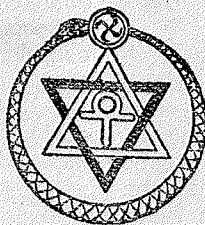


सत्यान्नास्ति परो धर्मः ।



There is no Religion Higher than Truth

THE THEOSOPHICAL MOVEMENT

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TO THOSE WHOM IT MAY CONCERN

The life of a movement is largely in its literature, and its literature is epitomized in its magazines.—W. Q. JUDGE

With this issue THE THEOSOPHICAL MOVEMENT completes its fourth volume. It is not necessary to record its achievements or to delineate its resolves. Mr. Judge wrote the following at the close of the fourth volume of his *Path*. Students and Associates of the U. L. T. everywhere, and also all those who are truly interested in the Cause of Theosophy can and should make their own applications of the facts and hopes, expressed by Mr. Judge, to THE THEOSOPHICAL MOVEMENT. We seek support and co-operation from our friends more than ever because this small monthly is developing potential foes, through its policy of frank speech and its growing influence. Here is the article of Mr. Judge in *The Path* for March 1890 entitled

TO NON-SUBSCRIBERS

The present number ends the fourth volume of the *PATH*.

All Theosophists who can afford \$2.00 per year [The price of this monthly is only 50 cents, 2s. or Re. 1/- post free.—EDS.] are asked if they should not support THE *PATH*. The magazine is not carried on for profit, and is solely devoted to the interests of the Theosophical Society, and yet it is a fact that its subscribers are nearly all non-theosophists. Its editor and its writers all work for nothing, but for four years it has been published at a loss which is always met out of private means. Members of the Society who all know that THE

PATH maintains an independent attitude, supporting no clique and pandering to no self-interest, should not keep back their support from a journal that does much to keep alive and make respected the Society and its literature. We can now point to four volumes in which will be found consistent theosophical articles, well-written, by students who all have devoted years to the subject, and we ask your subscription. The *PATH* will not stop even if this suggestion is not followed, because so long as its Editor thinks the Society can be helped by it, he will publish the magazine. Nevertheless, a larger circulation aids a magazine in every way, bringing it to the attention of persons otherwise ignorant of it and of its mission, stimulating writers to their best efforts for its columns, ensuring more notice of and quotation from it by other periodicals. One exceedingly valuable assistance to both it and Theosophy is private subscription on behalf of Public Libraries. It would be well if every such Library, willing to give it a place, was supplied regularly with the *PATH* by private subscription. About 13 are thus supplied at present, and no one can calculate the missionizing influence thereby exerted. Well-to-do Theosophists can order it sent to their poorer Brethren also, not as a benefaction to the Editor, but to them and to the Cause. For the *life* of a movement is largely in its literature, and its literature is epitomized in its magazines.

"DEATH-BED TELEPATHY"

What the London *Observer* of August 12th declares to be "a well-documented story of death-bed telepathy" comes from Montenegro. A youth, Ahmed Sulya Buritch, in the village of Tchurke, suddenly and agitatedly called out just before he himself died, "Don't let them kill our friend John Pemma! There, they've killed him, he's fallen from his horse." Later it was found that the vision occurred at the time John Pemma of Ratcha, a well-known public figure, had been ambushed, when riding from Scutari to Brditsa, by some Albanians and shot.

Theosophy explains all such authentic visions. We print below H. P. B's explanation from *Raja-Yoga or Occultism*. After stating that the appearance of a man's phantom at the time of his death to a dear friend is produced by the thought of the dying man, she explains (pp. 101-2):—

"The dying man does not generally do it knowingly; nor is he aware that he so appears. What happens is this. If he thinks very intently at the moment of death of the person he either is very anxious to see, or loves best, he may appear to that person. The thought becomes objective; the double, or shadow of a man, being nothing but the faithful reproduction of him, like a reflection in a mirror, that which the man does, even in thought, that the double repeats. This is why the phantoms are often seen in such cases in the clothes they wear at the particular moment, and the *image* reproduces even the expression on the dying man's face. If the double of a man bathing were seen it would seem to be immersed in water; so when a man who has been drowned appears to his friend, the image will be seen to be dripping with water. The cause for the apparition may be also reversed; *i. e.*, the dying man may or may not be thinking at all of the particular person his image appears to, but it is that person who is sensitive. Or perhaps his sympathy or his hatred for the individual whose wraith is thus evoked is very intense physically or psychically; and in this case the apparition is created by, and depends upon, the intensity of the thought. What then happens is this. Let us call the dying man A, and him who sees the double B. The latter, owing to love, hate, or fear, has the image of A so deeply impressed on his psychic memory, that actual magnetic attraction and repulsion are established between the two, whether one knows of it and feels it, or not. When A dies, the sixth sense or psychic spiritual intelligence of the *inner man* in B becomes cognisant of the change in A, and forthwith apprizes the physical senses of the man, by projecting before his eye the form of A, as it is at the instant of the great

change. The same when the dying man longs to see some one; *his* thought telegraphs to his friend, consciously or unconsciously along the wire of sympathy, and becomes objective. This is what the 'Spookical' Research Society would pompously, but none the less muddily, call *telepathic impact*."

SURVIVAL AND IMMORTALITY

The word "survival" may be said to symbolize the Spiritualistic teachings while "immortality" is a fundamental conception of Theosophy. Both words imply that there is something more than physical existence, but there the resemblance ends, for their meanings are at opposite poles. The first lays the emphasis on this material life from which something survives; while immortality has in it the idea of something beginningless and endless, not limited to a particular form or manifestation—an altogether nobler conception.

The Spiritualists could never have made the word "survival" the most characteristic one of their movement, if they had not held subconsciously the old materialistic notion of man as So-and-So, born on such-and-such a day. It is this limited personality of the present incarnation that the Spiritualists, and indeed the great majority of people, think to be the man himself, when it is merely his outer garment. This spontaneous choice by the Spiritualists of the word "survival" showed that they had no real conception of man as an Immortal Soul. For that which is immortal can never be said to survive. It knows neither "before" nor "after". The scythe of time, the cataclysm of destruction have no meaning for it. It always is.

"Immortality," then, can never be applied to the personal nature, which had a beginning in time and space, and which cannot remain stable even for one short hour. Part of it survives death for a short time, as one member of a family survives the others, to succumb eventually. And when we speak of the survivors from a wreck, a fire, or some such catastrophe, there is a feeling of regret for the number that are lost.

Anyone, then, whose interest is centred in this egotistic personal existence, is bound to think in terms of survival. The conception of the Immortal Soul is a difficult one for all of us whose minds are impressed with the materialism of centuries. But it must be grasped. Hence the importance of the study of Theosophy which enables us to see the real Self in us, distinct and apart from its vehicle; and by study life can be seen in its true proportion, without mistaking unrealities for realities.

