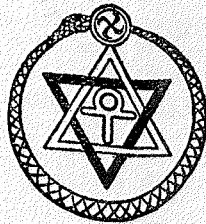


सत्यान्नास्ति परो धर्मः ।



*There is no Religion Higher than Truth*

# THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th October 1935.

VOL. V. No. 12

## FIVE YEARS FINISHED

With this issue this humble organ of Theosophy completes its fifth volume. From friends and readers THE THEOSOPHICAL MOVEMENT has received encouraging praise, and even from those who do not wholly approve of its programme and policy it has gained encomium. It provides food for the heart of man. There are thousands of periodicals which bring information and useful knowledge to their readers—through news, essay or story. There are philosophical magazines which broaden and liberalize the minds of men. But how many, even among Theosophical journals, stir the higher emotions, awaken the heart and enable the student to centre his consciousness in his Buddhic nature for however short a period? This monthly has been able to achieve that task mainly because those who write for it and labour on its behalf have themselves felt the surge of their own hearts. The sacrifice of time, money and work made on behalf of THE THEOSOPHICAL MOVEMENT is born of the heart and is made by the same few persons who labour for the cause of Wisdom-Religion represented by the United Lodge of Theosophists. In Bombay as in Los Angeles and elsewhere a few make sacrifices on every plane. There are many who can write and speak and do routine work and practise asceticism ; but between such pietists and those who, energized by impersonal service of humanity, sacrifice their all, there is a fundamental difference. But in the Theosophical Movement it has always been so, as will be seen from an article by Mr. Judge which we reprint below. Like *The Path*

and *The Forum* of Mr. Judge *The Aryan Path* and THE THEOSOPHICAL MOVEMENT are kept going because of the help of a few : what he says about the then T. S. is true of the United Lodge of Theosophists. Let every associate and friend read Mr. Judge's article with attention and apply its message to himself. Among us, here and now, there is hardly a man or woman "who is not able to spare in the course of the year at least five dollars [or its equivalent]. It may be saved by men in a hundred different ways, and by women in ways they know." The article not only describes conditions which parallel those of to-day but also offers some principles for guidance. We hope that its appeal will touch at least a few everywhere. Here is the text of the article taken from the last number of the fifth volume of *The Path* (pp. 376-78) :—

### HOW THE SOCIETY IS RUN

A few facts may be useful to stimulate and interest by way of chronicle. The Theosophical Society entered on its sixteenth year in November, 1890. It was founded without cash, it has worked in every quarter of the world, by its efforts the thought of the day has been affected in both East and West, all in the face of ridicule, without capital, and with but small contributions in its first ten years. How, then, has it been run, and who pays? It has been run on faith, and the few have paid while the many have benefited. Those few never begrudged the money, deeming it a duty to spend and be spent in

a great and noble effort. But now that we have past the fifteenth milestone and entered on the dawn preceding another important era in our history, it is surely time that more liberal contributions by those who have means should be made, and that those who can each spare a small sum, but hitherto have spent all on self or family, should donate that infinitesimal amount to enable the seed so carefully and painfully sown to be tended and made to yield a harvest.

Every member knows, or ought to know, that in the office of the General Secretary an enormous quantity of work is done. Not mere formal official work—for of that there is a minimum—but good, honest, painstaking work in attending to the needs of the whole body and of each and every member who indicates a want. Tracts by the hundred thousand sown over the land. Who paid? A few earnest men and women in money or work. Would our general treasury have permitted this? Every month a carefully prepared copy of the *Forum* is sent to each member, and a carefully written article to each Branch. The printing of these, some \$27 per month, was paid for by the treasury. Who paid for the labour, the intellect, the hire, the interest, the sympathy of the editor and assistants? No one but himself. And yet he, too, paid out largely in cash for the privilege of working in a noble cause. Every day occupied from nine o'clock to four in receiving, reading, and answering with care and theosophic interest the numerous letters from members and enquirers. Who paid? No one; it was free. When, then, did the *Forum* have the needful mental attention? At night, when the hard work of the day was over. For what profit? For no worldly profit, but at a loss of pleasures of the theatre, the music hall, the favorite study, while careless members in every corner almost hesitated to pay their dues.

Has the Society a complete record of its numerous members, of when and where admitted, and by whom endorsed? Yes, accurate in every particular. Who did it? The same persons in the same day's work. Who paid? No one, not even the treasury. And yet, indeed, some captious persons would even berate these unfortunate slaves of theosophy for an occasional whiff of the fragrant weed—their only dissipation. Thus the work goes on from day to day and week to week, no matter whether the members pay or not, and also in the face of many annoyances caused by the failure of Branch officials to read or follow the rules. But there is still other work done for the cause. Many persons talked with about theosophy, many articles written for the papers so that the name theosophy may be made more widely known. When is that done, and who pays? In the evening, and it produces no pay.

Is pay desired, is it right to ask for it, is it the object of this to grumble at so much outlay? Not at all. But members ought to know these facts so that they may understand that a few persons in fact furnish the money for the very large expenses of the Society. This ought not to be so. One great reason why it should not be is that, when the necessary money is given by but a few, the resulting special karmic benefit flows to and follows after those few persons, whereas if the whole Society gave the means, not only greater work would be done, but also to every member would be recorded in the great karmic ledger the credit for such acts.

And just now there are great opportunities arising. The American section should have in its special pay a number of learned men—they are called pandits in India—for the purpose of sending translations to us for general use and the education of the people in respect to what has been and is being done in the great cause of philosophy in Eastern lands. The present state of the general treasury will not permit of this now, although the amount of money per month needed for the object is not very large. We have in India from the efforts of Col. Olcott a library which will one day be a great institution. We ought to have the staff of pandits there too, for the especial use of this Section. It remains to be seen whether we shall be able to accomplish this. There is no reason why we should not. Other societies are able to get the money for all sorts of purposes, such, for instance, as paying the salaries of useless missionaries to people who cannot be converted and are better unconverted. And we need also theosophical apostles.

Turn now to London. There we see that by the noble sacrifices of the few there is a headquarters, a real building, in which the work is carried on unceasingly. How could they ever have gotten a house if Mrs. Annie Besant had not given one to them, and how could they ever have produced the mass of literature given out by H. P. Blavatsky for our benefit if the Society had depended upon paid work for the procurement of it? See how much the English Government and the colleges pay for the work of such men as Max Müller and others, which, although it is good work in its way and has been going on for many years, has made no sensible change in the people by its weak and wavering impact upon their minds. Yet in fifteen short years the efforts of H. P. Blavatsky, Col. Olcott, and others have made the entire world look with longing and respect and hope to the vast stores left to us by the ancient philosophers of the East. And all of this by the few for no pay and for no honor, and in the face of the calumny and scorn from the world at large.

Is it not the duty of every member of the Society to now, if never before, give what he can in time, money, and effort for pushing on the work so well begun?

A few practical words. There is hardly a man or woman in the Society who is not able to spare in the course of the year at least five dollars. It may be saved by men in a hundred different ways, and by women in ways they know. The accumulation of these small sums would in the end be enough to carry on the various old plans so long in use, and forward others just formulated and to be made in the future. And such contributions given to a cause that has no dogma, no creed to enforce, no particular set of bishops and ministers to feed and pamper, would carry with them a force and energy great enough to make the name of theosophy known to every human being in the world, and at last to bring about the realization of the first object of the Society—the brotherhood of man—among men, which now sadly enough resides above, in the ideal, in the field of the stars.

