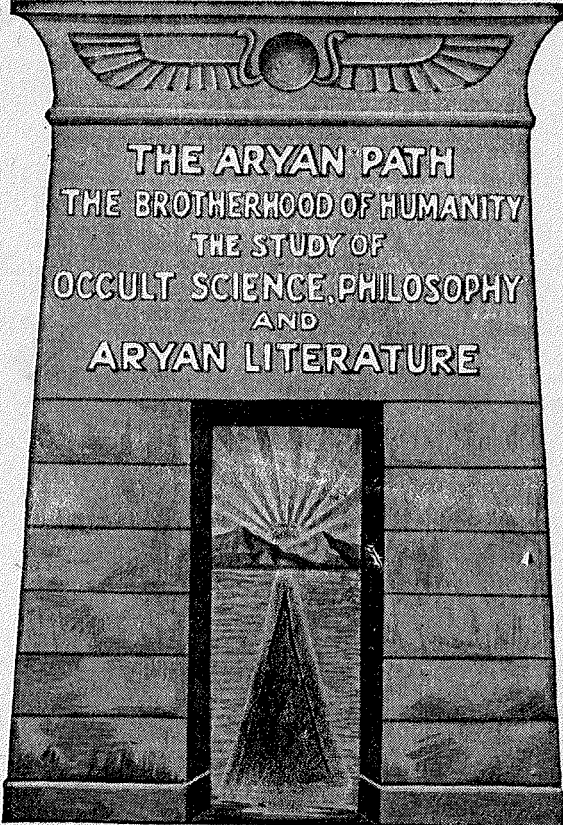




THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



THE ARYAN PATH
THE BROTHERHOOD OF HUMANITY
THE STUDY OF
OCCULT SCIENCE, PHILOSOPHY
AND
ARYAN LITERATURE

Vol. XVIII No. 7

May 17, 1948

BEGIN by trying to conquer the habit, almost universal, of pushing yourself forward. This arises from personality. Do not monopolise the conversation. Keep in the background. If someone begins to tell you about himself and his doings, do not take first chance to tell him about yourself, but listen to him and talk solely to bring him out. And when he has finished suppress in yourself the desire to tell about yourself, your opinions and experiences. Do not ask a question unless you intend to listen to the answer and inquire into its value. Try to recollect that you are a very small affair in the world, and that the people around do not value you at all and grieve not when you are absent.

—W. Q. JUDGE

PUBLISHER'S ANNOUNCEMENT

THE THEOSOPHICAL MOVEMENT : Established November, 1930. Published monthly by Theosophy Company (India), Ltd., 51, Mahatma Gandhi Road, Bombay, India.

This Magazine is an Independent Journal, unconnected with any theosophical society or other organization. The Publishers assume full responsibility for all unsigned articles herein.

SUBSCRIPTIONS : No subscriptions are accepted for less than one year of 12 numbers, each beginning with the November issue. All subscriptions should be accompanied by the necessary remittance. Price, \$1, 4s., Rs. 2, per annum, post free.

COMMUNICATIONS : Contributions submitted for publication should be typewritten, on one side of the paper only, with wide margins, and copies should in all cases be retained by the writers, as no manuscripts are returned.

CORRESPONDENCE : Letters from subscribers and readers are welcomed, with criticisms, comments or questions on any subject treated in the Magazine. Questions on Theosophical philosophy and history will be replied to direct, or, if of sufficient general interest, in the pages of the Magazine.

BEQUESTS AND DONATIONS : Gifts and legacies will be gladly received from those in sympathy with the objects of this Magazine, when such benefactions are unencumbered and unrestricted. Donors should make their gifts direct to THEOSOPHY COMPANY (INDIA), LTD., which is an incorporated association, legally empowered to receive such donations and bequests in furtherance of its objects. Those objects are :

- (a) To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour ;
- (b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study ; and
- (c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

सत्यान्नास्ति परो धर्मः ।



There Is No Religion Higher Than Truth

BOMBAY, 17th May 1948.

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AUM
THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th May 1948.

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WHAT A SAGE TAUGHT

[The following "Confidences" are extracted from the Dialogues by DHAN GARGYA. These form part of *The Book of Images* recently published by The Cunningham Press of Los Angeles.—EDS.]

Thou look'st too far away to see thy duty. It lies at hand. Thou look'st for the great responsibilities of proven Souls, while the small plain duties which are thine own are overpassed.

Not even the Masters can tell another Soul its duty, save in Principle and Plan.

To gain true faith, one must renounce his old false faiths.

That may be trusted. In *That* all Faith resides and comes to rest. It is the Power which is exhaustless and eternal, the Power at any time to take a better course, when the old is exhausted, when the old has brought defeat, disgrace.

Wouldst thou learn the great law in its fullness, thou must needs give up thy love-to-sacrifice.

Of little merit is the sacrifice of one possession unto another, of things external with unwilling mind. Real sacrifice is undisclosed, and useless any sacrifice soever, save as urge comes from the Inner, Un-revealed—which is not child nor mother nor babe nor man, but THAT, the Altar and the Sacrifice in every being.

The first step toward noble sacrifice, even in the household life, is the covenant of participation.

The eyes of the virtuous are oft blinded by their very virtues. "Unselfish" is but one of opposites, while Selflessness regards not either, seeing clear between them.

When the time comes again and oft—as come it will till the enemy is fast enchained—when vexation and impatience seek to rend thy soul in twain, the calmness of thy reason shall be stronger, and allay. Within the chalice of thine heart a magic Essence is; it rests immovable and calm though it pour forth to all the universe of balm

and healing. It is the source of Patience, the source of Love, the source of that Compassion which would not harm the smallest of the small more than the greatest of the great; which would bestow on enemy e'en greater care than that upon a friend; it remains immovable in Calm and Patience whatever storms may rage or enemies from without seek to invade.

Canst thou know under what auspices to purchase, with mind divided between the duty of thy business and thy personal hurts or anxieties or fears? Canst thou see clear the problems of thy business when thy mind clears not in the problems of thy soul?

This I know: that when a man hath put all desires for himself away from his heart; when he hath ceased to expect and demand save that is freely given; when he hath ceased suspicions and complaints, as well as refutation of any criticism given of himself: he then comes to know the principles of harmony in his own soul, from which there runs to all an accord and a symphony. Others may not hear; but he has concern only that the right word be spoken by him. Others may not feel in response to the generous love that thrills his own soul; others may not see the signs of one who is free from desire and anger and self-defense; but his clear unfaltering purpose will bless them none the less; his steadfast benevolence, though it chafe the worsen part of them, will some day stir their better part, and a better course be taken for that his true life gave assurance of it.

A calm and tranquil mind can meet all needs of others and all experiences, as blessings given

and as knowledge gained.

The Lords of Light are Will-Born Lords. For them it never were enough to gain Their own Soul's peace: They would bring all men to strive unto perfection. Not acting for Themselves, They yet do act for weaker, helpless, ignorant brothers. Perfect in Their service, They would help all men to better serve—both served and servers; perfect in Their duty, They would bring all mankind to see clear-eyed their duty, and arouse their Will, the better to fulfil it.

