

सत्यान्नास्ति परो धर्मः ।



There is no Religion Higher than Truth

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th September 1934.

VOL. IV. No. 11.

DUALITY—CONTRAST AND COMPLEMENT

The "Manifested Universe" is pervaded by duality, which is, as it were, the very essence of its EX-istence as "manifestation."—*The Secret Doctrine* I. 15.

It is easy enough to accept vaguely the metaphysical conception of the duality of Spirit-Matter as the prototype, the essential polarity of Life, finding expression in every aspect, great and small, of that Life. We cannot fail to see something of the duality of positive and negative, centrifugal and centripetal, of day and night, life and death, of heat and cold, attraction and repulsion, pleasure and pain, of good and evil, knowledge and ignorance, freedom and slavery, and so on *ad infinitum* through all the pairs of opposites. The trouble is that in expanding and applying the ideas, we too often see them only in their opposing aspects and forget that they are to be viewed not as independent actualities, but as the two facets of the same underlying reality. Apart from it and apart from each other, they have no existence. We could not recognize light as light if there were no shadow to act as a complementary foil.

Indeed, an artist in viewing his colour circle, will speak of the opposite and contrasting pairs, violet-yellow, blue-orange, green-red, as "complementary" since they balance each other into neutrality. Their mutual interdependence can be seen from the fact that if the eye be tired from too long gazing on one colour, it will change over and reproduce its complementary, just as a virtue on which too much stress has been put is transformed into a vice. The man who is over-gener-

ous usually ends by being so at the expense of other folk, his very craving for "generosity" leading him to acts of meanness. Even the intensive gratification of a vice can produce a temporary surfeit, but such satiety is only a *temporary* suspension, it is not a reformation and a cure, and there will be a swing back once more into vice, since good and evil *per se* have no real permanence.

If the conception of the "pairs of opposites" still keeps the mind in its old separative groove, the conception of the "pairs of complements" can profitably be superimposed thereon. But though the theoretical distinction is made here between "contrast" and "complement," in reality there is none. The finite mind is accustomed to attach one or other idea to certain expressions, and it is therefore possible to circumvent the separative tendency of the mind by dwelling on those expressions that convey the idea of co-operation rather than of opposition.

It is in the realm of ethics and of self-development that these co-operative dualities are most easily seen. For example, the spiritual teachers always link together as complementary two qualities essential for self-control—practice and absence of desire. Persevering activity without dispassion is self-nullifying, and produces only selfish *rajasic* action. Without calmness real control is impossible, but patient dispassion by itself

is mere inertia. Dispassion and Exercise are as mutually interdependent as a man's two legs by which he progresses.

The ideal of true independence that the Declaration of the U. L. T. holds up before its members contains within itself the duality of independence-interdependence. Independence of everyone and everything save one's real Self, the Universal SELF, means thereby interdependence with all other beings as aspects of that SELF.

Indeed, the whole Declaration of the Lodge affords many examples of duality, both contrast and complement. But again it must be remembered that the seeming distinctions are thus analysed only for the purpose of building up a larger synthesis and unity. The first clause runs :—

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.

Here we have the contrast of the cause and the organization, of the ensouling spirit and the dead form, as well as the contrast of the Founders, great in their universal impersonality, and those whose self-centred opinions lead to discord. On the other hand, as complements, we have the duality of the Cause and the Founders, the Teaching and the Teachers, the Spiritual Wisdom and its embodiment, for no one can accept the one and reject the other. Further, true loyalty to the Masters demands devotion to the cause They serve, not, to use a colloquialism, "fan" adoration.

The second clause is equally fruitful :—

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.

Here we can contrast the side issues with the true course of action, but that itself is denoted by the duality of the work and the end in view. Many folk are busy enough, but purposeless energy is energy frittered away. The end, however, must be lofty as well as absorbing. The pursuit of wealth is absorbing but hardly sublime, and both qualities are needed to make life worth while.

Time and inclination form another interesting duality, for many folk declare they have no time to come to Theosophical meetings when they should say "not sufficient inclination". One "makes" time if the desire is strong enough. Finally this second clause again brings out the idea of precept *and* practice, dissemination and exemplification. Theosophy is both a philosophy to be studied and a life to be lived.

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.

This third clause contrasts essentials and non-essentials, the unassailable basis for union with the transient uniformity built on constitution and rules. In that unassailable basis we find the dual aspect of Theosophy as a movement whose aim and purpose is one of universal altruism, and Theosophy as a philosophy that teaches the knowledge of how and where to direct the aspiration of brotherhood. Many groups have brotherhood at heart, but the heart can be a sad traitor unless guided by the understanding. Right knowledge and right motive, wisdom and virtue, must eventually combine in the spiritual life.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization.

People are Theosophists regardless of any outer distinctions between them if their service to Humanity is equally regardless of those same distinctions, universal instead of being confined to certain sections only of their fellow men. The whole phrase has a dual application.

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.

Here the inner agreement and the desire for active participation in the work support one another. Those who receive must give in their turn if they would go on receiving—the complementary duality once more. They must fit themselves by study and otherwise—right knowledge and right motive—to help and teach others. Some individuals delight in teaching, but from the point of view of giving forth what *they* know, not from the point of view of giving the learner what *he* needs. But they do not really teach, any more than the well-intentioned person, whose material aid leaves its recipient no wiser than before, can really be said to help. Helping and teaching are the two facets of true Service.

Wherever we look we find duality piled on duality, contrast and complement, two in one. On the physical plane a man who has lost an eye finds that his vision loses thereby its stereoscopic sense of reality, its depth. It is the same thing with the inner sight, and there most people are unfortunately one-eyed or cross-eyed. Our task is to balance and unify our dual vision, to blend the mind and soul, for behind the illusion of the "pairs of opposites" lies the integral vision of the Third Eye, the Single Eye of Wisdom.

KRISHNA DAY—ITS MEANING AND ITS MESSAGE

[This is the concluding portion of the stenographic report of a lecture delivered at the Bombay U. L. T. on August 17th, 1930. The first part appeared in our last issue.—EDS.]

Now, those of you who are students of Theosophy will remember that there are several classes of Fires referred to in our books. There are the 3, the 7, and the 49 Fires. You will find them mentioned in *The Secret Doctrine*. Only Great Ones, however, can fully explain their mystery. All that can be done at our humble stage of evolution is to attempt to describe them in their most elementary aspects, and to try to apply these aspects to our own daily lives.