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In *Esprit* (Paris, May 1935) the well-known Dr. A. Vincent writes on "Medicine In The World of Money." He treats of the defects of the *Assurances Sociales* as well as the hospitals and dispensaries for the poor. In this article he devotes himself to an examination of existing evils; in a subsequent issue he promises suggested remedies. The medical aspect of the *Assurances Sociales* is a method of insurance whereby employer and employee pay a monthly premium to the state in return for which, in case of illness, the employee receives free medical treatment for six months.

The *Assurances Sociales* have been the butt of endless criticism. I shall but touch on some of the most grave charges. In France these Assurances have proved to be false in spirit and a failure in practice despite the fact that in principle they are excellent. The rule of obligatory insurance undertaken by the state on behalf of its working classes against illness, old age and unemployment as well as death is an excellent one and should be extended to include all classes of workers. Unfortunately the French experiment has not thus far been encouraging. Created for the service of the working man, in the name of the principles of Justice, these Assurances have rapidly fallen into the hands of demagogues who have used them to further their own electoral and political aims and who have found in them a veritable mine for the creation of lucrative posts for themselves and their *protégés*.

Dr. Vincent goes on to show how all these organizations alike such as hospitals and dispensaries have been corrupted by the lust for lucre, lack of morals and heartlessness toward human misery, on the part of paid social workers:—

The nursing staff works only for its monthly salary. Its members have no idea of social duty which would create an interest in their work and incite them to give true help to the sick who come under their care. With but few exceptions, the invalid is looked upon as so much matter demanding their work and time—there is no consideration of him as a human being.

The sick, the poor and the wounded not only fail to receive proper care, but more often grow worse from neglect caused by graft in these great institutions where both doctors and patients resort to trickery and deceit. Such are the unexpected results of this "Social Reform" of a civilized nation!

Does it mean we have to despair and do nothing? certainly not. It means that more than ever is the world in dire need of sound ethics to cleanse the heart and purify the motives of human beings. The problem is in the mind; the solution in the heart of Man. Were the Westerner to ponder over the results of such guidance as had the kingdom of Asoka, and to understand *why* Asoka was successful, why one saw little sickness, disease or poverty in his kingdom, he would soon turn to set his own house in order by applying the necessary rules to clean it and rid the world of such misery as is encountered on all sides to-day. Medicine would re-become a sacred science and the doctor would stand not as the mechanical distributor of medicines, including those patent medicines in which he often has vested financial interest, but as the friend, benefiting the world by the wise application of his knowledge.

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*The Daily Herald* (London 25th July) quotes from *Sing Sing Doctor* by Dr. Amos O. Squire who has "officiated at electrocutions of 138 men, and is now a confirmed disbeliever in capital punishment. After more than 30 years' association with Sing Sing, and after studying many murderers at close range, he is convinced that the death penalty does not exert the deterrent effect it is supposed to." He says:—

Horror of that one duty of participating in executions grew on me until it was more than I could endure. In looking back on it, I am amazed that I stood it as long as I did. Once, just after I had given the signal for the current to be turned on—while the man in the chair was straining against the straps as the load of 2,200 volts shot through his body—I felt a wild desire to extend my hand and touch him. At each subsequent execution the impulse became stronger. Each time I had to stand farther and farther from the chair.

Finally his daughter persuaded him to resign. "So I did. If I hadn't, I might not be alive to-day."

The barbarism of capital punishment reacts very badly on those living on earth. Students may re-read Mr. Judge's article on the subject in *The Aryan Path* for Nov. 1930; others who have never perused it should do so.

## THE NUMBER SEVEN

Lord Ponsonby broadcasted a talk on Number Seven, on 1st July, a report of which appears in *The Listener* (London), of 10th July, from which we summarize the following:—

Has it ever struck you that seven is a peculiar number? . . . It is really astonishing the way seven seems to have had special significance throughout history. A well-known eighteenth-century mathematician, John Hadley, wrote: "Of all the numbers there is no one which has exercised a wider influence, no one which has commanded in higher degree the esteem and reverence of mankind than the number Seven." Indeed, it has been regarded as a sacred number which had some mystical significance, and in some ways it is intensely familiar. For instance, the seven days of the creation of the world as recorded in Genesis, and then our own week. The seven days' week is of great antiquity. . . .

There are the seven wonders of the world, or I should say there *were*. . . . There were the seven churches of Asia. . . . the seven sages of Greece. . . . the seven sleepers of Ephesus. . . . The seven wise masters occur in an Oriental story which tells how an Emperor had his son educated by seven masters in the seven liberal arts. . . .

Now I will tell you what are the seven cardinal virtues. You will no doubt recognize yourselves as possessors of most of them. The list is made up partly of virtues recommended by Plato and partly of Christian virtues. The seven are prudence, courage, temperance, justice, faith, hope and charity.

To balance this I will give you the seven deadly sins (not that you are familiar with any of them, but just in case); they are pride, covetousness, lust, gluttony, anger, envy and sloth.

There are historical cases in which seven has figured more or less by chance. For instance, the Seven Years' War between 1756-1763 in which England and Prussia fought against Austria, Saxony, Russia, France and Sweden, what about I don't know and I don't suppose the men who fought in that war knew either. But it resulted in our getting Canada and consolidating the Indian Empire.

Then you will remember the trial of the Seven Bishops in 1687 so dramatically described by Macaulay.

Æschylus wrote a tragedy called "The Seven against Thebes." . . . The Great Bear or the Plough comprises seven stars. So also do the Pleiades, the seven daughters of Atlas who were translated by Zeus to the sky. . . . In fairy stories the number is very common. . . . There is a Russian proverb: "Seven shepherds spoil a flock."

Innumerable instances occur in the Bible of the mystical use of the number seven. . . . there are far too many sevens in the Bible for me to mention them all.

In music, curiously enough, there are seven notes named within the octave.

One of the best sevens I know occurs in the play "As You Like It" in which the seven ages of man are described by Jaques.

Even in modern life seven still occurs. If you lease a house for more than three years it must be for seven, fourteen, or twenty-one years. As for ourselves, I be-

lieve I am right in saying that in seven years the tissues of our bodies are completely changed and renewed. I am not quite sure if this is a superstition or a fact. Finally, may I remind you that you must forgive anyone who has injured you or annoyed you not only seven times but seventy times seven.

In her writings H.P.B. has repeatedly pointed out that this sevening is not mere coincidence. Below we print an article from *The Theosophist*, Vol. I. p. 232 also entitled "The Number Seven."

A deep significance was attached to numbers in hoary antiquity. There was not a people with anything like philosophy, but gave great prominence to numbers in their application to religious observances, the establishment of festival days, symbols, dogmas, and even the geographical distribution of empires. The mysterious numerical system of Pythagoras was nothing novel when it appeared far earlier than 600 years B.C. The occult meaning of figures and their combinations entered into the meditations of the sages of every people; and the day is not far off when, compelled by the eternal cyclic rotation of events our now sceptical unbelieving West will have to admit that in that regular periodicity of ever recurring events there is something more than a mere blind chance. Already our Western *savants* begin to notice it. Of late, they have pricked up their ears and began speculating upon cycles, numbers and all that which, but a few years ago, they had relegated to oblivion in the old closets of memory, never to be unlocked but for the purpose of grinning at the uncouth and idiotic superstitions of our *unscientific* forefathers.