One lesson learned means but higher striving; one fault shows undreamed virtues yet to be. He only is a slave who serves not at all the rest; he alone is bound who stagnates in his own content and satisfaction. The Ever-Striving are the Ever-Free!

Found in the heart is not love, alone, but knowledge. Nay, Love is Knowledge. If love be in thy heart, what need hast thou to ask of Love?

When the gods do hide their intent from thee, seek not to tear aside the veil.

Wise Ones of all the past in ancient times came down to save to Man pure household fires, that from them might be kindled the Sacred Altar-Fire of Service to Mankind.

To him who knoweth life, its Law, its import and its purpose, birth and death are but as sacraments administered in due order of the cycles by That which survives, o'er rides and rules, and knows all earth-born changes—Itself That Life.

The Wise crossing over to the other Shore of embodied existence, leaves multiple strands of living thought and precept, his own substance, here, by which his Ceaseless Beinghood bridges the space between the Worlds of Mortal and Immortal. And thus, still the world is brought, when he has passed, to Duty and to Knowledge.

Did statute-book e'er seal the lips of man, or prohibitions e'er sweep clean his heart? 'Tis in the heart that deeds are done. One channel closed, the heart will find new ways to fulfil its black desire. Nor yet are all the crime-laden behind barred doors; the weaknesses of "good men"—

though unperceived, unknown to others—serve to make possible the heinous acts of known more "wicked men."

When will to act for service slackens, it becomes desire that feeds in every heart all baser passions.

Pain and suffering destroy the glamour of base deeds for ignorant, sinning men, and the force turned once to evil reverses its direction by shock of woe. So may once a Christ have turned unto the Light!

Knowledge of what 'twere good to do might sometimes fail him, but Right Motive, never.

Seek companionship with other strivers for perfection. Search thyself, and them. Question thyself, and them. Serve them, according to thy Karma and thy Wisdom, according to the scriptures of the Wise of all time. And then, for thee, time will mature, when thou self-helped and helping other selves, will find the Way grown clear before thine eyes, thyself in company of Great Others, who guard Knowledge in the world, till men prove adequate unto the Trust.

Daily thou dost come into initiation. Hourly thou dost present thyself unto a trial.

Couldst thou, then, hope to come to thine initiation in other order—unique within all Nature to escape the repetitioned sweep of daily toil? Would not love only be to do each humble labour as though it were exalted; to serve the powerful, the rich, the ignorant, as they were Holy Ones?

Too oft doth pride of progress and untimely adulation mar the silent work within.

Great sins are soon crossed o'er with steadfast purpose and sacrificial will.

The Buddha and the Christ came by long path of discipline and service; came by degree—by many minor steps like this of thine—unto Initiation's final door.

The Disciple: Never may I lose the spirit of this hour! My heart has beat with thine. Mine eyes have glimpsed what may be. O Teacher, What gratitude is due thee—may my daily duty bear the witness!

THE PRACTICE OF BROTHERHOOD

Every educated man, and many an uneducated one, believes in the doctrine of brotherhood and often speaks of Universal Brotherhood, though in most cases the significance of the word "Universal" is not clear to the speaker. The truth of the doctrine of Universal Brotherhood is so patent that hardly anyone can oppose the view either on moral or on intellectual grounds. The findings of modern science support this doctrine in a substantial way. Its teaching that all human bodies are made of the self-same substance and are governed by the self-same laws, physiological as well as biological, makes this proposition of *The Secret Doctrine* easily acceptable even by materialists:—

No Occultist would deny that man—no less than the elephant and the microbe, the crocodile and the lizard, the blade of grass or the crystal—is, in his physical formation, the simple product of the evolutionary forces of nature through a numberless series of transformations; but he puts the case differently. (I. 636)

Theoretically, then, brotherhood is acceptable to all, but in practice it is most difficult even for men and women who are religious-minded and practise the so-called social virtues. Colour and race, creed and religion, divide man from man and even the differences in mental outlook make for struggle of a very peculiar nature.

What has Theosophy to offer as a help to the practice of this great doctrine of Universal Brotherhood? The central teaching is this: If a human being were to establish peace between his warring members he would find the clue to the practice of brotherhood with all men and all women. If the greatest of all wars is the war between the higher and the lower natures of man, then the problem of the establishment of Universal Brotherhood relates to that war and is solved when man, having given birth to enlightened peace in his own consciousness, is able to impress the consciousnesses of his fellow-men with the truth that he himself has realized.

Let us, then, see along what lines we should practise brotherhood as a discipline of life, each for himself, as a student-practitioner of the philosophy of Theosophy. Theosophy teaches

that the human body is composed of sentient points of life which are known in our philosophy as the many "lives." These lives are builders and destroyers, working together in a single human frame. *The Secret Doctrine* asserts that the increase of destroyers in any frame causes disease and ultimately death.

The question of physical health, then, is related to the practice of brotherhood. Modern science teaches about diseases which are infectious, but scientists are very superficial in observation and therefore somewhat short-sighted in practice. It is true that our neighbours may catch the diseases which we may have; epidemics are a phenomenon which is related to the doctrine of brotherhood. In a social community it becomes the bounden duty of every good citizen to take care of his own health so that he may thereby contribute to the health and well-being of his own city. So these two problems, one's own health and the health of one's neighbours, are intimately related. Theosophy goes further and says that a virile and truly healthy man not only does not catch infectious diseases from his neighbours but himself acts as a protecting shield to others who are not in robust health. There is an exchange of "lives" which takes place between one's own body and the bodies of all with whom one comes in contact. Contact with a man of radiant and vital health helps a patient very considerably, though generally this is not recognized.

This aspect of brotherhood is worth considering also in connection with congregations of men and women. In these days, when huge mass meetings are held, when people in their hundreds throng concerts and cinemas, this aspect of health has a peculiar and important message to give to all mankind. Educational institutions take care not to allow children who are suffering from an attack of measles or of smallpox or of any other contagious disease to come to school. This is as it should be, but the same rule is not observed by the adult population in reference to offices, music-halls, cinema shows and even libraries.

But it is not only to physiological and bodily

conditions that the teaching of Universal Brotherhood can be applied in practice. Individual health depends very largely on the thoughts and feelings which the man entertains, either ordinarily or under special circumstances. A man's emotional nature reacts continuously on his bodily health. It is now a well-established fact that mental worry and ulcers of the stomach, etc., are closely related. It is therefore necessary for an individual to take care of his emotions and his thoughts if he wants to have a sound body in excellent health.

