in the following article reprinted from *The Theosophist*, for August 1883, Vol. IV. pp. 286-88.

TRANSMIGRATION OF THE LIFE ATOMS

In your learned note on Mr. Oxley's article, (Hierosophy and Theosophy) you say that "for three thousand years at least the 'mummy' notwithstanding all the chemical preparations goes on throwing off to the last invisible atoms, which from the hour of death re-entering the various vortices of being go indeed through every variety of organized life forms. But it is not the soul the 5th, least of all the 6th principle, but the *life-atoms of the Jiva*, the 2nd principle. At the end of the 3,000 years, sometimes more, and sometimes less, after endless transmigrations, all these atoms are once more drawn together, and are made to form the new outer clothing or the body of the same monad (the real soul) which had already been clothed with two or three thousand of years before. Even in the worst case, that of the annihilation of the conscious *personal* principle, the

monad or *individual* soul is ever the same, as are also the *atoms of the lower principles* which regenerated and renewed in this ever-flowing river of being are magnetically drawn together owing to their affinity, and are once more re-incarnated together."

This little passage is a new instalment of occult teaching given to the public, and opens up a vast field for thought. It suggests in the first instance that the exoteric doctrine of the transmigration of the soul through lower forms of existence,—so generally believed in by the Hindus—though incorrect as regards the soul (5th principle), has some basis of truth when referred to the lower principles.

You say in one place that the mummy goes on throwing off invisible atoms which go through every variety of organized life forms, and further on you state that it is the *life-atoms of the Jiva*, the 2nd principle, that go through these transmigrations.

According to the 1st "Occult Fragment," the *Jiva* "is a form of force indestructible, and when disconnected with one set of atoms becoming attracted immediately by others."

What then is meant by the *life-atoms*, and their going through endless transmigrations.

The invisible atoms of the mummy would mean the imperceptibly decaying atoms of the physical body, and the *life-atoms of the Jiva* would be quite distinct from the atoms of the mummy. Do your words import that both the invisible atoms of the physical body as well as the atoms of the *Jiva* after going through various life-forms return again to re-form the physical body, and the *Jiva* of the entity that has reached the end of its Devachanic state and is ready to be re-incarnated again?

You teach again that even in the worst case (the annihilation of the Personal Ego) the atoms of the *lower principles* are the same as in the previous birth. Here does the term "lower principles" include the "*Kama rupa*" also, or only the lower triad of body, *Jiva* and *Lingasarira*. It seems the *Kama rupa* in that particular case cannot be included, for in the instance of the annihilation of the personal soul, the *Kama rupa* would be in the 8th sphere. Another question also suggests itself.

The 4th principle (*Kama rupa*) and the *lower* portion of the 5th, which cannot be assimilated by the 6th, wander about as shells and in time disperse into the elements of which they are made. Do the atoms of these principles also re-form—after going through various transmigrations, to constitute over again the 4th and the lower 5th of the next incarnation?

I have no doubt that a few words more from you will clear away all these doubts and give us valuable information on a hitherto dark and unfathomable point.

N. D. K. F. T. S.

EDITOR'S NOTE.—We would, to begin with, draw our correspondent's attention to the closing sentence of the foot-note under his review. "Such was the true occult theory of the Egyptians"—the word "true" being used there in the sense of its being the doctrine they really believed in, as distinct from both the tenets fathered upon them by some Orientalists and quoted by Mr. Oxley, and that which the modern occultists may be now

teaching. It does not stand to reason that, outside those occult truths that were known to, and revealed by, the great Hierophants during the final initiation, we should accept *all* that either the Egyptians or any other people may have regarded as true. The Priests of Isis were the only true initiates, and their occult teachings were still more veiled than those of the Chaldeans. There was the true doctrine of the Hierophants of the *inner* Temple; then the half-veiled Hieratic tenets of the Priest of the *outer* Temple; and finally, the vulgar popular religion of the great body of the ignorant who were allowed to reverence animals as divine. As shown correctly by Sir Gardner Wilkinson, the initiated priests taught that—"dissolution is only the cause of reproduction nothing perishes which has once existed, but things which appear to be destroyed only change their natures and pass into another form." In the present case, however, the Egyptian doctrine of atoms coincides with our own occult teachings. The just criticism of our observing brother, who takes naturally enough the sentence—"The life-atoms of the Jiva" in its literal sense, reminds us at the same time, more than ever, of that most important fact that one can never take too much care to express clearly new ideas while writing on metaphysical subjects. In penning the words under review, no thought was given in fact, that the idea was "a new instalment," and, therefore, its incompleteness gave rise to a fresh misunderstanding. Without any doubt *Jiva* or *Prana* is quite distinct from the atoms it animates. The latter belong to the lowest or grossest state of matter—the *objectively* conditioned; the former—to its highest state: that state which the uninitiated, ignorant of its nature, would call the 'objectively finite,' but which, to avoid any future misunderstanding, we may, perhaps, be permitted to call the *Subjectively Eternal*, though at the same time, and in one sense the subsistent existence—however paradoxical and unscientific the term may appear.* Life, the occultist says, is the eternal uncreated energy, and it alone represents in the infinite universe, that which the physicists have agreed to name, the principle, or the law of continuity, though they apply it only to the endless development of the conditioned. But since modern science admits through her most learned professors that "energy has as much claim to be regarded as an objective reality as matter itself †" and that life, according to the occult doctrine,—is the *one*

energy acting Proteus-like under the most varied forms, the occultists have a certain right to use such a phraseology. Life is ever present in the atom or matter, whether organic or inorganic, conditioned or unconditioned—a difference that the occultists do not accept. Their doctrine is that life is as much present in the inorganic as in the organic matter: when life-energy is active in the atom, that atom is organic; when dormant or latent, then the atom is inorganic. Therefore, the expression "life-atom" though apt in one sense to mislead the reader, is not incorrect after all, since occultists do not recognise that anything in nature can be inorganic and know of no "dead atoms," whatever meaning science may give to the adjective. The alleged *law* of Biogenesis is the result of the ignorance of the man of science of *occult* physics. It is accepted because the man of science was hitherto unable to find the necessary means to awaken into activity dormant life in what he terms an inorganic atom: hence the fallacy that a living thing can only be produced from a living thing, as though there ever was such a thing as *dead* matter in Nature! At this rate and to be consistent, a mule ought to be also classed with inorganic matter, since it is unable to reproduce itself, and generate life. We lay so much stress upon the above to answer at once any future objection to the idea that a mummy several thousand years old, can be throwing off atoms. Nevertheless the sentence may perhaps have been more clearly expressed by saying instead of the "life-atoms of Jiva," the atoms "animated by dormant Jiva or life energy". Again, the sentence quoted by our correspondent from Fragment No. 1, though quite correct on the whole, might be more fully, if not more clearly, expressed. The "Jiva," or life principle which animates man, beast, plant or even a mineral, certainly is "a form of force indestructible," since this force is the one life, or *anima mundi*, the universal living soul, and that the various modes in which the various objective things appear to us in nature in their atomic aggregations, such as minerals, plants, animals, etc., are all the different forms or states in which this force manifests itself. Were it to become, we will not say absent, for this is impossible, since it is omnipresent, but for one single instant inactive, say in a stone, the particles of the latter would lose instantly their cohesive property and disintegrate as suddenly—though the force would still remain in each of its particles, but in a

