

सत्यान्नास्ति परो धर्मः ।



There is no Religion Higher than Truth

THE THEOSOPHICAL MOVEMENT

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THREE YEARS FINISHED

This small periodical was started as the bulletin of the Bombay U. L. T. in 1930. It was doubled in size, from 4 to 8 pages, in 1931. Once again it has become necessary, because of the interest shown, to increase it to 16 pages. Its purpose may be stated thus:—

First and foremost, it is intended to spread the teachings of pure Theosophy—both metaphysical and ethical. Cycle and Karma eclipsed for a while the light of the Theosophy of H. P. B., and pseudo-theosophy held the field for many years, all over the world. In India, for example, whence H. P. B. departed in 1885, religious sectarianism found a friend in pseudo-theosophy. The revival of religions due to this friendship was more the revival of superstitious beliefs than an acceptance and an appreciation of the universalizing principles of spiritual knowledge; it was more a revival of mystification, dear to the heart of the priest, than of mysticism which engenders self-reliance; it was more a revival of psychism and Hatha-Yoga than of occultism and Raja-Yoga.

With the commencement of the U. L. T. work in India, people are beginning to take note of the fact that real differences exist between the Theosophy of H. P. B. and that species of Theosophy with which they have been generally familiar. A similar recognition took place in the U. S. A. some years earlier, mainly because of the U. L. T. Movement, started by Robert Crosbie

and his friends in 1909. But everywhere the gaining of this recognition is a slow and up-hill task, for the number of genuine enquirers and sincere students is small.

The resuscitation of the Theosophy of H.P.B. is naturally accompanied by an understanding appreciation of ancient Theosophy; for example, of Krishna and the *Gita*, of the Buddha and the *Dhamma-Pada*, of Shankara and *Vivekachudamani*, of Jesus and the Sermon on the Mount, of Zarathushtra and the *Gathas*, of the Yogis and the Sufis and the Gnostics. Therefore our second task is to present to our readers the gems worked into artistic settings by expert jewellers of past yugas and eras—not only of India and the East, but also of the Occident. The dust of ages has dimmed their lustre and altered their hues. Their custodians, the priests, have refused to clean the jewels and have extolled the efficacy of the dust. It is the task of Theosophy to reveal the true beauty of the jewels by fearlessly pointing out the worthlessness of the credal dust.

Thirdly, the ethics of Theosophy, which are the same as those of the above-named Teachers and their peers, have to be elucidated. In this cycle noble living ought to be normal; it is not, because men and women adopt, unconsciously to themselves, a narrow attitude towards life. Crudity and credulity hem in their thinking. Ethics related to philosophical principles not

only broaden man's view and liberalize his mentality, but also deepen his faith in his own soul. They engender a new attitude toward life and offer a new basis for action. Therefore, "the Ethics of Theosophy are more important than any divulgement of psychic laws and facts".

The practising of Theosophy is only for those who desire to reform themselves, so that they may be born again. Many people, through suffering and disillusionment, desire to turn away from the glamour and the Maya of the world. But each has to effect his own turning, and, one by one, such men and women find in the U. L. T. their spiritual home; and for them this magazine contains nourishment. From them it seeks active help and co-operation in the service of all.

But for the larger public also there is both instruction and inspiration; for not the least of this periodical's missions is to bring about a change in the mind of the race. While those who aspire to practise Theosophy are few, the number of those who desire to see the condition of their fellow men improved is large; these latter, we hope, will approve the undertaking of this monthly and lend their aid also in making it widely known.

ON THE NATURE OF DEITY

H. P. B. once wrote that in vain she endeavoured to impart to Theosophists at large the great axiomatic truth that the only eternal and living reality is that which the Hindus call Paramatma and Parabrahmam. She defined this Reality as the one ever-existing Root Essence, immutable and unknowable to our physical senses, but manifest and clearly perceptible to our spiritual natures. She went so far as to give a hint of tremendous import—Once imbued with that basic idea and the further conception that if it is omnipresent, universal, and eternal like abstract Space itself, we must have emanated from it and must, some day, return into it, and all the rest will become clear.

Therefore all earnest students of Theosophy cautiously study the first fundamental proposition of *The Secret Doctrine* which deals with the subject of Deity. Still, confusion, mostly rooted in acquired theological and creedal beliefs, exists, and the notion of a personal god shows itself as prevailing even among students of genuine Theosophy. Enquiry and questioning often elicited reiterated

explanations from H. P. B. One correspondent wrote in *Lucifer* II, p. 417, July 1888, on "What is God?" to which several useful and helpful Editor's Notes were added. As space forbids our reprinting the whole letter, we extract the sentences on which the Notes were written, and of course the latter are given *in extenso*.

"The Eternal or Absolute Void may be said to be Infinite and Boundless, but this Void is nothing, and of which nothing can be predicated; so that Infinite or Boundless and Absolute in this respect are non-existent."

To some minds, very likely. In the opinion of a Vedantin or an Eastern Occultist this "Boundless" is the one deity and the one reality in this universe of Maya, and it is the one *everlasting and uncreated* principle—everything else being illusionary, because finite, conditioned and transitory.

"Deity has nothing to do with what we call the Something or the Real, and existence is quite independent of it."

It cannot be *independent*, since "existence" is precisely that Deity which we call "Absolute Existence," of which nothing can be "independent."

"If Deity is the same as absolute Nothing, and all things come from It, then something has come from Nothing, which, philosophy declares, cannot be."

Which philosophy? Not Eastern philosophy and metaphysics—the oldest of all. *Nothing* cannot come out of or from another nothing—if the latter word is accepted in our finite sense. All comes from Nothing, or NO-THING, En-Soph, the Boundless (to us) *nothingness!* but on the plane of Spirit the noumenon of ALL.

"Nothing can produce nothing. Something only can produce itself in varied differentiations."

Our correspondent is very little acquainted, we see, with occult Eastern ideas and true metaphysics. The deity he calls "Nothing" and we "No-thing" can produce nothing, for the simple reason that IT is in itself ALL, the Infinite, Boundless and Absolute, and that even IT *could never produce anything outside of itself*, since whatever manifests is ITSELF.

"If Deity has originated form, size, number and motion as attributes of the concrete—spiritual or nature—how could He (allow me to use this pronoun) so have done unless these in some way are in Himself."

Lightning is produced by electricity, and is an *aspect* of the concealed Cause. And because that Cause originates the phenomenon shall we call it "lightning" and a "He". And why not "She," the ALL? Just as natural one as the other, and in our opinion, quite as incongruous. Say, at once, "itself," instead of "Himself," and do not make it a personal (on our plane) *conscious* action and you will be nearer the mark of our occult teachings.

"The going forth of Deity from the self to the not-self and back again to the self constitutes in the motions the Age of ages or Eternity, and is the all of Truth, the all of cosmic and universal history."