PSYCHIC SIGHT AND SPIRITUAL VISION

Last month we quoted from the article of Prof. Hiriyantha in *The Aryan Path* showing how his definition of Revelation closely approximates the teachings of Theosophy on the subject.

To-day we want to make a further extract from the same illuminating article on the subject of supernormal visions and psychic hallucinations. We do this for the sake of Theosophical students who will find in his article much food for thought if they will apply to Theosophical seers what the learned Professor writes about Hindu yogis. It is necessary to quote a portion used last month. Prof. Hiriyantha says :—

Though the human mind may not be definitely aware of what is beyond, we cannot say that it is altogether unconscious of it. The very statement that common experience exhausts reality implies, by placing a limit on it, that the mind has travelled beyond that limit. Our reach, as it is said, exceeds our grasp here. But it is obviously futile to postulate such a transcendental realm as merely an unknowable something. There is also need for an appropriate *pramāṇa* whereby we may know it or, at least, that part of it which is of significance to us. This *pramāṇa* is usually termed *yogi-pratyakṣa* or the intuitive vision of the *yogin*. It is conceived as fitted not merely to disclose extra-empirical facts to us, but also to make them known immediately. That is the reason why it is designated *pratyakṣa*, although it does not involve the activity of the external senses and is therefore very different from common perception. This intuitive power is found in all men, but only in a latent form; and a good deal of practice in meditation is required to develop it properly. Meditative practice, however, is not the only condition for its development; a cleansing of the inner life is also needed. It means that until "the busy intellect and striving desires" are stilled, one cannot rise higher than mere reflective thought. (pp. 548-9)

In this appeal to the experience of an individual, others see a risk; for, in their view, nobody's private insight can carry with it the guarantee of its own validity. As Kumārila has remarked* in discussing a similar topic, a vision that has unfolded itself to but one single person may after all be an illusion. This is not to impugn the good faith of the *yogin*; it only means that he might be self-deluded. To avoid this possible defect of subjectivity, the opponents of the above view postulate in the place of *yogic* perception another *pramāṇa*, viz., *śruti* or revelation—otherwise known as the Veda—which, it is claimed, will not mislead us because it has emanated from God or is supernatural in some other sense. But belief in such a knowledge may appear to be mere dogmatism, and it is therefore necessary to find out what in reality is signified by this term. As commonly explained, the *śruti* is immemorial tradition which, because its origin cannot be traced to any mortal being, is looked upon as supernatural in its character. There is the implication here, as contrasted with the previous view, that the realm of transcendental being is not directly accessible to man, however gifted he may be. But, theological considerations apart, it must be admitted that the truths for which the Veda stands, whether or not it is now possible to ascribe them to specific seers, should eventually be traced to some human source; and the fact seems to be implied in the description of those truths as having been

seen by the rishis or inspired sages of old. If it be so, the Veda also must be reckoned as communicating to us the results of *yogic* perception. But there is a very important difference as may be gathered from a condition which is sometimes laid down as essential to all "revealed" teaching, viz., that it should have proved acceptable to the best minds of the community (*mahājanaparigraha*). That is, the truths which the Veda records have been not merely intuited by great seers but also acknowledged by the standard mind of the community. Really, then, this *pramāṇa* reduces itself to what may be characterised as "race intuition"; and its deliverances, by virtue of the objective value they thus possess, acquire an authority which cannot belong to those of anybody's private intuition. Herein lies the superiority of *śruti* to *yogic* perception. The Mimamsa and the Vedānta are the systems that accept "revelation" in this sense as the means to a knowledge of supersensuous truth. (pp. 549-50)

This is pure Theosophy. H. P. B. did not "claim the position of a revealer of mystic lore, now made public for the first time in the world's history. For what is contained in this work is to be found scattered throughout thousands of volumes embodying the scriptures of the great Asiatic and early European religions, hidden under glyph and symbol, and hitherto left unnoticed because of this veil. What is now attempted is to gather the oldest tenets together and to make of them one harmonious and unbroken whole. The sole advantage which the writer has over her predecessors is that *she need not resort to personal speculations and theories.*" (Preface to *The Secret Doctrine*, I, vii)

H. P. B.'s sane and reasoned exposition of Revelation, about which we wrote last month, has not been studied sufficiently in Theosophical circles. We have to-day a large body of people calling themselves Theosophists who hold bizarre views. H. P. B.'s teachings have been distorted and corrupted by hallucinated psychics as well as fraudulent inventors who have made and are making preposterous claims to Arhatship and Divinity, and for their own high status and occult capacity to give fresh and new teachings. Judging the trees by the fruits it is not difficult to see that psychic vision of people, which Prof. Hiriyantha aptly describes as "private insight" and again as "a vision that has unfolded itself to but one single person," has played havoc and has produced pseudo-theosophy and pseudo-theosophists. To-day there is hardly a teaching of H. P. B.'s which has not been twisted and distorted. The public is unable to distinguish between Theosophical doctrines taught by H. P. B. and their psychic distortions including much nonsense, propagated by pseudo-occultists and their blind followers.

How has this corruption come about?

Because the principles embodied in the above quotation of Prof. Hiriyantha were dis-

* *Sloka-vārttika*, p. 90.

regarded, though these same principles were expounded by H. P. B. and her Masters, one of whom wrote so far back as 1881 the following :—

“There is one general law of vision (physical and mental or spiritual) but there is a qualifying special law proving that all vision must be determined by the quality or grade of man's spirit and soul, and also by the ability to translate diverse qualities of waves of astral light into consciousness. There is but one general law of life, but innumerable laws qualify and determine the myriads of forms perceived and of sounds heard. There are those who are willingly and others who are *unwillingly*—blind. Mediums belong to the former, sensitives to the latter. Unless regularly initiated and trained—concerning the spiritual insight of things and the supposed revelations made unto man in all ages from Socrates down to Swedenborg and Fern—no self-tutored seer or clairaudient ever saw or heard *quite* correctly.”

A CLEAN LIFE

The living of a clean life may not at first seem so difficult a task. There are millions who consider that virtuous living and moral rectitude, as the world knows them, constitute the clean life. Were this really the case, why are our cities in East and West places of such psychic pollution? Many a person leaving the towns for mountain-top, countryside or sea has been known to comment on the change of air at once noticeable, which indicates the oftentimes unconscious recognition of a great fact. For all our so-called clean lives, city and town, village and hamlet, nowadays, are abodes of psychic iniquity, because wherever men congregate there flourishes the sense-life—not in the grossest meaning although that, alas, is often true. Our cinemas, our theatres, our music-halls, our book-shops, our restaurants, etc., are designed to satisfy and to enhance our senses.