* Though there is a distinct term for it in the language of the adepts, how can one translate it into a European language? What name can be given to that which is *objective* yet *immaterial* in its finite manifestations, *subjective* yet *substantive* (though not in our sense of *substance*) in its eternal existence? Having explained it the best we can, we leave the task of finding a more appropriate term for it to our learned English occultists.—ED. *Theosophist*.

† *Unseen Universe*.

dormant state. Thus the continuation of the sentence which states that, when this indestructible force is "disconnected with one set of atoms, it becomes attracted immediately by others" does not imply that it abandons entirely the first set, but only that it transfers its *vis viva* or living power, the energy of motion, to another set. But because it manifests itself in the next set as what is called Kinetic energy, it does not follow that the first set is deprived of it altogether; for it is still in it, as potential energy, or life latent.* This is a cardinal and basic truth of occultism, on the perfect knowledge of which depends the production of every phenomenon. Unless we admit this point, we should have to give up all the other truths of occultism. Thus what is "meant by the life-atom going through endless transmigration" is simply this: we regard and call in our occult phraseology those atoms that are moved by Kinetic energy as "life-atoms," while those that are for the time being passive, containing but *invisible* potential energy, we call "sleeping atoms," regarding at the same time these two forms of energy as produced by the one and same force, or life. We have to beg our readers' indulgence: we are neither a man of science, nor an English scholar. Forced by circumstances to give out the little we know we do the best we can and explain matters to the best of our ability. Ignorant of Newton's laws we claim to know something only of the *Occult* Laws of motion. And now to the Hindu doctrine of Metempsychosis.

It has a basis of truth; and, in fact, it is an axiomatic truth—but only in reference to human atoms and emanations, and that not only after a man's death, but during the whole period of his life. The esoteric meaning of the Laws of Manu (Sec. XII, 3. and XII, 54 and 55), of the verses that state that "every act, either mental, verbal or corporeal, bears good or evil fruit (Karma), the various transmigrations of *men* (not souls) through the highest, middle, and lowest stages, are produced by his actions"; and again that "A Brahman-killer enters the body of a dog, bear, ass, camel, goat, sheep, bird, etc.," bears no reference to the human Ego, but only to the atoms of his body of his lower triad and his fluidic emanations. It is all very well for the Brahmins to distort in their own interest, the real meaning contained in these laws, but the words as quoted never meant what they were made to yield from the above verses later on. The Brahmins applied them selfishly to themselves, whereas by "Brahman,"

man's seventh principle, his immortal monad and the essence of the personal Ego were allegorically meant. He who kills or extinguishes in himself the light of Parabrahm, *i. e.*, severs his personal Ego from the Atman and thus kills the future Devachanee, becomes a "Brahman-killer". Instead of facilitating through a virtuous life and spiritual aspirations the mutual union of the *Buddhi* and the *Manas*, he condemns by his own evil acts every atom of his lower principles to become attracted and drawn in virtue of the magnetic affinity, thus created by his passions, into the forming bodies of lower animals or brutes. This is the real meaning of the doctrine of Metempsychosis. It is not that such amalgamation of human particles with animal or even vegetable atoms can carry in it any idea of personal punishment *per se*, for of course it does not. But it is a cause created, the effects of which may manifest themselves throughout the next re-births—unless the personality is annihilated. Otherwise from cause to effect, every effect becoming in its turn a cause, they will run along the cycle of re-births, the once given impulse expending itself only at the threshold of Pralaya. But of this anon. Notwithstanding their esoteric meaning, even the words of the grandest and noblest of all the adepts, Gautama Buddha, are misunderstood, distorted and ridiculed in the same way. The *Hina-yāna*, the lowest form of transmigration of the Buddhist, is as little comprehended as the *Maha-yana*, its highest form, and, because Sakya Muni is shown to have once remarked to his Bhikkus, while pointing out to them a broom, that "it had formerly been a novice who neglected to sweep out" the Council room, hence was reborn as a broom (!), therefore, the wisest of all of the world's sages stands accused of idiotic superstition. Why not try and find out, before accusing, the true meaning of the figurative statement? Why should we scoff before we understand? Is or is not that which is called magnetic effluvia a something, a stuff, or a substance, invisible, and imponderable though it be? If the learned authors of "the Unseen Universe" object to light, heat and electricity, being regarded merely as imponderables, and show that each of these phenomena has as much claim to be recognised as an objective reality as matter itself—our right to regard the mesmeric or magnetic fluid which emanates from man to man or even from man to what is termed an *inanimate* object, is far greater. It is not enough to say that this fluid is a species of molecular energy like heat for instance, for it is vastly

* We feel constrained to make use of terms that have become technical in modern science—though they do not always fully express the idea to be conveyed—for want of better words. It is useless to hope that the occult doctrine may be ever thoroughly understood—even the few tenets that can be safely given to the world at large—unless a glossary of such words is edited; and, what is of a still more primary importance—until the full and correct meaning of the terms therein taught is thoroughly mastered.—ED. *Theosophist*.

more. Heat is produced whenever visible energy is transformed into molecular energy we are told, and it may be thrown out by any material composed of sleeping atoms or inorganic matter as it is called: whereas the magnetic fluid projected by a living human body *is life itself*. "Indeed it is life atoms" that a man in a blind passion throws off, unconsciously, and though he does it quite as effectively as a mesmeriser who transfers them from himself to any object consciously and under the guidance of his will. Let any man give way to an intense feeling, such as anger, grief, etc., under or near a tree, or in direct contact with a stone; and many thousands of years after that any tolerable Psychometer will see the man and sense his feelings from one single fragment of that tree or stone that he had touched. Hold any object in your hand, and it will become impregnated with your life atoms, indrawn and outdrawn, changed and transferred in us at every instant of our lives. Animal heat is but so many life atoms in molecular motion. It requires no adept knowledge, but simply the natural gift of a good clairvoyant subject to see them passing to and fro, from man to objects and *vice versa* like a bluish lambent flame. Why then should not a broom, made of a shrub, which grew most likely in the vicinity of the building where the lazy novice lived, a shrub, perhaps, repeatedly touched by him while in a state of anger, provoked by his laziness and distaste to his duty, why should not a quantity of his life atoms have passed into the materials of the future besom and therein have been recognised by Buddha, owing to his superhuman (not *super-natural*) powers? The processes of nature are acts of incessant borrowing and giving back. The materialistic sceptic, however, will not take anything in any, save in a literal, dead-letter sense. We would invite those Christian Orientalists who chuckle at this record of Buddha's teachings to compare it with a certain passage in the Gospels—a teaching of Christ. To his disciples' query "who did sin, this man or his parents, that he was born blind?"—the answer they received was—"neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him." (John ix. 2-3.)