This is Kabalistic and, on the whole, correct, but too indefinite for esoteric philosophy. Does our critic mean to say that it is the microcosm which becomes the Macrocosm, instead of the reverse?

"Brahm sleeps on the lotus, and will awake anew to create another Mayavic Universe."

Aye, Brahmâ "sleeps" on the lotos during the "nights," and between the "days" of Brahma (neuter). But Brahmâ, the Creator, *dies* and *disappears* when his "age" is at an end, and the hour for the MAHA PRALAYA strikes. Then NO-THING reigns supreme and alone in Boundless Infinitude and that No-thing is non-differentiated space which is no-space, and the ABSOLUTE. "The most excellent *male* is worshipped by men, but the soul of wisdom, THAT in *which there are no attributes of name or form* is worshipped by Sages (*Yogins*)," (Vishnu Purâna). This, then, is the point of difference with our correspondent.

"Mystical thought that denies form to Spirit and thus to Deity, is no proof of superiority or spirituality of intelligence."

None whatever. It only denotes better knowledge of metaphysics. That which *has form cannot be absolute*. That which is conditioned or bounded by either space, time, or any limitation of human conception and growth—cannot be INFINITE, still less ETERNAL.

"He who centres the myriadal hosts of His children, must be the most and all-glorious."

Undeniably so, "He who centres the myriadal Host" is not ABSOLUTE DEITY, not even its LOGOS, *Aja* (the unborn), but at best Adam Kadmon, the *Tetragrammaton* of the Greeks, and the Brahmâ-Vishnu on the Lotos of Space, the HE which disappears with the "Age of Brahm."

"The infinitesimal cells in His body are the germ points of Solar Systems, to be realized during the ages in the Mayavic expanses."

Just so, and this is Adam-Kadmon, the heavenly man, the "male-female" or the symbol of the material manifested Universe, whose 10 limbs (or 10 Sepheroth, the numbers) correspond to the zones of the universe, the 3 in 1 of the upper and the 7 of the lower planes.

THE PARABLE OF THE OCEAN

"If Eastern comparisons may be permitted, Theosophy is the shoreless ocean of universal truth, love, and wisdom, reflecting its radiance on the earth."—H. P. B. *The Key to Theosophy* pp. 47-48, Indian Ed.

"Theosophy is that ocean of knowledge which spreads from shore to shore of the evolution of sentient beings; unfathomable in its deepest parts, it gives the greatest minds their fullest scope, yet, shallow enough at its shores, it will not overwhelm the understanding of a child."—W. Q. JUDGE. *The Ocean of Theosophy*, p. 1, Indian Ed.

Now at one time the Blessed One was abiding at Savatthi, in the Eastern Arāma. He was the revered guest of Visakha, mother of Bhikkhu Migara and herself a distinguished Upasika. The mansion sheltered many monks who had come with the Lord. It was Uposatha-Day, known in the older Sanskrit tongue as Upavastha. The Lord had ordained, at the suggestion of King Bimbisara, that all monks in any given place should foregather to benefit from the influences which made certain nights of the lunar month auspicious for the work of learning and teaching the Dhamma. It was one such night when the Lord was seated in the midst of the assembled Bhikkhus. The night was far spent in silent meditation, but the Tathagata would not speak the words of light which always dispelled darkness.

The first watch was passing away. The venerable Ananda arose, arranged his robe over one shoulder, saluted the Teacher with joined palms, and said, "Lord, the night is far spent. The Bhikkhus have been waiting eagerly. Will the Blessed One preach?" The Tathagata was silent.

The second watch was passing away and Ananda's petition drew not any sermon.

The third watch had begun. The dawn was breaking. For the third time, as the senior member of the Sangha, Ananda proffered his request.

“The assembly, Ananda, is not pure.”

The venerable Maha Moggallana, acting as the master of ceremonies, wondered to whom the Lord was referring. Penetrating with his own mind the minds of the assembled brethren, Maha Moggallana detected the profane—not a student and a Samana, though he had taken the vows, foul within, full of cravings, worthless. On perceiving who it was, Maha Moggallana went up to the individual and said, “Arise, sir! The Blessed One has detected you. You do not belong to this assembly.” But the man kept silent in spite of three requests from Maha Moggallana, whereupon that master of ceremonies took the man by the arm, put him out, and locked the room. Proceeding with folded hands in salutation, he approached the Blessed One. “Lord, I have done my duty. The assembly is now undefiled. Will the Wise One speak?”

“How astonishing! How curious a thing it is, Moggallana, that that foolish fellow should have waited up to the very point when he had to be put out!”—said the Blessed One.

And then He preached.

And the Blessed One said to the Bhikkhus: “There are, O Bhikkhus, in the great ocean, eight astonishing and curious qualities, by the constant perception of which the mighty creatures take delight in the great ocean.

“And just in the same way, O Bhikkhus, there are in this doctrine and discipline eight marvellous and wonderful qualities, by the constant perception of which the Bhikkhus take delight in this doctrine and discipline. What are the eight?

“Just, O Bhikkhus, as the great ocean gets gradually deeper, slope following on slope, hollow succeeding hollow, and the fall is not precipitately abrupt—just so, O Bhikkhus, in this doctrine and discipline is the training a gradual one, work following on work, and step succeeding step; and there is no sudden attainment to the insight of Arhatship. This is the first quality.

“Just, O Bhikkhus, as the great ocean remains of the same nature, and passes not beyond the shore—just so, O Bhikkhus, is the body of precepts which I have established for those who are hearers of my word, and which they, their lives long, do not pass beyond. This is the second.

“Just, O Bhikkhus, as the great ocean will not brook association with a dead corpse; but whatsoever dead corpse there be in the sea that will it—and quickly—draw to the shore, and cast it out upon the dry land—just so, O Bhikkhus, if there be any individual evil in conduct, wicked in character, of impure and doubtful behaviour, not a Samana though he have taken the vows of one, foul within, full of cravings, a worthless creature;

with him will the Sangha brook no association, but quickly, on its meeting together, will it cast him out. And what though that man should himself be seated in the midst of the Bhikkhu-Sangha, *verily, both is he afar off from the Sangha, and the Sangha from him.* This is the third.

“Just, O Bhikkhus, as the great rivers, when they have fallen into the great ocean, renounce their name and lineage and are thenceforth reckoned as the great ocean—just so, O Bhikkhus, do the four castes when they have gone forth from the world under the doctrine and discipline proclaimed by the Tathagata, renounce their names and lineage and enter into the number of the Sakyaputtiya Samanas. This is the fourth.

“Just, O Bhikkhus, as though all the streams in the world flow on till they reach the great ocean, and all the waters of the sky fall into it, yet does it not seem thereby to be either more empty or more full—just so, O Bhikkhus, though many Bhikkhus pass entirely away in that kind of passing away which leaves not a trace behind, yet does not the Sangha thereby *seem to be either more empty or more full.* This is the fifth.