First of all, there is the Fire of SACRIFICE without which the Spiritual Life is not possible. Sacrifice, *Yajña*, is at the very basis of manifestation, and unless sacrifice begins, the Life of the Soul cannot manifest itself. Give up something, in fact give up a great deal; you must if you want to turn your faces Godwards. But this sacrifice in the Spiritual Life should be first of all an inner energization; it should come from within as the result of a great resolve, a great determination. It should be first in the nature of a will-act, and not a mere impulse rooted in emotion or mere enthusiasm which will vanish almost as soon as it begins to burn up. The Spiritual Life is one long sacrifice made up of innumerable daily, nay hourly, sacrifices. So it is necessary for us to begin to understand that we ourselves, all of us, as spiritual beings, are Lords of Fire, are divine, hence fiery, beings.

This is wonderfully brought out in the *Gita*. Turn to the VIth *Adhyaya*, the last discourse of the first third of the *Gita* which reviews the thoughts of human thinkers striving for perfection ultimate, and see how Sri Krishna opens with a most significant verse which I now want to read to you. In it are mentioned two classes of men, and the division is made in terms of this Fire of Sacrifice. He says: "He who performs actions which ought to be performed for they are duties to be discharged, but performs them unattached to the fruits thereof, he is a Sannyasi, a Renouncer, he is a Yogi, a harmonised one; not he who is without Fire and without activity." So a Sannyasi and a Yogi is he who has both fire and activity. This is a most definite statement, and yet this verse has been not only misunderstood, but even exploited. To-day, at best, it is merely the symbol of the *Agni-puja*, the Ceremony of Fire. To understand its true significance it becomes necessary to understand that the Spiritual Life, as we just saw, is that life which is lived by the Fire of the Soul, the Fire of the Agni-

swatha Pitri, the Pitri who possesses Fire. In our Manasic aspect each one of us is a Fiery Being, a Lord of Fire. Parsi friends will do well to read in this light their beautiful prayer "Atash-Niyayish," the Prayer to Fire. Each one of us, then, should live with this Fire, and with activity, activity engaged in sacrificial actions; but most of us live without true Fire, and without true actions. *Agni-puja* was once a mighty ceremony, and is so even now in certain hidden places. But with our modern *Purohits* and *Agnihotris* it has become a farce necessitating the use of a box of *videshi* matches!

How pathetic it is to see that these great ceremonies have become meaningless to present-day followers of the various religions! Why not ask ourselves the question: "Do I possess the Sacred Fire of true Sacrifice, or am I devoid of this Fire? Are my daily deeds fiery prayers which are fragrant and helpful to all men?" And let each man answer for himself! If we do this we will begin to understand how to become Fiery Beings, how to get some of the Fire of Manas into our daily lives, and will thus realize that practicality and practicability are of the very essence of the *Gita*.

It should be realized that the Soul is of the nature of Fire, is a Lord of Fire, in whom are burnt up all senses and world experiences. No experience is therefore worth going through unless it yields a fragrance for the Soul. That is why Sri Krishna says that all actions in daily life, without exception, should become sacrifices. Sacrifices are not only certain specific actions, certain particular offerings, but all actions which are pleasing to the Soul. Eschew evil, for that is not acceptable to the Soul, and begin to do good for the glory of the Soul! Let our daily deeds be offered as true sacrifices, let them be kindly acts, unselfish actions, offered in the spirit of true Sacrifice.

Then there is the Fire of DEVOTION. This Fire too is very much misunderstood. Devotion is not sentiment, much less sentimentality! Some *pujaris* shed a few tears after a little feeling, and it passes off as *Bhakti*! Not so! Emotion is watery, of the nature of the element of water, whereas devotion is fiery, of the nature of fire. Mud and water represent the emotional nature of man, and only after these pass through the fire of devotion do they become a brick. That is why we say: "This man is a brick," meaning he is of

the right sort. Why? Because he has passed through the fire of devotion and thus purified his emotional nature. So devotion is rare and difficult to get. It only comes after the ordeal of intense suffering has been gone through, and especially that root-suffering of soul-loneliness, of yearning for spiritual companionship; the acute homesickness for our spiritual Home! People today do not like to be alone; some are even terrified to be alone. Meditation and worship teach the first lesson—Be alone! But even this has been corrupted into congregations of *hoi polloi*. Do we long for Soul-companionship, do we feel a want of pleasure in congregations of men, do we sound forth in the solitude of the Heart some vibrating note which some Wise One, some true Guru, may hear and respond to? No, we do not! Because we are so much attached to speaking, to worldly companionship, to earthly and mundane things that we do not hearken to the Voice of the Soul, the inner Voice which speaketh only in the Silence and sanctified solitude of our own Divine Consciousness; nor do we try to listen to the Voice of the Great Ones who can only and will only speak Divinity.

Finally, there is the Fire of KNOWLEDGE. Not ordinary knowledge, not sense and brain knowledge, but Soul knowledge. Our worldly knowledge is like unto smoke which chokes our intelligence. The foolish aspirant tries to inhale the smoke of his incense-stick, taking that as its fragrance! And so it is with most men and women to-day. Their knowledge is not pure fire, but mostly smoke which chokes their own spiritual vision. They run after changing science, new books, new ideas, new things, and the old, old Fire, the Golden Flame of the Wisdom-Religion, remains unnoticed.

How shall we re-discover that Golden Flame? All of us can begin to live the Spiritual Life, to light up within our own hearts the Fire of Sacrifice, of Devotion and of Knowledge. How can we begin? With action, every-day action. The *Gita* is essentially a book of action, it is the Ritual of true Action, of Dharma or Duty. All of us are actors, all of us perform daily deeds, that is where we can all begin. If it is true that the Soul cannot accept actions save and except such actions as are noble, unselfish, beneficent, then we must stop wrong action. As the Buddha said, "Cease to do evil, that is the first step." Don't do evil, don't speak unnecessary words, don't feel unkindness and hatred, don't think sensuous and selfish thoughts. This is the first requirement. How can we do it? By fixing our attention on the good. Therefore the Buddha said: "Do good, that is the second step." If we

get busy with the good we won't have time or inclination for the evil. Idleness, *Tamas*, is the root-sin and leads to *moha* and *maya*, to delusion and illusion. Says Sri Krishna in the Vth Discourse: "The truly devoted, for the purification of the heart, perform actions with their bodies, their minds, their understanding, and their senses, putting away all self-interest." The last words give us the clue—to put away all self-interest. To forget our own selfish and personal interest. All through the day, in all you do and say, in all you feel and think, be not the small self. This is corrupted into inaction, idleness, passivity. True, the *Gita* says, give up all impure actions, all *kamic* deeds. But it also says, perform actions for the purification of the heart. Do, speak, feel, think as the Great Self, as the Fiery Lord. Of course this is difficult for we have identified ourselves with the small, the petty, the mean self in us. Only by one way can we slowly and gradually but surely begin to raise our own consciousness and to become cognizant of the Great Self in us, God in nature, the Supreme Self, the Self of all creatures. And that is by taking the help and assistance of the practice of daily meditation; every morning when you wake, during the day, at night before you retire, think of yourself as a divine being surrounded by smoke, and resolve to disperse that smoke so that the divine Light may shine forth. And in this daily meditation the act of offering some humble gift becomes a symbol of the consecration of our whole lives. Therefore Krishna says in the IXth discourse:—

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।

तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥

"I accept and enjoy the offerings of the humble soul who in his worship with a pure heart offereth a leaf, a flower, a fruit, or water unto me." Water which makes the leaf grow, the leaf which helps the flower to come forth, the flower which yields the fruit. How simply the *Gita* conveys mighty truths! The water of our earthly life-experiences enables the growth of the Soul!