Now Gautama's statement has a scientific and a philosophic meaning for every occultist at least, if it lacks a clear meaning for the profane; while the answer put (probably centuries later)* into the mouth of the founder of Christianity by his over-zealous and ignorant biographers has not even that esoteric meaning, which so many of the sayings of Jesus are pregnant with. This alleged

teaching is an uncalled-for and blasphemous insult to their own God, implying, as it clearly does, that for the pleasure of manifesting his power, the Deity had foredoomed an innocent man to the torture of a life-long blindness. As well accuse Christ of being the author of the 39 Articles!

To conclude our too long answer, the "lower principles" mentioned in the foot-note are—the 1st, 2nd and the 3rd. They cannot include the *Kamarupa*, for this "rupa" belongs to the middle, not the lower principles. And, to our correspondent's further query, "do the atoms of these (the 4th and the 5th) also re-form after going through various transmigrations to constitute over again the 4th and the lower 5th of the next incarnation?"—we answer—"they do." The reason why we have tried to explain the doctrine of the "life atoms" at such length, is precisely in connection with this last question, and with the object of throwing out one more valuable hint. We do not feel at liberty at present, however, to give any further details.

THE GREAT HEALER

According to Buddhist history and tradition Prince Siddhartha was born on the full-moon day of Vaisakh; on the same day 35 years later he attained enlightenment; on the same day when he was 80 years old he cast off his body of flesh. The Buddhist world celebrates this triple festival annually and this year it falls on the 28th of May.

All Theosophists revere the memory of the Tathagata—He who followed in the footsteps of his Illustrious Predecessors. He set an example for all aspirants and attempters of the Life of Wisdom.

All human souls are afflicted with the disease of ignorance, and most are obsessed by the fear of knowledge, lest facts demolish their pet illusions. The Buddha did not dispel others' ignorance nor cast out others' fear; he taught man to attain to Wisdom and Compassion by his own self-effort. Like the sick monk Vakkali many men and women quarrel with others and find fault with morality, neglecting to trace the source of their discomfort or unhappiness to themselves, neglecting to work for self-emancipation. For the sick in body and also for the sick in mind the following parable has a message:—

Thus have I heard:

On one occasion the Exalted One was halting at Rajaguha.

*And probably by, or under, the inspiration of Irenæus—since the sentence is found in the 4th Gospel, that of John, that did not exist yet at the time of his quarrels with the Gnostics.—Ed. *Theosophist*.

Vakkali the Venerable was ill. He believed in the Buddha with a great faith. He ordered his attendants, "Approach the Exalted One in my name and prayerfully say unto him—'Vakkali is afflicted. Vakkali, the monk, desires that you, Exalted One, out of compassion, visit him.'"

The attending monks approached the Buddha and gave Vakkali's message. The Exalted One smiled and was silent. "Vakkali wants to be healed; I will go, to work the true miracle that truly heals."

The Tathagata came to Vakkali and said—"I trust, Vakkali, that life is endurable. I trust pain is retreating."

"Not for me, Revered Sir; life is not endurable; severe pain attacks me; it does not retreat, it will not retreat," cried Vakkali.

"I trust you are not restless," said the Buddha.

"On the contrary, Sir, I am restless, very restless."

"Vakkali, Venerable Vakkali, I trust you are not finding the Dhamma to be faulty," said the Buddha.

"No indeed, Master; how can there be fault in the Dhamma of the Buddha?" replied Vakkali.

"Then why this restlessness and querulousness with what is?"

"For such a long time I have desired to look upon the Exalted One; pain makes me restless, and yearning for a sight of you makes me querulous," said Vakkali.

"Enough, Vakkali, enough!" exclaimed the Enlightened One. "What use is restlessness over your foul body and what querulousness over my foul carcass? Hear this:

"Whoever sees the Dhamma sees the Buddha:

"Whoever sees Truth sees me."

"That is the great Healing-Mantra, the Word of Power that heals all ills."

So saying the Enlightened One left Vakkali meditating.

THE WHEEL OF LIFE

The wheel is a common symbol of the cyclic course of men and of civilizations. The wheel of change on which they all are bound carries them now to heights of glory and anon returns them to the dust. The wheel can symbolise as well humanity itself, of which each unit represents a spoke. The spokes spring all from the same central hub, from the One Life of which all lives are but the radiations. This unity of life, a common source, many admit while yet they cannot see that there must be that also in the present which unites each man to all his fellows. Brotherhood is no dream

of visionaries but a fact which each flouts at his peril. Human brotherhood in terms of the wheel of life is the synthesizing rim on which strength and utility depend. A wheel of hub and spokes perhaps could jolt downhill alone, but spokes would snap off, or at least be wrenched out of line, and soon the sorry semblance of a wheel collapse. Useless and purposeless, it obviously could sustain no weight, nor serve to carry forward any load.

There is a great deal of cant about Brotherhood, but the solution of our problems lies only in its practical application. It is not mushy sentimentality that is required, nor hare-brained prating of equality. Man's possession of free will rules out every possibility of equality for humankind. To paraphrase an old proverb, when choice comes in at the door, equality flies out of the window. *Quot causae, tot consequentiae*. But in the smaller human family of every day, brothers are not equals—and yet the spirit of brotherhood is there. The older children in the normal home protect and teach and help the younger, who, in their turn, look up to them and strive to emulate. So, in the larger family of all mankind, the brotherhood of each must be expressed in reverence and gratitude to his Elder Brothers; respect and good-will to his contemporaries; justice and kindness to those whom he regards as his inferiors.

If the action of one reacts on the lives of all, and this is the true scientific idea, then it is only by all men becoming brothers and all women sisters, and by all practising in their daily lives true brotherhood and true sisterhood, that the real human solidarity, which lies at the root of the elevation of the race, can ever be attained. (*The Key to Theosophy*, Indian Ed., p. 197).