Moral attributes, it is quite clear, are very far from having first place in our civilisation. But could they not be placed first in the lives of some of us? Think of the need in our social life—with its manners and customs, or our business-life with its crooked ways accepted as altogether the thing to make money. The clean lips—“lips as they were palace-doors, the King within”—clean hands never engaging in any task save that which serves the good of the whole, clean mind without impure or illiberal thoughts, these make up a clean life. We see this to be a task of utmost difficulty. But that need not deter us from beginning.

The true spiritual life which is a clean life has been defined as “the perfect equilibrium of the *inner* nature of man, and the attainment of

complete mastery over the body with all its passions and desires (*Key to Theosophy*, p. 217). To be clean implies to be free from stain or spot or blemish, and at present “the soul is stained and distracted with the turmoil of passions and the terrestrial desires of the bodily senses, even of the ‘Astral Man’.” (*Raja Yoga or Occultism*, p. 34.)

In Theosophy stress is laid on the purity of magnetism of the individual. It is said that the psychic “smell” is as distinct as the physical and is caused by many things. Reference was once made to evil effects of “the magnetism and invisible results proceeding from erroneous and sincere beliefs. Faith in the Gods and God, and other superstitions attracts millions of foreign influences, living entities and powerful agents around.” These are the words of a great Adept.

How vast a subject true cleanliness is, is a little apparent and since it is that of the Inner Man as well as the outer man, we no more wonder why our towns, large and small, are places of psychic pollution. Is this why there are slums in all our cities, even those of most resplendent architecture, great refinements and splendid culture? The outward sign of an inward fact—for race-mind and race-feelings manifest themselves in strange ways.

To essay, then, the great task of self-purification not each for himself, which is itself an unclean thought, but for the whole. A clean body and environment are not enough. Like is drawn to like by magnetic affinity. Suppose we filled our minds with the ethics of the ages, the purity and the nobility of what is impressed on pages and in print by the psychically clean and the magnetically pure. Such a mind would influence the senses, and our likes and dislikes.

There presents itself a different kind of asceticism from that of the mediæval West or even of parts of modern India. The Westerner who reads for the first time the definitions of austerities of the body, of speech and of the mind in the seventeenth chapter of the *Gita* is amazed. He finds that austerities of the body mean “Honouring the gods, the brahmans, the teachers, and the wise, purity, rectitude, chastity and harmlessness”; those of speech are “Gentle speech which causes no anxiety, which is truthful and friendly, and diligence in the reading of the Scriptures”; those of the mind are “Serenity of mind, mildness of temper, silence, self-restraint, absolute straightforwardness of conduct”. It is taught that the Sattva quality unfolds from the practice of this three-fold mortification which makes for a clean life. Then comes peace which nothing can disturb and in which the Soul grows as does the holy flower upon the still lagoon.

ASK YOURSELF—WHAT IS THEOSOPHY ?

This simple question is of the utmost importance to all—enquirer, student, aspirant and propagandist alike.

Attracted by one or another aspect or answer of Theosophy which he hears, the enquirer plunges into doing this and that for Theosophy, taking up for study such points and problems as appeal to him, and later finds that Theosophy is not what he had thought it to be. He rejects Theosophy and blames it instead of his own wayward beginning.

The student who picks and chooses the subjects of his Theosophical reading without seeking an answer to this primary question, often understands the teachings upside down, tries to improve upon recorded principles and fundamentals, adds to them or whittles them away. Thus he falls.

The aspirant who tries to apply and practise Theosophy goes far astray, if he has not already formulated the correct answer to this question; he plays with the ways of life and conduct mixing them up with those of his own religion, social habits and customs, etc. The Path of the Theosophist is as definite as that of the chemist working in his laboratory, or the astronomer in his observatory. A chemist who tries to get results labouring in an observatory will fail. Thousands have gone wrong since the foundation of the Theosophical Movement by H. P. B. because they did not ascertain at the outset—what is Theosophy.

The Theosophical propagandist, not having thoroughly memorized the answer to this question, teaches false doctrines. Under the guise of self-expression and personal interpretation he teaches untheosophical and non-theosophical "facts".

In the history of the Movement, which has during these fifty-nine years passed through many vicissitudes, enduring splits and divisions, the vital importance of this question stands revealed. Every single split among students of Theosophy can be traced, and has to be traced by every new student, to the neglect in examining this question—what is Theosophy? To-day in the world there are more nominal and pseudo-theosophists than there are genuine students, practitioners and propagandists of pure Theosophy. Therefore more enquirers are led astray, more students delude themselves, more aspirants ruin themselves psychically and spiritually, and more propagandists spread false doctrines under the sacred name of Theosophy.

In her last work, *The Key to Theosophy*,

H. P. B. presented the doctrines and teachings of Theosophy. About this volume she wrote:—

With the present publication of THE KEY TO THEOSOPHY, a new work that explains clearly and in plain language what our Esoteric Theosophy believes in and what it disbelieves and POSITIVELY REJECTS, there will remain no more pretexts for flinging at our heads fantastic accusations.— LUCIFER, V, 7.

Let no enquirer be left in doubt; let no student leave himself in doubt; and in practising and propagating Theosophy let no one be in doubt about what Theosophy is. Perhaps some reflection on the following statement of H. P. B. in *The Key to Theosophy* (p. 72) will prove helpful:—

We have no two beliefs or hypotheses on the same subject.

THE POLICY OF THE U. L. T.

[Below we print an extract from a letter of Robert Crosbie. Every U. L. T. student will do well to ponder over these words—Eds.]

For the beginning, the middle, and the end, we should hold to the Three Fundamental Propositions of *The Secret Doctrine* in all our public work—for upon these the whole philosophy hinges, and unless well grounded in them, no real progress can be had. The first thing to make clear in every exposition of Theosophy is the *impossibility* of the ordinary conception of a personal or separate God, and the importance of realizing the SELF as all, in all. Then, the Law of Periodicity, Cycles or Karma, in all its applications as "The world's eternal ways". This shows Reincarnation by analogy, as also the successive re-embodiments of solar systems, planets, and every form of matter. This leads naturally to the consideration of "the Universal Over-Soul," the collective intelligence in any solar system, as well as in all of them—for all are connected, "down to the minutest conceivable atom," and what affects one affects all—Egos small and great as well as embryonic ones. This means Unity throughout all, inter-action among all, individual responsibility.

It will be well at every study class to state what the purpose of the meeting is; to have volunteers state in their own words their understanding of the Three Fundamentals. Questions should be freely invited and asked, the object being that students, even beginners, should formulate for themselves. Only so can they make their understanding good, and get themselves in the position where they can best help others even as they have been helped. In the class in *The Ocean of Theosophy*, the Three Fundamentals are

the background of the whole work. Chapter by chapter, in question and answer, the applications can be brought out and the consistency of the entire philosophy made clear. Individual students who want to learn should both ask and answer questions in terms of the philosophy itself. There will be difficulty in getting many to see the importance of this continual reiteration, but it is essential to all true progress.

