

सत्यान्नास्ति परो धर्मः ।



There is no Religion Higher than Truth

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OVERCOMING OUR DIFFICULTIES

Difficulties increase in number and variety and affect every part of the human constitution as evolution advances. The child suffers only bodily ailments till his growth introduces him to moral and mental difficulties. Going to school results in difficulties which are not merely bodily. Puberty brings on still other kinds. So it is with the human Ego. Progressive awakenings always bring new difficulties. Through the process of reincarnation karmic results produce one set of difficulties, but when the Ego's perception has set the feet of his personality on that which is called the Path of Woe other sets of obstacles and unsuspected troubles are encountered. Mental confusion is caused by illusions which often produce delusions. Grappling with outer events and circumstances—and especially with his fellow men—the aspirant often cries, "Verily this is the Path of Woe."

The difficulties of each aspirant are very real. The doctrine that outer things are Maya brings neither consolation nor relief. The troubles are actualities. To the girl at play her doll is her living child; to the hysteric his notion is no illusion, no Maya; to the lunatic his pet obsession is a fact; to every man and woman his or her own problems are not connected with the illusions of matter but with the verities of spirit.

A great step forward is made when the student recognizes that his problems are not special to himself, and further that all of them *are* of the nature of Maya or illusion. A spiritual blunder of the first

magnitude is committed when the aspirant learns to look upon them with a false indifference or *vairagya*. Body, family duties are all Maya—disregard them! Such an attitude is even more wrong and dangerous than that which looks upon passing ailments and events as substantial immortal entities. These difficulties are mayavic or illusory only when they are transcended. To the madman his world is most real; when he recovers his sanity the fantastic nature of that world can be recognized as Maya. To overcome obstacles, to defeat difficulties, we must learn to look upon them as avenues through which the world of the Real can be reached. If we can see in them opportunities to strengthen or evolve the powers of virtue and knowledge then only can we say these difficulties are Maya. There are many yogis in India who shout "*Aham eva Parabrahma*—I am verily the Supreme Brahman," but know nothing about what Brahman is; such yogis are covered by the thick veil of Maya. Theosophy warns its students against taking a similar wrong course in reference to their own life-duties.

What then shall the sincere student do? He should look upon his own obstacles and difficulties as real, but set there by Karma, *i.e.*, by himself, so that in overcoming them he may unfold the power to help and to serve the Cause of Brotherhood and of the Great Brothers.

The very first requisite is not a careless disregard of difficulties, a turning of our back on them, but a courageous facing of them all. In overcoming

them we prove to ourselves that their substance is of the nature of Maya. In no other way can this lesson be learnt. To call them Karma and allow them to submerge us is to weaken the Will and to abrogate our manhood. Karma means that we have within ourselves the stamina to face, and the capacity to overcome, difficulties. It is a *false* indifference that runs away from difficulties which in time are bound to overtake us. It is a false resignation that postpones the fight which time will surely compel us to face. There may be failure or there may be victory, but there is no middle course for the human Ego.

Occultism offers certain general principles for doing our duty by every duty. These enable the warrior soul to fight and win. These principles, as the first three steps, can best be illustrated by three quotations.

The first is from *Letters That Have Helped Me* (p. 138), in which W. Q. Judge writes :—

Say, look here, never growl at anything you have to do. If you have to go, just take it as a good thing you have to do, and then it will redound to the good of them and yourself, but if it is a constant cross then it does no good and you get nothing. Apply your theories thus. . . . It is a contest of smiles if we really know our business. . . . Never be afraid, never be sorry, and cut all doubts with the sword of knowledge.

The performance of duty is primarily dependent on cheer and content which make the mental visualization of its performance not only easy but accurate. Difficulties become more difficult when grouching and growling enter into the planning or executing of any task. "Contest of smiles" is spiritual ju-jitsu—we bring the enemy down by a simple device. Having chosen to tread the Path of Woe, why should we grumble when difficulties arise? We are more fortunate than those countless men and women whose Karma surrounds them with penury and who possess not the knowledge we have in our great philosophy.