Brotherhood exists as an all-potential fact, but it can become a potent factor in men's lives only as, one by one, they put the effort forth. Now, with the fate of Western civilization trembling in the balance, it is no time for pious platitudes. It is imperative that every man who grasps, albeit imperfectly, the great ideal, shall straightway scrutinize all his relationships to see in what respects his practice fails to measure up to his professions. Is he a householder? Does he treat his wife with respect as well as with affection? Is he kind but firm with his children?—Is he an employer? Is he fair and generous to those who work for him? Does he treat servants like automata or brother-men?—Is he a merchant? Does he seek fair profit and no more? Does he refrain from using to his brother's hurt such information as his sharper wits may glean?

Let but a few give thus the wheel of life its proper rim! The force of their example may yet, at this eleventh hour, save Western culture from the threatened crash.

THE MESSIAH ONCE MORE

In *Lucifer* for July 1890 under the significant signature of "Spectator" Madame Blavatsky published an article entitled "Modern Apostles and Pseudo-Messiahs". In it she said:—

With the spread of the spiritualistic cult, the Messiah craze has vastly increased, and men and women alike have been involved in its whirlpools. . . . To enumerate the various "Messiahs" and their beliefs and works would fill volumes. . . . When claims conflict, all, on the face of it, cannot be true. Some have taught less error than others. It is almost the only distinction. . . . With the advent of Theosophy, the Messiah-craze surely has had its day, and sees its doom.

And doubtless it might have done so, had those who called themselves Theosophists kept true to the original impulses of H. P. B.'s Mission. But alas, they fell into spiritualistic psychism and, eventually, under the name of Theosophy, put forward the most talked-of Messiah for several years. The "theosophical" candidate for Messianic honours has gone pretty well out of fashion now, but in the world at large there is still, we read in *New Britain* of March 28th, a hankering after a Messiah. The Editor considers it a "pretty common" belief, and he himself thinks that "such a one will appear when his time comes". But he truly points out one of the chief reasons for the present yearning for a teacher:—

If you can see no way of getting out of a muddle it is, no doubt, better to believe that there is someone who can do so for you than to give up the task as hopeless. If we cannot look for light we can at least look for a man. But is it not a form of laziness to do that? Does it not mean that we are looking for one on whose shoulders we can throw our sins, who will save us who cannot save ourselves? That is what has happened in all countries in which dictatorship has established itself.

And he adds:—

I am no believer in a Messiah who will do our work for us. That belief is sloth. There is no way out of our present confusions except by our own action. A Messiah may point the way, and he may show us where we can find the power to do what is required; but he will not take the way for us, nor relieve us of the necessity for putting forward our own strength. The future is written in the past and present; but the future is not inevitable, and we do not have to sit waiting for deliverance, or disaster, or whatever we choose to consider to be hidden in the stars. Man is his own star. There is no alternative, therefore, to accepting the responsibilities of our human destiny, if we are to get out of our difficulties. That means action up to the utmost limit of our knowledge and capacity.

This is pure Theosophy. "The Teacher can but point the way. The Path is one for all, the means to reach the goal must vary with the Pilgrims," says *The Voice of the Silence*. The Editor of *New Britain*, Mr. C. B. Purdom, rightly feels that the presence of a Messiah "will increase our responsibilities, but we shall be fitter to dis-

charge them. So unless we are ready to do much more than we are doing already it would be better if no Messiah ever came." One final quotation from "Spectator's" article:—

Saviours to their race, in a sense, have lived and will live. Rarely has one been known. Rare has been the occasion when thus to be known has been either expedient or possible. Therefore fools alone will rush in "where angels fear to tread".

MIRACLES OF FAITH AND WILL

To-day the faith that can move mountains is a somewhat discredited commodity—"Hardly a business proposition, my dear fellow. We've outgrown a lot of superstitions, you know." Nevertheless a certain minority achieve results thereby that would put some businesses to shame. Two recent cases may be cited. *The Morning Post* (February 16th, 1934) chronicles the building of an undenominational church at West Sutton, England, where the volunteer workers started without funds, materials or special knowledge. They made no appeals for money or labour, but went ahead themselves with the work, declaring their faith that God would provide what was necessary. The question of the provider is a moot one, but the fact remains that whatever was necessary appeared at the right moment. The other case is given by *The Observer* (March 11th, 1934). The Little House of Divine Providence at Turin provides relief and treatment for 10,000 persons, without banking account, capital or fixed income. The unfailing source of its funds is a money box for offerings stuck in the wall, for the founder said, when beginning in a humble way, "I have faith that Divine Providence will help me to keep my house open to the sick and destitute".

It is through the linking of thought and imagination by intense desire, will-power, prayer, faith, call it what you will, that the results are brought about. It is certainly not the response of an outside God.

Unfortunately most people use thought, desire and imagination without realising what they are doing, or the nature and full implications of the things so fervently desired. The result is sometimes tragic, sometimes humorous. A few years ago after an exceptional drought in Pretoria, the Churches were asked to pray for rain. *The Times* (January 9th, 1931) noted that "there has been general rain since that time, and exceptionally heavy rain in Pretoria caused damage estimated at £10,000 to the roads and sidewalks. It may be coincidence, but—!

THE THEOSOPHY OF TENNYSON

Readers of Tennyson who are also students of Esoteric Philosophy must have noticed in his verse many expressions of thoughts and ideas preëminently Theosophical. Here we propose to invite attention to some of his pronouncements in conversation and in his letters, which further show how the great poet intuitively grasped many of the truths of Theosophy. The extracts are all taken from the Life of the poet by his son.

According to Theosophy, Spirit and Matter are to be regarded, not as independent realities, but as the two facets or aspects of the Absolute. Tennyson says:—

Matter is a greater mystery than mind. What such a thing as matter is apart from Spirit I have never been able to conceive. Spirit seems to me to be the reality of the world.

To some of his friends Tennyson said:—

Yes, it is true; there are moments when the flesh is nothing to me, when I feel and know the flesh to be the vision, God and the Spiritual the only real and true. Depend upon it, the Spiritual is the real; it belongs to one more than the hand and the foot. You may tell me that my hand and my foot are only imaginary symbols of my existence, I could believe you; but you never, never can convince me that the *I* is not an eternal Reality, and that the Spiritual is not the only true and real part of me.

Another teaching emphasised in ancient Esoteric Philosophy and in modern Theosophy is that there is but one Spirit animating all beings and every atom in the entire universe, and that the goal of humanity is to achieve in consciousness this all-pervading unity of Spirit. Tennyson's son writes:—

Throughout his life he had a constant feeling of a spiritual harmony existing between ourselves and the outward visible Universe, and of the actual Immanence of God in the infinitesimal atom as in the vastest system... When speaking on that subject he said to me: "My most passionate desire is to have a clearer and fuller vision of God. The soul seems to me one with God, how I cannot tell."