Unavoidably we shall draw the attention of those who are inimical to anything we may attempt in Theosophical work, as well as the attention of those who desire to learn what pure Theosophy is. Well, all this takes time to overcome, but time swallows up men, centuries, and worlds—as well as some attitudes of mind. We know such an effort as ours is needed, and we know that what we present is eternal Truth itself, the effects of which will go on forever. We are glad to have people “register,” glad for them, and glad for the world’s sake, but not as a favour to *us*. We can rejoice that those interested are able to see their true interest and join themselves to the helpers of humanity. There is much of wrong, of error, of mistaken idea, and these we have to recognize where found, take a lesson from them, and so avoid the pitfalls into which so many have stumbled. We need not care for what is said about any of us personally, though we shall have to meet it so that “U. L. T.” will not be affected by anything of the kind. All attacks upon Theosophy and Theosophical work have been directed, not at the philosophy or the Objects of Theosophical work, but at those who were at the front and looked upon as the directors of the Movement. We will discount this as much as possible by keeping ourselves in the background, so that if attacks should come, as is not improbable, they will affect the Work as little as possible.

JOURNEYING LIGHT

A wayfarer who feels no haste to reach his destination may carry as much luggage as he can. The heavier the load, of course, the shorter is the distance he can cover at a stretch, but the man asleep to his soul possibilities, who has no vision of the goal or why the world would profit by his reaching it, is quite content to go at a snail’s pace, while carrying with him, like the snail his shell, the weight of personal ties and interests, the *tutti quanti* of hopes, fears, loves, hates, and other qualities that seem to him part of his very self.

The case is different with the runner who would reach the goal as quickly as he can. In ordinary life one who set out to run a race in

heavy clothes and with a loaded knapsack on his back would be the butt of even dullest wits. A fool can see that every added ounce must stay the runner’s progress. But that which all can recognise in everyday events is not so clear, though no less true, upon the moral plane. The would-be chela has set himself the task of reaching in a few short lives the goal which ordinary men will take thousands of years to reach. To run successfully that course he must discard all of his needless garments and impedimenta—and not alone prejudice and predilection, passion and conceit. It is not hard to grasp that selfishness, impurity and hate must be renounced, but many a man stops short with those. He fails to see that he is still held back by qualities and attitudes of mind and heart not evil in themselves but personal and hence a hindrance to the soul’s free course.

Duties must be discharged alike to kin and friends, but over and beyond the claims of duty, the ties of affection are soft cords that bind his limbs so movement is not free. There is in them often a tinge of desire for the good of those he loves, to the point of willingness to tip the scales of justice, or longing for their presence when duties elsewhere forbid. He is not held back by the ones who cling to him; but he himself may cling to none, depend on none for sympathy and love. Self-identification with any group, whether family, race, community or nation, is an added burden which weighs the runner down, all-unsuspected often by himself, and first or last all must be cast aside. “He who would profit by the wisdom of the universal mind, has to reach it through *the whole of Humanity* without distinction of race, complexion, religion or social status.”

The case is sad of those who see themselves held back by personal ties, yet lack the Spartan will to lay them by. Their plight is like the monkey’s trapped by nuts in a narrow-mouthed jar. Empty, his paw could be withdrawn as easily as it had been inserted. Full of the tempting nuts, it cannot pass the jar’s small neck. The greedy paw will not release its prize and so the heavy jar holds the poor monkey helpless till his captors come.

But even when the aspirant has invoked his will and stripped himself of all that seemed to hold him back, straight though his course lies to the shining goal, let him not think the need for vigil past! In Greek mythology we read how Atalanta, strong and fleet, was outrun by Hippomenes, who lacked her swiftness but possessed deep guile. The golden apples that he rolled ahead she slowed her speed to snatch up as she ran and thereby lost the race. Many the aspirants who stop for golden apples by the way! Desire for power and for powers is a fairly obvious lure.

KAMA AND ATMA OF RELIGIONS

Many are the systems of thought down the ages which have influenced human behaviour for weal or for woe, but never have they been productive of such far-reaching and opposing consequences as are those universal hotbeds of both joy and sorrow, nobility and brutality, peace and discontent—religions. The reason is not far to seek. A body of knowledge which gives birth to such varying results must needs have a dual aspect, and religions like the constitution of man are twofold. Atma in man and Divinity in religions is represented by the pure rays emanating directly from the Central Sun, Universal and Eternal. The personal aspect symbolises the kāmīc element, the ever changing shadow of unreality.

Gifted with free-will, man has before him the choice of two paths—the spiritual and divine, or the material and demoniac. To conform to the predominant characteristic of that nature he seeks either the life-giving Manna of True Religion which feeds the hungry heart and the enquiring mind, or partakes of the indigestible substance of sectarianism which pampers egotism. Self-identification with *ahankara* is dangerous because it gives rise to a mistaken notion of “self”—it is deceptive, for our estimation of kindred souls will depend on the distorted vision of crooked glasses. In the religious sphere, worshippers of form and ceremony lose sight of truth, and view with suspicion and disfavour other philosophical systems, marking the many apparent dissimilarities. Breaking the shackles of Mara the tempter within, and religious orthodoxy without, the aspiring Soul gains “a truer realization of the SELF, a profounder conviction of Universal Brotherhood”. The plummet which sounds the depth of the ocean of truth reveals it to be universal and impersonal.

But alas, most of us are like children running gleefully across the shore, and dipping our tiny feet in knee-deep shallows. Content with the many pieces of multicoloured pretty shells and examining these with an all-absorbing interest, we remain ignorant of the pearl of great price, buried deep in the ocean of wisdom.

The true seeker, however, cuts across the shallow waters of sectarianism and dogmatism, passes through the muddy currents of formalities and ceremonies, till finally he plumbs the depth of Religion, the fundamental basic principles of every faith. And what does he find there? The priceless pearl of truth with the magic property of unfading lustre.

Turn the observant to what ocean he may, the dirty muddy surface exists everywhere as surely as the pearl lies hidden deep within its bosom.

The Great Teachers of mankind have presented spiritual truths to mankind clothed in symbolism. Here they lie concealed safe from profane eyes, but ever visible to the intuitive mind. To unlock those mysterious doors we need a key—the secret key—difficult to obtain. Who possesses that key? The Initiates of all countries, the Custodians of Divine Wisdom. It is from Them that Madame H. P. Blavatsky obtained that magic key, and unlocked for our benefit the hitherto sealed doors of religious philosophies. She gave us Theosophia, Wisdom of the Gods.