The first step prepares us for the second. When we learn to curb the fault-finding tendency, when we abandon the habit of grumbling and growling, then we experience that of which H. P. B. writes (*THE THEOSOPHICAL MOVEMENT*, April 1934, p. 82) :—

One little period passed without doubt, murmuring, and despair; what a gain it would be; a period a mere tithe of what every one of us has had to pass through. But every one forges his own destiny.

In this H. P. B. clearly implies that a period of inner quiet is necessary if the Ego is to succeed in its dual task of controlling the personality and using it for its own divine purpose. Just as the student needs quiet meditation and study every day, just as in the life of the soul a period of retirement or retreat of the personality is helpful, so also a period of inner quiet and peace, *inner* contentment and repose is essential. It is not sufficient that we pass through such a period in ideal conditions; it is natural and easy not to murmur when the mountains around are quiet in their dignity and soothing in their calm. We are beautifully quiet every night when the body is asleep. We have to learn to be without "doubt, murmuring, and despair" when things around are topsy-turvy, when everything is wrong and nothing is right. Such periods beget inner consolidation, for during them spiritual assimilation takes place.

Years of right performance of duty in cheer and content, during which doubt vanishes giving place to enlightenment, bring to birth that much-praised virtue of Patience. Masters speak of Themselves as "well trained in patience." Mahatma K. H. says :—

Great man is he who is strongest in the exercise of patience.

This constitutes the third step. None can exercise patience, understandingly and energetically, without going through the processes implied in the first two stages. We are compelled by Karma to be patient, but there is no merit in that; in the self-induced exercise of patience there is real merit. Masters are patient with the rounds of Cycles in the life of humanity or in that of Their Chelas. Patience of the kind in the above-quoted sentence also knows how rather "to work and force the current of events than to wait for time—a habit which has demoralised the Hindus and degenerated the country." Patience is the active counterpart of a passive calmness. Mr. Judge offers many useful hints on patience in his *Letters* and we must remember the *Voice of the Silence* :—

Be of sure foot, O Candidate. In Kshanti's essence bathe thy Soul; for now thou dost approach the portal of that name, the gate of fortitude and patience.

"Human passions and sins which are slaughtered during the trials of the novitiate serve as well-fertilized soil in which 'holy germs' or seeds of transcendental virtues may germinate."

THEOSOPHY AND THE INDIAN NATIONAL CONGRESS

This remarkable political body was planned by certain of our Anglo-Indian and Hindu members after the model and on the lines of the Theosophical Society, and has from the first been directed by our own colleagues; men among the most influential in the Indian Empire. At the same time, there is no connection whatever, barring that through the personalities of individuals, between the Congress and its mother body, our Society. It would never have come into existence, in all probability, if Col. Olcott had suffered himself to be tempted into the side paths of human brotherhood, politics, social reforms, etc., as many have wanted him to do. We aroused the dormant spirit and warmed the Aryan blood of the Hindus, and one vent the new life made for itself was this Congress.—H. P. B.

The Hindu (Madras) of December 27th, 1935, prints an article by a distinguished scholar, Professor K. Sundararama Aiyar, giving some personal recollections of, and relating some anecdotes concerning, the Indian National Congress. Regarding the genesis of that body, Professor Sundararama writes:—

In December 1883, the annual convention of the Theosophical Society met at Adyar and attracted a large number of delegates from all parts of India. This caused surprise everywhere as the Theosophical Society came over to India as an organisation started in America and brought over here by its founders as affording the best means of attracting to its side the adherents of the ancient spiritual philosophy and methods of spiritual realisation which were still faithfully studied and pursued here and there among those who followed the methods of Brahmagyana, amongst the various Vedic sects, still existing in India.