Again, we are told that Tennyson "conceived that the further science progressed, the more the Unity of Nature, and the purpose hidden behind the cosmic process of matter in motion and changing forms of life, would be apparent".

It is hardly surprising that a man holding such views should have been attracted to the philosophy of the East and have recognised the service it could render to religion as it existed in the West.

The philosophers of the East had a great fascination for my father, and he felt that the Western religion might learn from them much of spirituality.

Tennyson deemed it necessary for the Christian clergy to know something about the great religions of the world, and said on one occasion:—

The general English view of God is as of an immeasurable clergyman; and some mistake the devil for God.

His son writes, "He never would believe that Christ could preach 'everlasting punishment'." His attitude towards orthodoxy is further brought out:—

It is impossible to imagine that the Almighty will ask you, when you come before Him in the next life, what your particular form of creed was: but the question will rather be, "Have you been true to yourself, and given in My Name a cup of cold water to one of these little ones?"

That Tennyson's ideas about God are in general conformity with Theosophy is shown also by his attitude towards the philosophy of Bruno and Spinoza, who are often erroneously looked upon as atheists:—

Of Bruno he said, "His view of God is in some ways mine. Bruno was a poet, holding his mind ever open to new truths, and believing in an infinite universe as the necessary effect of the infinite divine Power; he was burnt as a heretic. His age did not believe in him. I think that he was misunderstood, and I should like to show him in what I conceive to be his right colours: he was the author of much of our modern philosophy. He died the most desolate of deaths. Spinoza is another man who has been often misunderstood. He has been called an atheist, and yet he is so full of God that he sees Him everywhere, so much so that he leaves no room for man.

Again, Tennyson's ideas on prayer are but an echo of the Theosophic teaching:—

The reason why men find it hard to regard prayer in the same light in which it was formerly regarded is, that *we* seem to know more of the unchangeableness of Law: but I believe that God reveals Himself in each individual soul. Prayer is, to take a mundane simile, like opening a sluice between the great ocean and our little channels when the great sea gathers itself together and flows in at full tide. Prayer on our part is the highest aspiration of the soul.

That Tennyson conceived of perfected Beings possessed of complete knowledge is suggested by the following extract from the account of Mr. Frederick Locker-Lampson of his travels with the poet:—

We were looking towards the higher Alps, and Tennyson said that perhaps this earth and all that is on it—storms, mountains, cataracts, the sun and the skies—are the Almighty; in fact, that such is our petty nature, we cannot see Him, but we see His shadow, as it were, a distorted shadow: he added that possibly, at that moment, there might be beings invisible to us, who see the Almighty more clearly than we do, and he illustrated his meaning by saying that we have five senses, but that if we had been born with only one of these, our ideas of Nature would have been very different—much more limited.

Tennyson's belief in immortality and perhaps his recognition of the logical necessity of passing through many lives to achieve union with the Divine is indicated by the following statements:—

I can hardly understand how any great, imaginative man, who has deeply lived, suffered, thought and wrought, can doubt of the Soul's continuous progress in the after-life.

If the absorption into the Divine in the after-life be the creed of some, let them at all events allow us many existences of individuality before this absorption; since this short-lived individuality seems to be but too short a preparation for so mighty a union.

SPIRITUAL DEMOCRACY

[Below we print from the stenographic report of a lecture delivered at the Bombay U. L. T. on Sunday, the 29th of October 1933. The concluding portion will appear in the next issue.—EDS.]

Some of you may wonder why two seemingly incompatible words have been brought together in the title of our lecture this afternoon. It has been done with a purpose. The political aspect of the term has gained so great a prominence in the minds of men that its real significance, philosophical and mystical, is entirely overlooked; with the result that the growing failure of democracy in the world everywhere is misunderstood and wrongly valued. That the political democracy which rose to eminence in the 19th century was bound to fail is not yet realized. Those who study the history of human civilization with a spiritual eye and trace the rise and fall of kingdoms and cultures to spiritual perception and knowledge and their absence, knew in the last century, as they know now, that the democracy rooted in the French and the American revolutions was bound to deteriorate and fail. In the democracy which leaders of the last century tried to fashion, the rights and privileges of men and women were divorced from their duties and responsibilities; and so while people talked liberty and democracy, every class—plutocracy, bourgeoisie, proletariat—tried to retain and even to strengthen its own position, and practised the doctrine of "Might is Right". That is why democracy has failed. . . .

The next point it is necessary for us to clear our minds on, is the notion that democracy is a western institution. This is also mainly due to the connotation of the term democracy. When that word began to assume more and more a political atmosphere, its philosophic and mystical aspects were forgotten; and so you find Aristotle defining democracy as a perversion of the true form of government, which he named polity. Democracy began to mean *bad* popular government, and we know that in his day the Athenian Democracy had lost its ideals of the earlier period when under Pericles it had reached its highest point. Here we may also dispose of the ludicrous claim that democracy is a feature of the Christian civilization. Not only in the City States of Greece, but in eastern lands, including our India, the will of the people expressed itself in the administration of villages and larger areas, reaching up to the point of a glorious Empire. Even the institution of the vote was in existence, and Asiatic women enjoyed the franchise which is but a new experience for their western sisters of to-day. All these points lead us to view the term democracy in its real

sense. And we then see very clearly that in countries like Great Britain or America, where universal franchise obtains, the will of the people does not prevail. The war which was going to make the world safe for democracy has no doubt scattered the vote wide and far, and no doubt a dozen thrones of Kings have been replaced by the chairs of Presidents of Republics, but tyranny, autocracy, licence, and other evils flourish from Angora to Tokyo. I am purposely naming two Oriental capitals, for the remarkable feature of this phenomenon is that the western world, both European and American, is hedged in by its eastern pupils! Here in India we ought to get a clearer perception of such words and terms as nationalism, democracy, franchise. Words are traps. They are snares and delusions, and we ought to gain from the sad experiences of our brethren in the western world.