“Just, O Bhikkhus, as the great ocean has only one taste, the taste of salt—just so, O Bhikkhus, has this doctrine and discipline only one flavour, the flavour of emancipation. This is the sixth.

“Just, O Bhikkhus, as the great ocean is full of gems, of gems of various kinds, just so, O Bhikkhus, is this doctrine and discipline full of gems, of gems of various kinds, among which are the four Earnest Meditations, the fourfold Great Struggle, the four Roads to Iddhi, the five Moral Powers, the five Moral Senses, the seven kinds of Wisdom, and the noble eightfold Path. This is the seventh.

“Just, O Bhikkhus, as the great ocean is the dwelling place of mighty beings, just as there are in the great ocean creatures so constituted that they stretch from one to five hundred leagues—just so, O Bhikkhus, is this doctrine and discipline the resort of mighty beings, among whom are he who has entered the First Path (the Sotâpanno) and he who has realized the fruit thereof (the Sakadagamin), and he who has entered the Third Path (the Anagamin) and he who has realized the fruit thereof, the Arhat, and he who has realized the fruit of Arhatship. This is the eighth.

“These, O Bhikkhus, are the eight marvellous and wonderful qualities in this doctrine and discipline by the constant perception of which the Bhikkhus take delight therein.”

[Kullavagga, IX, 1, 4.]

ABNORMAL PHENOMENA

"The greatest psychological truth, in its most unadulterated form, can be found in the Indian philosophies. And, let it be remembered, we ascribe this great result not to anything we few may personally have done or said, but to the gradual growth of a conviction that the experience of mankind and the lessons of the past can no longer be ignored."

These words occur in an article "The Leaven of Theosophy" published in March 1881 on p. 117 of Vol. II of *The Theosophist* conducted by H. P. Blavatsky. Time and again *The Aryan Path* has pointed out how both the spiritualists and the psychical researchers are like people who have lost their way in a fog, and who, not being aware that they are wandering in a circle all the time, believe that they are making headway. A reviewer in *The Aryan Path* for November (p. 788) once again points out this fact, and so we will take this opportunity of reprinting the following from the same article from which the above text is taken:—

"Of the thirteen persons who composed our first board of officers, in 1875, nine were spiritualists of greater or less experience. It goes without saying, then, that the aim of Society was not to destroy but to better and purify spiritualism. The phenomena we knew to be real, and we believed them to be the most important of all current subjects for investigation. For, whether they should finally prove to be traceable to the agency of the departed, or but manifestations of occult natural forces acting in concert with latent psycho-physiological human powers, they opened up a great field of research, the outcome of which must be enlightenment upon the master problem of life, Man and his Relations. We had seen phenomenalism running riot and twenty millions of believers clutching at one drifting theory after another in the hope to gain the truth. We had reason to know that the whole truth could only be found in one quarter, the Asiatic schools of philosophy, and we felt convinced that the truth could never be discovered until men of all races and creeds should join like brothers in the search. So, taking our stand upon that ground, we began to point the way eastward.

The men of goodness (Sattva) worship the gods (Devas); the men of passion (Rajas) worship the elemental powers and demons (Yakshas and Rakshasas); the men of dark quality (Tamas) worship the remnants of the dead and the ghosts (Pretas and Bhutas).—GITA, xvii, 4

Those who worship the gods go to the gods (Devas); those who worship the departed go to them (Pitris); those who worship ghosts go to the ghosts (Bhutas); those who worship me come to me (Krishna).—GITA, ix, 25

"Our first step was to lay down the proposition that even admitting the phenomena to be real, they need not of necessity be ascribed to departed souls. We showed that there was ample historical evidence that such phenomena had, from the remotest times, been exhibited by men who were not mediums, who repudiated the passivity exacted of mediums, and who simply claimed to produce them by cultivating inherent powers in their living selves. Hence the burden of proving that these wonders were and could only be done by the dead with the agency of passive medial agents, lay with the spiritualists. To deny our proposition involved either the repudiation of the testimony of the most trustworthy authorities in many countries and in different epochs, or the wholesale ascription of mediumship to every wonder-worker mentioned in history. The latter horn of the dilemma had been taken. Reference to the works of the most noted spiritualistic writers, as well as the newspaper organs of the movement, will show that the thaums, or "miracles," of every "magician," saint, religious leader, and ascetic, from the Chaldean Magusti, the ancient Hindu saint, the Egyptian Jannes and Jambres, the Hebrew Moses and Jesus, and the Mussulman Prophet, down to the Benares Sannyasi of M. Jacolliot, and the common fakir of to-day, who has made Anglo-Indian mouths gape with wonder, have each and all been spoken of as true mediumistic marvels."

This was written more than fifty years ago, even before the S. P. R. was founded, but what was said is applicable to-day. In the accumulating literature of the psychical researcher, "departed souls" are not the active producers of the phenomena. More materialistic and even more grotesque are his explanations compared to those of the spiritualist. It is ironical but true that some Indians prefer to follow the spiritualists and the psychical researchers in their aimless meanderings rather than seek for instruction in the old Wisdom of their own Sages. Of all the oddities this is the most amusing—the heirs of Patanjali and Kapila and a host of others running after the westerners who have neither a basis of knowledge for investigating phenomena nor any philosophy to evaluate what they observe.

PRAYER

In Trafalgar Square, London, on September 10th, the *News Chronicle* reports, a thousand people stood silent for two minutes and prayed for the social regeneration of the world. Less than two decades ago, the churches of many lands were using prayer against their nations' enemies and praying for the success of their respective armies, the granting of which prayers necessarily involved the ruin and destruction of countless of their fellow men in the opposing camp. This is a form of sorcery. The cynic may well ask how far the recent pious gesture in London might be expected to offset the cumulative effect of all those earnest maleficent prayers, if prayer were half as efficacious as its most ardent advocates claim.

But it is not only Christians who indulge in the folly of petitionary prayer. A Japanese monk, desirous of the revival of Buddhism in India, early in October announced to press representatives here his intention to devote himself completely to prayers, "touring all over India till some person of this land joins us in a true spirit of prayer and carries our message to the people". How could a procedure so contrary to both letter and spirit of the Buddha's teaching conduce to the spread of His doctrines of self-reliance, self-energisation, self-redemption?

Another variant of the prayer fallacy is illustrated by public prayers sponsored by representatives of different religious communities, which were held in Bombay, October 16th, for the speedy recovery and safe return of the aged Indian patriot, Sjt. Vithalbai Patel. He died in Switzerland within a week.