Thus sacrificial action leads to *Bhakti*; devotion to the Inner Ruler, one with all Souls, low and high. Through sacrifice, meditation and worship, we begin to get the spiritual vision, but we must begin with knowledge. For unless we obtain a basis of knowledge our acts of devotion become mechanical, farcical, and worse—hypocritical! We must begin with knowledge. We must try to understand the true meaning of sacrifice, *yajña*; of devotion, *bhakti*; of actual spiritual meditation and spiritual worship, *tapas*; and then we shall know how to become truly charitable, we shall know the true significance of charity, *dana*. All,

all are dear to Krishna, but He says in the VIIth Discourse: "The best is the one possessed of spiritual knowledge, who is always devoted to me. I am extremely dear to the wise man, and he is dear unto me. Excellent indeed are all these, but the spiritually wise is verily myself, because with heart at peace he is upon the road that leadeth to the highest path, which is even myself. After many births the spiritually wise findeth me as the Vasudeva who is all this, for such a Mahatma is difficult to meet." The *Gita* gives instruction which can make of all ordinary men veritable Mahatmas, however difficult the task of unfolding divinity may be. From common life the *Gita* takes us to discipleship, and through discipleship to perfection itself.

Alas, how very inadequate and fragmentary all this talk sounds. Friends, of this no one is more aware than the speaker. The *Gita* is so profound, so great a book, and it is so difficult to convey even in a general way its spiritual significance. But let us take this talk itself as a humble and modest offering, as a symbol which should encourage all of us to learn to know the *Gita* for ourselves. May it help all of us to retire to the silence of Krishna's World, and there find not only solace but illumination, not only freedom but also the bondage of service; for the devotee is bound to his Guru, as the foetus to the mother, the seed to the fruit, the Soul to the body. Krishna's Flute plays and plays and plays. Let us hear the Song of the Lord, *Maheswara*, the Lord in the Heart!

HOW TO HELP?

The world is obviously in need of help. Humanity is suffering individually and collectively—from lack of food, of employment, of moral stamina; and, more serious still, from lack of knowledge of the way out of the manifold difficulties which beset modern society.

How he can help in the general distress is the question which confronts every right-minded person. He cannot evade it. But he knows, if he is a student of history and of life, that good intentions are not sufficient to ensure beneficent action. Wisdom is also needed. The boasted gold of our modern wisdom has proved to be but a thin layer over our ignorance, and the base metal is showing through disconcertingly, more and more. We admittedly stand baffled before the riddle that the situation, like the fabled Sphinx, demands that we solve or perish. What light can the ancients throw upon our problems?

The wisdom of the past, restated in modern Theosophy, posits a deeper root of human existence than parental heritage. It teaches of an immortal soul in every human being; a soul which has been through many lives such as this, in which it has garnered to itself the fruitage of vast experience. It teaches the unfoldment of powers and potencies, during the long course of evolution, from within outward. It holds the assurance of growth by self-devised efforts to a moral, intellectual, and spiritual perfection little dreamed of to-day. Underlying and pervading Life in its multifarious aspects is a Law of Justice—exact, undeviating and impersonal. The well-known law of cause and effect of the phenomenal sciences is a reflection of this Law which operates in the unseen realms of the moral and spiritual. "As a man soweth, so shall he also reap," is one formulation of its ethical aspect.

Tremendous problems face us, but there is an ancient saying that every problem contains within itself its own solution. A little reflection in the light of the ancient teachings brings the realisation of the truth of this statement. Any situation or condition is the result of commensurate cause. If we can trace back, by the Ariadne thread of logical thought, through the maze of effect to the causative factors, we shall have the clue to what to avoid and what to do to ensure better future effects.

Man as a thinking being is a dynamic creative agency. Acts flow from thought, and the mathematically accurate results of his thinking and acting flow back to the individual as the centre from which they emanated. As he sets up causes in combination with other men—in family, community, nation, race—so the collective results affect individuals and the mass. And selfishness is the root of all evil.

On this basis, we become aware of who the producers are, and what the reasons for the present world conditions of economic depression, disorganization, and apparent inability to bring about the harmonious balance necessary to recovery. *What man needs more than all else is the saving knowledge of his own nature and his relation to Life manifested in and about him.* Only as he gains and applies this knowledge will he be able to raise himself out of the mire of material thinking and his preoccupation with his little personality. Then only, when he has himself gained a firm foothold, will he be able to lend an effective helping hand to others.

THE MYSTERIES OF EASTER ISLAND

Such is the title of an article which appeared in the Paris *Le Jour* (July 16th), in which is announced the departure of a Franco-Belgian mission for the distant island, with the object of studying its "mysteries". The article says:—

Easter Island stirs at once the imagination by its exceptional geographic situation and it has besides other attractions to hold us. It is, in fact, inhabited by several hundred monumental statues, some of which are ten metres high and weigh up to fifty tons; how they were produced and what they mean is an enigma. Carved from the lava which was thrown out by the island's three volcanoes, thousands of years ago, they still stand facing the sea, forming a grand and inexplicable crown along the edge of the coast; they are the surviving proof that a civilization, covered from sight to-day by the night of time, formerly flourished on this lost island. . . . There has been much speculation about these statues. . . . What do these dramatic figures of stone represent, what do they symbolize? What artist, as skilful as he was inspired, created them?