But more, if he is not in good health and well in reference to his emotions and feelings, then he not only breaks the law of physical health explained above, but also produces a chaotic condition of ill-health in the realm of emotions and thoughts and thus endangers the equipoise and peace of all who surround him. We speak of a person stricken with sorrow as "eating his heart out." It is a well-known fact that in effect a man who is wrathful and jealous consumes his own flesh and blood, though medical science as yet does not know how this actually takes place. Further, it is not recognized that a man's wrath or jealousy acts as a weapon that affects and sometimes wounds the emotional and mental structure of all who come in contact with him. If a person's anger produces bitterness on his own tongue and poison in his own perspiration, it is easy to understand that a man's wrath lets loose psychic currents which affect the emotional nature of others around him and activate the slumbering wrath in those who carry such seeds within their natures. Here is an important aspect of the practice of brotherhood. A man often thinks that certain of his emotions which are not visible on the surface are his own concern. Even when he perceives that a visible display of anger affects other people's equipoise, he often does not recognize that the silent jealousy that works like a cancer in his own system, unknown to the outsider, affects that outsider all the same. Emotional disturbance of any kind not only endangers one's own bodily health but also breaks the principle of universal brotherhood on the plane of emotions. More powerful than emotions, however, is the energy of thought.

At the present stage of human evolution,

thought and emotions work conjointly; in most men and women, thought is the energizer of the emotional expression or outburst. Thought pure and simple is a power peculiar to the human kingdom and plays the predominant part in the evolution of humanity. Man is essentially a thinker and when he debases his thought or prostitutes it by lending its power to the lower emotions he falls lower than the beast. He has therefore to come to the recognition that thought is a power which can utilize the emotions and need not be exploited by the animal nature. By animating his higher desires, a man's thoughts take him onwards to the kingdom of the Compassionate Ones. The power of thought is mighty and much valuable instruction on the subject will be found in the letter from the Master reprinted in *U. L. T. Pamphlet No. 29*. Thought unites when the thought is of the true, the beautiful and the good. Thought debases when it is allowed to sink to levels which are the reverse of this great Greek triad.

Another application of the principle of Universal Brotherhood springs from this conjoint action of individual thought and emotion on the corporate thought of all human minds. If birds of a feather flock together, it is equally true that men and women who feel and think alike congregate together and these groups, be they small or large, affect the whole feeling and thinking population in ever-expanding circles. The value of *Sat-Sangh* or good company for the living of the life of spiritual discipline, which is so often emphasized by Sages, is founded on this important fact. Good company has a variety of aspects. Not only do good men make for good company; so also do good books and good environment. Good thoughts attract the goodness inherent everywhere.

The doctrine of consubstantiality works everywhere—on the plane of body, on the plane of emotions and on the plane of thought. When a man takes care of his thought he becomes a force of beneficence for all human thinkers, just as when a man takes care of his bodily health he becomes a centre of health for all his fellow-men. And so we come to the great teaching that what a man is within himself he expresses and thus makes for

brotherhood of the right kind or the wrong kind. A saint is a brother of the right kind; a destructive man is also a brother, though of the wrong kind. For individual combatants to fight, they have to come together; when two armies fight they have to approach each other. Every bullet requires a target and, though the target is smashed by the bullet, there also is the principle of brotherhood at work, though in a topsyturvy way. Similarly, when an air-bomber throws down his bomb—the bomb embraces the things and persons it destroys!

Theosophy teaches that the whole universe is a plenum. Each human being is affected by hosts of intelligences, some superior to man and others inferior. Not only does man affect man; he affects the lower kingdoms as well and is affected by them. He affects also the invisible nature and is affected by it. The whole doctrine is most practically and beautifully summed up by Madame

Blavatsky in the *Transactions of the Blavatsky Lodge*. She says:—

He who would be an occultist must not separate either himself or anything else from the rest of creation or *non-creation*. For, the moment he distinguishes himself from even a vessel of dishonour, he will not be able to join himself to any vessel of honour. He must think of himself as an infinitesimal something, not even as an individual atom, but as a part of the world-atoms as a whole, or become an illusion, a nobody, and vanish like a breath leaving no trace behind. As illusions, we are separate distinct bodies, living in masks furnished by Maya. Can we claim one single atom in our body as distinctly our own? Everything, from spirit to the tiniest particle, is part of the whole, at best a link. Break a single link and all passes into annihilation: but this is impossible. There is a series of vehicles becoming more and more gross, from spirit down to the densest matter, so that with each step downward and outward we get more and more the sense of separateness developed in us. Yet this is illusory, for if there were a real and complete separation between any two human beings, they could not communicate with, or understand each other in any way."

“ KIM ”

[We publish below extracts translated for THE THEOSOPHICAL MOVEMENT from the letters and diary of “ Kim,” a young Danish patriot who died at the hands of the Nazis in 1945, at the age of twenty-one. As a young child he had a deep love of nature and a vivid imagination and he was always thinking things over. He was still a child when he declared “ You must not say “ he ” of God.” The collection entitled *Kim*, published in Copenhagen in 1945, has already passed through seven editions.—EDS.]

22nd May, 1941.

(From a letter to his girl friend, while he, aged seventeen, was lying ill on board ship, after an accident followed by blood poisoning)

If people would be honest with themselves, how much more happiness there would be, what satisfaction and joy would prevail! . . . Truth is what unifies everything in a wonderfully beautiful and natural way. On the other side lie makes everything complicated and intricate, it cunningly befouls all that is lovely and pure in a dangerous and insidious way. Nobody notices that it has invaded, slowly but surely it breaks down all that truth and love had built up, it picks the small stones from out the foundations of the integral whole. . . .

In reality one is of no importance, and therefore one is not entitled to make demands or lay down conditions. Don't you know the feeling that

may come upon one, when one is in the company of a really great and spiritual man, one feels small and insignificant and sits there only and harkens with devotion to what he may think of the various problems. So you and I should also listen with devotion to the great master teacher, life itself, and do what we are able to, to learn from it.

24th May, 1941.

. . . A culture should be developed which would estimate human beings according to their human value, and not according to birth, inheritance or what they have obtained by swindle. If a people could be lifted so high in its culture as to make them forget their own personal desires and be committed to a higher goal, that goal which now is sought blindfold and is covered up by war and tumult, that would be a culture so grand and strong, that it would yield inconceivably great happiness. . . .

10th November, 1941.

... I ask myself, how is happiness found in this world if not in one's inner world? ... There were those days when people believed in Odin and Thor, and they did it with exactly the same conviction and certitude as any priest in Christianity does now... according to the basic Law of Nature, their religion, their belief, had to move apace with the development. In course of time, Christianity as now formulated will be thought of as we now think of the gods of our forefathers. The idea has struck me more than once, that all religion is an expression of a sort of cowardice, a perfectly unconscious cowardice. You have perhaps discovered that the one thing we human beings fear is the unknown, that which we do not understand. Therefore we must have something by which to explain it,—and the explanation on which we'll build everything we call religion... I realise that the weak ones need laws, as prescriptions to be followed, or there would be no difference between them and the brutes... On the other hand, the strong can himself formulate his laws. He himself has the power to keep them without any promise of punishment or reward. These, he knows, will come spontaneously, according to nature, without any unnatural, not to say supernatural, explanation. He knows that if he follows his laws... the extravagant happiness, his developing spiritual health, will be his greatest reward possible....