The Theosophical view on prayer is plainly set forth in Madame Blavatsky's *Key to Theosophy* :—

Prayer, as now understood, is doubly pernicious: (a) It kills in man self-reliance; (b) It develops in him a still more ferocious selfishness and egotism than he is already endowed with by nature. I repeat, that we believe in "communion" and simultaneous action in unison with our "Father in secret"; and in rare moments of ecstatic bliss, in the mingling of our higher soul with the universal essence, attracted as it is towards its origin and centre, a state, called during life *Samadhi*, and after death, *Nirvana*. We refuse to pray to *created* finite beings —i.e., gods, saints, angels, etc., because we regard it as idolatry. We cannot pray to the ABSOLUTE . . . therefore, we try to replace fruitless and useless prayer by meritorious and good-producing actions. (pp. 58-9).

True prayer, she explained, is not a petition.

It is a mystery rather; an occult process by which finite and conditioned thoughts and desires, unable to be assimilated by the absolute spirit which is unconditioned, are translated into spiritual wills and the will; such process being called "spiritual transmutation." The intensity of our ardent aspirations changes prayer into the "philosopher's stone," or that which transmutes lead into

pure gold. The only homogeneous essence, our "will-prayer" becomes the active or creative force, producing effects according to our desire. (pp. 56-7).

During the World War, the faith of those who prayed down curses on their enemies was not so robust that the material sinews and arts of war were neglected. The monk who desires to see the revival of Buddhism in India would better preach the Dhamma, as his great Master did. The present generation of well-wishers will do wisely not to place reliance on mere prayers uttered for the regeneration of mankind, but to study the causes of the social misery they desire to alleviate. Let them take practical steps to improve the situation; and they and all others should begin with the regeneration of themselves.

OF OCCULT POWERS AND THEIR ACQUIREMENT

The lure of the invisible, the abnormal, the occult, has a beneficent side, inasmuch as it is an awakener of a non-materialistic attitude. But it is malefic to a greater extent; many a rash experimenter has been dragged to a terrifying doom. A rational treatment of the subject is to be found in the following article from Mr. Judge's *Path*, Vol. III, for February, 1889 :—

There are thousands of people in the United States, as well in the ranks of the Society as outside, who believe that there are certain extraordinary occult powers to be encompassed by man. Such powers as thought reading, seeing events yet to come, unveiling the motives of others, apportation of objects, and the like, are those most sought after, and nearly all desired with a selfish end in view. The future is inquired into so as to enable one to speculate in stocks and another to circumvent competitors. These longings are pandered to here and there by men and societies who hold out delusive hopes to their dupes that, by the payment of money, the powers of nature may be invoked.

Even some of our own members have not been guiltless of seeking after such wonderful fruit of knowledge with those who would barter the Almighty, if they could, for gold.

Another class of earnest theosophists, however, have taken a different ground. They have thought that certain Adepts who really possess power over nature, who can both see and hear through all space, who can transport solid objects through space and cause written messages to appear at a distance with beautiful sounds of astral bells, ought to intervene, and by the exercise of the

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same power make these earnest disciples hear sounds ordinarily called occult, and thus easily transmit information and help without the aid of telegraph or mailboat. But that these Beings will not do this has been stated over and over again; for the kingdom of heaven is not given away, it must be "taken by violence." It lies there before us to be entered upon and occupied, but that can be only after a battle which, when won, entitles the victor to remain in undisturbed possession.

As many have seemed to forget these rules, I thought it well to offer them the following words from one of those very Adepts they seek to meet:

"The educing of the faculty of hearing occult sounds would be not at all the easy matter you imagine. It was never done to any one of us, for the iron rule is that what powers one gets he *must himself acquire*, and when acquired and ready for use, the powers lie dumb and dormant in their potentiality like the wheels in a music box, and only then is it easy to wind the key and start them. * * * Yet every earnestly-disposed man *may* acquire such powers practically; that is the finality of it. There are no more distinctions of persons in this than there are as to whom the sun shall shine upon or the air give vitality to. There are the powers of all nature before you; *take what you can.*"

This is perfectly clear and strictly according to the Secret Canon. "When the materials are all prepared and ready, the architect shall appear"; and when we have *acquired* the powers we seek, by educing them ourselves from our inner being, the Master will then be ready and able to start into exercise that which we have obtained.

But—even here is an important point. This. If the Master can, so to say, wind the key and thus start the machinery, He can also refuse to give the necessary impulse. For reasons that have to do with the motives and life of students, it may be advisable for a while not to permit the exercise of these powers which "lie dumb and dormant in their potentiality." To sanction their use might in one lead to the ruin of other lives, or in another to personal disaster and retardation of true progress.

Therefore the Master says that quite often he may not only refuse to give the start, but yet further may prevent the wheels from moving.

THERE ARE THE POWERS OF ALL NATURE BEFORE YOU; TAKE WHAT YOU CAN.

RODRIGUES UNDIANO

A little-known side of Germany's dictator comes out in an article on Hitler by one W. C. C., reprinted in *The Living Age* for September. The writer, who knew Hitler in Munich in 1921, shows that even then were evident the characteristics which since have developed in the Nazi leader. In those days of obscurity, Hitler used to hold forth at length in defence of what he called "occultism," and especially of astrology, in which he showed great interest. Palmistry intrigued him as well, and he would tolerate no slighting remarks about clairvoyance. If any doubt his tendency toward psychism and trance, the antithesis of true Occultism, let them read these words:—

Sometimes instead of regaling us with chaotic speeches, Hitler would sit for hours on end in front of his mineral water, staring into space, not uttering a word, and apparently quite oblivious of his surroundings. If on these occasions someone suddenly addressed him, he would start as if out of sleep, and stroke his forehead with his hand several times before coming back to reality.

He talked of occultism as glibly and as inchoately as of Italy, the Germanic race, and the Jews, his other favourite themes:—

... his talk was a succession of vague generalities, couched in attractive if flowery language, but showing in every case either complete ignorance or at least complete contempt for detail.

The Jewish blackmailer and hypnotist, Herschel Steinschneider, who, under the alias of Erik Jan Hanussen, essayed to play the Rasputin of Germany, was Hitler's trusted astrologer until his recent murder. And now Hitler is reported to have created the post of "Federal Commissary for Occultism" and filled it by appointment of Herr Mücke, one of Hanussen's chief rivals.

The unthinking might see little difference between Hitler, the former house painter of Vienna, posing in Munich as an artist, and Hitler, the psychic, masquerading as a devotee of Occultism. The former, however, was perhaps but a demonstration of childish vanity; the latter, if what is said is true, is sufficient to account for Hitler's astonishing aberrations. True Occultism warns against the practice of the occult arts, and the influence of psychic exercises practised by those who suffer from the disease of mediumship. Occultism awakens the divine in man; psychism, the diabolical. The German people, being of the present generation, undoubtedly confuse the two and have as little respect for one as fear of the other, but they mistake if they regard Hitler's psychic leanings as harmless vagaries, to be indulged without fear of repercussions.