The existence of this One Wisdom Religion soon explains why the same great Truths were reiterated by different Messengers at different times and among different peoples. It cuts short the false notion that religions were established to divide man from man. No Great Teacher ever came to found a new religion, repeats Theosophy most emphatically. Their sacred mission was to clear the ground for the reception of truth by felling and then uprooting the deadly Upas trees of ignorance and superstition. True Religion, as the *Mahabharata* states, unites man to man, hence the unifying golden thread of Spirit revealed by the Great Ones. Covering up the priceless gems of spiritual truths with the dust of ignorance and the dirt of selfishness, the unclean hands of imperfect mortals set up “religions” to divide mankind. One of the tasks of Theosophy then is to restore those corrupted faiths to their pristine purity, and to teach that—

The world needs no sectarian church, whether of Buddha, Jesus, Mahomet, Swedenborg, Calvin or any other. There being but One Truth, man requires but one Church, the temple of God within us, walled in by matter, but penetrable by any one who can find the way; the pure in heart see God.

“The mysteries of Heaven and Earth, revealed to the Third Race by their celestial teachers in the days of their purity, became a great focus of light, the rays from which became necessarily weakened as they were diffused and shed upon an uncongenial, because too material soil. With the masses they degenerated into Sorcery, taking later on the shape of exoteric religions, of idolatry full of superstitions, and man-, or hero-worship. Alone a handful of primitive men—in whom the spark of divine Wisdom burnt bright, and only strengthened in its intensity as it got dimmer and dimmer with every age in those who turned it to bad purposes—remained the elect custodians of the Mysteries revealed to mankind by the divine Teachers.”—*The Secret Doctrine* II, 281.

THE MESSAGE OF DEATH

[Closing portion of a lecture on Death.]

When our presence becomes necessary at the death-bed of some dear one we can render but one piece of service, and it can best be described in two words—silence and reverence. It is absolutely necessary that as great and profound a silence as is possible to obtain should be preserved, for as we explained, while the doctors pronounce the body to be dead, it is not really dead; the Soul, the real man, is still in the body, engaged in reviewing the events of the life just closing. There is something we can give to the dying—our courage, our reliance on the Law, that whatever has been in that life has been for the best.

Then, at every death the Spiritual Soul, Atma-Buddhi, radiates from above on the incarnated Ego who is now about to leave his body. There comes a raying forth of peace, of strength, a kind of benediction—the parting gift of the one who is going, probably the greatest gift he ever made to any one. Ordinarily we believe in the last words of the dying; it is not mere superstition, and the dying speech even when inaudible is a veritable message. We who are at any death-bed, by our tears and laments, by our noise and confusion, not only miss the message for ourselves, we also hinder the solemn task, the final duty of the one who is neither of this earth wholly, nor is wholly absent and away from it. Remain silent, hold your mind and ears ready to receive what comes, often and often inaudible, intangible, invisible. Reverence of heart helps us to absorb and to assimilate what is poured forth. Let us avoid confusion and haste and talk; we are apt to be so anxious about the dead body that we forget all about the living Soul whose body it is! Do to the body whatever has to be done, but not at once, and do it in silence, with calmness, with a reverent attitude. And let us remember—the first of the five senses to come to birth is the sense of hearing, and it is last to die.

Silence and reverence, then, that is the first lesson. What is the second? Do not use any means, any process, to contact those whom we call the dead; do not try to get messages from them; do not wish and pray that they may come to you; their task done, their life finished, they become unapproachable, and we must respect that. No prayers of ours, no ceremonies, help them on the other side—and they may, and alas! do, sometimes hinder and disturb them ere they enter the bliss of Devachan.

Turn to our own selves. What have we to learn from the subject of our study? First, learn to look upon death not as an evil but as a sacred and spiritual experience. Let us be eager to go,

rather than be anxious to remain. Ignorance prompts us often to keep hold on this life, as growing children keep hold of their toys. Do not fear death, and do not put off thinking of your own death, but bear in mind that die each one of us must, and it is better to be free of bodily and worldly affairs so as to be able to *enjoy the experience of death*, to learn from it, to be truly and deliberately benefited by it.

To enrich the Devachanic existence we must gather as much material as possible while we are alive. The personality can carry into Devachan only that which is of the True, the Good and the Beautiful; false things, evil things, ugly things are discarded by the Soul as tangibly and as forcefully as it leaves its body behind. Body being objective is disposed of; but the mass of false, evil and ugly forces of thought and feeling discarded by the Soul assume a shape as we pointed out, and this rupa lives its own life—a Soulless existence. We should aim at not leaving behind any kama-rupa, or at least only one that is weak and which can become easily and soon extinct.

If we were to engage our minds and hearts in non-personal ideas, in thinking of great things, in feeling for others, we should achieve two advantages with that one attitude: by that one process of thinking and feeling nobly and unselfishly, not only will we leave behind a weak astral shell, a harmless kama-rupa, but we will have armed ourselves with numerous tools for creative work in Devachan. Our aspirations joined to our ideas, our hopes mingled with our efforts, give us the material for a wonderful creation of the new personality to be born again in due season.

Thus, the one common lesson for others, as for ourselves, is that while we can do a hundred things for them and for us during the life of the body, there is hardly anything we can do for the Souls of others or for ourselves once the body is truly dead.

As we study Theosophy and apply its teachings we kill kama in us here and now, we create Devachanic life also here and now. For the true student of Occultism death becomes a conscious and deliberate passing out of the body, going thus not to Devachan but to another state—to the home or ashram of one's own Guru, to render accounts, to receive instructions, to return to the world so that more service may be rendered in the Cause of Universal Brotherhood and the elevation of the race. In this Lodge, through the study of Theosophy, all can receive this priceless knowledge—knowledge of how to die so that we may eternally live and labour for the Immortal Ones who are Masters over death, who are Lords of Life.

SOCIALISM IN INDIA

For some time past a few young Indians of sincere motives have been busy organizing themselves into a political party. They hope for "the establishment of an Independent Socialist State in which power would be transferred to the producing masses". They are inspired by the Soviet ideology and have drawn up a Bolshevich programme—we are not using the adjective as a fling and an insult. They want to adopt methods for carrying out that programme which must be described as revolutionary—not in the sense of bomb-throwing and murder, but in that of completely revolutionizing the existing conditions in India. They say that they "cannot afford to remain in the backwater of pure politics" and they desire to quickly introduce the rule of the proletariat.

We are not concerned with party politics; but as political ideas and principles play an important part in human affairs and affect the lives of the people, Theosophy cannot ignore them altogether. It is the duty of the Theosophical student to throw whatever light his philosophy offers on all problems of life, including those which are directly affected by the major issues of politics.