I don't think we understand thoroughly the responsibility that falls upon us here in life, that we are a link in the world's development, and that every time we fail, we weaken or break down some part of that on which our children, grandchildren, etc., should have to build. There is infinitely much that our human understanding never will reach, but I think it is all infinitely more simple and single than what we make out of it. The laws of nature are simple, single, beautiful, while those of men are involved and complicated.

During the last years this idea has struck me time and again, that just as everything in Nature is grand and wonderful, so is each and every little event in our lives placed there for our benefit; like the small atom, one of many that constitute a living being, just as simple and heavenly beautiful is each little event there in our life, to create con-

ditions for a still deeper happiness and feeling of joy.

18th December, 1943.

(To a very religious aunt, whose point of view he tries to understand)

... But you yourself, don't you feel in the depth of your inner being... a glowing aspiration towards becoming yourself a god, a free-will, who has an all-absorbing love of the life he himself has created?

19th October, 1944.

(At the end of September 1944 Kim had gone ashore to work "illegally" for the liberation of his country.)

... I am reading Lin Yutang's book. Slowly my mind is being filled with a widening void. Something is lacking—it is this ancient culture that this people possess. His whole heart is at rest in a network of time-old culture. One feels that the Chinese have weight and value where we others are small insignificances... I could give myself these fine strings and fasten them in my heart, but no. I shall only each time my heart whispers a message for me, follow that without finching.

The loveliest of all on earth is yet Truth. The strongest of all that exists on earth is Truth. I feel it is about to flow throughout my whole being.

3rd December, 1944.

... The longer I live in town and among the people who always live here, the more I realize what immense value the quietude and earnestness of Nature have for one's development. Something is being lost, I know, when one lives too much together with other people. Something has slid away from me, something that I could see, understand and feel when alone.

(On December 19th, 1944, Kim and two comrades were taken by the Gestapo and brought to the "Western Prison.")

10th January, 1945

... It has never been my habit to miss anything and I do not do it now either.

January, 1945.

(To his mother, and smuggled out)

... It struck me when I entered the Shell-House for trial, that thus must a tamer feel when he goes in to his animals. Such a tamer certainly is fond of them somehow... I have never been afraid of dogs, although towards a mad dog one

has to be on the watch and careful....I had to take my clothes off, but nothing further happened. He who was standing opposite to me made several times an effort to start, but every time I overlooked him without being impolite and had a talk with the other one. Only once we were standing face to face and when I felt what might come to pass I asked quietly and with interest: "Are you afraid?" I believe I have never seen any one more baffled. Then he became furious, but again I had a talk with the other one....I speak about living in the present, and I do it too, but in the same way as the winter seed. It lies there quietly with its cover of warm earth, it lies and waits, perhaps it dreams, for the grain, the rich harvest, will be there only after the hot summer.

21st January, 1945.

...I have always lived with the feeling that all that happened had a meaning of its own, and that the whole of this chain of events should lead me forwards, towards something definite. This feeling is now stronger in me than ever....It is glorious to live, what it is to die I do not know yet, but I feel it must be something of the grandest in one's whole life....

22nd January, 1945.

(To his sweetheart)

...One should live singly and solely on the conviction of one's soul....Dear, so often I have wished that you should feel the whole power and joy of the inspiration, and many a time I have thought of how I should make you have the experience. I am not thinking of the dream, of those romantic or poetical visions, I think of the experience it is to behold the whole reality and actuality that live in one's heart, that the world that lives there is not only a vision, but a truth.

3rd March, 1945.

(Found in the prison after the war had ended. From witnesses his mother learned that Kim had been carried, unconscious after torture, back to his cell.)

...I have later thought over the strange thing that happened to me. Right after it I felt an indescribable relief, a victorious, rejoicing exaltation, a joy so extravagant that I felt paralysed. It was as if the soul had made itself entirely free of the body....Suddenly I realized how fantastically strong I am. When the soul return-

ed to the body, it was as if all the jubilation of the world was gathered, but it came to pass like so many other enjoyments, when the spell is over, the reaction comes. I discovered that my hands were trembling, something in me was high-strung, as if an element in the roots of my heart was discharging electricity quickly...and still I was quiet and my mind far stronger than ever. Still, without my being afraid, without any shrinking back, my heart beats faster every time someone stops outside my door. It must be something physical, although caused by a sense impression....Still, one remarkable thing. I did not feel any hatred at all. Something happened to my body, it was only a boy's body, and it reacted as such, but my spirit was quite otherwise occupied, it could see some small beings together with my body, but it was too full of itself to observe them closely.

27th March, 1945.

(From his Diary, found after his death)

...Many times I have thought of Socrates' speech of defence. I thought of it last time when I was tried....I have also thought of Jesus. Well I can realise the infinite love he has felt towards all men, and especially for those who drove the rivets through his hands. From the moment he left Gethsemane he was exalted above every passion...when he is standing before his executioners they have physically brought him away beyond anything earthly. He has found himself so liberated and exalted that he could not look at them with ordinary human eyes, but with a quite superior forbearance, that is always an effect of seeing the narrow horizon from which the others act.

The purification that is felt causes the world to be seen from a new level. A level exalted above all that is called pain and fear. One is exalted so high and sits there immovable, so that the basis of the hatred that otherwise would be felt as a result of the fear they ingraft into us, disappears. All those who are near in everyday life do not intrude on us in that moment, they stand apart, and one sends them only a loving thought, while all that which was before one as the holiest ideals, grows and becomes the main part of one's soul.

4th April, 1945.

(To his mother)

Together with Jørgen, Niels and Ludvig I have today been placed before a court-martial. We were sentenced to death. You are a strong woman, I know, and you will bear this, but listen, it is not enough that you bear it, you shall also understand it. I am only a little one, and my person will soon be forgotten, but the idea, the life and the inspiration that filled me, will live on.

...I have wandered a way which I do not regret, I have never failed what was in my heart, and now I think I can see a continuity. I am not old, I ought not to die, and yet it seems to me so natural, so easy. It is only the abrupt way that in the first moment deters. Time is short, I cannot quite explain it, but my mind is perfectly quiet...Remember that the dream for our country must not be to reach back to the time before the war, but that the dream for all of you, young and old, shall be to create, not a one-sided but a purely human ideal, that everybody can see and feel is an ideal for all of us. That is the great gift our country thirsts for, something every little peasant boy can look at and with joy feel that he owns, works and fights for. Lastly, there

is she who is mine. Help her to see that the stars still twinkle, that I was only a milestone. Help her on, she can now become very happy.

4th April, 1945.