Diwan Bahadur Raganatha Rao, who had already joined the Theosophical Society and now attended the convention, was a man of highly progressive views in all matters connected with Indian politics and social culture. Inspired by the example of the convention, he got up a special meeting of his friends in his house later on and determined with their approbation to find ways and means of bringing together Indian politicians to inaugurate a political movement for the regeneration and reform of the methods of government of this country calculated to promote a future Indian advance towards Swaraj.

With respect to the influence of the Theosophical Society on the birth of the Indian National Congress, Madame Blavatsky wrote the words that head our article. They are taken from "Our Three Objects" (*Lucifer*, Vol. V.) reprinted below.

It is to be inferred from this article, written five years after the inception of the Congress and ten years after the formation of the Theosophical Society in India, that things were going fairly satisfactorily, in that a harmony between the many clashing elements of Indian Society was gradually emerging. Colonel Olcott's abstention from politics was thus obviously justified. But the years of Madame Blavatsky's absence from India were beginning to tell their tale, even though she wrote encouragingly in 1889. Colonel Olcott did well to follow her advice in the matter of politics, but it is evident that in the years of separation he was unwilling or unable to carry out her full programme. For him and the Indian Theosophists she was far away. By 1890, H. P. B.'s influence in this land was negligible, and her teachings were practically unknown among the members of the Adyar Society. Mr. Bertram Keight-

ley, who had shortly before arrived in India with credentials from H. P. B., and who subsequently became the General Secretary of the Indian Section of the Theosophical Society, wrote in *The Theosophist* for December 1890:—

It is with some surprise that an F. T. S. arriving in India from England or America finds that the larger portion of the public outside the Society either believe Madame Blavatsky to be dead, or, at the very least, to have been crushed under the weight of falsehood hurled against her by enemies and calumniators. Even within the Society there are not a few who imagine she has lost her love for India, or that, owing to increasing years and constant ill-health, her energy has declined, and that she is no longer working for the noble cause to which her life is devoted with the same fire, the same enthusiasm, the same untiring devotion, as in the days when her presence gave new life and vigour to the decaying reverence of the Hindus for the priceless gems of truth contained in their ancient literature. Naturally the more earnest and active members of the Society know and otherwise; but even they do not seem to appreciate the amount and value of the work she has accomplished during the last four years, nor do they grasp its significance for, and important bearing upon, India.

What a contrast this presents to the transformation that Theosophically speaking was taking place in America, of which Mr. Keightley writes, showing the true cause of the phenomenon:—

And to what is this due? Like the workers in Europe, Mr. Judge and his devoted colleagues in America ascribe all to the example, the guidance, the help, the counsel, the inspiration of—H. P. B.

This was written a few months before H. P. B. passed away. For what happened afterwards we would draw the reader's attention to the article "Theosophy and Politics" in our issue of last November. Below is what H.P.B. wrote in 1889.

OUR THREE OBJECTS

"All the performances of human heart at which we look with praise or wonder are instances of the resistless force of PERSEVERANCE. It is by this that the quarry becomes a pyramid, and that distant countries are united by canals. . . . Operations incessantly continued, in time surmount the greatest difficulties, and mountains are levelled and oceans bounded by the slender force of human beings."—JOHNSON.

"So it is and must be always, my dear boys. If the Angel Gabriel were to come down from heaven and head a successful rise against the most abominable and unrighteous vested interest which the poor old world groans under, he would most certainly lose his character for many years, probably for centuries, not only with the upholders of the said vested interest, but with the respectable mass of people he had delivered."—HUGHES.

Post nubila Phæbus.—After the clouds, sunshine. With this, *Lucifer* enters upon its fifth volume; and having borne her share of the battle of personalities which has been raging throughout the last volume, the editor feels as though she has earned the right to a period of peace. In deciding to enjoy that, at all costs, hereafter, she is moved as much by a feeling of contempt for the narrow-mindedness, ignorance and bigotry of her adversaries as by a feeling of fatigue with such wearisome inanities. So far, then, as she can manage to control her indignation and not too placid temperament, she will henceforth treat with disdain the calumnious misrepresentations of which she seems to be the chronic victim.