In her *Secret Doctrine*, Madame H. P. Blavatsky speaks at length of Easter Island and of the Cyclopean statues scattered throughout the world, not only on Easter Island but in India, Peru, Mexico, etc., as well. "The Easter Island relics," she tells us,—

are the most astounding and eloquent memorials of the primeval giants. They are as grand as they are mysterious; and one has but to examine the heads of the colossal statues, that have remained unbroken on that island, to recognise in them at a glance the features of the type and character attributed to the Fourth Race giants. They seem of one cast though different in features—that of a *distinctly sensual type*, such as the Atlanteans (the Daityas and "Atalantians") are represented to have in the esoteric Hindu books. . . . What remains to be shown is, that our modern geologists are now being driven into admitting the evident existence of submerged continents. But to confess their presence is not to accept that there were men on them during the early geological periods. This is the reason why, perhaps, even Easter Island with its wondrous gigantic statues—a speaking witness to a submerged continent with a civilized mankind on it—is hardly mentioned anywhere in the modern Encyclopædias. . . . The oldest remains of Cyclopean buildings were all the handiwork of the Lemurians of the last sub-races; and an occultist shows, therefore, no wonder on learning that the stone relics found on the small piece of land called Easter Island by Captain Cook, are "very much like the walls of the Temple of Pachacamac or the Ruins of Tia-Huanuco in Peru," . . . and that they are in the CYCLOPEAN STYLE . . . There were civilized people and savages in those days as there are now. . . . Easter Isle . . . belongs to the earliest civilisation of the Third Race. Submerged with the rest, a volcanic and sudden uplifting of the Ocean floor, raised the small relic of the Archaic ages untouched, with its volcano and statues, during the Champlain epoch of northern polar submersion, as a standing witness to the existence of Lemuria. (II, pp. 224, 316-318, 327-8.)

The surprise of the author of the above-cited article at the inscriptions discovered in the Indus Valley resembling those of the Easter Island tablets would be dispelled by reading the statement in *The Secret Doctrine* that "writing was

invented by the Atlanteans and not at all by the Phœnicians," and further that ideographic signs had their rise in the night of time, for from time immemorial primitive races have tried to render their thoughts symbolically. (*The Secret Doctrine*, Vol. II, p. 439)

Thus modern science is moving slowly towards certain truths taught for millennia by the Accumulated Wisdom of the Ages—*Theosophy*.

THEOSOPHY AND THE PARSIS

Dr. Nicol Macnicol's recent volume, *The Living Religions of the Indian People*, contains chapters dealing with the present religious state of the Parsis and the influence of Theosophy on them. Dr. Macnicol says:—

The old Zoroastrian faith is losing its influence it once had as a living force upon the thoughtful members of the community. The language of its sacred books has long ago ceased to have any meaning for them, and the prayers, repeated in that language, which even the priests can no longer pronounce correctly, convey no meaning at all to those who are supposed through them to confess their sins and utter their thanksgiving. The ceremonial which now constitutes almost the whole of the religion can no longer satisfy the religious needs of the thoughtful people. (p. 255)

No exception can be taken to these observations, for it is all to the good that people should everywhere lose faith in meaningless rituals and ceremonies which serve no useful purpose except filling the coffers of the crafty priests. After giving on the whole a just account of the fight between the orthodox party and the reformers, Dr. Macnicol says:—

There are indications, however, that the battle may end in the extinction not only of orthodoxy but of the spirit of religion itself. The religion the Parsis inherited, in spite of its ethical nobility, lacked certain elements without which it could not retain its hold, in the changed circumstances of the modern world, of the hearts of its adherents. (p. 259).

This again is perfectly true. The problem which is confronting the Parsis to-day is, in fact, the same that is confronting the Western world. Just as orthodox Christianity is weighed in the balance and found wanting to satisfy the religious needs of the Western nations, so Zoroastrianism by itself in its present state is found unsuited to the religious needs of the modern Parsis. Dr. Macnicol mentions certain causes that have led so many, disappointed in the resources of their own religion, to betake themselves under the influence of their fears and their unsatisfied longings to the "Hindu augur and the Moslem diviner". Our author quotes the statement of Dr. Dhalla that "the Zoroastrian priest ruled in the fire-temple but the non-Zoroastrian priest had a powerful sway over the hearts of the Parsi populace". That

there are various such aberrations of a most undesirable nature in the Parsi community is undeniable, but we must join issue with Dr. Macnicol when he includes Theosophy among such aberrations. He has made the common but—in a man of his calibre—inexcusable mistake of taking the teachings of Mrs. Annie Besant to be “Theosophy”. He ought to know that pure Theosophy as taught by Madame Blavatsky is poles asunder from the teachings of Mrs. Besant and her school, and if the influence exercised by the latter was not of the right kind, Theosophy should not be blamed for it. We might as well blame Jesus for the churchian aberrations of Dr. Macnicol.

Dr. Macnicol’s argument is, therefore, that Theosophy has strengthened certain most irrational and repulsive beliefs among the Parsis. He gives several instances, *e. g.*, a belief in the efficacy of offering flowers and milk and coconuts to the waters, or of falling prostrate before and kissing imaginary pictures of the prophet or of making a show of penitence by vigorous slapping of cheeks. That certain Parsis calling themselves Theosophists and deriving their inspiration from pseudo-theosophy have advocated and encouraged such practices is true, but it is only a travesty to associate such practices with the name of true Theosophy as taught by Madame H. P. Blavatsky. She, as a matter of fact, wrote strongly against such practices, particularly elemental worship involved in such acts as offering flowers to the waters, etc.

Pure Theosophy, as taught by Madame Blavatsky, is daily being vindicated by the latest developments in philosophic and scientific thought, is calculated to deal a blow to superstitious observances and rituals, and is eminently well-adapted to satisfy the spiritual aspirations of all nationalities. Dr. Macnicol’s travesty of Theosophy ought not therefore to be allowed to pass unnoticed. And also we must not overlook the fact that indulgence in superstitions for which he blames the Parsis also flourishes in Christian churches. Dr. Macnicol’s Christianity is full of anomalies and superstitions like any other creed, and he should be the last person to throw stones at the superstitious Parsis, sitting as he does in a very cheap glass house of his own.

If some Parsis have fallen prey to the psychic alcoholism of pseudo-theosophy, other Parsis are finding and will find the pure and virile Theosophy of H. P. Blavatsky producing a different result—not loss of religion as some fear but freedom from blind belief and creedal dogmatism. Parsi rational reformers have a true ally in H. P. Blavatsky and the United Lodge of Theosophists.

WHAT IS THE MEANING OF IMPERSONALITY?

The question of personality is so large that it might seem as though its successful solution should resemble the working out of a complicated mathematical problem. But the greatest truths are the simplest, and if we reflect a moment on what impersonality *isn’t*, perhaps it will help us to see what it *is*.

Some orate forcibly against personality. That doesn’t prove they are free from it.

Some say little, but the effect of what is said is to imply that *they* are impersonal. They seem so modest, but are only politic.

Some are afraid to talk about personality, thinking that it must be shunned as an ogre.

Yet others preach a doctrine of impersonality which takes everything human out of life and makes of it a cold negation. This doctrine has no patience with *evolution*—all faults must disappear at a single stroke.

Impersonality isn’t talking ; it isn’t silence ; it isn’t insinuation ; it isn’t repulsion ; it isn’t negation. Above all, it isn’t a diplomacy which masks *ambition*.