For over half a century theories of Socialism have been defined, described, and discussed throughout the civilized world. It is not our purpose here to discuss the worth, capacity and power for good, or the reverse of all these, of what is very generally spoken of as Socialism. Even a casual student is aware of the fact that there are now in existence perhaps as many varieties of Socialism as, let us say, of Hinduism—ranging from Bolshevism in Russia to that peculiar species of state control practised by the British rulers of India.

Referring to the programme of the newly formed socialist party of young Indians, Gandhiji is reported by *The Bombay Chronicle* (August 28th) as follows:—

The so-called socialism was not the true socialism.

The socialism which India could digest was humming in the Charkha.

Speaking to the Zamindars and referring to the subject at other times Gandhiji* has indicated that he too is a believer in Socialism, but of a very different kind. His is indigenous, but so far as we are aware the details of his programme are not made public. Socialism is more than a politico-economic plan. In *The Aryan Path* for February 1930 the famous Guild-Socialist Mr. G. D. H. Cole wrote on "The Inner Life of Socialism"

and defined it as "not a system" but "rather a way of living in relation to others, without which at least as an ideal, I should find it impossible to live at peace within myself". This essay should be studied by our young Indian friends, along with another from the same journal. In March 1933, Miss Jennie Lee, one of the young and most ardent socialists of Scotland, wrote on "The Religion of a Socialist".

What has Theosophy to say on the subject? To begin with, H. P. Blavatsky wrote this in 1879: "Unconcerned about politics; hostile to the insane dreams of Socialism and of Communism, which it abhors—as both are but disguised conspiracies of brutal force and sluggishness against honest labour; Theosophy cares but little about the outward human management of the material world. The whole of its aspirations are directed toward the occult truths of the visible and invisible worlds. Whether the physical man be under the rule of an empire or a republic, concerns only the man of matter. His body may be enslaved; as to his Soul, he has the right to give to his rulers the proud answer of Socrates to his Judges. They have no sway over the *inner* man." But to complete the subject something has to be added and below we print extracts from an article published in *Theosophy* for November 1922 under the caption—

THE HIGHER SOCIALISM

..... The study of Theosophy enables us to come to a realization of a higher type of Socialism than that which modern politicians, economists and socialists know of. To the temperament of that Socialism, blood-shed and warfare are foreign. That Socialism is based not so much on economic and political laws, as on moral and spiritual ones. It is the Socialism which gives and does not grab, which loves and does not hate. It is the Socialism that does not desire to push itself into a position of power where it will be a ruler over socialists and non-socialists, but it is a Socialism which brings peace and enlightenment to all alike. It is the Socialism that does not bring the proletariat to power but brings all unto the Kingdom of true fraternity—the *common* welfare. It does not endeavour to level all by the process of pulling down those who stand at the upper rungs of the ladder of progress, but it seriously endeavours to raise all to as high a level of society as the highest among us have reached.

This Higher Socialism is based on the law of Universal Brotherhood. The Socialistic ideas

* This article was received before Gandhiji issued his statement about his own relation to and place in the Indian National Congress as its guide and friend, in which he expressed himself against the programme of the Indian Socialists.—Eds.

prevailing to-day in the West also speak of the doctrine of Brotherhood, but that Brotherhood is a Brotherhood of bodies, a Brotherhood of feelings, a Brotherhood of mind, in short a Brotherhood of matter; the Higher Socialism does not believe that it is possible to defy the laws of nature and produce a brotherhood of matter and forms, but it does believe in the possibility, nay in the certainty, of fashioning a Brotherhood of Spirit and Soul. We cannot make all people equal in mind and in bodies, but we can make all people equal by giving them an equality of opportunity to make progress as souls. This equality of opportunity is to be given to the Brotherhood of Souls, who in manifestation differ in intellectual and moral capacity, in faculty of expression and in efficiency of labour.

We therefore believe in a kind of spiritual Socialism, that observes the fundamental law of love against hate, that works not according to the principles of the rights of man, but on the basis of the Duties of man. The Socialism that we want to support is the Socialism that is based on the true international principle and does not express itself in a one-sided love for one's own country without regard to its being in the right or in the wrong, but a love that will set our own country right if it is in the wrong. We believe in the internationalism that will bring peace and harmony to the various classes in all the countries of the world. That Higher Socialism affirms that there are no small countries and no big countries, but that that country is really big which is living according to the principles of Brotherhood, according to the law of love, that is providing opportunity for all, nationally and internationally.

Socialism ordinarily talked about deals with those who are poor in the riches of the world; the Higher Socialism deals with poverty of many types. It stands for the removal of poverty not only of money but also of mind and of morals. The Higher Socialism taxes not only silver and gold, but also taxes the silvery qualities of the heart and the golden faculties of the head. It supplies the need not only of the economically poor and the dweller in the slums, but also of the mentally and morally poor and of those who dwell in the slums of the spirit and the soul. From every one according to his capacity and to every one according to his needs, is applied not only to those who work by hands, but also to those who work by heads and hearts. The Higher Socialism does not deal only with the labour market but also with intelligent aspiring human Souls who cannot live by bread alone.

The Brotherhood of Souls implies therefore the understanding of differences in manifested nature from a new point of view. In the materialistic world Brotherhood is often understood as

equality of all men. In the world of differentiation this is not so; our vision of the world of differentiation is partial and not complete. For instance, in the economic world all men can never be equal; there will always be some who are rich and others poor; some wise and others less so; some good and others bad; some who are born creative geniuses and others born congenital idiots. But when we take a complete view of the world of manifestation in which a myriad differences leap to the eye, and when we see these differences in the light of Spiritual Wisdom, we find that there is an equality, for all men are rich and poor at the same time; that some are rich in one portion of their universe while they are poor in others. The Higher Socialism tries to manifest the power of this Spiritual Brotherhood in which each man is apparently different from the other and yet both are identically the same with all.

THE BIRTH OF DEVOTION

During its early beginnings, psychic and physical intellect being dormant and consciousness still undeveloped, the spiritual conceptions of that race were quite unconnected with its physical surroundings. That *divine* man dwelt in his animal—though externally human—form; and, if there was instinct in him, no self-consciousness came to enlighten the darkness of the latent fifth principle. When, moved by the law of Evolution, the Lords of Wisdom infused into him the spark of consciousness, the first feeling it awoke to life and activity was a sense of solidarity, of one-ness with his spiritual creators. As the child's first feeling is for its mother and nurse, so the first aspirations of the awakening consciousness in primitive man were for those whose element he felt within himself, and who yet were outside, and independent of him. DEVOTION arose out of that feeling, and became the first and foremost motor in his nature; for it is the only one which is natural in our heart, which is innate in us, and which we find alike in human babe and the young of the animal. This feeling of irrepressible, instinctive aspiration in primitive man is beautifully, and one may say intuitionally, described by Carlyle. "The great antique heart," he exclaims, "how like a child's in its simplicity, like a man's in its earnest solemnity and depth! heaven lies over him wheresoever he goes or stands on the earth; making all the earth a mystic temple to him, the earth's business all a kind of worship. Glimpses of bright creatures flash in the common sunlight; angels yet hover, doing God's messages among men. . . . Wonder miracle, encompass the man; he lives in an element of

miracle A great law of duty, high as these two infinitudes (heaven and hell), dwarfing all else, annihilating all else—it was a reality, and it is one: the garment only of it is dead; the essence of it lives through all times and all eternity!"