(To his sweetheart)

...I am thinking of Socrates, read him, and you will hear Plato express what I feel just now. I love you infinitely, but not more now than I have always done. Nothing cuts my heart, it is so, and you must see it. There lives something in me—a love, an inspiration, call it what you like, something for which I had not yet found expression. Now I die and I do not know if I have lighted a little flame in another mind that shall outlive mine, but still I am quiet, for I have seen and know that Nature is rich; nobody notices if some single sprouts are trodden underfoot and die from it. Why, then, should I despair when I look at all that richness which still lives?... Remember, and I swear it is true, that all pain is transformed into happiness, but only the very few will admit it to themselves... The truth is that after pain comes depth, and after depth comes fruit....

Yours not for ever,
KIM

THE VOICE OF KARL MARX

Your chess-match of research and erudition—
Your comedy of debate and disputation—
The world has no more patience left to watch
Your comedy of threadbare speculation.
What, after all, O Economic sages,
Is to be found in your bibliofication?
A comedy of nicely flowing curves,
A Barmecidal sort of invitation.
In the idolatrous shrines of the Occident,
In every church and seat of education,
The murderous crimes of greed are masked under
Your comedy of ingenious cerebration.

—IQBAL

BUDDHAGOSHA'S PARABLE

ON THE DIFFUSING AND THE COMMUNICATING OF ANANDA

[During this month the Buddhist world will celebrate the Triple Festival of the Birth, the Enlightenment and the Passing of Gautama Buddha.—Eds.]

Sumana had a slave by name Annabhāra, who was assigned the task of cutting grass on the meadow. While on duty the slave saw a Shramana with his begging bowl. Annabhāra ran into his hut, returning with his own ration of rice. The Bhikkhu ate his offering and gladdened the slave's heart by words of heart comfort.

Sumana had a beautiful daughter, herself an aspirant to the Good Life. Observing the happening from her window, she called out—"Well done, good Annabhāra! Very good!" Sumana, hearing his daughter, enquired what it was all about. Learning how heart-comfort and solace had come to his slave, he offered Annabhāra money suggesting that he divide with his master the blessing of such comfort.

Annabhāra was all confusion; how can blessings be divided? But, he thought, who knows, there may be a way. So he proceeded to see the venerable Bhikkhu. "How can I share your blessing for the rice I offered, which was my portion but which came from my master? Would it be all right to divide my blessing and, if right, please tell me how?"

The Shramana said: "In a village of a hundred houses there was but a single light. The village was plunged in darkness save for that single light in one hut. A neighbour came with his lamp and lit it. Thus the light was communicated from hut to hut; the brightness in the village began to increase. The glow became a radiance. Thus too, my brother, the Light of Ananda may be communicated. Let it be diffused, my brother. Your Bliss will not diminish, though you divide it. Diffuse the blessing of your offering."

Returning to his master, Annabhāra said, "My lord, share with me the Bliss of my offering. Deign to accept it." Sumana accepting it offered a price in money. "Not so, my lord, not so. Bliss is unsaleable, unpurchasable. It is ever a gift. Accept my share of Ananda as a gift."

The master replied: "Annabhāra, thanks. No more art thou a slave. Be free. Feel free. Thou art free. Live with me as my friend; be my brother. Accept my gift as a token of my respect. You learnt and you taught a lesson. Let us both live in Bliss, in Ananda."

VACCINATION OR SANITATION ?

It had been hoped by many that ere now something would have been done by free India to shake off some of the most objectionable features of the behaviour pattern inherited from the years of foreign domination. Compulsory vaccination, for example, that flagrant encroachment upon individual liberty, has no place in a professed democracy. So strong, however, is the hold of organized medical orthodoxy upon the public mind, so inhibiting the force of inertia, that so far protests seem to have fallen upon deaf ears. An impartial investigation of the *facts* in regard to

the vaccination superstition is overdue. Only the closed mind could avoid their logic.

To cite a few statistics: In Madras Province, praised by the Bhoire Health Survey and Development Committee for its compulsory revaccination law, the figures for smallpox deaths are revealing. From 2,755 deaths from smallpox in that Province in 1941, the figure rose to 7,925 by 1943, and in 1944 and 1945 the deaths of smallpox sufferers in Madras numbered 19,776 and 20,636, respectively.

In England and Wales 118 children under five died of smallpox during the forty-two years, 1905-1946, or less than 3 a year on an average. In the same period the average number of deaths from vaccination in that age group was 8 a year,

or a total of 330 children. In the twelve-year period, 1935-1946, no children under five died of smallpox, but 53 were killed by vaccination. In the same period, 26 infants of less than one year were killed by vaccination; no baby died of smallpox.

And yet Bombay for very many years has had compulsory infant vaccination! Is it not time that those in power woke up to the dangers of vaccines, which profit none except the vested interests which prepare and sell them and the orthodox physicians who accept their claims unchallenged?

England abolished compulsory vaccination after a long trial by an Act of 6th November 1946, and an appeal signed by many physicians opposed to compulsory vaccination went shortly thereafter to the Indian Legislative Assemblies urging India also to abolish compulsory vaccination without "wasting 100 years as England did." So far this disinterested effort does not seem to have borne fruit.

It is well known that Gandhiji was unalterably opposed to vivisection, which he declared in *Hind Swaraj* "no religion sanctions." This "diabolical vivisection practised in European Schools of Medicine," is involved in the production of vaccines. There is sporadic popular resistance to compulsory vaccination in India, but if the fact were generally known that the practice involves cruelty to the cow as well as danger to man, this resistance would be overwhelming.

The position in regard to vaccination and inoculation requirements for people leaving India needs to be clarified. Nominally no compulsion is brought to bear by Port and Airport Health Officers upon embarking passengers, who are permitted by the Health staff to embark unless actually suffering from an infectious disease. But in practice the line between compulsion and moral intimidation is sometimes very thin. They certainly advise embarking passengers to have the certificates of vaccination and inoculation required by countries of destination or countries visited in transit; and in some cases the "advice" amounts to strong exhortation and persuasion to

which ill-informed or irresolute objectors all too often yield.

It has been felt by some that India, as a signatory to International Health Conventions, must keep up this deadly farce as far as travel regulations go. No! India should give a lead to other countries by looking into the untenable claims of the vaccine interests and proclaiming their falsity, thus helping to break the hold of orthodox medicine, the growing strength of which is one of the least promising features of the proposed World Government.

It has been claimed that where the majority favours vaccination, however blindly, they have a right to insist on the conformity of others to the practice. Why? Either vaccination protects or it is useless, and the insistence that others be vaccinated also is positive proof of very justifiable lack of faith in it.

The danger of vaccination, its futility and the cruelty involved are not the only charges against the practice. Reliance on it blinds those responsible for the public health to the urgent need for attack on the real cause. Smallpox is one of the "filth" diseases and the Secretary of the National Anti-Vaccination League, London, did well to urge in a letter in the Bombay press early in April that vigorous measures be taken by the Corporation of Bombay in regard to sanitation and cleanliness. The experience of England, which Miss Loat cites in that letter is instructive and encouraging. England's worst smallpox epidemic in 1871-72 had convinced the people that insanitation was the cause of the plagues which had in turn devastated the slum areas of the large cities. A concerted attack upon insanitation under the Public Health Act of 1875 had resulted in the practical extermination of such diseases as smallpox, typhus fever and typhoid fever. Is it not the most poverty-stricken and insanitary areas in India's cities that suffer most from smallpox? Cannot India add 2 and 2 to make 4? Far-reaching sanitary improvements could be brought about with the same expenditure of official energy that now goes into the service of the vaccination obsession.