The beginning of a volume is the fittest time for a retrospect; and to such we now invite the reader's attention.

If the outside public know Theosophy only as one half sees a dim shape through the dust of battle, the members of our Society at least ought to keep in mind what it is doing on the lines of its declared objects. It is to be feared that they overlook this, amid the din of this sensational discussion of its principles, and the calumnies levelled at its officers. While the narrower-minded of the Secularists, Christians and Spiritualists vie with each other in attempts to cover with opprobrium one of the leaders of Theosophy, and to belittle its claims to public regard, The Theosophical Society is moving on in dignity towards the goal it set up for itself at the beginning.

Silently, but irresistibly, it is widening its circle of usefulness and endearing its name to various nations. While its traducers are busy at their ignoble work, it is creating the facts for its future historiographer. It is not in polemical pamphlets or sensational newspaper articles that its permanent record will be made, but in the visible realization of its original scheme of making a nucleus of universal brotherhood, reviving Oriental literature and philosophies, and aiding in the study of occult problems in physical and psychological science. The Society is barely fourteen years old, yet how much has it not accomplished! And how much that involves work of the highest quality. Our opponents may not be inclined to do us justice, but our vindication is sure to come later on. Meanwhile, let the plain facts be put on record without varnish or exaggeration. Classifying them under the appropriate headings, they are as follows:—

I. BROTHERHOOD.

When we arrived in India, in February 1879, there was no unity between the races and sects of

the Peninsula, no sense of a common public interest, no disposition to find the mutual relation between the several sects of ancient Hinduism, or that between them and the creeds of Islam, Jainism, Buddhism and Zoroastrianism. Between the Brahmanical Hindus of India and their kinsmen, the modern Sinhalese Buddhists, there had been no religious intercourse since some remote epoch. And again, between the several castes of the Sinhalese—for, true to their archaic Hindu parentage, the Sinhalese do still cling to caste despite the letter and spirit of their Buddhist religion—there was a complete disunity, no intermarriages, no spirit of patriotic homogeneity, but a rancorous sectarian and caste ill-feeling. As for any international reciprocity, in either social or religious affairs, between the Sinhalese and the Northern Buddhistic nations, such a thing had never existed. Each was absolutely ignorant of and indifferent about the other's views, wants or aspirations. Finally, between the races of Asia and those of Europe and America there was the most complete absence of sympathy as to religious and philosophical questions. The labours of the Orientalists from Sir William Jones and Burnouf down to Prof. Max Müller, had created among the learned a philosophical interest, but among the masses not even that. If to the above we add that all the Oriental religions, without exception, were being asphyxiated to death by the poisonous gas of Western official science, through the medium of the educational agencies of European administrations and Missionary propagandists, and that the Native graduates and undergraduates of India, Ceylon and Japan had largely turned agnostics and revilers of the old religions, it will be seen how difficult a task it must have been to bring something like harmony out of this chaos, and make a tolerant if not a friendly feeling spring up and banish these hatreds, evil suspicions, ill feelings, and mutual ignorance.

Ten years have passed and what do we see? Taking the points *seriatim* we find—that throughout India unity and brotherhood have replaced the old disunity, one hundred and twenty-five Branches of our Society have sprung up in India alone, each a nucleus of our idea of fraternity, a centre of religious and social unity. Their membership embraces representatives of all the better castes and all Hindu sects, and a majority are of that class of hereditary savants and philosophers, the Brahmans, to pervert whom to Christianity has been the futile struggle of the Missionary, and the self-appointed task of that high-class forlorn hope, the Oxford and Cambridge Missions. The President of our Society, Col. Olcott, has traversed the whole of India several times, upon invitation, addressing vast crowds upon theosophic themes and sowing the seed from which, in time, will be garnered the full harvest of our evangel of brotherhood and mutual dependence. The growth