Impersonality means freedom from personality, but none of us are going to attain that, right away ; we are doing well enough if we are persistently, albeit slowly, overcoming.

For practical purposes :—if we are developing the child-heart ; if we are learning to love things beautiful ; if we are becoming more honest and plain and simple ; if we are beginning to sense the sweet side of life ; if we are getting to like our friends better and extending the circle ; if we feel ourselves expanding in sympathy ; if we love to work for Theosophy and do not ask position as a reward ; if we are not bothering too much about whether we are personal or impersonal—this is travelling on the path of impersonality.

This is for the individual

For any Theosophical organization impersonality means not to worship itself as an organization ; to endeavour to get broader and freer ; to merge itself, more and more, into the living spirit of the Movement—its Higher Self ; to neither despise itself because it is a form nor to exalt itself because it has a soul ; to become less doctrinal and more *human*.

R. C. (July 12, 1897). (*Theosophy*—August 1920)

PENAL REFORM

The Howard League for Penal Reform and the National Council for the Abolition of the Death Penalty have issued the first number—an excellent number—of a quarterly, at Parliament Mansions, Victoria Street, London S. W. I. *The Penal Reformer* will champion penal reform and the abolition of the death penalty. We give it God-speed. An editorial reply to a correspondent in *Lucifer* for June, 1890 (Vol. VI. p. 335), states :—

We are equally with yourself opposed to capital punishment . . . the "heart" of the people is beginning to protest against this "eye for an eye" code and is refusing to render evil for evil. Capital punishment is nothing but a relic of Jewish barbarity. So that we are of opinion that this feeling should be fostered by open protest on every occasion, and by a refusal to participate in such half-human proceedings. The true physician cures the disease, and does not kill his patient.

Mr. Judge's article on "Theosophy and Capital Punishment," reprinted in *The Aryan Path* for November 1930, contains the following :—

The killing of a human being by the authority of the state is morally wrong and also an injury to all the people; no criminal should be executed no matter what the offence . . . the poor criminal has not come to the natural end of his life. His astral body is not ready to separate from his physical body, nor is the vital, nervous energy ready to leave . . .

When then the mere physical body is so treated that a sudden, premature separation from the real man is effected, he is merely dazed for a time, after which he wakes up in the atmosphere of the earth, fully a sentient living being save for the body. . . Floating as he does in the very realm in which our mind and senses operate, he is for ever coming in contact with the mind and senses of the living. More people than we suspect are nervous and sensitive. If these sensitives are touched by this invisible criminal they have injected into them at once the pictures of his crime and punishment, the vibrations from his hate, malice and revenge. Like creates like, and thus these vibrations create their like. Many a person has been impelled by some unknown force to commit crime; and that force came from such an inhabitant of our sphere. . . .

CREMATION

Cremation is more and more widely recognized as the cleanest and most appropriate way of disposing of human corpses. The Bishop of Liverpool is quoted by *The Manchester Guardian* (30th June) :—

It is already agreed among the best educated Christians that the quickest, cleanest, and most seemly disposal of the dead is provided by cremation.

The Bishop is of the opinion that in Great Britain "the cremation movement is growing rapidly in spite of the prejudice against it" due to the wrong understanding of the doctrine of the resurrection.

ANTI-VIVISECTION

The Abolitionist (the Journal of the British Union for the Abolition of Vivisection) for July contains the report of the annual public meeting held in the large Caxton Hall, London. Among the speakers were Mr. Hamilton Fyfe, the journalist, and Mr. E. H. Blakeney, the classical scholar and educationist. The latter is reported to have said :—

Personally, I am convinced that the greatest moral uplift for this world will come when we learn to understand that cruelty, whether of the thoughtless or the interested or the purely scientific kind, is one of the greatest blots on our civilisation.

Referring to the practices of vivisectionists not on the Continent but in Great Britain itself, he said :—

When interested parties try to dope the conscience of an ignorant public by stating that, under present regulations, there is no cruelty involved, I begin to distrust the good faith of those interested parties. The denial is worthless. I dare say, were all the facts known, the whole practice of vivisection would receive but short shrift; but all the facts are not known, except to experimenters.

Miss Audrey Kearon, representing the youth in the movement, said :—

Cruelty is like a boomerang—it returns to smite the perpetrator. Man has created a monster which is threatening his existence. It is now admitted, for instance, that vaccination is an extremely dangerous practice and can cause some 39 deadly diseases other than the one it was designed to combat—sleepy sickness is one of them. Disease is rife, stalking like pale death (of the Latin proverb) through the hovels of the poor and the mansions of the rich. Every new serum or vaccine is adding to the scum of filth which is coursing through the blood-stream of our people.

Cruelty is regarded in Theosophy as a formidable sin against living Nature, and the immorality of vivisection naturally draws the protest of all right-thinking men and women. At the same time it is not fully recognized that even the scientific value of vivisection has been questioned time and again.

The aged and experienced Dr. J. Stenson Hooker, M.D., was specific. Referring to diabetes he said :—

There are statistics which actually show that diabetes is on the up-grade, in spite of your insulin and every other method that has been tried.

Yet we have cures from India; we have cures from Australia, and I believe there are other countries which are sending over simple plant medicines which have been known to cure diabetes, but we cannot get these things before the medical profession. I was a whole year in writing my *Newer Practice in Medicine*, and it has been what is commonly called a frost. I had good notices, but the medical men will not have it; they will not look at it; but we must go on to the best of our ability in using these newer methods.

REVELATION, ACCORDING TO HINDUISM AND THEOSOPHY

The expressions "Revealed Religion" and "Revelation" are differently understood. Orthodox proselytizing religions regard some particular book as the revealed Word of God. The Jews look upon themselves as the Chosen of Jehovah whose laws are to be found in the Torah. The Christians have their Holy Bible and their unique Saviour. The Muslims have their Koran and the only Prophet of Allah. When we encounter non-converting creeds like Zoroastrianism, we come across a different interpretation. What is to happen to those who are not born Zoroastrians? Some Parsis answer that every religion is as good for its followers as Zoroastrianism is for the Parsis—which is reasonable and just; there are a few who regard Zoroastrianism as the most superior religion and explain that through a process of reincarnation the elect soul is ultimately born into Zoroastrianism and thus gains for itself its own opportunity for final salvation. A similar pseudo-mystical theory is given out by certain "tolerant" Brahmanas, according to whom the untouchables and the mlechhas will be born in the Shudra caste and ultimately will work their way up, through successive lives on earth, to the highest and purest caste—the Brahmana. The large mass of Hindus look upon their Vedas as Shruti or Revelation—emanated from gods, or supernatural in some other sense. But this crude and dogmatic view is naturally not accepted by the learned mind or the experienced yogi. In a very significant article, "Types of Indian Thought," in the September *Aryan Path*, the Hindu scholar and philosopher, Prof. M. Hiriyanna, held in high esteem not only for his learning but also for the probity of his life, presents a view of Revelation to which attention of all students of Theosophy is drawn. He says:—

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* percep-

tion. 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.