CREMATION

An article entitled "The Burning Question," by C. W. Ferguson in the October number of the *Readers' Digest* gives much interesting information on the recent rapid spread of the custom of cremating the dead in Europe and America, but withholds credit due the Theosophists for the first real impetus to the practice in the United States. Mr. Ferguson describes the first cremation conducted in New York, in 1885, but ignores the cremation, nine years earlier, of the body of Baron J. H. de Palm, under the auspices of American Theosophists. That ceremony was the first scientific cremation in America, although there had been previous sporadic open-air burnings from before the days of white occupation. The actual cremation of Baron de Palm's body took place at Washington, Pennsylvania, after preliminary funeral services at the Masonic Temple in New York City. It received much contemporary publicity, largely derisive, but is accurately described in an article entitled "Cremation in America," which appeared in *The Theosophist* for April, 1880, from which we quote:—

Naturally, such a change as that from burying to burning must be a very gradual one. The public's reason is first to be convinced, then its unreasoning prejudice removed. The first bold step finds its imitators here and there, and then, when the people find that nothing bad has happened to either themselves or the reformers, the change, if a good one, is adopted. This process is going on in the United States with respect to cremation. The first flush of Christian indignation at the "barbarity" and "heathenism" of the Theosophical Society passed away, the echoes of the journalistic gibes are gone, and our name, as promoters of one of the most beneficial social reforms possible, has fixed for itself a place on the page of American history.

In an editorial in the same volume, the since verified prediction was made:—

The prejudice among Western people against cremation is not strong enough to withstand the advancement of scientific knowledge, and it will not be very many years before this mode of sepulture will be widely practised.

The practice of cremation has indeed shown a gratifying increase since 1876. According to Mr. Ferguson, there were over 100,000 cremations in the United States from 1924 to 1928; England has shown an annual increase of 20 per cent in the number of cremations; and in Scandinavian countries the number has been doubling every three years.

Orthodox religionists in the West object to cremation because it makes impossible the literal resurrection of the body, in which they believe; but this objection will disappear as faith in that illogical dogma weakens. Orthodox Parsees object to the Hindu funeral rites as corrupting the purity of fire, but the process of scientific cremation has in common with the open-air funeral

pyres of the Hindus only the fact that it depends on the application of heat. The body is not touched by flame, which should meet the objection of the Parsees to the practice. It is placed in a retort, like a very clean oven with bronze doors. The gas furnaces heat the air "to a temperature sometimes as high as 2800 degrees and the heated air carries off as gaseous substance everything but the bones". The whole process takes only an hour and a half with a gas furnace, the type most widely used, and about half that time with an oil furnace. The four or five pounds of clean ashes are collected and placed in a small canister for the family to dispose of as they see fit. This dessication of the body by intense heat is in line with the very ancient Iranian practice, now almost forgotten, of exposing the corpse to the direct rays of the sun to bring about the drying-up effected to-day more quickly in the superheated retort.

There are no valid arguments either for burial or for the present Parsee method of disposal of the dead, as against cremation. The advocates of burial surely cannot imagine that the many noxious gases given off by a body in the slow process of decomposition fail to penetrate the few feet to the surface of the ground and mingle with the air breathed by the living. Evidence is not lacking that cemeteries constitute a real menace to the health of surrounding localities. Also, the horror of possible premature interment is inseparable from burial unless embalming is resorted to, which again has its own train of evils. The exposing of corpses to be disposed of by vultures is also insanitary.

Replying, in *The Forum* for August, 1894, to a question on the effect which the cremation of the body has on the remaining human constituents Mr. Judge wrote:—

Cremation has no direct effect on any of the sheaths or vehicles, but it must have the indirect effect of freeing the astral form from the influence of the material body and thus give the astral a chance to more quickly dissipate. It has much less effect on Kama and the others above, and none on prana, for the latter is ever present, and in the case of death is simply at work somewhere else. Material fire can have no effect directly on any sort of matter that is not on its own plane, and hence has no effect at all on manas or those above that. From a sanitary point of view cremation is of high importance, as it does away with injurious matter or matter in such a state as to be injurious to the living.

We quote in closing from an editorial in H. P. B.'s *Lucifer* for May 15, 1890 (Vol. VI, p. 251):

There are occult reasons why cremation should be an imperative necessity, and all Theosophists should gladly welcome and hasten the day when this "purification by fire" will be an accomplished fact.

BROTHERHOOD OF TRUE THEOSOPHISTS

The Bombay U. L. T. commenced its fifth season on Wednesday, the 27th of September; the first public lecture on "Inspiration in Daily Life," was given on Sunday, the 1st of October. Below we print the opening paragraphs from the stenographic report:—

It is but natural that at this our first public lecture a warm welcome be extended to all of you on behalf of our United Lodge of Theosophists. In according that welcome perhaps you will expect me to say something about the state of affairs in Europe. [The speaker had just returned from Europe.] Allow me to couple the word Brotherhood with the word welcome: Brotherhood between us who belong to India, and those who are now facing hard and confusing times in the western hemisphere. Make no mistake about it—there is not a single nation in Europe which is not shaking with fear, fear of war, fear of poverty, above all the abject fear of uncertainty. Each country has its problems, and in the atmosphere of Europe the predominant constituent is—confusion. A chaos is upon them and yet, as in the midst of all chaos, there is hope. But the spring of hope, real confident hope, is obscured; upas trees of religious superstition, demoniac strength of a giant weed nourished by Hitler in Germany, by Stalin in Russia, attract some. Pure bravado, like hard stone, and pleasant talk of politicians, like garbage covered with moss, on both sides of the Atlantic, hide that tiny spring of confident hope. Foolish optimism and as foolish pessimism prevail: optimism about reviving the immediate past which is dead and gone, and pessimism that that past being dead what else can possibly take its place? But in spite of chaos, confusion and fear, in the minds and hearts of a very few, the hope of a new birth is arising, like the first coming of spring. These few are not worrying and bothering with political talk, save and except to prevent the outbreak of another war; these few also see and openly declare that the system of social service, of organized charity, within or outside of churches and synagogues, is not only no answer, but that such schemes have had their day, that such organizations must now cease to be. These few also recognize that the three Christian Church denominations, the Greek or the oldest church, the Roman Catholic, and the numerous Protestant sects, have all been untrue for nearly 2000 years to the teachings of Jesus, and an increasing number of the thoughtful people designate these churches as "Anti-Christ".