As one of such novelties, the old, and matter-of-fact German journal *Die Gegenwart* has a serious and learned article upon the "significance of the number seven" introduced to the readers as a "Culture-historical Essay." After quoting from it a few extracts, we will have something to add to it perhaps. The author says that

"The number seven was considered sacred not only by all the cultured nations of antiquity and the East, but was held in the greatest reverence even by the later nations of the West. The astronomical origin of this number is established beyond any doubt. Man, feeling himself time out of mind dependent upon the heavenly powers ever and everywhere made earth subject to heaven. The largest and brightest of the luminaries thus became in his sight the most important and highest of powers; such were the planets which the whole antiquity numbered as *seven*. In course of time these were transformed into *seven* deities. The Egyptians had seven original and higher gods; the Phœnicians *seven* kabiris; the Persians, *seven* sacred horses of Mithra; the Parsees, *seven* angels opposed by *seven* demons, and *seven* celestial abodes paralleled by *seven* lower regions. To represent the more clearly this idea in its concrete form, the *seven* gods were often represented as one *seven-headed* deity. The whole heaven was subjected to the *seven planets*;

hence, in nearly all the religious systems we find *seven* heavens."

The belief in the *sapta loka* of the Brahminical religion has remained faithful to the archaic philosophy; and—who knows—but the idea itself was originated in Aryavarta, this cradle of all philosophies and mother of all subsequent religions. If the Egyptian dogma of the *metempsychosis* or the transmigration of soul taught that there were *seven* states of purification and progressive perfection, it is also true that the Buddhists took from the Aryans of India, not from Egypt, their idea of *seven* stages of progressive development of the disembodied soul allegorized by the *seven* stories and umbrellas gradually diminishing towards the top on their pagodas.

In the mysterious worship of Mithra there were "*seven* gates," *seven* altars, *seven* mysteries. The priests of many Oriental nations were subdivided into *seven* degrees; *seven* steps led to the altars and in the temples burnt candles in *seven*-branched candlesticks. Several of the Masonic Lodges have to this day, *seven* and *fourteen* steps.

The *seven* planetary spheres served as a model for state divisions and organizations. China was divided into *seven* provinces; ancient Persia into *seven* satrapies. According to the Arabian legend *seven* angels cool the sun with ice and snow, lest it should burn the earth to cinders; and, *seven thousand* angels wind up and set the sun in motion every morning. The two oldest rivers of the East—the Ganges and the Nile—had each *seven* mouths. The East had in the antiquity *seven* principal rivers (the Nile, the Tigris, the Euphrates, the Oxus, the Yaksart, the Arax and the Indus); *seven* famous treasures; *seven* cities full of gold; *seven* marvels of the world: &c. Equally did the number *seven* play a prominent part in the architecture of temples and palaces. The famous pagoda of Churingham is surrounded by *seven* square walls, painted in *seven* different colors, and in the middle of each wall is a *seven* storied pyramid; just as in the antediluvian days the temple of Borsippa, now the Birs-Nimrud, had *seven* stages, symbolical of the *seven* concentric circles of the *seven* spheres, each built of tiles and metals to correspond with the color of the ruling planet of the sphere typified.

These are all "remnants of paganism" we are told—traces "of the superstitions of old, which, like the owls and bats in a dark subterranean flew away to return no more before the glorious light of Christianity"—a statement but too easy of refutation. If the author of the article in question has collected hundreds of instances to show that not only the Christians of old but even the modern Christians have preserved the number *seven*, and as sacredly as it ever was before, there might be found in reality *thousands*. To begin with the astronomical and reli-

gious calculation of old of the pagan Romans, who divided the week into *seven* days, and held the *seventh* day as the most sacred the *Sol* or *Sun*-day of Jupiter, and to which all the Christian nations—especially the Protestants—make *paja* to this day. If, perchance, we are answered that it is not from the pagan Romans but from the monotheistic Jews that we have it then why is not the Saturday of the real "*Sabbath*" kept instead of the Sunday, or *Sol's* day?

If in the "*Rámáyana*" *seven* yards are mentioned in the residences of the Indian kings; and *seven* gates generally led to the famous temples and cities of old, then why should the Frieslanders have in the tenth century of the Christian era strictly adhered to the number *seven* in dividing their provinces, and insisted upon paying *seven* "*pfennings*" of contribution? The Holy Roman and Christian Empire has *seven* *Kurfürsts* or *Electors*. The Hungarians emigrated under the leadership of *seven* dukes and founded *seven* towns, now called *Semi-gradyá* (now Transylvania). If pagan Rome was built on *seven* hills, Constantinople had *seven* names—Bysance, Antonia, New Rome, the town of Constantine, The Separator of the World's Parts, The Treasure of Islam, Stamboul—and was also called the city on the *seven* Hills, and the city of the *seven* Towers as an adjunct to others. With the Mussulmans "it was besieged *seven* times and taken after *seven* weeks by the *seventh* of the Osman Sultans. In the ideas of the Eastern peoples, the *seven* planetary spheres are represented by the *seven* rings worn by the women on *seven* parts of the body—the head, the neck, the hands, the feet, in the ears, in the nose, around the waist—and these *seven* rings or circles are presented to this time by the Eastern suitors to their brides; the beauty of the woman consisting in the Persian songs of *seven* charms.

The *seven* planets ever remaining at an equal distance from each other, and rotating in the same path, hence the idea suggested by this motion, of the eternal harmony of the universe. In this connection the number *seven* became especially sacred with them, and ever preserved its importance with the astrologers. The Pythagoreans considered the figure *seven* as the image and model of the divine order and harmony in nature. It was the number containing twice the sacred number *three* or the "*triad*," to which the "*one*" or the divine *monad* was added:  $3+1+3$ . As the harmony of nature sounds on the sky-board of space, between the *seven* planets, so the harmony of audible sound takes place on a smaller plan within the musical scale of the ever-recurring *seven* tone. Hence, *seven* pipes in the syrinx of the god Pan (or Nature), their gradually diminishing proportion of shape representing the distance between the planets and between the latter



and the earth—and, the *seven*-stringed lyre of Apollo. Consisting of a union between the number *three* (the symbol of the divine triad with all and every people, Christians as well as pagans) and of *four* (the symbol of the cosmic forces or elements,) the number *seven* points out symbolically to the union of the Deity with the universe; this Pythagorean idea was applied by the Christians—(especially during the Middle Ages)—who largely used the number *seven* in the symbolism of their sacred architecture. So, for instance, the famous Cathedral of Cologne and the Dominican Church at Ragensbury display this number in the smallest architectural details.