of this kindly feeling has been proven in a variety of ways : first, in the unprecedented gathering of races, castes and sects in the annual Conventions of the Theosophical Society : second, in the rapid growth of a theosophical literature advocating our altruistic views, in the founding of various journals and magazines in several languages, and in the rapid cessation of sectarian controversies ; third, in the sudden birth and phenomenally rapid growth of the patriotic movement which is centralized in the organisation called the Indian National Congress. This remarkable political body was planned by certain of our Anglo-Indian and Hindu members after the model and on the lines of the Theosophical Society, and has from the first been directed by our own colleagues ; men among the most influential in the Indian Empire. At the same time, there is no connection whatever, barring that through the personalities of individuals, between the Congress and its mother body, our Society. It would never have come into existence, in all probability, if Col. Olcott had suffered himself to be tempted into the side paths of human brotherhood, politics, social reforms, etc., as many have wanted him to do. We aroused the dormant spirit and warmed the Aryan blood of the Hindus, and one vent the new life made for itself was this Congress. All this is simple history and passes unchallenged.

Crossing over to Ceylon, behold the miracles our Society has wrought, upon the evidence of many addresses, reports, and other official documents heretofore brought under the notice of our readers and the general public. The castemen affiliating ; the sectarian ill-feeling almost obliterated ; sixteen Branches of the Society formed in the Island, the entire Sinhalese community, one may almost say, looking to us for counsel, example and leadership ; a committee of Buddhists going over to India with Col. Olcott to plant a cocoanut—ancient symbol of affection and good-will—in the compound of the Hindu Temple in Tinnevely, and Kandyan nobles, until now holding aloof from the low-country people with the haughty disdain of their feudal traditions, becoming Presidents of our Branches, and even travelling as Buddhist lecturers.

Ceylon was the *foyer* from which the religion of Gautama streamed out to Cambodia, Siam and Burma ; what then, could be more appropriate than that there should be borne from this Holy Land a message of Brotherhood to Japan ! How this message was taken, how delivered by our President, and with what magnificent results, is too well known to the whole Western World to need reiteration of the story in the present connection. Suffice it to say, it ranks among the most dramatic events in history, and is the all sufficient, unanswerable and crowning proof of the vital reality of our scheme to beget the feeling of Universal Brotherhood among all peoples, races, kindreds, castes and colours.

One evidence of the practical good sense shown in our management is the creation of the " Buddhist Flag " as a conventional symbol of the religion apart from all sectarian questions. Until now the Buddhists have had no such symbol as the cross affords to the Christians, and consequently have lacked that essential sign of their common relation to each other, which is the crystallizing point, so to say, of the fraternal force our Society is trying to evoke. The Buddhist flag effectually supplies this want. It is made in the usual proportions of national Ensigns, as to length and width, and composed of six vertical bars of colours in the following order : Sapphire blue, golden yellow, crimson, white, scarlet and a bar combining all the other colours. This is no arbitrary selection of hues, but the application to this present purpose of the tints described in the old Pali and Sanskrit works as visible in the *psychosphere* or aura, around Buddha's person and conventionally depicted as chromatic vibrations around his images in Ceylon and other countries. *Esoterically*, they are very suggestive in their combination. The new flag was first hoisted on our Colombo Headquarters, then adopted with acclaim throughout Ceylon ; and being introduced by Colonel Olcott into Japan, spread throughout that Empire even within the brief term of his recent visit.

Calumny cannot obliterate or even belittle the least of these facts. They have passed through the fog of to-day's hatred into the sunshine which lights up all events for the eye of the historian.