What then does democracy really mean? It is easy to say "Rule of the People"; It is easy to repeat the words, the noble words, of Lincoln—"government of the people, by the people, for the people"; but it is not easy to define the implications of these words, to grasp the grand sentiment they embody. Democracy—*demos*, people, and *kratos*, strength, power—the strength or power of the people. The new birth of Freedom that Lincoln spoke of at Gettysburg in 1863—where is it? Democracy or dictatorship? So democracy does not mean the rule of the people only in the political sense; no, it means the strength and the power of the people, the capacity of the people to express their will in action; but what kind of action? The volition and the will of large masses are said to have expressed themselves in the Russian Revolution, and some think they are now manifesting themselves in Germany. But are these examples of true democracy? Rule of the people? No. The real meaning is to be found in those words of Lincoln. In them is enshrined the ideal of true democracy: government of the people, government by the people, government for the people; three factors are involved and all three must be present. In so-called democratic countries there are governments of the people, *i. e.*, the rulers are elected by the people themselves; but are these governments *for* the people? No. The prevailing discontent proves that they are not. The confusion and the failure have resulted because politics as a science, as a method, are devoid of

real spiritual philosophy. On the other hand, take the happy condition of people under such rulers as Akbar or Ashoka, as Marcus Aurelius or Julian the Apostate, or under the influence of such a man as Pericles whom I already mentioned. Then it was indeed the government *for* the people, and the will and power of the people expressed themselves in happiness of life and of labour. Political students may not describe Ashoka's Empire as democracy; but surely there government of the people, and by and for the people, was a very tangible effect. We find that under such rulers as I have named, and under other similar conditions, the cause of democracy was gaining strength; because the will of the people secured opportunities to express itself, and real power and capacity were being unfolded. And so we come to the next great idea.

The truly democratic state is under formation all over the world; its partial manifestations, in time and space, are but shadows that coming events cast. The state of mind and feeling of the people under such rulers, or in such conditions as prevailed in the City States of Greece are experiences in Democracy. Thus large numbers of people obtain a culture of will and soul; they become ready to participate in the democracy yet to be. All of us must undergo the training, and the aim of any truly democratic form of government should be to give the majority of people opportunities to receive education, to train and discipline themselves, and thereby to unfold the power of spiritual will. That is why to realize democracy we must take not only its political sense, but also its spiritual basis, rooted in the freedom of the enlightened Soul.

Perhaps you will get at the meaning of this Theosophical teaching better, if you will permit me for a moment to draw your attention to the nature and character of those four men whom history reverences as great rulers: Julian the Apostate in the 4th century, Marcus Aurelius in the 2nd—two European rulers, both Roman Emperors; then, turning to our own country of India, Akbar, rightly called the Great, and Ashoka, acclaimed as Piyadasi, because he shed kindness and beauty upon everything. What was it that made these rulers' people happy, contented, and more—please note—energized, almost inspired? There is a common factor to be found in the lives of these four mighty historical figures: all four of them were spiritually inclined; we do not mean they were perfect men, nor do we mean they were religious men in an orthodox sense: but they were spiritually inclined in a dual sense. First of all they had certain ideals, certain aspirations within themselves which were rooted in some spiritual percep-

tion, and they honestly and sincerely tried to live up to that inner vision. Whatever their limitations, and all four naturally had some, they were striving to get over them, and to realize their Ideal. Secondly they, all four of them, were unsectarian. They had liberated themselves from all superstitions of an orthodox and sectarian nature. And because they were religiously unsectarian, therefore they were also unsectarian in other spheres of life; they freed themselves from creed and dogma of every description, and thus their peoples and subjects obtained splendid opportunities to practise that freedom for themselves.

Take Julian. He is called Apostate because he abandoned the Christian religion. The Christian creed did not satisfy him, and he had the courage to come out of the orthodox Church. He showed spiritual perception, and intellectual honesty. He was initiated into the Mysteries of Mithra. Alas! he was the last influential ruler who tried to stop the darkness descending over Europe—darkness made by the Church, but which is being dispelled with the growth of true knowledge. It was undoubtedly his contact with the teachings of Theosophy or of Occultism in the Mysteries of Mithra that enabled him to rule wisely and to bring about contentment and prosperity. The verdict of history is that in temperance, in self-control, in public good, he was unsurpassed. He performed a great feat in popularizing the Eclectic Philosophy which even then was beginning to be known as Theosophy. Thus he showed himself a true student, for not only did he learn, but he tried to apply in his life the teachings received, and to promulgate them.

Turn to Marcus Aurelius. If Julian benefited from the Mithraic Mysteries, his predecessor of the second century gained from his participation in the Eleusinian Mysteries. Once again we must note that he practised what he learnt; and not only in his own life—for he also succeeded in energizing the people and in inspiring them to obtain that balance and equipoise so necessary for inner contentment. He was so much loved and respected by his people that after his death he was deified, and all those who could afford to buy his statue did so, and used it in their worship and *pūja*.

Of Akbar we said enough only the other Sunday, but in him too we meet with a mind thoroughly unsectarian, one that possessed spiritual vision and an inner conviction which ennobled the people, and continues to bring to us, even now, a great inspiration, a solace and a comfort in our days of political degeneracy.

Of Ashoka too we need not say much. He

practised as Emperor the very injunctions that he gave to his officers. Let me read but one short extract from one of his edicts, as an example of his insight and his wisdom:—

Whatsoever I view as right I want to see how it can be carried out in practice and fulfilled by proper means. And this is regarded by me as the principal means to this end, *viz.*, to give instructions to you. [He was speaking to his officers]. For you are placed over thousands of souls with the object of getting to the people's affection. All men are as my children. As, on behalf of my own children, I desire that they may be provided with complete welfare and happiness both in this world and the next, the same I desire also for all men.

Yes, these four rulers were sincere men, real students who studied and practised and promulgated the truths which inspired them. They were builders of democracy, and their governments were of the people, by the people, and for the people in a very real sense. In their own individual lives they were democrats, and therefore were they able to precipitate democracy in their states. What the individual does, reflects itself on the outside world, and the power for good or for evil of individual example is tremendous.

SLUM CLEARANCE

The slum problem is only too often considered from a materialistic angle, stress being laid on the change of circumstance, while the mentality and character of those most concerned is hardly considered at all. It is not to be wondered at, therefore, that fresh problems have arisen on the vast estates of the outer suburbs of London, constructed by the authorities to house decently the population transferred from the East End. The people have been moved from their former deplorable quarters, but also from the shoulder-rubbing intimacy to which they had become accustomed, with neighbourly gossip, constant movement, shops, cinema and the rest almost on their doorstep. They have been planted, with increased rents, fares, and cost of food, lonely units in a vast new dormitory with no corporate life behind it. A more humane and efficient way of dealing with the situation would be the soul-education of the slum-dwellers, by which they could begin to clear their own environment, thus opening up a natural instead of a forced "way out". Too often poverty is aggravated, not by lack of the things of life, but by the wrong or unskilful use of them.

Yet there are slums nearer than those that deface our cities. Those who ought to help others need help and education themselves. The slums of the mind and moral nature disfigure fine ladies and gentlemen far more than those who live below

the poverty line, for the former have greater power and therefore greater responsibility.