No less an importance has this mystical number in the world of intellect and philosophy. Greece had *seven* sages, the Christian Middle Ages *seven* free arts (grammar, rhetoric, dialectics, arithmetic, geometry, music, astronomy). The Mahometan Sheikh-ul-Islam calls in for every important meeting *seven* "ulems." In the Middle Ages an oath had to be taken before *seven* witnesses, and the one to whom it was administered was sprinkled *seven* times with blood. The processions around the temples went *seven* times, and the devotees had to kneel *seven* times before uttering a vow. The Mahometan pilgrims turn round Kaaba *seven* times, at their arrival. The sacred vessels were made of gold and silver purified *seven* times. The localities of the old German tribunals were designated by *seven* trees, under which were placed seven "Schoffers" (judges) who required *seven* witnesses. The criminal was threatened with a *seven*-fold punishment, and a *seven*-fold purification was required as a *seven*-fold reward was promised to the virtuous. Every one knows the great importance placed in the West on the *seventh* son of a *seventh* son. All the mystic personages are generally endowed with *seven* sons. In Germany, the king and now the emperor cannot refuse to stand as god-father to a *seventh* son, if he be even a beggar. In the East in making up for a quarrel or signing a treaty of peace, the rulers exchange either *seven* or forty-nine ( $7 \times 7$ ) presents.

To attempt to cite all the things included in this mystical number would require a library. We will close by quoting but a few more from the region of the demoniacal. According to authorities in those matters—the Christian clergy of old—a contract with the devil had to contain *seven* paragraphs, was concluded for seven years and signed by the contractor *seven* times; all the magical drinks prepared with the help of the enemy of man consisted of *seven* herbs; that lottery ticket wins which is drawn out by a *seven*-year old child. Legendary wars lasted *seven* years, *seven* months and *seven* days; and the combatant heroes number *seven*, *seventy*, *seven hundred*, *seven thousand* and *seventy thousand*. The

princesses in the fairy tales remained *seven* years under a spell, and the boots of the famous cat—the Marquis de Carabas,—were *seven* leagued. The ancients divided the human frame into *seven* parts: the head, the chest, the stomach, two hands and two feet, and man's life was divided into *seven* periods. A baby begins teething in the *seventh* month; a child begins to sit after *fourteen* months ( $2 \times 7$ ); begins to walk after *twenty-one* months ( $3 \times 7$ ); to speak after *twenty-eight* months ( $4 \times 7$ ); leaves off sucking after *thirty-five* months ( $5 \times 7$ ); at *fourteen* years ( $2 \times 7$ ) he begins to finally form himself; at *twenty-one* ( $3 \times 7$ ) he ceases growing. The average height of a man before mankind degenerated was *seven* feet; hence the old Western laws ordering the garden walls to be *seven* feet high. The education of the boys began with the Spartans and the old Persians at the age of *seven*. And in the Christian religions—with the Roman Catholics and the Greeks—the child is not held responsible for any crime till he is seven, and it is the proper age for him to go to confession.

If the Hindus will think of their Manu and recall what the old Shastras contain, beyond doubt they will find the origin of all this symbolism. Nowhere did the number *seven* play so prominent a part as with the old Aryas in India. We have but to think of the *seven* sages—the *Sapta Risis*; the *Sapta Loka*—the *seven* worlds; the *Sapta Pura*—the *seven* holy cities; the *Sapta Dvīpa*—the *seven* holy islands; the *Sapta Samudra*—the *seven* holy seas; the *Sapta Parvata*—the *seven* holy mountains; the *Sapta Arania*—the *seven* deserts; the *Sapta Vruksha*—the *seven* sacred trees; and so on, to see the probability of the hypothesis. The Aryas *never* borrowed anything, nor did the Brahmans, who were too proud and exclusive for that. Whence, then, the mystery and sacredness of the number *seven*?

In another article in the same first volume (p. 311) the following appears:—

The thoughtful reader must have pondered well over the mysterious import that the number *Seven* seems to have always had among the ancients, as succinctly epitomized in our June number, as well as the theory of cycles, discussed in the July issue. It was there stated that the German scientists are now giving attention to this manifestation of the numerical harmony and periodicity of the operations of Nature. A series of statistical observations embracing some centuries of historical events, tend to show that the ancients must have been perfectly aware of this law when constructing their systems of philosophy. In fact, when statistical science shall have been fully perfected, as it seems likely to be, there will be constantly increasing proofs that the

evolution of heroes, poets, military chieftains, philosophers, theologians, great merchants, and all other remarkable personages is as capable of mathematical estimate upon the basis of the potentiality of numbers, as the return of a comet by the rules of the astronomical calculations. The comparatively, modern system of life insurance rests upon the calculated expectancy of life on the average at certain ages ; and while nothing is so uncertain as the probable longevity of any single individual in a community, nothing is more certain than that the probable life-chance of any one person in the mass of population, can be known on the basis of the general average of human life. In fact, as M. de Cazeneuve, in the *Journal du Magnetisme* justly observes, the law of numerical proportions is verified in every department of the physical sciences. We see it in chemistry as the law of definite proportions and multiple proportions ; in physics, as the law of optics, acoustics, electricity, &c. ; in mineralogy, in the wonderful phenomena of crystallization ; in astronomy, in the celestial mechanics. Well may the writer above-quoted remark : "Physical and moral laws have so infinitely numerous points of contact that if we have not as yet reached the point here we can demonstrate their identity, it is none the less certain that there exists between them a very great analogy."

We have attempted to show how, by a sort of common instinct, a peculiar solemnity and mystical significance has been given the Number *Seven* among all people, at all times....

Whither shall we turn for an explanation but to those ancient Asiatic philosophies which were built upon the bed-rock of Occult Science ?

## THE GOSPEL OF GOOD WILL

He who teaches Theosophy preaches the gospel of good-will ; and the converse of this is true also,—he who preaches the gospel of good-will, teaches Theosophy.—H.P.B.

This much-needed philosophy of life supplies a gospel of activity ; good-will becomes the keynote of our character and behaviour. We forget the gospel that we owe good-will to all when we are agitated by the animal-force which is in our hot red blood.

There is good-will in the all-merciful and just law of Karma, which never overpowers the weak or the tottering soul, because it always gives opportunity to seek knowledge of the True. Karma restores broken harmony, that is, it continuously practises good-will. Disharmony in the human kingdom is

the result of the separative tendency in man, metaphysically called *Attavada* (see *Voice of the Silence* p. 4). Real evil proceeds from the human mind ; when the beast in the blood gets informed by the mind of a god the greatest tragedy of evolution is enacted. But in this cycle the godly mind need not lend itself to the beast. And the very general desire for self-improvement is a sign of the cycle. The task of the student of Theosophy is specific, unlike that of the here-and-there individual who hopes to act up to the gospel of good-will. No one becomes a real student without becoming a practitioner of Theosophy. Many fall away after reading Theosophical books because they do not use the instrument of application and begin to preach the gospel of good-will.

But how to practise good-will towards the human scourge, or the pig wallowing in the dirt of lust, or the boa who kills by compression of greed ? It is easy to show good-will to a beaten jail-bird, to a lame duck or to a hungry dog.

The practice of good-will without adequate knowledge often leads into a quagmire. To show personal good-will to all and sundry is most difficult. Therefore Theosophy puts forward as the true ideal the service of human beings as souls. It is by constant effort that perfection can be reached, in any art ; if effort is slackened then perfection cannot flower. Soul service becomes the art of practising good-will towards all ; but first the aspirant has to impersonalize himself and this can best be done by an effort to serve not a man here and a man there but a group of them from the Soul point of view.