MUSINGS ON THEOSOPHY

When you read a book, a story of any kind, often you find on the flyleaf an apt quotation to summarize the author's idea of the contents. In some cases quotations are even put at the heading of each chapter of the story. These are usually taken from great writers who have a gift of expressing a whole world of philosophy in a short verse or piece of prose.

We as a society have set before us a motto, "There is no religion higher than Truth" which in a few words expresses what we offer to those who enquire within its ranks. Its devotees, then, are those who seek Truth. When we discover this truth we shall know the highest principle in life, and the end of our seeking will be in seeing and knowing the whole story. It has to be divided into chapters or stages of study and each portion has its heading.

The first one states that there is a nucleus of Universal Brotherhood to be recognized, not bound by either sex or race differences, colour or class distinctions.

Then, secondly, students must study the chief religions, philosophies and sciences.

The third portion is the study of the laws and powers latent within man and nature.

Thus at once you have the key to what is the field of study for those who enquire within. As absorbing a story as you can wish to read in any lifetime, is Truth, which you are told is the highest thing to seek. There is an old saying, that he who aims at a star hits higher than he who aims at a tree. Thus we have set before us an ideal which is nothing short of perfection. "Be ye therefore perfect, even as your Father which is in Heaven is perfect," said one Teacher who knew the Truth.

This, then, is the way for the pilgrim in eternity, to see the highest in all, through all and around all. To have one's eyes opened to the

truth, to see it through its veillings of form, colour, languages and differences of opinion, is to see that we all share one common basis, Matter, and are all one in Spirit. Thus one nature ensouls all. Universal elements feed all—air, water, fire and earth. This we see demonstrated in the world around us.

Forms change, even as our own body does from the wee babe, through youth, to old age. The seed of an annual plant changes from root, stem, leaf and flower again to seed, fulfilling a cycle of one life, through changing forms to its fulness of perfection. So we learn abstract truths through the lessons of tangible evolving life. Why does the seed contain the material and design for the new plant? Inquisitiveness is aroused by the question and Manas the thinker has commenced his journey towards the goal. Why does the earth hold diamonds, gold and wonderful jewels? Why do some fish travel far to lay their eggs, returning to their native rivers to die? Butterflies leave their eggs where the young that they will not see shall have food to hand. Why do birds travel across countries and know the way home the next season? Here you have your naturalist asking why. Then, in the same enquiring manner the scientist who studies anything from a speck of dust to a star, planet or sun; also your religionist who studies morals and the salvation of man. Then comes your true philosopher who, with a higher faculty of reason, begins to answer the enquiries of "why" by seasoned steps of logic, by understanding himself. "Man, know thyself" and then thou shalt understand the universe, is the philosopher's key. "As above, so below" is also a well-known saying. "Man is the microcosm of the macrocosm," therefore by understanding himself man will understand God. That is the Truth to know and to discover.

We, as students, have no simple task to know ourselves, the powers latent within and our relation to all life. To know that we are made in the workshop of this universe having a portion of all its departments by mystic alchemy blended in us, is part of the study set before us.

THE SEARCH FOR GOD

Science is outgrowing its earlier materialistic idea of "progress." The more science discovers about matter, the more it has to accept the viewpoint that something other has to be taken into account—Spirit, God, the Divine Plan—whatever name may be used.

Either because of this growing awareness of an inner world, or because of fear of the unknown, men are turning again to religion, but too often refurbishing old dogmas to meet present fashions of thought, and even surrendering their human heritage, the power of free-will, for the certainty of "faith," the price of which is blind obedience. Certainly a first examination of the various god-ideas, past and present, brings confusion, for they run the whole gamut of subjectivity-objectivity, and even *the study of comparative religions gives no real help. It treats the subject like a museum collection of dead things. It does not make religion a transforming power in life; it gives no unifying conception to bring meaning to the parts.*

"Life can only be known by the Tree of Life." As God is Life itself, we can trace this pattern of the Tree by studying the developments in any great religion in chronological order. Religious strife would have no basis if men could realize that all the apparently conflicting conceptions can be reconciled if seen in their right place as part of the whole. The conception of Deity as Infinite and Transcendent, as the Supreme Immanent God, as a Trinity, as a whole pantheon of gods, or Deity as the Saviour, or even the dark shadow of Deity, the Devil; all these are not contradictory ideas, but represent each and all part of an indivisible whole, just as the physical tree comprises root, trunk, branches, leaves, flowers and fruit, and not just one aspect.

We look at a physical tree, but our sight cannot perceive the hidden root without which the tree would have no existence. When we search in the origins of Hindu, Chinese or Greek teachings, or trace back the theogonies of the Near-Eastern civilizations, Babylonia and Persia, Egypt and Judæa, or indeed any other, we find them all starting with the idea of an Impersonal Abstraction, revered in silence as the Unknowable

God "around whose pavilion is darkness." In all the earliest Cosmogonies the first concept is that of an Absolute Principle, the Rootless Root, eternal, boundless, unconditioned, changeless, infinite; the Reality behind unreality, not to be understood or described by the finite mind; the source and container of all manifestation yet unaffected by it, ever invisible, unknown, transcendent. It is the God proclaimed in the First Fundamental of Theosophy.

Just as the life of the tree above ground is derived from, and is an aspect of, the hidden root, so within Deity as this ONE ALL is its inherent radiation, co-eval, co-eternal, which periodically projects itself into manifestation as the supporting trunk, from which will radiate all the Divine Forces of Life in their gradual illusionary differentiation. It is the One God, immanent, omnipresent, the true Pantheistic Deity, the Universal Spirit in all Life. It is the First Cause, the germ of all things, the abstract IDEA becoming the sounding WORD, the Logos, unmanifest-manifest. It is called variously the Supreme, the First God, the Self-born, the All-Father, the Central Spiritual Sun, all terms to denote the totality of Life in its aspect of Unity.

The trunk of the visible tree branches out and branches out again. And the next phase of worship in religion is directed towards Deity as bi-polar, Father-Mother, or Purusha-Prakriti (Spirit-Matter), containing in itself the triune abstract potentiality that eventually branches into three aspects, the triadic pattern repeating itself in lesser and lesser branchings. In the development of religions we find, therefore, descending trinities of gods, from the pure unmanifested abstractions through the active creative forces to the created images—Spirit, Voice and Word. The Trinity is universal, the Christian version merely substituting the Holy Ghost for the "Mother" (Divine Nature) of the earlier triads of Father-Mother-Son. The Hindu Trimurti culminates in the manifested Brahmâ-Vishnu-Siva, (Creator, Preserver and Destroyer-Regenerator). Egypt, too, has a series of triadic deities, of which the best known representation is that of Osiris-Isis-Horus. But wherever we find a triple god or a trinity of gods, among the

Chaldeans or among the Pythagoreans, in Japan or Scandinavia, or elsewhere, it stands for the three integral aspects of God as the dynamic Spirit—potentiality becoming potency—within the evolving universe.