Cramped space, privation and dirt are the characteristics of the outer slum; selfishness, thoughtlessness and inordinate desire those of the inner, the first being the result of the second. Both would vanish if each man were to take from life only that *needed* for his own position and development, giving to all others with whom he comes in contact whatever is necessary for theirs. Service must be rendered in proportion to the privileges taken, under penalty of losing the latter.

Correct evaluation is needed to determine what is necessary service, since the degree of soul development differs with each individual. Mass charity merely avoids individual responsibility, and by cutting off the heads of the problem, allows two to spring up, Hydra-like, where one grew before. Help is most effective when given by the individual to the individual.

Here, apart from the hazard due to ignorance two dangers have to be avoided, since they result in busybodying; first, the generosity, so-called, due to vanity, and secondly the sympathy that is a kind of projected self-pity. The sympathiser does not "get under the skin" of the other folk to understand *their* attitude and relationship to the circumstances, but merely attributes to them his own reactions. The only help one can give another is to help him to help himself, and example is more potent thereto than preaching.

What then is self-help, self-education? It means the acceptance of all men and women as spiritual potencies; with that comes the recognition that life has a purpose. By *using* present possessions, spiritual, mental and material, with right thought, they are made to yield real values. When thoughtlessness goes, the wicked and the foolish obtain perception. Then comes the clearance of the multitudinous desires that litter up the soul's habitation with "matter in the wrong place". An impersonal survey of our thousand and one wants and desires would show them to be in reality "dirt," that clogs the rising soul and shuts out the light of spirit.

Let us clean up our faculty of desire, nourish our minds with the ideals to be objectivized and stretch our heart's understanding to the uttermost measure of space. When a man is thus able to clear up in some measure his own slum, others will be likewise inspired, and with the growth of his capacity to help will come the demands made upon it. Finally, whatever meaning be given the phrase "slum clearance," the process must be the paradoxical one of "hastening slowly".

IN THE LIGHT OF THEOSOPHY

Miss Cicely Hamilton analyses the modern substitution of the political for the religious attitude in a thoughtful article, "The Passing of God," in *Time and Tide* for March 31st. She sees the chief evil of politics as an influence in the concentration which it involves on others' sins and shortcomings instead of on our own:—

In religion, so it be heartfelt and real, a man confesses his own sins; in politics he confesses the sins of other people, his opponents. . . . Struggle, it would seem, is an essential element in human existence; without it we degenerate, since we are born with the combative spirit. But in the life political we struggle with our neighbours, often to the point of hatred; in the life religious the opponent we close with is ourself.

An object of devotion and aspiration is a fundamental need of man. But men are finding that the idol they have made of the State, of the collectivity of human beings like themselves, has feet of clay:—

Is it a coincidence that wherever these religions of class and race prevail, their devotees are turning from worship of themselves, as the Collective Being, to worship of men whom they hold to be unlike themselves—supermen, leaders, whom they raise to the status of demigods? . . . Lenin, Hitler, Mussolini are not only dictators; in so far as they indicate the need of man to worship a higher than himself, they have their religious significance.

This need can be legitimately satisfied; let people understand the Theosophical teaching about Masters and they will find the only safe and reliable substitutes for dictators and leaders. Masters are Living Men. They are not miracle-workers but sages, not demigods but wise men. Their moral principles forbid Them interfering with, much less controlling, the free-will of mortals; therefore They adjust by advice and instruction the minds of Their pupils and can never play the part of Popes or Dictators. Their methods of teaching and service are expounded by one of Them in a letter to an English correspondent now reprinted in U. L. T. Pamphlet No. 29.

The Secret Doctrine assigns to the Negro Race a great antiquity and complex pedigree. "Negroes, Aryans, Mongols, etc., have all originated in the same way and from the same ancestors. The latter were all of one essence, yet differentiated, because belonging to seven planes which differed in degree though not in kind" (II, 607). It also has a future: "As Lefèvre remarks, 'the time is drawing near when there will remain nothing but three great human types' (before the Sixth Root-Race dawns), the white (Aryan, Fifth Root-Race), the yellow, and the African negro—with their crossings (Atlanto-European divisions). Redskins, Eskimos, Papuans,

Australians, Polynesians, etc., etc.,—all are dying out." Therefore Theosophical students will read with considerable interest a series of articles by Paul Robeson on "My Dark Race". In the second instalment in the *March To-morrow* (London) he traces the impress of Arabic, Jewish and Chinese cultures on that of the Negro, and speculates about its future developments, and aptly concludes:—

No man should have the insolence to talk of "savages" in Africa! The whole world is to-day full of true barbarians. And I feel that in this present-day world of barbarians the newly-revived negro-culture can introduce a fresh spiritual and humanistic principle. According to its religious spirit, the Negro culture contains in itself (as once on a time did the Jewish) the essence of human-kindness and abhors strife. Its tendency is towards collectivisation. Surely the negroes of Africa, to this day, live collectively in their tribes.

Whether or not the progressive decline in the Provence melon crop is due to the hooting of motor horns and the vibration of motor traffic, as an official French Commission is said to have reported (*Sunday Referee*, March 11th, 1934), the noise nuisance is undoubtedly an outstanding evil of our civilization. Noise may or may not be harmful, as claimed, to the fertilization of the melon crop, but an article by Dr. G. W. C. Kaye on "The Measurement of Noise," published in the latest Annual Report of the Smithsonian Institution (1932), presents a mass of evidence for its deleterious effect on human nerves. The International Labour Office of the League of Nations, the British Medical Association and the Noise Abatement Commission of the New York City Health Department contribute to the data, on the strength of which Dr. Kaye concludes: "There can be little doubt that, in general, noise has a harmful effect on the mind, even of those who are to all appearances immune to it. The evil effects are emphasized in the case of mental workers, young children, nervous or fatigued individuals, and invalids."

The dissemination of these findings may well not only furnish the impetus to seek means for abating the noise nuisance but also lead to the investigation of the beneficent potencies of sound in healing diseases, particularly of the nervous system, which H. P. B. repeatedly stressed.

If noise of one kind affects the melon crop adversely, sound of another type may produce a bumper crop. And may not the finding of the Provence Melon Commission, if taken seriously, prove a first step towards the fulfilment of H. P. B.'s prophecy (*Isis Unveiled*, I, p. 514):—

Future experimenters will reap the honour of demonstrating that musical tones have a wonderful effect upon the growth of vegetation.

A lively debate has been going on in the *Spectator* (London) and in *The Times of India* (Bombay) regarding the so-called "rope trick," in which the audience is hallucinated into believing that they see someone actually climb a rope thrown up into the air and disappear before their eyes. Various correspondents have testified to having witnessed the feat; others are skeptical and demand ocular demonstration; there is even talk of a prize for the production of a wonder-worker who can perform it. The fact that the exhibition is a collective hallucination should not make it less worthy of investigation, though the attitude seems to be that if it be such a "trick" it can be dismissed as undeserving of serious attention.