It is necessary to seek an avenue for rendering impersonal service to human souls, so that we may learn to practise the gospel of good-will on a large scale and ultimately be able to help as an individual other individuals. Such an avenue is the United Lodge of Theosophists. Besides giving right information and knowledge it is a worthy channel for practising the gospel of good-will. It enables one to impersonally practise good-will by broadcasting currents of Divine Wisdom and Universal Love. It can be looked upon as the true temple from which radiates the Light of Truth which brings contentment and inner strength.

Theosophy teaches four golden rules, the application of which could bind humanity into one family. These are—Universal Unity and Causation ; Human Solidarity ; the Law of Karma ; Reincarnation. These are food for the starving mind and the thirsty heart. When they will be broadcast far and wide the message of good-will will spread and in its turn create many new channels—men and women who are active practitioners of that gospel.

## EASTERN AND WESTERN CULTURE

Commenting upon an article of Professor Irwin Edman on "Culture in a Democracy" in *The Saturday Review of Literature*, Mr. Horace I. Poleman of the University of Pennsylvania writes in the same journal (27th July):—

In his insistence upon Western culture and its possible doom does the writer wish to imply that there is an Eastern culture which may survive? It would be a strange but not unlikely coincidence if the Orient in preserving its integrity should also save for future generations the most important aspects of Western culture. Looking on the opposite side of the ledger we observe the painful fact that not a single institution in this country is equipped to offer comprehensive instruction in the cultures of the East, which, by the way, does not have its furthestmost boundaries in Mesopotamia, as even some Orientalists fondly think. If the universities of Japan did not offer learning in the form of the English classics, for example, we should condemn them for their crass stupidity. By the same token is the culture of Japan so inferior to ours that we can afford entirely to neglect it?

The above strikes a true note.

☛ The West (not only the U.S.A.) lacks the real insight necessary for appreciation of Oriental culture. The philologist and the metaphysical logician, mis-called the philosopher, have raised barriers in the way of the ordinary educated Westerner by presenting Asiatic lore in a wooden lifeless form devoid of soul-warmth and soul-beauty. Men like L. Cramner-Byng who have endeavoured to serve that lore in a more vital way, through the editing of such a series as *The Wisdom of the East* have not yet attained the success they fully deserve.

Also, it is likely that the fast failing European civilization may survive only in the East, especially in India. One of the difficulties is that a large number of young Orientals of both sexes have absorbed Western notions, habits and mannerisms that are a blot on Western culture. One effect of this unfortunate phenomenon is that these young people, mental hybrids, not only neglect but belittle without any knowledge the truth and the beauty of their ancient Sires. They add to the misrepresentation of the fine quality of ancient Eastern cultures caused by the philologist, philosopher and the church missionary.

In this connection we print below an article from *Theosophy* (Los Angeles) published in its issue of December, 1923,

### ARYANIZING WESTERN THOUGHT

"You can do immense good by helping to give the Western nations a secure basis upon which to reconstruct their crumbling faith... guide the recurrent impulse which must soon come, and which will push the age towards extreme atheism, or drag it back to extreme sacerdotalism, if it is not led to the primitive soul-satisfying philosophy of the Aryans."

—MAHATMA K. H., in *The Occult World*.

In the last of her five messages to the American Theosophists H.P.B. made pointed reference to their task of drawing together the East and the West, and of Aryanizing the thought of the Western world. From Eastern lands, and especially from India, have come to the West able men like Rammohan Roy, Keshub Chandra Sen, Vivekananda, Gopal Krishna Gokhale, Jagdish Chandra Bose, Rabindranath Tagore, and left their mark on the plane of religious and philosophic thought as on those of politics and science.

Next to theirs is the influence of books—translations or expositions which deal with the peculiar mystic view-points of Asiatic peoples. Among such efforts as the Sacred Books of the East, edited by Max Müller, and Trubner's Oriental Series, which aimed at bringing the priceless treasures of ancient lore to the modern world, special mention should be made of a very remarkable attempt of one of the founders of the Theosophical Society—W. Q. Judge. As General Secretary of the American Section, he brought into existence the "Oriental Department" in January, 1891, and published every month valuable treatises and translations whose virtue lay in the fact that they were living expositions and not wooden and wordy tomes. Mr. Judge tried to import into the world of Western thought the vitality of the religious truths of Asia through handy and attractive papers written by Asiatics themselves, born and bred in that religious atmosphere and energized by it. He himself made a great contribution by his rendition, (1889) of the *Bhagavad-Gita*, and this example set was followed by others who worked under him in America. There are two other names which must be mentioned in recognition of what they contributed in this task of Aryanizing Western thought—Ralph Waldo Emerson and Sir Edwin Arnold. Above all, a place of honour must be given to the marvellous expositions of the "primitive, soul-satisfying philosophy of the Aryans" contained in the



letters and writings of the greatest of the Asiatic mystic philosophers and scientific occultists which emanated through the personality of Mme. H. P. Blavatsky.

Students of Theosophy in Western countries are better fitted than others for the important work referred to in the quotation which is made the text for this article. To-day everybody is talking about reconstruction of a shattered civilization ; no scientist, no spiritualist, no priest, no politician prophesied the result of the crumbling which has been going on these many decades ; H.P.B. and her Masters were the only accurate observers, true calculators, and unhesitating prophets who spoke of the "crumbling faith," the "recurrent impulse which must soon come," and their logical consequences, "atheism and sacerdotalism" *in extremis*. They were not only prophets but doctors, too, who gave the direction in advance whereby civilization can be saved. These warnings and suggestions were not heeded, and now the faith has crumbled, and unmistakable signs of atheism and non-belief, as well as sacerdotalism and superstition are evident. Religious preachers are sermonizing scientifically on the power and potency of matter and ectoplasm ; financiers and merchants are consulting spirits and spooks ; horoscopes are cast and palms are read, and made use of for gaining and giving business positions. This is no exaggeration. The writer of these lines was offered the other day a large fee for a "clairvoyant prediction," and an almost fabulous sum if the commercial venture "went through and succeeded" in terms of his advice !

All of this atheism and superstition are the outcome of ignorance—ignorance of simple and self-evident facts of soul and its evolution, the universe and its nature, being under the operation of Law, whose several aspects can be cognized and understood.

What can Theosophists do to Aryanize Western thought ?

First, study the *living* truths of Aryan religions and philosophies, *i.e.*, religions and philosophies of Asia in the light of the living Message of Theosophy.

Second, contact sympathetically events in China, India, Persia, Tibet, *i.e.*, see their import and meaning in the light of Theosophy.

Third, give to those who are devoid of it the feeling and the knowledge that Asia is not only alive, but is not backward, and steeped in darkness of abject ignorance ; that it is alive spiritually, however low it may have fallen in craft and commerce and culture which the West regards as marks of civilization. The *spiritual* East, the soul-full Asia, has to

be made known to large numbers in Europe and America.

Fourth, to acquire and to promulgate those Aryan points of view on individual and national life for which the West is not only ready, but has been waiting and which it is sadly in need of. These viewpoints are that man is an immortal soul ; that humanity is an actual brotherhood of souls ; that souls grow through reincarnation, and races evolve according to cycles, and both are under the unerring law of cause and effect ; that there are no miracles, and therefore no unique saviours, but that under Law all men are capable of saving themselves and helping their fellows to do likewise ; that a body of such saviours, called *Mahatmas*, live and work and teach, definitely and deliberately ; that their philosophy is complete and scientific—superior to all religions, from that of the Vedas to that of the Koran, and sufficient for all our needs and requirements—for we, Hindus or Persians, Celts or Teutons, are all Aryans, not only ethnologically, but also *psychologically*.