The visible tree spreads its branches wider into the atmosphere, and in the Divine Tree, Life flows out through the three and into the full range of seven, the complete architectural pattern of cosmos in space and time, the three and the seven forming the sum total of ten. Ancient religions revered these prismatic aspects of Deity as the seven Primeval Gods, the Seven Logoi or Rays, the "Sons of the Fire," giving them innumerable names, Dhyani-Chohans, Dhyani-Buddhas, Manus, Prajâpatis, etc. The Persians had their seven Amshaspendas and the Jews their Elohim and Seven lower Sephiroth. Others have called them the Builders, the Rulers, the Archangels. All represent the basic aspect of the descending hierarchies of creative and informing beings—the microcosm at each stage reflecting the Macrocosm.

The seven become the twelfefold, taking on shape and form, and the religious pantheon now becomes twelve. The popular mythologies of Greece and Rome are full of legends about the twelve Great Gods,—Zeus, Ceres, Pluto, Minerva and all the other Olympian deities—while the gods of Valhalla in Scandinavian lore, Odin, Thor, Freyja, Loki, etc., are also twelve. China and Egypt alike have their twelve Divine Hierarchies. The twelve of the Zodiac, or the Tribes of Israel, or the Christian Apostles, also symbolize the reflections of the original Dodecahedron.

The smaller branches spray out in countless branchlets and twigs and ever-changing foliage. So Divinity divides and subdivides its appearance, expanding and pervading the whole panorama of being and becoming. The Logos, as the Creative Deity, boasts of 1008 divine names and aspects, and the later religious pantheons include the hosts of invisible, intelligent, elemental existences, Devas, Pitris, Salamanders, Sylphs, Undines and Gnomes, etc., all centres of energy, each containing and passing on, according to its capacity, the sap of divinity. Even the order of progression of the chemical atoms parallels that of the Angelic

beings or Gods. Every atom is endowed with mind and consciousness, will and memory, so that the Hindus claim as the total of gods, 330 millions, within the body of man as of the universe.

The next stage is the appearance on the religious scene of the self-realized Souls, Men-gods, Jivanmuktas, Sages. These are like the flowers on the tree, the result of another, more direct, line of evolution, as different from the natural, leaf-producing urge as the self-consciousness that reflects itself in man is different from the universal unconscious intelligence working through the other kingdoms of nature. The worship of these Beings commemorates the debt that humanity owes to the self-conscious "Gods," the Manasa-putra, "Mind-born Sons of Deity," the primal radiations.

The flower may seem to vanish. But flowers have within them the potentiality of the fruit and the seed.

The fruit grows ripe. Those who, as forerunners of the race, have ripened their natures to Godhood, are the Great Souls, the living Buddhas and Bodhisattvas, the Spiritual Teachers that show by Their example as by Their words how each man can become God.

So much for the emblem. But the intellectual satisfaction of seeing the pattern is not enough. Religion must become a way of life, affecting mind, heart and action, changing values and aims, draining desires of selfishness, and transmuting stern duty into joyous Dharma, the natural expression of the inward truth and power and charity.

How does Religion affect the mind? First in the endeavour to perceive God present in everything. "Realization comes from dwelling on the thing to be realized." How else can we bring the atmosphere of true reverence into the deeds of every day, towards the people we meet, our tasks, our tools, our clothes, our food? Secondly, there must be an attentiveness, a reliance upon the deity within, our incarnating Ego, whose voice speaks as conscience and wisdom; and, at the same time, a change in our mental attitude towards our lower temporal nature, the personality. The endeavour to understand and to use the latter truly, under law, will make Nature our ally.

How does Religion affect the heart? As we cannot separate ourselves from anything, since all is God, our general background must be the charity preached by St. Paul, the love to all without distinction. There must be gratitude, a return outpoured for whatever we receive. But at the same time Karma demands a more individual devotion to those to whom we owe a closer duty, since, for the time, they represent for us the concentration of the Universe. And finally, there must be the destruction of personal self-love, the restraint of selfish desires, for "Self is the friend of self, and, in like manner, self is its own enemy."

How does Religion affect action? As we are each a part of the whole, our general attitude must be a readiness to do whatever we may be called upon to do, without feeling either "superior" to the duty, or too weak and incapable of it. Then comes the individual aspect, the concentration upon the duty that is ours at any given time, judging our tasks and illuminating them by our own inner light and by the universal wisdom. And finally, when the personal nature is seen dispassionately as not oneself, but the channel through which the sap has to flow, it will more easily gain skill in action through practice. Such skill, such impersonality, will produce accuracy, punctuality, purity, the divine powers in practical action.

The religious man is one who recreates the harmony of heaven here on earth.

SANSKRIT

The growing appreciation of the value of Sanskrit as a unifying force in modern India is to be welcomed by those who wish the country well. A large and important meeting was held recently at Mylapore to protest against any weakening of the position of Sanskrit in Madras secondary schools. And on April 7th a public meeting was held in Mylapore under the auspices of the Kuppuswami Sastri Research Institute, at which several scholars spoke.

Dr. S. K. Belvalkar of Poona, who presided,

brought out that Sanskrit had greatly influenced the growth and development of the South Indian languages and was essential to preserve the unity of India. Appealing for the restoration of the former co-ordination of the country, he said that

if we made the past the fulcrum on which the unity of the country moved, the present-day complications might disappear. The past of our country had an ideology and that ideology was enshrined in our own old literature, and that literature was Sanskrit literature.

There had, he said, been several languages in India, even from the time of the Vedas and the Upanishads, but it was in Sanskrit that one found the Vedic and Upanishadic culture.

In a speech on the same occasion on "Sanskrit in Greater India," Shri K. A. Nilakanta Sastri brought out that Sanskrit was a language meant for all classes. The Puranic literature, he said, was exclusively devoted to popular education. He stressed the need for increased interest in India's past literature and for preserving the Sanskrit language in its pristine purity.

The study of Sanskrit is not a necessity and of value only for regenerating India. World regeneration along correct lines also depends upon correct assimilation of the truths contained in Sanskrit texts. So far Orientalists and philologists have had the field to themselves and no one can deny the credit due to Western Sanskritists and their Indian pupils. But a new set of translations of the ancient texts is due. These new renditions must bring the message to the mind as well as to the heart of man in every quarter of the globe, helping him to understand his own nature, demoniacal and divine, to live through his daily round and to perform his common tasks with intelligence and deliberation, earning for himself the reward of inner contentment and outer cheerfulness. Sanskrit lore is full of wisdom for which men and women everywhere are yearning. A politically free India will be socially and morally free when some at least of its millions will apply in personal and home life, in village and in urban civics, the grand principles and doctrines taught by the Vedic Seers, the Upanishadic Sages and the Puranic Historians.