II. ORIENTAL PHILOSOPHY, LITERATURE, ETC.

No one unacquainted with India and the Hindus can form a conception of the state of feeling among the younger generation of college and school-bred Hindus towards their ancestral religion, that prevailed at the time of our advent there, ten years ago. The materialistic and agnostic attitude of mind towards religion in the abstract, which prevails in Western Universities, had been conveyed to the Indian colleges and schools by their graduates, the European Professors who occupied the several chairs in the latter institutions of learning. The text books fed this spirit, and the educated Hindus, as a class, were thoroughly sceptical in religious matters, and only followed the rites and observances of the national cult from considerations of social necessity. As for the Missionary colleges and schools, their effect was only to create doubt and prejudice against Hinduism and all religions, without in the least winning regard for Christianity or making converts. The cure for all this was, of course, to attack the citadel of scepticism, scientific sciolism, and prove the scientific basis of religion in general and of Hinduism in particular. This task was undertaken from the first and pursued to the point of victory ; a result evident to every traveller who inquires into the

present state of Indian opinion. The change has been noted by Sir Richard Temple, Sir Edwin Arnold, Mr. Caine, M. P., Lady Jersey, Sir Monier Williams, the Primate of India, the Bishops and Archdeacons of all the Presidencies, the organs of the several Missionary societies, the Principals and Professors of their colleges, the correspondents of European journals, a host of Indian authors and editors, congresses of Sanskrit pandits, and has been admitted in terms of fervent gratitude in multitudes of addresses read to Col. Olcott in the course of his extended journeys. Without exaggeration or danger of contradiction, it may be affirmed that the labours of the Theosophical Society in India have infused a fresh and vigorous life into Hindu Philosophy; revived the Hindu Religion; won back the allegiance of the graduate class to the ancestral beliefs; created an enthusiasm for Sanskrit Literature that shows itself in the republication of old Encyclopædias, scriptures and commentaries, the foundation of many Sanskrit schools, the patronage of Sanskrit by Native Princes, and in other ways. Moreover, through its various literary and corporate agencies, the Society has disseminated through the whole world a knowledge of and taste for Aryan Philosophy.

The reflex action of this work is seen in the popular demand for theosophical literature, and novels and magazine tales embodying Oriental ideas. Another important effect is the modification by Eastern Philosophy of the views of the Spiritualists, which has fairly begun, with respect to the source of some of the intelligence behind mediumistic phenomena. Still another is the adhesion of Mrs. Annie Besant—brought about by the study of Esoteric Doctrine—from the Secularist party, an event fraught with most important consequences, both to our Society, to Secularism and the general public. Sanskrit names never previously heard in the West have become familiar to the reading public, and works like the *Bhagavad Gita* are now to be found in the bookshops of Europe, America and Australasia.

Ceylon has seen a revival of Buddhism, the circulation of religious books by tens of thousands, the translation of the *Buddhist Catechism* into many languages of the East, West and North, the founding of theosophical High Schools at Colombo, Kandy and Ratnapura, the opening of nearly fifty schools for Buddhist children under the supervision of our Society, the granting of a national Buddhist Holiday by Government, and of other important privileges, the establishment of a vernacular semi-weekly Buddhist journal in Colombo, and one in English, both composed, printed and published from the Society's own printing-office. And it has also seen us bring from Japan seven clever young

Buddhist priests to learn Pali under the venerated High Priest Sumangala, so as to be able to expound to their countrymen the Buddhistic canon as it exists in the Southern Church twenty-five centuries after the nirvana of Buddha.

Thus, it is not to be doubted or denied that, within its first fourteen years of existence, the Theosophical Society has succeeded to an extent beyond all expectation in realising the first two of its three declared objects. It has proved that neither race, nor creed, neither colour, nor old antipathies are irremovable obstacles to the spread of the idea of altruism and human brotherhood, Utopian dream as it may have been considered by theorists who view man as a mere physical problem, ignoring the inner, greater, higher self.

III. OCCULTISM.

Though but a minority of our members are mystically inclined, yet, in point of fact, the key to all our successes as above enumerated is in our recognition of the fact of the Higher Self—colourless, cosmopolitan, unsectarian, sexless, unworldly, altruistic—and the doing of our work on that basis. To the Secularist, the Agnostic, the Sciologist, such results would have been unattainable, nay, would have been unthinkable. Peace Societies are Utopian, because no amount of argument based upon exoteric considerations of social morals or expediency, can turn the hearts of the rulers of nations away from selfish war and schemes of conquest.