Fifth, to adopt such ways and modes of Eastern life as are beneficial for the corporate health, physical and psychical, of Westerners, and which are beneficent as complementary aspects of good and wholesome Western customs ; this because customs and manners "are not idle, but the fruit of loyal nature and of noble mind."

Sixth, to regard the West as a *living spiritual* aspect of Nature as in the East the East is generally regarded, and to conceive human institutions, man-made laws, customs and manners as projections of Immortal Spirit, and build the family, the city, the nation, the race, in terms of Dharma, Duty, as against those of the rights of man, and of Yagna, Sacrifice, as against those of individualistic class or racial privileges.

In the above programme will be seen the attempt to theosophize the world—the East included. But is not that what the Mahatma K. H. meant in the letter from which the above-quoted extract is made ? In the East Theosophy has to be revived among the masses ; in the West the crowds have never known it. Theosophy is a natural plant of Asia ; it has to become naturalized everywhere else.

To what strange shores  
This gain of our best glory shall be sent  
To enrich unknowing nations with our stores ?  
What worlds in the yet unformed Occident  
May come refined with the accents that are ours ?

Such is the theme of contemplation for the Theosophist who sits in the East, watching how "Westward the course of Empire takes its way."

## 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 गुरुर्बुवा ।

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. The student of Theosophy is asked to be cheerful under all circumstances, and yet he is told to respond "to every sigh and thought of all that lives and breathes." How can he play this double role?

Ans. Ordinary personal sympathy for others' suffering is not accompanied by cheerfulness of disposition; these two emotions are distinct; the presence of one kills the other. But compassion and soul-joy or ananda are like a diamond and its sparkling—they can never be separated.

Wrong teachings are given out in the name of Theosophy and these lead to wrong practices. One of such habits is the drawing of "a long face," and the indulging person fancies that it denotes his sympathy with suffering humanity. This has led to the belief that Theosophy envelops people in gloom and forbids joy! Theosophy accepts the truth the poet gave :—

Do not wear a mournful face  
Getting back to God;  
Scatter sunshine on the place  
Going back to God.

The real student has to learn to be cheerful and radiate active peace which is joy on all those he contacts. But this is not frivolous hilarity.

Now this does not mean he is irresponsible to the cry of woe. The sympathy of the ordinary man is emotional. His "thrill" is but a feeling, temporary and short-lived. When it is aroused intensely it overpowers him. For example, great calamities individual and collective almost numb him, and imprison his mind to such an extent, that he refuses to seek the *raison d'être* for the catastrophe or for his own mood. Mental vision clouded and knowledge absent, the "sympathiser" is left without any intelligent means of rendering help.

This is not the kind of "sympathy" required of a student. True compassion is Divine; it wells

up in the Higher Self. It grows through a series of lives. It is strengthened by countless acts of small sacrifice and results finally in the Great Renunciation of the Perfected Soul. How to develop this higher sympathy which is compassion?

Through some understanding of the laws of Nature the student recognises that suffering has a purpose and a blessed purpose. He appreciates what is said in *The Secret Doctrine* II. 475.

The Occultists... regard physical nature as a bundle of most varied illusions on the plane of deceptive perceptions... recognise in every pain and suffering but the necessary pangs of incessant procreation: a series of stages toward an ever-growing perfectibility, which is visible in the silent influence of never-erring Karma, or *abstract* nature.... Woe to those who live without suffering. Stagnation and death is the future of all that vegetates without a change. And how can there be any change for the better without proportionate suffering during the preceding stage? Is it not those only who have learnt the deceptive value of earthly hopes and the illusive allurements of external nature who are destined to solve the great problems of life, pain, and death?

A comprehension of this teaching produces inner equipoise; and if it is real, and if it is heart comprehension, then sympathy is deeply felt when misery is contacted, but without a loss of that equipoise. These two, sympathy and equipoise, give birth to wisdom. By its light the Soul perceives the cause of any particular suffering and then its cure. When this is actually experienced by a real student his passive sympathy has become active and enlightened compassion—the higher feeling. The service rendered by the higher feeling is spiritual service, which is very different from social service, mental service, other kinds of service; and the joy experienced is also different and superior. That joy has nothing to do with the frivolity of the clown.

To be devoted to the interests of others is a most soul-satisfying task. It is a happiness which only "fortune's favoured soldiers may obtain." The desires of the personality are but distorted shadows of that real Joy of the Spirit with its roots in eternity. But, however distorted, these shadows have a message for the discerning eye—they are earthly symbols of heavenly phenomena. Thus the pleasure felt by ordinary men and women when they make gifts of charity, with whatever motive, is not purely spiritual and complete; all the same there is a reality in it for it is a response to their longing for some inner happiness.

Just as by teaching we learn, so in rendering service we recognize what we have never seen before, that we are being served. This unfolds the virtue of gratitude not only for those who sacrifice on our behalf, but also for those who give us the opportunity to make our own sacrifices. The ordinary philanthropist feels the joy of giving but not the additional joy of this gratitude which the Theosophical philanthropist experiences. The student has also to learn to feel the graciousness of receiving.

The spiritual servant of humanity therefore does not *seek* happiness—he is that happiness itself. Cheerfulness is the natural outcome of Spiritual contentment—he is “content with whatever cometh to pass” (*Gita* XII. 19). But that contentment is not passive resignation to the ills of existence or personal enjoyment of the good things of life, but an active response to both. Thoughtful sympathy is a spiritualising influence. The attitude of thoughtful sympathy begets insight and courage to cope with all things including the ills of life—with a blessing and smile. Rightly it has been said—“He who smiles achieves.”

## THE DHAMMAPADA

[H.P.B. first printed this article in *Lucifer*, Vol. IV, p. 454, for August 1889.—Eds.]

The *Dhammapada* is a compilation of verses,\* principally from the Sutrapiṭaka, made at the first great council of the Buddhist Church (which was held in the year after the passing away of our LORD BUDDHA, at the Sattapanni cave near Rajagriha, under the presidency of the great Mahakasyapa) and confirmed at the two succeeding councils. The selection was made as a sort of manual for the student of the spirit of true Buddhism, and almost all the purely moral sayings of our LORD are included in it. It is not to be supposed that there is any chronological order to be observed in its compilation; in many cases where two or three verses

\* In the Chinese preface to the *Dhammapada* it is written:—“The verses called *Dhammapada* are selections from all Sūtras. These are the words of BUDDHA Himself, spoken as occasion suggested, not at any one time, but at various times, and the cause and end of their being spoken is also related in the different Sūtras. After BUDDHA left the world, Ananda collected a certain number of volumes, in each of which the words of BUDDHA are quoted, whether the Sūtra be large or small, with this introductory phrase:—‘Thus I have heard.’ It was from these works that the Shamans (monks) in after years copied out the various *Gāthas*, some of four lines, some of six lines, and attached to each set a title according to the subject therein explained. But all these verses without exception are taken from some one or other of the accepted Scriptures, and therefore they are called ‘Law-verses’ or Scripture extracts, because they are found in the canon.”