(*The Secret Doctrine*, I, 210-11.)

QUESTIONS ANSWERED

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

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

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

Q. In popularizing Theosophical truths, can one not do more good by presenting them unlabelled?

Ans. Many people think so, and spread among their acquaintances, their audience or their reading public their own understanding of the Theosophical teachings without indicating the source of their ideas. If they are honest in their desire to serve the cause of Theosophy, they have not thought the problem through.

Are they quite sure their motive is not to dissociate themselves from any obloquy attaching to the name of Theosophy because of bigotry or because that sacred name has suffered desecration at the hands of some professed followers? That motive is contemptible.

If we would be regarded as THEOSOPHISTS we have to protect THEOSOPHY; we have to defend our colours before we think of defending our own petty personality and amour propre, and should be ever ready to sacrifice ourselves. . . . Poor is that standard-bearer who shields his body from the bullets of the enemy with the sacred banner entrusted to him! (H. P. B., LUCIFER III, 249).

But how much more defensible is it to capitalize or even to accept credit for the lofty

thoughts one gains from Theosophical books and passes on? H. P. B. ever stressed the Source of her teachings and her inspiration. The reason she assigns gives food for thought:—

It is only her unwillingness to pose in her own sight as a crow parading in peacock's feathers that compels her to this day to insist upon the truth. (KEY TO THEOSOPHY, Indian Ed., p. 250).

But quite aside from these fundamental considerations of courage and honesty, it must be remembered that each necessarily gives out in terms of his own understanding. Garbled teachings should not, of course, be fathered on Theosophy; how different would be its standing to-day if pseudo-theosophists had not falsely labelled their vagaries with its name and discouraged their students from going to the original statements of H. P. B.! But, taking for granted a sincere effort to hand on the teachings unaltered, if one has not correctly grasped an idea but gives its source, the earnest enquirer can verify the statement for himself. Not so the hearers of the incognito Theosophist; they are at the mercy of his limitations. So the contagion of wrong concepts spreads, and so personal followings are built up.

The claim that a wider hearing is gained for the teachings if they can be, as it were, smuggled into the consciousness of those one meets, rests on the false assumption that people who lack an open mind can recognize unfamiliar truths, however disarmingly presented. The audience of the frank but unaggressive exponent of the Theosophical tenets as such might be smaller, but its gain in quality should more than offset the quantitative loss.

Here is a significant statement by H. P. B. bearing on this point:—

. . . . although Theosophical ideas have entered into every development or form which awakening spirituality has assumed, yet Theosophy pure and simple has still a severe battle to fight for recognition. (FIVE MESSAGES, Indian Ed., p. 4.)

One of the great Masters wrote in 1880:—

He who would lift up high the banner of mysticism and proclaim its reign near at hand, must give the example to others. He must be the first to change HIS modes of life; and, regarding the study of the occult mysteries as the upper step in the ladder of Knowledge must loudly proclaim it such despite exact science and the opposition of society.

IN THE LIGHT OF THEOSOPHY

H. P. B. prophesied in 1888 that materialism of physical science would receive a death-blow: "Between this time and 1897 there will be a large rent made in the Veil of Nature, and materialistic science receive a death-blow". Any history of scientific discoveries will narrate how that death-blow did come as predicted. We were once again reminded of it while perusing Sir James Jeans's Presidential Address before the British Association for the Advancement of Science last month; he referred to "the full-blooded matter and forbidding materialism of the Victorian scientist". Theosophists will do well to give thought to the following:—

The old physics showed us a universe which looked more like a prison than a dwelling-place. The new physics shows us a building which is certainly more spacious, although its interior doors may be either open or locked—we cannot say. But we begin to suspect it may give us room for such freedom as we have always believed we possessed; it seems possible at least that in it we can mould events to our desire, and live lives of emotion, intellect, and endeavour. It looks as though it might form a suitable dwelling-place for man, and not a mere shelter for brutes.

The new physics obviously carries many philosophical implications, but these are not easy to describe in words. They cannot be summed up in the crisp, snappy sentences beloved of scientific journalism, such as that materialism is dead, or that matter is no more. The situation is rather that both materialism and matter need to be redefined in the light of our new knowledge. When this has been done, the materialist must decide for himself whether the only kind of materialism which science now permits can be suitably labelled materialism, and whether what remains of matter should be labelled as matter or as something else; it is mainly a question of terminology.

What remains is in any case very different from the full-blooded matter and the forbidding materialism of the Victorian scientist. His objective and material universe is proved to consist of little more than constructs of our own minds. To this extent, then, modern physics has moved in the direction of philosophic idealism. Mind and matter, if not proved to be of similar nature, are at least found to be ingredients of one single system.

In the November *Aryan Path* another highly important point in the Presidential Address is discussed to which the attention of Theosophical students is directed.

Theosophists are interested in the progress of Cremation as the cleanest method for the disposing of the corpse. In the West and especially in the U. S. A. great progress has been made and splendid crematoria exist. India is progressing very slowly. In 1906 Calcutta took the lead and now Lucknow is going to replace two burning ghats by an electric crematorium. The *Hindu* giving this news reports that "it is stated that though the initial outlay for erecting a crematorium in Lucknow may appear to be excessive the recurring expenditure will be not at all prohibitive".

The inaugural address of the Mathematics and Physical Science Association of the Rajahmundry College was delivered by Prof. P. Narayana Goud, B. Sc., (Edin.) on "The Challenge of Alchemy." He said (*The Hindu*, 11th September):—

Formerly, we could not understand the alchemists' point of view when they spoke of body, soul and spirit in connection with animate and inanimate objects; or when they represented their four "elements" by fire, air, water and earth; or their assertion that the road the alchemists followed was "exactly that which is followed by the Great Architect of the Universe in the creation of the world." But, now, it has been made possible in the light of modern research to determine the corresponding cross references of these ideas in scientific parlance. There is no longer any doubt in the possibility of transmutations. It is only a question of time and the discovery of a proper disrupting agent to see copper or lead transmuted into other elemental states of which gold might be one. The whole argument of the alchemists is centred about this agent. They held that this agent is what is known as the philosopher's stone.