IN THE LIGHT OF THEOSOPHY

"The Fifth Freedom and the Final Reckoning" is the title of an article by Mrs. Winifred Sealby in *The Animals' Champion*, March to May 1948 issue. She writes that the Atlantic Charter is proving unworkable because of the sinister "Fifth Freedom" which, though unrecorded, is all-pervading. That is, she writes:—

the age-old Freedom to exploit, torture and terrorise the countless sub-human creatures entrusted to Man's dominion.

Unless that freedom is publicly repudiated she declares, the other four, "with their promise of a Golden Age based upon Liberty and Justice for all nations" may as well be scrapped.

Theosophy teaches the indissoluble unity of all life and we welcome this warning in a non-Theosophical journal that

since the fortunes of the human and sub-human kingdom are inextricably bound up together... this attitude of contempt and hatred towards the dumb is fraught with great peril to ourselves.

Mrs. Sealby brings the point home with telling illustrations which none who accept the fact that this is a universe of law can doubt:—

There is a very definite connection between the millions of animals packed like sardines in verminous cattle-trucks, minus food, water, ventilation, and prisoners of war, transported long distances under the same appalling conditions; between the hordes of starving creatures herded in abattoirs awaiting slaughter, and hungry internees behind their barbed-wire enclosures... between the myriads of dumb victims vivisected annually, not only throughout Christendom, but wherever the "superior" white man has established his deadly culture, and the vivisection of prisoners in enemy hands; in short, between all the evils we sow and the bitter harvests we reap.

In our February issue we reprinted two contributions from the pen of W. Q. Judge on "Theosophical Aspects of Contemporary Thought and Literature." In these particular columns we have drawn attention, from time to time, to novels and essays charged with Theosophical ideas. We have before us J. B. Priestley's *Jenny Villiers* which our students will do well to peruse: Astral Light pictures, the reading of their past records, and the part played by them in the

present and in the process of Reincarnation are all there. In our ninth volume (April 1939) we published an article on Mr. Priestley's then new drama *Johnson Over Jordan*. His present novel unfolds some of the thoughts of that earlier drama.

It is interesting, if not altogether convincing, to read in *The Hindu* of March 13th the assurance given by Shri T. S. Avinashilingam Chettiar, Minister for Education, in the Madras Legislative Assembly on March 12th, as to Christian missionary aims. Several previous questions relating to religious teaching in missionary schools had charged that attendance at Bible classes was still compulsory in certain institutions and that in some elementary schools receiving Government grants the names of children were being changed to Christian names without the parents' consent.

The Minister said that the Government Order concerned prohibited the use of the staff, children or buildings of a school for the purpose of proselytization. Some schools which had persisted, after the order was issued, in requiring attendance at Bible classes had been warned and the warning had had a salutary effect. The Government was prepared to enforce the order, even by withholding grants to offending institutions, but Shri Chettiar hoped that that drastic step would not be necessary.

His sanguineness rose even higher when he answered the question of Shri Kalluri Subba Rao, who asked "whether the main object of the missionaries was not to preach the Christian religion in this country." The Minister replied that "it might have been once. Now schools were conducted by them from social service motives." No one questions the presence of the social service motives; they were always there, however overshadowed by the proselytization aim. But those who believe that the proselytization motive has been superseded are closing their minds to the facts. The thousands of humble supporters in Western countries of the missionary effort here are not moved to contribute by the prospect of spreading secular education in India.

The missionary enterprise is fundamentally a soul-saving effort, and every honest missionary will admit it to be such.

That a new spirit, that of social service, is enlivening the Christian missionary enterprise is true. Even respect and tolerance for non-churchian faiths are becoming visible today. But for all that, the majority of missionaries have yet to prove themselves. There are notable exceptions, e. g., Margaret Barr in Assam, the Keithahns, now labouring at Dindigul, and the Quakers headed by Horace Alexander.

When Madame Blavatsky inaugurated the Theosophical Movement in the City of New York in 1875, one of the objects which she emphasized was the comparative study of Eastern religions and their philosophies. In the last quarter of the last century, the claims made by different organized churches were definitely of each one's superiority over the others. The Christian churches, though divided into many branches, claimed that Christianity was the best of religions. The same claim was made on behalf of Islam. It is a far cry from then to now when the truth about the brotherhood of religions, revealed by comparative study of the various faiths, is becoming more and more popular.

The Listener of February 1948 announced that a series of talks would be delivered on World Religions, and that the well-known scholar, Prof. A. J. Arberry, was opening the series with a talk on Islam and its Founder.

Many books are being published on the different religions of humanity. We have before us two new volumes:

1. *Religions of the World*, prepared by Gerald L. Berry and published by Barnes and Noble, Inc., of New York, and (2) *Ethics of the Great Religions* by E. Royston Pike, published by the well-known Rationalists, Watts and Company, London. Both these books bring many valuable thoughts but they do not render real service to religious and spiritual culture. Deep insight into the real origin of religions is lacking from these books; the auth-

ors take it for granted that humanity began in savagery and has been working its way up through one civilization after another. A different idea which is inherent and implicit in the ancient texts of great religions is not given the attention and consideration it deserves. That view concerns the true nature of early man and the real beginnings of human life on earth. A very different kind of a teaching emerges from the study of the Vedas, the Upanishads and even the Old Testament, as well as of Egyptian, Chaldean and Chinese lore. The doctrine of modern scientific evolution, which traces the origin of man to some kind of ape, is responsible for the assumption that man is born in savagery and in ignorance. The ancient teaching speaks of the descent of great Master intelligences who came to infant humanity to guide, lead and instruct. The Fathers of the human race have left a wonderful record of their teachings in the early scriptural texts. This is a point which modern students of various religions should take into account.

The first difficulty we have to overcome is related to the fact that the interpretation of these ancient books is left to the philologists who are learned scholars and great grammarians, but are poor philosophers and poorer mystics. Even the anthropologists who have done such wonderful work have founded their various hypotheses on the assumption that ancient men were born and bred in savagery. The conclusions drawn from such a premise do not do justice to the understanding of the great scriptures of religions. The time has come for a profounder examination of the ideas presented in the old texts and of their genesis and origin. Thus, for instance, what could have been the mentality and the vision of the Rig-Vedic Seers or the Upanishadic Sages, of the long line of the mystic philosophers of China or of the Divine Rulers of Egypt? This line of research and of exposition is overdue. In the comparative study of existing religions of the world, as well as of all religions now defunct, which have left their record, we must trace the line of social and cultural developments as historical facts.

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The United Lodge of Theosophists

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 furnished to Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with.

Correspondence should be addressed to: The U. L. T., 51 Mahatma Gandhi Road, Bombay.

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