are to be found upon the same subject they were delivered by LORD BUDDHA on entirely different occasions. The word *Dhammapada* is usually translated “Verses of the Law”; perhaps “Portions of the Law” would be more correct, as there is a reference here to the *Sattatimsa-bodhipakkhiyadhamma*, or “The Thirty-seven Portions or Parts of the LAW”† (or thirty-seven steps of the Path to NIRVANA) laid down by our LORD: but Buddhist terminology in the English language is at present so unsettled and unsatisfactory that it is very difficult to give a translation which shall at once convey the whole meaning of the original as understood by an Eastern student. The *Dhammapada* is said to have three meanings, one within the other: first, its obvious meaning, second, that contained in what is called “the abridged or contracted explanation,” and third, that contained in the complete or perfect explanation. As known to the Southern Church, it consists of twenty-six sections, which are named as follows:—

1. *Yamakavagga* (the section of the pairs of opposites) containing a series of verses arranged in pairs, the second of which praises some particular virtue, while the first shows the evil of its opposite.
2. *Appamādavagga* (the section on hastening to do good) which shows the evils of delay and the necessity of hastening to perform good works.
3. *Chittavagga* (the section of the mind or of thought) which speaks of the corruption and the cleansing of the mind, and the attainment of purity of heart.
4. *Pupphavagga* (the section of flowers) which shows the exaltation of the way to NIRVANA, and compares the life of a man who follows the thirty-seven Portions of the Doctrine to a carefully-woven garland of beautiful flowers—each virtue being a blossom fitted in the exact place where it can show to the best advantage and most add to the beauty of the whole.
5. *Bālavagga* (the section of the fool) explaining the nature of the foolish man.
6. *Panditavagga* (the section of the wise man) showing the nature and customs of the truly wise man.
7. *Arahatavagga* (the section of the Arahats) which speaks of the qualifications and powers of the Arahats or fully-developed man.

† The “Thirty-seven Portions of the Law” are the *Sattipathana*, or Four Earnest Meditations, the *Sammappadhana*, or Four Great Efforts, the *Idhipada*, or Four Steps to the attainment of wonderful powers, the *Balāni*, or Five Superhuman Powers, the *Indriyani*, or Five Superhuman Senses, the *Bodhi-anga*, or Seven Kinds of Wisdom, and the *Arya-ashtāngika mārga*, or Noble Eight-fold Path.

8. *Sāhassavagga* (the section of thousands) so called because it states that one good word is better than a thousand foolish ones, that one verse well-understood is better than a thousand repeated without understanding, &c.

9. *Pāpavagga* (the section of sin) explaining the action of sin and the method of escaping from it and attaining salvation.

10. *Dandavagga* (the section of injuries or punishments) which condemns the infliction of injury on anyone.

11. *Jarāvagga* (the section of decay) which explains the nature of the decay of the body, and the coming of old age.

12. *Attavagga* (the section of self—i.e., self-protection) explaining how to protect oneself from all spiritual harm.

13. *Lokavagga* (the section of the world) speaking of this world and the future worlds, and pointing out the Good Path.

14. *Buddhavagga* (the section of the BUDDHAS) in which the qualities of a BUDDHA are mentioned.

15. *Sukhavagga* (the section of happiness) showing in what true happiness consists.

16. *Piyavagga* (the section of affection) showing the good and evil of the affections, and on what objects they should be fixed, and bidding us beware of sin.

17. *Kodhavagga* (the section of anger) warning us against the evil effects of anger.

18. *Malavagga* (the section of impurity) adverting to the evils of impurity either of mind or body.

19. *Dhammatavagga* (the section of morality) explaining the nature of the true Doctrine, and the necessity of holding firmly by it.

20. *Maggavagga* (the section of the Path) in which the nature of the Noble Eight-fold Path is explained

21. *Pakinnakavagga* (the miscellaneous section) containing advice on various subjects.

22. *Nirayavagga* (the section of the hells) describing the nature of the men whose *karma* will bring upon them terrible suffering after death.

23. *Nāgavagga* (the section of the great) which explains the nature of the truly great man. This is sometimes called the elephant section.

24. *Tanhavagga* (the section of desire) showing what desire or lust is, and its evil effects.

25. *Bhikkhuvagga* (the section of monastic life) describing how a monk should live.

26. *Brahmanavagga* (the section of the Brahman) showing that the true Brahman is the pure-minded man, whether his birth be high or low—not the mere man of high caste.

There is at present no satisfactory English translation of the *Dhammapada*, for even that of Professor Max Müller contains many inaccuracies. I do not for a moment wish to depreciate Professor Max Müller's undoubted scholarship in Sanskrit, but I consider that when he has attempted through his knowledge of Sanskrit to translate Pali literature, he has frequently been unsuccessful. Unless one studies the commentary (*Atthakatha*) it is quite impossible fully to comprehend and enjoy the beauty of the ancient texts. European scholars spend much time and labour in studying philosophy and searching for roots and derivations, and yet they often mistake the simplest meanings for want of understanding the living spirit of our religion. We have a proverb which says:—"Among small shrubs the castor-plant passes for a great tree"—something equivalent, I suppose, to the English saying:—"Among the blind the one-eyed man is king": and I think some of the European Sanskrit and Pali scholars must be estimated on this principle. I hear that Sir Monier Williams has lately presumed to write a book against Buddhism in which he assumes a perfect acquaintance with Sanskrit and Pali; yet when he came to see me a few years ago his knowledge of both languages appeared somewhat rudimentary, and in the latter at any rate he was quite unable to frame an intelligible sentence.

In conclusion I may say that I consider the study of the *Dhammapada* of the greatest importance, since it is of itself sufficient, if properly comprehended, to give a perfect understanding of the nature of BUDDHA's religion. I am much pleased to hear that Sir Edwin Arnold, to whom we already owe so much, has commenced a poetical translation of it, and I hope that he will find time to conclude it.

H. SUMANGALA, High Priest.

Colombo, Full Moon of Asala, 2433.—  
(July 12, 1889).

[We are now in a position to supply a very cheap-priced excellent edition of the *Dhammapada*—text in Devanagari with translation in English by Professor N. K. Bhagwat.—EDS.]

## THE BIRTHMARK

In the October *Aryan Path* a review of a book dealing with stigmata appears (p. 651) which classes the phenomenon of stigmatism along with that of birthmarks. In the *Sunday Express* (London, 9th June) appears the following news—"A Baby Born with a Crown on Her Back," along with a photograph of the crown.

Doreen Francis, a five month-old prize winner in a baby show at Abbey Wood, Kent, yesterday, had on her back a complete replica of a crown. This is situated at the base of the spine. Dr. S. McClements, one of Woolwich's Labour representatives on the London County Council, explained that the mark was known medically as a "naevus."

"The explanation," he suggested, "might be found in the fact that, as it was Jubilee year, the parents had been talking about the Jubilee, and this had in turn communicated itself to the child."

There is an old belief in such strange parental influences, but there is no medical evidence to support it. "The crown," he said, "is complete. It is about the size of a half-crown." The baby is the first child of Mr. and Mrs. Francis, of McLeod Road, Abbey Wood. Mr. Francis is a boot repairer.