Now why do we say all this? and why do we wish to couple our welcome to you with all

this in the name of Brotherhood? Because, my friends, we want to point out that political upheaval and social changes are not only the order of the day here in India, but also there in Europe and in America. The Karma of poverty is overtaking the western world, while the rich, like some of our Rajas and Maharajas, are living lives of indulgence. Adversity makes one kind of brotherhood; between the suffering masses, there and here, an invisible bond naturally is tightened; but so also among the idle rich in both places, among the priests and the purohiths, among the Jesuits of the Orient and the Brahmins of the West, among capitalists, white or brown or yellow, a hidden sympathy is actually forging bonds of organization. These both are false and dangerous kinds of corporations, whose shapes look like the image of Brotherhood. On the other hand, the Ideal of Brotherhood which primarily thinks of the great Orphan Humanity is energizing and inspiring the minds and hearts of a few, such few as are truly altruistic, who have no axe of their own to grind, who fear not poverty for themselves, who sacrifice their all so that others may be benefited. Such men live and labour in America and on the continent of Europe; some work openly and publicly, many in the silence of secrecy. They are our allies, allies of the Work we are carrying on here; and all such, in the Orient or in the Occident, are precipitated materializations of the vision that the great American Walt Whitman had, as chronicled in these words:—

That we all labour together transmitting the same charge
and succession,
We few equals indifferent of lands, indifferent of times,
We, enclosers of all continents, all castes, allowers of all
theologies,
Compassionaters, perceivers, rapport of men,
We walk silent among disputes and assertions, but reject
not the disputers nor anything that is asserted,
We hear the bawling and din, we are reached at by divi-
sions, jealousies, recriminations on every side,
They close peremptorily upon us to surround us, my
comrade,
Yet we walk upheld, free, the whole earth over, journey-
ing up and down till we make our ineffaceable mark
upon time and the diverse eras,
Till we saturate time and eras, that the men and women
of races, ages to come, may prove brethren and lovers
as we are.

Thousands of men and women who belong to no church, sect or society, who are neither Theosophists nor Spiritualists, are yet virtually members of that Silent Brotherhood the units of which often do not know each other, belonging as they do to nations far and wide apart, yet each of whom carries on his brow the mark of the mysterious Karmic seal—the seal that makes of him or her a member of the Brotherhood of the Elect of Thought.—LUCIFER, Vol. VI, p. 5

QUESTIONS ANSWERED

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

चित्रं वटतरोर्मूले वृद्धाः शिष्या गुरुर्युवा ।
गुरोस्तु मौनं व्याख्यानं शिष्यास्तु चिह्नसंशयाः ॥

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

Q.—If Karma is true and each one suffers and enjoys because of his own past deeds, why should Theosophy advocate that we should be our brother's keeper? Especially, if self-reliance is the first virtue recommended in our philosophy, are we not depriving others of opportunities of self-growth by trying to help them? "Work out your own salvation," we are taught; then why worry about the salvation of others?

Ans.—The question is a fair specimen of how a student errs in drawing false deductions from correct premises. Karma does imply that each soul is the maker of his own destiny; self-reliance is the primary quality and without it there can be no real soul-growth; everyone has to work out his own salvation with diligence. These premises are sound and straight; but only a twisted vision, and a mind clouded by desires and passions, can draw the conclusions of the questioner.

And yet there is an aspect of truth towards which the questioner must be groping in making these deductions. Should we indiscriminately offer our help and our services to all who are around us? Should we strive to impose our counsel, and burden our friends with solicitude and cares? This so-called help is unwanted, unnecessary, and in most cases harmful. Theosophy does not support the theory that we must go out of our way to impose our help. There is nothing which would warrant the existence of a social pest and a busybody. We have no right to interfere directly with the lives of others, for this would not be true help. What, then, constitutes true help?

Man is the maker of his own destiny and Karma is a universal and immutable law. Man alone can change his lot, can remedy his ailments

and alleviate his sorrows. No one else can do this for him. He must find enough strength within himself; and by his own struggles and efforts he can break through the close-spun web of Maya. The Way can be pointed out to him; the Path that must be trodden by each alone can be shown. Yet each must walk it relying only on himself and working out his own salvation.

We are all part of one great whole. Whatever good or evil we do will have its influence not only upon ourselves but upon the whole of the world. Nations now are beginning to realise that they cannot work for themselves alone, but that they must take into account all of the other nations. And so it is with man. We must love and cherish our companions, and the best thing that we can do to help them is to show them the great truths of Theosophy and impersonally encourage them to tread the path of virtue, not only by precept but by actual example. Never should we render them weaker or more dependent, but on the contrary, we must aim at sustaining and strengthening their own self-reliance.

Now it is true that in our civilization wrong forms of charity and service retard and even injure the soul-growth of many people. If false knowledge distorts the mind, false expressions of kindness, misplaced charity, and desire to help others because one feels satisfaction in thus helping, weaken the heart. H. P. B. has said that the art of service is most difficult. An understanding of the method of service implicit in the U. L. T. Declaration will show the questioner, not only why brotherly service should be rendered, but also how it should be rendered. "Work for the shedding of light upon other minds through yours," wrote Mahatma M; and His Colleague Master K. H., said, "Occult science has its own methods of research."

The September issue of *Théosophie* opens a new volume—the ninth. Our colleagues in Paris, in thanking their friends, intimate that *Théosophie* has carried its message and influence to an increasing number of readers in French-speaking countries.

The fifth volume of *De Theosoof* also commenced with the September issue. It is the organ of our Dutch colleagues of the Amsterdam U. L. T. and is serving a useful purpose in that country of small size but widespread culture.

IN THE LIGHT OF THEOSOPHY

Many events, many efforts, many statements recorded in the public press of all countries show to what extent Theosophical ideas and principles have already affected the mind of the race. These also reveal the present-day tendencies of thought and action and bring fresh opportunities to indicate the Theosophical position. In the light of Theosophy every problem and every happening not only takes a new shape but also conveys a profounder meaning. In these columns an attempt will be made to throw such light on events and ideas.

Adult education, always an important problem, to-day presses imperatively for solution, with the growing importance of the machine and the resultant general increase in the amount of leisure. The cinema, the radio, and other devices are being utilised in the education of the adult population. In India, as in other countries, the same problem exists, with some additional ones. Sir Akbar Hydari told the East India Association and the Indian Village Welfare Association in London on October 24th:—

We hear a great deal about the necessity of universal primary education in India. I think that what is necessary is to have universal adult education, so that we may not wait until the children who are being taught in the schools have grown up, but that we may have immediately a class of people who are properly educated in the true sense to discharge their duties whether in the towns or in the villages.

The same note of the necessity for educating the adults was struck in an address delivered on April 23rd, 1931, at the Prize Distribution of The Alexandra Girls' English Institution in Bombay. A warning against separating adult education and child education was sounded:—

The world is changing fast and India is changing faster and the immediate future of this great country is intimately bound up in the most pressing problem of adult India and its education. Perhaps efforts for this movement of adult education are not as efficient yet, or as numerous, as they are in some Western countries, but if we would try to list the many, the varied, problems of present-day India, we would come to the conclusion that first and foremost is that problem of the education of the grown-ups, especially of the women, for that is a problem which is most influential for every branch of child education.