Mr. Goud claimed that "the Hindu has got this key securely locked in his Panchakshari and Ashtakshari". Those who were actually in possession of alchemical secrets kept it "so well-hidden in mortar, stone, metal and myth as to allow the door to be opened only to the utterer of Panchakshari sesame." Students of Theosophy will do well to consult the Glossary and numerous references on Alchemy in H. P. B's writings. Their attention may also be drawn to numerous articles on alchemy and alchemists in *The Aryan Path* by the well-known authority on the subject—Dr. E. J. Holmyard.

On the whole, however, the general reaction of the lay mind to the teachings of science is one of uncritical credulity.

The layman has learned to be submissive before scientific mysteries.

These words are not a complaint from some Theosophist. They appear in an article on "Science and the Layman" in the September *Atlantic* by Mr. J. W. N. Sullivan, the well-known exponent of scientific mysteries to the general public. Credulity and blind belief in matters scientific is as evil as in matters religious, and there are enough priests of science to take advantage of mere believers.

That credulity has too often been exploited in the interests of mere fads and prejudices.

The influence exerted on the layman's outlook by pseudo-science may be as great or even greater than the influence exerted by well-attested scientific doctrines.

And what kind of doctrines are propounded and swallowed "in the name of science"? Mr.

Sullivan names a few, among them "such depressing doctrines as that what we have been accustomed to call man's higher aspirations spring from unsatisfied sexual desires" and he says:—

Were it not for the immense prestige of this name, the layman would probably reject them as obvious absurdities.

The following sound like quotations from the writings of H. P. B. on modern science:—

The rapidity with which new theories are invented and discarded evokes something of the distrust with which we watch the vagaries of our more versatile politicians.

We must conclude, then, that in spite of the universal respect paid to the scientific method its roots do not yet lie very deep.

These once more are words of Mr. Sullivan. In her books and numerous articles H. P. B. repeatedly pointed out that modern science was not exact, its methods were unsatisfactory, its conclusions ever-changing, and Mr. Sullivan in more than one place echoes, fifty years after, her own sentiments. We are glad to note his conclusion that "a certain skepticism is beginning to leaven the general credulity towards scientific statements".

The International Congress of Philosophy was held recently at Prague. Professor George P. Conger's paper on "Contacts and Conflicts of Eastern and Western Philosophies" contained the following:—

Eastern and Western philosophies have another line of contact which is often ignored—the age-old ideas of macrocosm and microcosm, of man as a little universe in some sense reflecting or epitomizing the great universe around him. The idea, in one form or another, is still widely current, and its terms are used even where it is not very seriously held. It needs to be reconsidered, to be freed from fantastic accretions, and to be studied empirically, in terms of general principles of structures and processes found in the universe and in man. For such a study, Western sciences are too much in the hands of specialists, and Eastern sciences are too much bound by antiquated traditions. This is an opportunity for a united effort of philosophical exploration.

What is put forward here is a fundamental doctrine of Esoteric Philosophy and any genuine research along the lines suggested by Professor Conger would be welcomed by Theosophists.

Metaphysics and mysticism had an able defender in Herr S. Frank of Berlin at that Congress. He spoke of intuitive knowledge as "living knowledge" and described it as "self-revelation of *Reality*, within ourselves and for ourselves." He added:—

We ourselves are no strangers in Being but belong in its great all-embracing synthesis; nor are we fragments broken off from Being, but members of the Whole in which the centre and depth of the aggregate Being in its first principles is always present. True cognition is the

revelation of the absolute Plenum which always surrounds and permeates us, possession of Being through participation in its deepest unity, in its divine First Cause.

He told his audience that what is contemptuously called Mysticism is "the clear revelation of the inexpressible, the incomprehensible Oneness and Fullness of Being in its inner relation to its Absolute First Cause—the experience of the collective Reality . . . From it alone flows true, full, many-sided, balanced, positive and comprehensible knowledge."

Another paper at the same Congress linked up "reality" with the religious man. Its author Anna Forbes Liddell (Tallahassee, Florida), said:—

The religious man takes himself seriously as the agent of reality, and I profess that any man who sees himself in this relation, whether or not he admit any creed, follow any cult, or make use of any form of expression conventionally termed religious, is essentially a religious man. And if it be said that in that case every man must be at least occasionally, even if not consistently, religious, I should admit that he is.

This very Theosophical statement is marred by the old mistake the author commits:—

Even if, as in the chief oriental religions, man's ultimate salvation is the annihilation of his separate identity, yet he attains to this state, achieves the blessedness of being absorbed into the Absolute, through his own efforts.

There is no annihilation of the self-conscious intelligence who is Man; and if absorption is sometimes described as the drop merging in the ocean, it must not be overlooked that the reverse also holds good—the ocean empties itself in the drop. A better image is this: the universe reflects itself completely in the consciousness of the Nirvane—*the Man of Realization*.

Pandit Sunderlal of Allahabad, urging at Cawnpore on September 16th a revival of religious tolerance as found under the Moghal Emperors for 800 years, declared (*The Bombay Chronicle*, September 21):—

The independence of our motherland is being delayed by our false notions of religion. Let some of our young men of all the different communities come forward and dedicate their lives and all for this cause. Let them realize true religion and live up to it, and then show to the world and to India that all religions are one and the same.

Alas, religions as we find them in the world to-day are far from being "one and the same". They are like trees of the same parent stock; but over them the parasites of superstition, dogma, pious cant, have grown luxuriantly, hiding and threatening to choke the very life out of the tree to which they cling. Strip off the parasites of creed and rite and priest, and the religions of the world will then stand forth as but different expressions of the once universal Wisdom-Religion.

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 ...	24 East 60th 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 ...	Lewis Tower	
	15th & Locust Streets	(1925)
10. Phoenix, Arizona	32 North Central Avenue	(1930)
11. San Diego, Calif.	6th & E Streets	(1931)
12. San Francisco...	4th & Market Streets	(1909)
13. Washington D. C.	709 Hill Building	(1922)

THE BOMBAY U. L. T.

PROGRAMME

The sixth season of the Lodge will commence on Wednesday, the 7th of November.

On Friday the 9th of November will begin the study-class; the text-book will be *The Ocean of Theosophy* by W. Q. Judge, starting with the subject of Reincarnation (Chapter VIII).

The first Sunday public lecture will be held on the 11th of November at 6-15 P. M. Subject: "Theosophy as Guide of Life".

On Saturday the 17th of November a special meeting will celebrate the Anniversary of the Bombay U. L. T. and also that of the Great Theosophical Movement, inaugurated by H. P. Blavatsky in 1875.

The Lodge and all its activities are founded on Sacrifice, reared on Sacrifice, and maintained by Sacrifice.

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