This approximates very closely the Theosophical view. In her *Key to Theosophy* (p. 30, Indian Ed.), H. P. Blavatsky answers the question, "Are we to regard Theosophy in any way as a revelation?"—

In no way whatever—not even in the sense of a new and direct disclosure from some higher, supernatural, or, at least, *superhuman beings*; but only in the sense of an "unveiling" of old, very old, truths to minds hitherto ignorant of them, ignorant even of the existence and preservation of any such archaic knowledge.

What is this archaic knowledge? In many places and in numerous ways H. P. B. points out that there exists a body of knowledge, a vast and stupendous record, which forms a complete system. She says in *The Secret Doctrine*, (I, 272-3.)

It is useless to say that the system in question is no fancy of one or several isolated individuals. That it is the uninterrupted record covering thousands of generations of Seers whose respective experiences were made to test and to verify the traditions passed orally by one early race to another, of the teachings of higher and exalted beings, who watched over the childhood of Humanity. That for long ages, the "Wise Men" of the Fifth Race, of the stock saved and rescued from the last cataclysm and shifting of continents, had passed their lives in *learning, not teaching*. How did they do so? It is answered by checking, testing, and verifying in every department of nature the traditions of old by the independent visions of great adepts; *i. e.* men who have developed and perfected their physical, mental, psychic, and spiritual organisations to the utmost possible degree. No vision of one adept was accepted till it was checked and confirmed by the visions—so obtained as to stand as independent evidence—of other adepts, and by centuries of experiences.

Again in her *Key to Theosophy* (pp. 71-72) she explains:—

Theo. What science in general will never accept as proof—the cumulative testimony of an endless series of Seers who have testified to this fact. Their spiritual visions, real explorations by, and through, physical and spiritual senses untrammelled by blind flesh, were sys-

tematically checked and compared one with the other, and their nature sifted. All that was not corroborated by unanimous and collective experience was rejected, while that only was recorded as established truth which, in various ages, under different climes, and throughout an untold series of incessant observations, was found to agree and receive constantly further corroboration. The methods used by our scholars and students of the psycho-spiritual sciences do not differ from those of students of the natural and physical sciences, as you may see. Only our fields of research are on two different planes, and our instruments are made by no human hands, for which reason perchance they are only the more reliable. The retorts, accumulators, and microscopes of the chemist and naturalist may get out of order; the telescope and the astronomer's horological instruments may get spoiled; our recording instruments are beyond the influence of weather or the elements.

Enq. And therefore you have implicit faith in them?

Theo. Faith is a word not to be found in theosophical dictionaries: we say *knowledge, based on observation and experience*. There is this difference, however, that while the observation and experience of physical science lead the Scientists to about as many "working" hypotheses as there are minds to evolve them, our *knowledge* consents to add to its lore only those facts which have become undeniable, and which are fully and absolutely demonstrated. We have no two beliefs or hypotheses on the same subject.

The Vedas form part of that Record and Revelation; H. P. B. assigns to them great antiquity, and esteems their learning most highly. In *The Secret Doctrine* (II, 483) she says:—

The *Veda* of the earliest Aryans, before it was written, went forth into every nation of the Atlanto-Lemurians, and sowed the first seeds of all the now existing old religions. The offshoots of the never dying tree of wisdom, have scattered their dead leaves even on Judæo-Christianity. And at the end of the Kali, our present age, Vishnu, or the "Everlasting King" will appear as Kalki, and re-establish righteousness upon earth.

What then is Revelation? Not the words of a Personal God given through some one unique Prophet, but a record of knowledge compiled by thousands of generations of wise Seers. Theosophy teaches that a system, known as "the WISDOM RELIGION, the work of generations of adepts and seers, the sacred heirloom of pre-historic times—

actually exists, though hitherto preserved in the greatest secrecy by the present Initiates; and it points to various corroborations of its existence to this very day, to be found in ancient and modern works." (*Lucifer*, VII, 442 February, 1891.) This system contains "the alpha and the omega of universal science; therein lies the corner and the keystone of all the ancient and modern knowledge." (*Isis Unveiled*, I, 511.) It forms the substratum and basis of all the world-religions and philosophies, taught and practised by a few elect ever since man became a thinking being. This system-record was preserved "among Initiates of every country, among profound seekers after truth—their disciples; and in those parts of the world where such topics have always been most valued and pursued; in India, Central Asia, and Persia." (*The Key to Theosophy*, p. 7.) "Underlying every ancient popular religion was the same ancient wisdom-doctrine, one and identical, professed and practised by the initiates of every country, who alone were aware of its existence and importance." (*Isis Unveiled*, II, p. 99.) "The proofs brought forward in corroboration of the old teachings are scattered widely throughout the old scriptures of ancient civilizations. The Purânas, the Zendavesta, and the old classics are full of them; but no one has ever gone to the trouble of collecting and collating together those facts. The reason for this is, that all such events were recorded symbolically; and that the best scholars, the most acute minds, among our Aryanists and Egyptologists, have been too often darkened by one or another preconception, still oftener, by one-sided views of the secret meaning". (*The Secret Doctrine*, I, 307.)

As pointed out in the editorial of the September *Aryan Path* even modern science is building up its own Sruti. Compared to the recorded findings of ancient seers those of the moderns seem puny and the modern method of gathering data is not as reliable as the old. This knowledge of ancient scientists is a fact, however staggering the fact might look, and the projections and reflections of this Record-Revelation are to be found in identical glyphs, numbers and esoteric symbols in Egypt, Peru, Mexico, Easter Island, India, Chaldea and Central Asia.

In fact, the Theosophical view of Revelation is similar to that expounded by Prof. Hiriyan, but it is applied not only to the Vedas, Hinduism and India, but also to other codes, religions and countries.

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 चिञ्जसंशयाः ॥

"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. What does Theosophy advocate, if in our business we are ordered by our employer to do things—such as telling lies—that are against our principles?