There is abundant evidence but medicos and scientists are mental die-hards. "Those who are *soul-blind* are as constitutionally incapable of distinguishing psychological causes from material effects as the color-blind are to select scarlet from black," writes H.P.B. in *Isis Unveiled* (I. 387). She further gives very full explanation of this phenomenon. Any one desirous of acquiring it will be well advised to study pages 384-403. There H.P.B. sets together medical and other evidence of the ages from Judæa, Greece and Rome in the pre-Christian era—medieval Italy, Belgium and England—to the 19th century France, Great Britain and the United States. She cites thirty-two authorities and gives some twenty instances, some in her own experience, of birthmarks projected by the mother's imagination in the reptile, bird, animal and human kingdoms. As long ago as 1659 Dr. Henry More, the Cambridge Platonist, advanced a powerful argument—she shows—indicating "the potency of the human mind upon the subtle force of nature."

## "NEVER COMPLAIN"

Disraeli's slogan, "Never explain ; never complain" was recently endorsed by André Maurois in the *New York Herald Tribune*, not only as the dignified course for statesmen to follow but also as the wisest plan for the ordinary man as well. Mr. Maurois points out that giving too much attention to our adversaries encourages them to continue their attacks, and, more serious still, refutation and

defence waste our time and take our attention from the permanent work we should be doing.

Why spend time arguing when it can be spent in constructing? If the work done is really useful and beautiful... what more eloquent answer? Assuredly, by your indifference you will not disarm those who do not love you; but you will have lived surrounded by the joys of creation and not by the anguish of controversy. "Life," said Disraeli again, "is too short to be petty."

Any irresponsible person can criticise but to ignore hostile criticisms, to overlook personal affronts—that calls for tolerance and poise. Refusing a petty and heated reaction to attacks strikes at the very root of personality and selfishness. It recognizes, in the light of Karma, that the hands that strike us are our own; and it makes it possible to honestly profit by criticism, through self-examination in its light. Was it not Confucius who told his followers, when criticism was just to mend their ways; when it was baseless to laugh at it? Whoever gave it, the advice is sound.

Dwelling upon resentments, however just, involves dwelling upon the personality and putting one's peace of mind at the mercy of every bantling critic.

"He abused me, beat me, vanquished me, robbed me,"—those who deny refuge to such thoughts will still their wrath. (*The Dhammapada*, 4)

Both H.P.B. and her disciple, W. Q. Judge, set the example in their lives. Like all who try unselfishly to serve the race, they were cruelly misunderstood and maligned. Lions in the defence of Theosophy whenever its good name was attacked, when the offence was against themselves, when it injured only themselves, they always let it go. In *Letters That Have Helped Me*, the lines are clearly laid down for students of Theosophy:—

Let us all be as silent as we may be, and work, work; for as the enemy rages, they waste time, while work shines forth after all is over, and we will see that as they fought we were building... Now we have to ignore everything and just work on, be good and kind and, like St. Paul's charity, overlook all things. Retire into your own silence and let all others be in the hands of Karma, as we all are. (p. 133)

But there are times when students of Theosophy have to fearlessly defend the Philosophy, those to whom they owe it, their fellow-students or others unjustly attacked. The principles of such replies to criticism are given in THE THEOSOPHICAL MOVEMENT for May, 1932, in "Defence of Theosophy," the second in the series, "How to Reach the Masters."



## THE KNOWERS AND THEIR KNOWLEDGE

[We reprint the following three extracts in which the careful student of the Esoteric Philosophy will find practical guidance.—EDS.]

### THE MOTTO OF EVERY INITIATE

Mr. T. Subba Rao, the great Advaitin and Theosophist wrote : "The ancient Rishis of Aryavarta have taken considerable pains to impress upon the minds of their followers that *the human spirit* (7th principle) has a dignity, power and sacredness which cannot be claimed by any other God, Deva or angel of the Hindu Pantheon ; and human beings are stated in the Puranas to have performed actions which all the 33 crores of Devas in Swarga were unable to perform."

H. P. B. comments on this :—

In view of this, Gautama Buddha, after his initiation into the *mysteries* by the old Brahman, *His Guru*, renouncing gods, Devas, and personal deity, feeling that the path to salvation lay not in vainglorious dogmas, and the recognition of a deity *outside* of oneself, renounced every form of theism and—became BUDDHA, the one *enlightened*. "Aham eva param Brahma," I am myself a Brahma (a god), is the motto of every Initiate. *Theosophist*, III, p. 193—May 1882.

### INDIAN ADEPTS

European and even Hindu students of Occultism are often deploring and even wondering, why all the "Initiates" or "adepts" seem to have died out in India ? They have not "died" out, nor, is their absence due to "Kali Yug" as popularly yet erroneously supposed. The "adepts" have simply and gradually if not altogether forsaken India, at least retired from its public populated portions, keeping their knowledge and often their very existence as secret as they can. Many of them are gone beyond the Himalayas. Some yet remain—especially in Southern India, but few are the privileged ones who know of them ; still fewer those who could point out their places of retreat.—*The Theosophist*, III, p. 135 February, 1882.)

### EASTERN PHILOSOPHY—THE MAIN STREAM OF KNOWLEDGE

The comprehension of what occult science really is, has spread in Europe so very imperfectly as yet, that we must not be impatient even with this curiously entangled view of the subject. European mystics, when further advanced in the tedious study of unintelligible books, will often be hardest to persuade that they must go back some distance on the paths they have travelled, before they can strike

into those which lead to the fully illuminated regions of Eastern knowledge. They are naturally loth to confess that much time has been wasted ; they try to make the fragments of esoteric Eastern philosophy they may pick up here and there, fit into the vacant places in the scheme of things they have painfully constructed for themselves, and when the fragments will not fit, they are apt to think the corners want paring down here and there, and the hollows filling up. The situation which the European mystic does not realise is this :—The Eastern occult philosophy is the great block of solid truth from which the quaint, exoteric mysticism of the outer world has been casually thrown off from time to time, in veiled and symbolical shapes. These hints and suggestions of mystic philosophy may be likened to the grains of gold in rivers, which early explorers used to think betokened somewhere in the mountains from which the rivers sprang, vast beds of the precious metal. The occult philosophy with which some people in India are privileged to be in contact, may be likened to the parent deposits. Students will be altogether on a wrong track as long as they check the statements of Eastern philosophy by reference to the teachings and conceptions of any other systems. In saying this we are not imitating the various religionists who claim that salvation can only be had within the pale of their own small church. We are not saying that Eastern philosophy is right and everybody else is wrong, but that Eastern philosophy is the main stream of knowledge concerning things spiritual and eternal, which has come down in an unbroken flood through all the life of the world. That is the demonstrable position which we, occultists of the Theosophical Society, have firmly taken up, and all archæological and literary research in matters connected with the earliest religions and philosophies of historical ages helps to fortify it. The casual growths of mystic knowledge in this or that country and period, may or may not be *faithful* reflections of the actual, central doctrines ; but, whenever they seem to bear some resemblance to these, it may be safely conjectured that at least they are reflections, which owe what merit they possess to the original light from which they derive their own.—*The Theosophist*, III, p. 81, December 1881.

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Established November, 1930. Published monthly  
by Theosophy Company (India), Ltd., 51, Esplanade Road, Bombay, India.

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

**SUBSCRIPTIONS :** No subscriptions are accepted for less than one year of 12 numbers, each beginning with the November issue. All subscriptions should be accompanied by the necessary remittance. Price, 50 cents, 2s., Re. 1, per annum, post free.

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October, 1935.

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