Social differentiations, the result of physical evolutions and material environment, breed race hatreds and sectarian and social antipathies that are insurmountable if attacked from the outside. But, since human nature is ever identical, all men are alike open to influences which centre upon the human "heart," and appeal to the human intuition; and as there is but one Absolute Truth, and this is the soul and life of all human creeds, it is possible to effect a reciprocal alliance for the research of and the dissemination of that basic Truth. We know that a comprehensive term for that Eternal Verity is the "Secret Doctrine"; we have preached it, have won a hearing, have, to some extent, swept away the old barriers, formed our fraternal nucleus, and, by reviving the Aryan Literature, caused its precious religious, philosophical and scientific teachings to spread among the most distant nations.

If we have not opened regular schools of adeptship in the Society, we have at least brought forward a certain body of proof that adepts exist and that adeptship is a logical necessity in the natural order of human development. We have thus helped the West to a worthier ideal of man's potentialities than it before possessed. The study of Eastern psychology has given the West a clue to

certain mysteries previously baffling as, for example, in the department of mesmerism and hypnotism, and in that of the supposed posthumous relations of the disincarnate entity with the living. It has also furnished a theory of the nature and relations of Force and Matter capable of practical verification by whomsoever may learn and follow out the experimental methods of the Oriental schools of Occult science. Our own experience leads us to say that this science and its complementary philosophy throw light upon some of the deepest problems of man and nature; in science, bridging the "Impassable Chasm," in philosophy, making it possible to formulate a consistent theory of the origin and destiny of the heavenly orbs and their progeny of kingdoms and various planes. Where Mr. Crookes stops in his quest after the meta-elements, and finds himself at a loss to trace the missing atoms in his hypothetical series of seven, Adwaita Philosophy steps in with its perfected theory of the evolution of differentiated out of undifferentiated matter, Prakriti out of Mula-prakriti—the "rootless root."

With the present publication of the "Key to Theosophy," a new work that explains clearly and in plain language what our Esoteric Theosophy believes in and what it disbelieves and *positively rejects*, there will remain no more prettexts for flinging at our heads fantastic accusations. Now the "correspondents" of Spiritualistic and other *Weeklies*, as well as those who afflict respectable daily papers with denunciations of the *alleged* "dogmas of the Theosophists" that never had any existence outside our traducers' heads, will have to prove what they father upon us, by showing chapter and verse for it in our Theosophical publications, and especially in the "Key to Theosophy."

They can plead ignorance no longer; and if they would still denounce, they must do so on the authority of what is stated therein, as every one has now an easy opportunity offered him of learning our philosophy.

To close, our Society has done more within its fourteen years of life to familiarize Western thinkers with great Aryan thought and discovery than any other agency within the past nineteen centuries. What it is likely to do in the future cannot be forecast; but experience warrants the hope that it may be very much, and that it will enlarge its already wide field of useful activity.

AN OLD INCIDENT

In his recollections of the early days of the Indian National Congress in *The Hindu*, Professor K. Sundararama Aiyar referred to the incident of Mrs. A. O. Hume's brooch, an incident which set all India talking some forty-five years ago. But the

Professor, after such a lapse of time, has not got all his facts accurate and therefore we print here for our readers the statement made at the time and signed by all the eye-witnesses of the incident.