Ans. How are we to know our duty ? The question is important, since it comes up many times in different guises. Yet as each one's duty differs, the answer must be determined by the individual for himself alone. If we decide that our chief duty is to be loyal to principles, we must leave that employment. Or it may be that various reasons, family or otherwise, determine it as right to remain there. In which case our duty is to give the obedience and service due to an employer from an employee. The responsibility of the actions ordered by him is his and not ours who merely carry them out because we are bound in service to him. Does Theosophy thereby condone lying ? By no means. Many actions are evil from the point of view of the perfect spiritual life—killing, abusing, thieving and the rest—but all evil may be summed up as "the non-fulfilment of duty" no matter how devoid of excellence that duty may be. One who taught and lived the great ideal of harmlessness, "not-killing," praised the butcher who perfectly performed *his* duty as a slaughterer. Buddha spoke of Right Knowledge, Motive, Speech and Action to be acquired before Right Means of Livelihood could be expected. We too often imitate the stages further on and demand, so to say, logarithms before we know our simple arithmetic. To run away from our family, our means of livelihood or any other duty, even though it *seems* to hinder and obstruct our spiritual progress, is to play the traitor. If our present duty be that of an employee, a soldier, a child under the authority of parent or teacher, then the fulfilment of that relationship of obedience is ours. The duty of imposing good and true commands is not ours—and "the duty of another is full of danger". How can we then hold to

our ideals in performing such tainted duty ? The answer is simple. Put first things first. You are wholly responsible for the commands you give yourself. Root out in yourself that which has carried you, under the law of affinity, to that position, that employer, and no power on earth can hold you longer there.

It is the common mistake of men to try to change the circumstances, which are but the outer effects, before they have made the inner change. *If we are dishonest with ourselves, if we tell even so-called white lies to our friends and family, we cannot, without hypocrisy, boast of being loyal to our principles, and demand that our employment should give us what we cannot give ourselves, freedom from lying.* The man who searches for a job that will not offend his principles before he has made sufficient change of mind and heart, may break the relationship with his employer, and go from job to job, from bad to worse, and yet will never escape from the environment of dishonesty. Why ? Because he carries it with him and will do so until he himself changes, giving meanwhile the service due even to a faulty taskmaster. Such transition stages are difficult, but out of them develop patience and a clearer understanding of where duty really lies. And when that duty changes into something nobler, as it surely will in time, he will be ready to take the opportunity and use it. True progress lies in working from within without.

Mrs. Sarojini Naidu told the students of the Mysore University Union that mere academic knowledge, was valueless unless transmuted into culture and devoted to the amelioration of humanity and the enrichment of the arts and sciences.

The thing that matters is the quality of service that you render, the character that you bring to your work and the capacity for the faithful discharge of duty, the courage, the clarity of wisdom and the respect with which you regard yourself and the readiness to give the very best. That is real loyalty and that the measure of your contribution whether to the State, to the larger India or to the world outside.

Do not think that to be patriotic is to exclude all that comes from beyond the frontiers. You will be all the more loyal to the State and to your own ideals of service within the State whether it be official or non-official, if your minds and hearts are open and responsive to every splendid thought, whether it comes from the East or from the West.

This note of non-exclusiveness was again struck by Mrs. Naidu when she spoke on the position of women to the Mahila Seva Samaj, Mysore. Not only the young men and women of Mysore should profit by the advice given, for it is constructive advice and tends to the breaking of barriers which divide not only man from man, but also man from woman.

IN THE LIGHT OF THEOSOPHY

The widespread unemployment in the West has conferred leisure upon unprecedented numbers. But leisure, for which the overburdened masses have sighed for centuries, is irksome to those poor in intellectual and spiritual resources. Public and private efforts to keep the unemployed entertained go hand in hand with measures to provide them with necessities of life—uncomfortably reminiscent of the *panem et circenses* of tottering ancient Rome.

Writing on "The Limitations of Marxism" in *Hound and Horn* (July-September, 1934), Henry Bamford Parkes stresses the responsibility of the intellectual for teaching the leisured class how to live:—

While in the present this function may seem insignificant and even contemptible, in the future, when leisure is a universal possession, it will assume an unprecedented importance. When mankind have freed themselves from economic servitude, they will discover problems which only the intellectual can answer. They will need to learn that happiness is the result not of struggle but of self-discipline and acquiescence, and that the religious acceptance of the cosmic order, with the limitations and disappointments which it imposes upon human desire—the mood in which tragedy is written—is the only human attitude which is permanently satisfying.

Mr. Parkes is right about the responsibility of the intellectual, but are they themselves happy? His formula for happiness is incomplete. It lacks the motor power of altruism. A higher ideal is given by H. P. B. in *The Key to Theosophy* (pp. 191-2).

The object of doing our duties to all men and to ourselves the last, is not the attainment of personal happiness, but of the happiness of others; the fulfilment of right for the sake of right, not for what it may bring us. Happiness, or rather contentment, may indeed follow the performance of duty, but is not and must not be the motive for it.

The beginnings of civilization are receding into the past much too rapidly for the average layman to follow. This is brought out in a recently issued volume by Prof. V. Gordon Childe, *New Light on the Most Ancient East: The Oriental Prelude to European Prehistory*, reviewed in the September *Aryan Path* by Mr. G. D. H. Cole, who remarks:—

It is not yet fully realised how immensely the recognised scope of human history has altered during the last hundred, and even during the last twenty years.

After sketching the spectacular course of what he terms "the golden age of the excavators," Mr. Cole continues:—

And now comes Professor Childe, whose book on *The Most Ancient East* was published only in 1928, with the confession that the new material which has been dug up since then is so vast and so important that no revision of his earlier volume will serve, and telling us of civilisations in Babylonia earlier than the dynasties of Ur and far earlier than Sargon and in Egypt earlier even than the pre-dynastic discoveries of Sir Flinders Petrie, linked up with the communities of Anam and Mohenjo-daro by way of strange new excavations in Waziristan and Baluchistan.

The point on which emphasis should be laid is that these excavations are concerned with historical peoples, real civilisations, and not in any sense with primitive tribes.

We are in the cycle for which H. P. B. predicted that:—

Secrets long kept may be revealed; . . . tablets and pillars, whose sculptured revelations will stagger theologians and confound scientists, may yet be excavated and interpreted. (*Isis Unveiled*, I, 38)

Is the day at hand when the world will not only receive but admit "the proofs that only ancient religions were in harmony with nature, and ancient science embraced all that can be known"?

Some curious experiences related at the recent meeting in London of the International Congress on Anthropology and Ethnology by the Rev. Joseph J. Williams, S. J., are described in *The Manchester Guardian* for August 1st.

Besides the more familiar "Poltergeist" phenomenon of stones thrown by no discoverable hand, Father Williams's report included rarer "supernatural" happenings. He once heard loud knocks at the door of his lonely Jamaica mission, heard the crash of a forcible entry being made, saw the locked and bolted door swing open, and heard a heavy tread within the house. He saw no intruder, however, and when the commotion ceased he found the door locked and bolted on the inside as before. The shoe he had hurled at the door and had seen fall well in front of it he found back against the wall "where it had been pressed when the door swung open".