Religious instruction in the schools has a tendency to stir up racial and religious animosities which might otherwise lie dormant, Sir Alladi

Krishnaswami Aiyar told a Triplicane, Madras, audience, the 13th of October. *The Hindu* reports that the speaker not only pointed out the danger of religious education developing sectarians, but questioned whether religious instruction in the schools is consistent with promoting a spirit of inquiry among the students. If inculcating particular religious beliefs in the student would entail the sacrifice of the scientific habit of mind, he would like to see religious teaching debarred from schools and colleges.

It would certainly involve that sacrifice; so Sir Alladi Krishnaswami Aiyar stands four-square with the Theosophists on this point. Instruction in any dogmatic religion has no place in the curriculum of a secular school. They are all, without exception, so covered with superstition and priestly interpretations that the beneficial kernel of truth is far too deeply overlaid to be discoverable by the ordinary schoolmaster, still less by the official representatives of specific creeds who might be called in for the religious teaching.

Children need to be taught the love of their neighbours and the feeling of mutual interdependence and brotherhood, fortitude in carrying their burdens in life, and how to strengthen their will; but dogmatic religious instruction will be a hindrance, rather than a help, in conveying those necessary lessons.

The veteran humanitarian, Henry S. Salt, who contributed an article on "The Barbarity of Blood-Sports" to the first volume of *The Aryan Path* has written an interesting letter to *Peace* (September, 1933).

Pacifism is not a complete and separate issue of itself, but one of several humane ideals that are closely akin and interconnected. While fully recognising the present necessity for special efforts and organisations, I cannot believe that a sufficiently powerful love of peace will ever be attained so long as mankind is practically savage in other directions. . . While the idle rich are permitted to be maintained by the work of the poor; while animals are used as at present in laboratories and slaughter-houses; it is vain to suppose that the country will ever become, at heart, pacific. . . I notice in your columns a tendency to appeal to Christianity as a saving force. But it has not saved us all down the centuries, when it was the dominant religion and yet wars were rife. . . Personally, I believe that the old religions are an obstacle, not an aid, to Peace. Nations will not think humanely until they think rationally.

Mr. Salt is right in denying the possibility of squaring a truly pacific sentiment with injustice of man to man and brutality of human beings

towards animals. But there are other injustices and cruelties, not the least of which is the subtle tyranny of separative religions which, each in the name of its particular God, denies the divinity of other faiths. And even worse, within the fold of one religion there are to be found separative elements, rooted in dogmatism. Thus come to birth caste hatred, as in Hinduism, and the unedifying spectacle of Christian missions of different sects rivaling one another on the mission field in "pagan" lands, while their co-sectarians fight each other at home. Unless each man recognizes the divine origin of every individual human being, real and lasting peace among classes and castes, nations and races, cannot flower.

Lord Ponsonby proved his courage a few years ago when he published "Falsehood in War-Time," one of the best preventives of war-time hysteria that has yet appeared. It must have taken only less courage to voice his revolutionary views on education in an article entitled "If I Were Head of Eton," which has appeared in *School* (September 1933). These views, as far as they go, are quite Theosophical. Lord Ponsonby insists that development is the object of education and would relieve schoolmasters from

the work of giving marks, arranging who is top of the class and who deserves a prize, all of which occupations are merely ministering to the desire for competition, which is inimical rather than favourable to good education. . . There would be no marks, no coming out top, no humiliation in being last. . . We want to get away from standardisation. We want to prevent boys being minted like coins with the same stamp. . . We must open more doors and watch to see which they choose instead of driving them through one or two doors.

The system Lord Ponsonby would change is the same as that so vigorously indicted in 1889 by Madame Blavatsky, in her *Key to Theosophy* :—

Every young man and boy, nay, every one of the younger generation of schoolmasters will answer: "The object of modern education is to pass examinations," a system not to develop right emulation, but to generate and breed jealousy, envy, hatred almost, in young people for one another, and thus train them for a life of ferocious selfishness and struggle for honours and emoluments instead of kindly feeling. (p. 222)

The Theosophical ideal for education she formulated goes even deeper than Lord Ponsonby's proposed reform :—

We would endeavour to deal with each child as a unit, and to educate it so as to produce the most harmonious and equal unfoldment of its powers, in order that its special aptitudes should find their full natural development. We should aim at creating *free* men and women, free intellectually, free morally, unprejudiced in all respects, and above all things, *unselfish*. And we believe that much if not

all of this could be obtained by *proper and truly theosophical* education. (p. 226).

In his illuminating address on "Modern Civilization and Spiritual Values" to the Colombo Y. M. C. A. on October 4th, Sir S. Radhakrishnan sought the key to the problem of our modern civilization which, however greatly it had progressed on the physical and intellectual sides of life, had not succeeded in making men happier. Science had made it possible to bring men together, to "weld together the whole universe into a single humanity," by annihilating distance. "Science had removed for them the drudgery of actual work." It had brought might, but not happiness—as for example in the case of America. Sir S. Radhakrishnan pleaded for the complete as against the one-sided life.

Every human being was compounded of body, mind and spirit. That was the concept that had come down to them from the Indian and Greek thinkers. If, therefore, they wanted to have a perfect civilization, they must try to educate the whole man. A definition of complete life implied a full play of life, the fullness of peace.

This could only be done by a process of education which produced the necessary balance, *i. e.*, by Yoga, for "yoga implied the balancing of the different sides of nature so as to unify it, integrate it, and introduce it to the fulfilment of a common purpose for which it was meant".

Our modern civilization had failed to produce this balanced life, for the spiritual aspect of life had been utterly neglected. Intellectual dogmatism ruled religious systems, and morality was standardized. The cure for our present unrest was put thus by Sir S. Radhakrishnan :—

The essential thing was to get back to the root of their being—behind the physical and intellectual attainments—to the spirit. Yoga was to be regarded the method which had been laid down for transforming their nature, cleansing their emotions, lifting themselves up from materialism.

Writing in *The Nation* for August 30th, the American novelist, Upton Sinclair, reports receiving two communications in the same mail from correspondents, one in Johannesburg, South Africa, and the other in Bombay, both commenting on the mad world in which we are living or on the mad state of present-day affairs. One of them referred to a similar view recently expressed by a Canadian writer. With such unanimity in widely separated quarters of the globe, is it surprising that regretful glances should be turned towards distant ages and civilizations long since passed away? Edith

Sitwell writes in *Time and Tide* for September 16th on the subject, "Is Our Civilization a Benefit?" Her closing paragraph confirms the Theosophical teaching that there have been earlier civilizations far exceeding our own in glory and achievement:—

We could continue at length to count the benefits of what we call with easy arrogance, our modern "civilization." In the history of the world many civilizations have arisen, and passed away. Some of them lie buried and hidden under jungle growth, some under sandy wastes; others have left mighty monuments by which to remind their successors that Death is a wider gate than Life. If we were to compare seriously, and with the guidance and counsel of "reason," that which we have gained with all that which has been lost, I question if the balance would remain in our favour.