Of an elaboration of this rope-trick, H. P. B. wrote in *Isis Unveiled* (Vol. I, 473)

And who doubts but that it is a "hocus-pocus," an illusion or *Maya*, as the Hindus express it? But when such an illusion can be forced on, say, ten thousand people at the same time, as we have seen it performed during a public festival, surely the means by which such an astounding hallucination can be produced merits the attention of science!

Sir Arthur Keith, discusses in *John O'London's Weekly* for March 24th, the mysterious power that transforms a speck of living matter into a human being:—

...we who believe that man has been evolved are certain that the power which moulds, shapes and modifies the human body is not situated outside the body, but is an inherent quality of its living flesh... the power which unfolds it, which raises it stage by stage, day by day, from a living and simple entity, smaller in size than the head of a pin, to a being large enough for the eye to detect the lineaments peculiar to man, lies not in the walls of the womb but is resident in the developing tissues of the embryo.

But whence the power inherent in the tissue and what its nature? Sir Arthur points out that the early embryonic stages of man and anthropoid ape are indistinguishable. What guides the later differentiation? It is "the spiritual potency in the physical cell that guides the development of the embryo, and which is the cause of the hereditary transmission of faculties and all the inherent qualities in man." (*The Secret Doctrine* I, 219).

This inner soul of the physical cell—this "spiritual plasm" that dominates the germinal plasm—is the key that must open one day the gates of the terra incognita of the Biologist, now called the dark mystery of Embryology. (*The Secret Doctrine*, I, 219).

"Showers of blood" are reported in *The Hindu* (Madras) for April 20th, 1934, to have fallen during the night within an area of about two acres in Gorakhpur District in North India, to the terror of the populace. The whole ground is said to have been found red in the morning and drops of "blood" were also noticed.

H. P. B. mentioned in *Isis Unveiled* similar precipitations of crimson snow and water, in ancient as well as modern times. H. P. B. wrote:—

The ancients speak of waters metamorphosed into blood; of blood-rain, of snow-storms during which the earth was covered to the extent of many miles with snow of blood... The records of the official meetings of the Academy of Sciences of Paris contain accounts of frequent appearances of such showers of blood-red snow and water... This fall of crimson particles has been proved, like everything else, to be but a natural phenomenon... We have seen this sanguification of water produced by Eastern adepts. (*Isis Unveiled*, I, 413-415).

H. P. Blavatsky once wrote:—

The whole issue of the quarrel between the profane and the esoteric sciences depends upon the belief in, and demonstration of, the existence of an astral body within the physical, the former independent of the latter. (*The Secret Doctrine*, II, 149).

Sir Oliver Lodge in *The Sunday Express* (London, March 18th) writing on What is Death? says:—

In order that life may interact with the physical frame, it is provided with a body. Now what do we mean by a body? We mean a mode of manifestation, an instrument. A musician may have music in his soul, but he requires an instrument to display it. As the violin is to the musician, so is our body to our soul.... There is a form, a form which I believe persists; but it has arranged the particles of matter in this form for the present seventy or eighty years or what not.

What is this but the astral body? Again:—

Death is separation, separation of soul and body, separation of the psychic element from the material element.

So far so good. But Theosophy goes further; it speaks of a further division—separation of the spiritual element from the psychic element? The astral body has different aspects as readers of "Dialogues between the two Editors" (*Raja Yoga or Occultism*, p. 99) are aware. In any case Sir Oliver's pronouncement is interesting as coming from a man of science, and we hope it will contribute to bridging the gulf that lies between "the profane and the esoteric sciences".

This is civilization—!

Two hundred thousand head of Dutch dairy cattle are being slaughtered in order to restrict the supplies of dairy produce and to send up prices.

This action has been taken by the Dutch Crisis Cattle Board to meet the decline in the demand for Dutch dairy products caused by the British Government's restriction upon their import.

The Board has arranged for the slaughtered dairy cattle to be boiled and canned and distributed at less than 1s. per 2½ lb. to the Dutch unemployed. Over one million cans of meat have already been issued.

"It seems a crazy world," remarks the "Daily News," "in which the Dutch farmers are being compelled to destroy their capital and give it to the unemployed at bankrupt prices in order that British unemployed may pay more for their dairy produce—all so that everyone may become richer."

THE U. L. T.

Each United Lodge of Theosophists is wholly autonomous, but all of them are bound by the single link of the Declaration. All are endeavouring to form, in the words of H. P. B., "a true Universal Brotherhood of man, not of brother-religionists or sectarians only".

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.

DIRECTORY

1. Amsterdam ...	30, Jasonstraat	(1931)
2. Bombay ...	51, Esplanade Road	(1929)
3. London ...	20 Grosvenor Place, S. W. 1.	(1925)
4. Los Angeles ...	245 West 33rd Street	(1909)
5. New York ...	1 West 67th Street	(1922)
6. Pacific Grove, Calif.	Monterey Ave.	(1931)
7. Papeete, Tahiti	Quai d'Uranie	(1932)
8. Paris... ..	14 Rue de l'Abbé de l'Épée, 5 ^e	(1928)
9. Philadelphia ...	1711 Walnut Street	(1925)
10. Phoenix, Arizona	32 North Central Avenue	(1930)
11. San Diego, Calif.	6th & E Streets	(1931)
12. San Francisco...	4th & Market Streets	(1909)
13. Washington D. C.	709 Hill Building	(1922)

THE BOMBAY U. L. T. PROGRAMME

The following pamphlets of the U. L. T. Series will be taken up for study by the Lodge on Fridays, during the next seven weeks:—

Date	Title	Number
May 25th	"What Theosophy Is"	2
June 1st		
June 8th	"What Are the Theosophists?"	9
June 15th	"Memory in the Dying"	25
June 22nd	"Hypnotism"	19
June 29th		
July 6th	{ "Are Dreams but Idle Visions?" "Dream-Land and Somnambulism"	11

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MAY, 1934

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In the Catechism, the Master is made to ask
the pupil :—

*"Lift thy head, oh Lanoo ; dost thou see
one, or countless lights above thee, burning
in the dark midnight sky ?"*

*" I sense one Flame, oh Gurudeva, I see
countless undetached sparks shining in it."*

*"Thou sayest well. And now look around
and into thyself. That light which burns
inside thee, dost thou feel it different in any-
wise from the light that shines in thy
Brother-men ?"*

*" It is in no way different, though the
prisoner is held in bondage by Karma, and
though its outer garments delude the
ignorant into saying, 'Thy Soul and My
Soul.' "*

THE SECRET DOCTRINE, I, 120.

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