The narrator is the same Father Williams whose *Voodooes and Obeahs* was discussed in the article on "Witchcraft" in our January number. We wonder if the Reverend Father similarly ascribes to the "fear of ghosts" this psychological experience of his own and the gruesome one of his fellow-cleric which he also described. The latter saw a dying young woman, whom he was about to anoint according to the Roman Catho-

lic ritual, first cuffed and then knocked from her cot to the floor by a black arm which instantly vanished.

Western psychologists are as far as ever from a rational explanation of the laws under which these phenomena become possible, but it represents a step forward when an ethnologist of the standing of Father Williams risks his reputation for scientific scepticism to admit publicly such an experience. It is significant that his testimony was offered in the doubtless more tolerant atmosphere of the Religious Section of the Congress, rather than in the Psychology Section, where it would seem to belong.

The *Mercure de France* (July 15th, 1934) has a very interesting study by Edouard Krakowski on "Plotinus and Neo-Platonism—A Revolution in Ancient Philosophy". The author draws certain parallels between the teachings of Plotinus and those of the modern French philosopher, Bergson. In both stress is laid on intuition, as distinct from and above the mind. Both declare that the Soul must control and discipline the body, that Spirit must rule matter, and that man can realise the divine unity of all things through his own individual efforts. M. Krakowski considers that our modern civilization is in sore need of such doctrines which alone can give us a spiritual orientation and enable us to overcome the crisis confronting us. His conclusion is an appeal for the recognition of the divine in us and for a deliberate struggle, desperate if need be, against the reign of matter under which we live. Here are his closing sentences:—

In our day, as in the antiquity of the third century A. D., it is a question of climbing again up a slope too easily descended, of recognizing that, without intellectual and moral direction, adding to material comfort is but increasing human ills, and that whether one wishes it or not, matter without spirit is only one more imposition added to so many others. But the spirit which should save us from material concerns is not the useless "practical" commercial or mercantile mind, which will use shop or machinery only for selfish ends; it is the mind attuned with the heart, the union of intellect with feeling, in such thought as joins them to transcend them. It may be that this thought can find its perfect expansion only in a religious faith, but even if it does not come to full flower, still it can summon us to consider other aims than the selfish and the mercenary, to discern above personal objectives the larger human ends, and even above and beyond those to conceive of the soaring of man towards some ideal goal which transcends humanity and dwells outside it.

In this the philosophy of Plotinus when it gives as the goal of all dialectics, of all knowledge, the ecstasy in which "God-Unity" is attained, appears as a real philosophy of life, or, if preferred, as a philosophy of real life. It ranks the spiritual ahead of the material and assigns to disinter-

ested contemplation the highest function of human penetration; in a word, it shows the essential role of humanity to be definitely only to approach as closely as possible to that divine perfection the going forth from which exiled it.

The June THEOSOPHICAL MOVEMENT reprinted "Occultism in Universities". That article pointed out the good results which would follow the recognition of the dignity and desirability of the study of the hidden laws of nature. And now an editorial in *The Times of India* (August 11, 1934) reports that:—

Clinical research in Yoga has been started by the Berlin University, while the Yale University of America sent a research worker to India not long ago to gain first hand knowledge of the science which has resulted in the establishment at Yale of a research laboratory in Yoga.

As an indication of growing interest in Eastern psychology, the announcement is welcome, but as an augury of epochal discoveries we frankly have scant faith in it. It is like starting an experimental mango farm in Greenland in the expectation of valuable findings. If the plans for Yoga research in two of the great educational institutions of the West include utilizing the services of the profit-seeking "Yogis" who find their way to Europe and America, we fear they are foredoomed to disastrous failure.

Control of bodily parts through breathing and other exercises which form but one branch of Hatha Yoga throws into the background the real function of the Raja Yoga method of soul development. In that method "powers" are safely unfolded only as concomitants of purity and knowledge. The situation has not changed since H. P. B. wrote in the first issue of *The Theosophist* (October, 1879):—

He who would seriously attempt to fathom the psychological sciences, must come to the sacred land of ancient Aryāvarta. None is older than she in esoteric wisdom and civilization, however fallen may be her poor shadow—modern India. Holding this country, as we do, for the fruitful hot-bed whence proceeded all subsequent philosophical systems, to this source of all psychology and philosophy a portion of our Society has come to learn its ancient wisdom and ask for the impartation of its weird secrets.

The spirit of man, which comes into direct and conscious relations with the world of spirit, acquires real knowledge; . . . Who possesses the real knowledge as contradistinguished from the unreal? the student of occultism is asked, and he is taught to reply— . . . "The adepts alone possess the real knowledge, their minds alone being *en rapport* with the universal mind."

— "FRAGMENTS OF OCCULT TRUTH"

THE U. L. T.

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

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching*," and therefore has neither Constitution, By-laws nor Officers, the sole bond between its Associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and it welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect, yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

The foregoing is the form signed by Associates of the United Lodge of Theosophists.

DIRECTORY

1. Amsterdam ...	30, Jasonstraat	(1931)
2. Bombay ...	51, Esplanade Road	(1929)
3. London ...	20 Grosvenor Place, S. W. 1.	(1925)
4. Los Angeles ...	245 West 33rd Street	(1909)
5. New York ...	1 West 67th Street	(1922)
6. Pacific Grove, Calif.	Monterey Ave.	(1931)
7. Papeete, Tahiti	Quai d'Uranie	(1932)
8. Paris... ..	14 Rue de l'Abbé de l'Epée, 5 ^e	(1928)
9. Philadelphia ...	Lewis Tower	
	15th & Locust Street	(1925)
10. Phoenix, Arizona	32 North Central Avenue	(1930)
11. San Diego, Calif.	6th & E Streets	(1931)
12. San Francisco...	4th & Market Streets	(1909)
13. Washington D. C.	709 Hill Building	(1922)

THE BOMBAY U. L. T. PROGRAMME

The following portions of *Echoes from the Orient* will be taken up for study by the Lodge on Fridays.

Sept.	21st	Sections V-VI	} <i>Echoes from the Orient</i> W. Q. JUDGE
	28th	Sections VII-VIII	
Oct.	5th	Sections IX-X	
	12th	Sections XI-XII	
	19th	Sections XIII-XIV	

Every Wednesday there will be a Question-Answer meeting, preceded by a short talk.

The reading room and library will be open every week day from 10 a. m. to 6 p. m., and on Sundays from 5 to 7-30 p. m. "Silence" is the only rule to be observed.

Neither for the meetings, nor for the use of the library is any fee charged. 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

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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.

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THE THEOSOPHICAL MOVEMENT

SEPTEMBER, 1934

VOL. IV, No. 11.

Chelaship unveils the inner man and draws forth the dormant virtue as well as the dormant vice. Be pure, virtuous, and lead a holy life and you will be protected. The process of self-purification is not the work of a moment, nor of a few months, but of years, nay extending over a series of lives.

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