A long overdue popular reaction against the mischievous medical superstition of vaccination is reported from England. Only 39 per cent of the children born in 1931 (the latest year for which figures are available) were vaccinated, as compared with 75 per cent of the children born in 1905. In the five years ending with 1931, the percentage of conscientious objections is stated to have increased from 41.2 to 46.7 per cent. The situation is reported in the London *Morning Post* of September 7th to be "causing grave concern among public health authorities," although there is admittedly no small-pox in the country against which protection is necessary. On the heels of the earnest argument in that issue in favour of vaccination in infancy, so that the danger of encephalitis following vaccination may be less, comes the report in the London *Daily Herald* of September 21st, of another innocent victim sacrificed to the Moloch of ignorance and fanaticism, a baby of seven weeks, dead of acute encephalitis following the rite of vaccination.

Shrimati Sarojini Naidu, in a speech made in Bombay, on October 6th, deplored the type of patriotism in which men are content to remain only patriots, and ignorant ones at that. She said she wanted the younger generation to contribute to the renaissance of India by making culture and beauty the everyday inheritance of their lives. Reminiscent of the arresting words of Edith Cavell on the morning of her execution—"Patriotism is not enough!"—was her warning against an aggressive and narrow nationalism which seeks to isolate itself from world currents. That kind of nationalism, she pointed out, constitutes a menace to the world, and the true patriot must strive to be a world citizen.

Arthur Henderson in his pamphlet, "Labour's Foreign Policy," expresses the same view:

The narrow nationalism, the narrow "patriotism" of the old system is no longer even "sane selfishness." The old dogmas of "sovereignty" and "independence" are no longer relevant to the realities of the modern world. True loyalty to the welfare and the destiny of our own people and of the other peoples in the British Commonwealth is but part of a wider loyalty to the welfare and destiny of mankind.

The failure of political nationalism in the West has a message for India. Is this country to don the discarded clothes of western institutions? Fundamentally, the educated Indian suffers from an occidental mentality. The effort of several leaders, but principally that of Gandhiji, has drawn attention to the necessity of India seeking her own innate culture and living by its principles; there is much of lip-devotion offered to the Native ideals of the past, while in actual thought and practice western influence reigns supreme. As H. P. B. wrote in February, 1880 (*Theosophist*, Vol. I, p. 112)

None but the foolish would expect the foreign rulers of any country to take upon themselves the preservation of the elements of national greatness. All that can be asked in the present instance is that they shall do their best to keep productive this great Empire, and set the people an example of good living and equitable administration to pattern after. The grave of Aryan nationality, if dug at all—which we do not apprehend—will be dug by Native hands, and upon her recreant sons would be justly cast the reproach of posterity.

Aryan culture has other and more vital aspects than only the political one, and we welcome the speech of Shrimati Sarojini calling upon the young to prepare themselves "to contribute to the renaissance and rebirth of India".

In a recent issue of the Quarterly organ of the Sanskrit College, Maha Patha Shala (Mysore), P. R. Shivasubrahmanyashastri has written a learned paper on "Glory and Power of Atman". Sanskrit, through which the journal strives to give its message to modern India, is a medium of dubious value so far as the Indian masses are concerned; but it certainly helps in keeping alive the tradition and technique of ancient Sanskrit penmanship. A feature of that technique was the close study and understanding of Ancient Sources to which all the originality of the writer had to be subordinated. In line with that tradition and technique the above mentioned article offers some interesting references to ancient Sanskrit literature and here is one from the Kurma-Purana which is topical:—

The twice-born one (*dvija*), should not be content with mere verbal repetitions of the Vedas; if he is, he is like a bull stuck in the mud. He, who observes all the rituals but has no knowledge of their meaning, becomes *shudra* with all his kith and kin, and falls to obtain the merit.

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'Epée 5 ^e	(1928)
9. Philadelphia ...	1711 Walnut Street	(1925)
10. Phoenix, Arizona	33 West Washington Street	(1930)
11. San Diego, Calif.	6th & E Streets	(1931)
12. San Francisco...	4th & Market Streets	(1909)
13. Washington D. C.	17th and Eye Street	(1922)

THE BOMBAY U. L. T.

PROGRAMME

Neither for the Meetings, nor for Theosophy School nor for the use of Library is any fee charged. The Lodge and all its activities are founded on Sacrifice, reared on Sacrifice, and maintained by Sacrifice.

Sundays, 6-15 p. m. Public Lecture.

Wednesdays, 6-15 p. m. Question-Answer Meeting.

Fridays, 6-15 p. m. Study Class—Text-book :
The Ocean of Theosophy
by W. Q. Judge.

Saturdays, 3-00 p. m. Theosophy School especially for children but there are also classes for adults.

Reading Room and Library are kept open every weekday from 9-30 a. m. to 7-30 p. m.

Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance given to Associates in their studies and in efforts to form local lodges. There are no dues of any kind, and no formalities to be complied with.

Correspondence should be addressed to :

THE UNITED LODGE OF THEOSOPHISTS

51, Esplanade Road,

BOMBAY

THEOSOPHICAL PUBLICATIONS

MAGAZINES

<i>Theosophy</i> (English)—Los Angeles now in its XXIst volume			
<i>Théosophie</i> (French)—Paris	IXth	„	„
<i>De Theosoof</i> (Dutch)—Amsterdam	Vth	„	„
<i>The Aryan Path</i> (English)—Bombay	IVth	„	„
<i>The Theosophical Movement</i> —Bombay	IVth	„	„

BOOKS

By H. P. BLAVATSKY* *Isis Unveiled*

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*"Whosoever would 'trace the secrets
of the starry race'—must travel first along
the lines of true Theosophy; and then only
can he expect to break through the region
of Mystery and the Supreme Knowledge."*

—LUCIFER III, p. 3, Sep. 1888

*We keep hammering away on Theosophy; people
hear us say the same thing time and again. They get
the meaning all the time, but as a matter of fact, they
get more and more of the inner meanings as they
listen and think, as well as try to apply. Some take
the attitude of knowing what is meant by the words
used; they get accustomed to them and on hearing
them feel that they know them; they would like some-
thing new and strange, and often times are simply
bored by the repetition. It is clear to us, however,
that one can hardly exhaust the shades of meaning and
applications that can be made in regard to these appa-
rent commonplaces. Well, some do get their spiritual
eyes opened little by little; they are not the ones who
are either bored or complain.—ROBERT CROSBIE*

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