On Sunday, the 3rd of October, at Mr. Hume's house at Simla, there were present at dinner Mr. and Mrs. Hume, Mr. and Mrs. Sinnett, Mrs. Gordon, Mr. F. Hogg, Captain P. J. Maitland, Mr. Beatson, Mr. Davidson, Colonel Olcott, and Madame Blavatsky. Most of the persons present having recently seen many remarkable occurrences in Madame Blavatsky's presence, conversation turned on occult phenomena, and in the course of this Madame Blavatsky asked Mrs. Hume if there was anything she particularly wished for. Mrs. Hume at first hesitated, but in a short time said there was something she would particularly like to have brought her, namely, a small article of jewellery that she formerly possessed, but had given away to a person who had allowed it to pass out of her possession. Madame Blavatsky then said if she would fix the image of the article in question very definitely on her mind, she, Madame Blavatsky, would endeavour to procure it. Mrs. Hume then said that she vividly remembered the article, and described it as an old-fashioned breast-brooch set round with pearls, with glass at the front, and the back made to contain hair. She then, on being asked, drew a rough sketch of the brooch. Madame Blavatsky then wrapped up a coin attached to her watch-chain in two cigarette papers, and put it in her dress, and said that she hoped the brooch might be obtained in the course of the evening. At the close of dinner she said to Mr. Hume that the paper in which the coin had been wrapped was gone. A little later, in the drawing-room, she said that the brooch would not be brought into the house, but that it must be looked for in the garden, and then as the party went out accompanying her, she said she had clairvoyantly seen the brooch fall into a star-shaped bed of flowers. Mr. Hume led the way to such a bed in a distant part of the garden. A prolonged and careful search was made with lanterns, and eventually a small paper packet, consisting of two cigarette papers, was found amongst the leaves by Mrs. Sinnett. This being opened on the spot was found to contain a brooch exactly corresponding to the previous description, and which Mrs. Hume identified as that which she had originally lost. None of the party, except Mr. and Mrs. Hume, had ever seen or heard of the brooch. Mr. Hume had not thought of it for years. Mrs. Hume had never spoken of it to any one since she parted with it, nor had she, for long, even thought of it. She herself stated, after it was found, that it was only when Madame asked her whether there was anything she would like to have, that the remembrance of this brooch, the gift of her mother, flashed across her mind.

Mrs. Hume is not a spiritualist, and up to the time of the occurrence described was no believer either in occult phenomena or in Madame Blavatsky's powers. The conviction of all present was, that the occurrence was of an absolutely unimpeachable character, as an evidence of the truth of the possibility of occult phenomena. The brooch is unquestionably the one which Mrs. Hume lost. Even supposing, which is practically impossible, that the article, lost months before Mrs. Hume ever heard of Madame Blavatsky, and bearing no letters or other indication of original ownership, could have passed in a natural way into Madame Blavatsky's possession, even then she could not possibly have foreseen that it would be asked for, and Mrs. Hume herself had not given it a thought for months.

This narrative, read over to the party, is signed by—

A. O. HUME
M. A. HUME
FRED. R. HOGG
A. P. SINNETT
PATIENCE SINNETT

ALICE GORDON
P. J. MAITLAND
WM. DAVIDSON
STUART BEATSON

DETHRONEMENT OF THE FINEST PHILOSOPHY

Theosophy is a Message, which should be made accessible to all without intermediaries or would-be interpreters; which should be presented as delivered, and its existence as an all-inclusive philosophy continually held forth.

What do we object to? Titles which present interpretations as the Thing itself, and which by the fact are misleading.

This is where we stand, and where all true Theosophists should also. If our position is made clear to Theosophists generally, there will be not a few who will see the righteousness of the position.

The Theosophist must recognize that failures are not irremediable if followed by undaunted struggles upwards, and for professing Theosophists, who to our eyes appear to have strayed from the Path, we know that the time will come when the failure will be recognized, and the struggle back will be hard. Such must necessarily have our pity and sympathy, if we are true to the spirit of the Teachings.—R. CROSBIE.

At the Annual Convention of the Adyar Theosophical Society, Mr. Arundale, the President, is reported to have said:—

During recent years Theosophy has suffered not a little dethronement and I fear there are many members of the Society who do not realise that the Science of Theosophy is potent to exercise a unique influence. . . .

There is no doubt that all over the world the Cause of Theosophy has suffered dethronement during the last forty years. We have not yet in our hands Mr. Arundale's analysis of the causes therefor. Perhaps he did not offer any analysis. But has not the Adyar Society, the largest of the numerous Theosophical organizations, contributed substantially toward this dethronement? We think that Mr. Smythe has justification for his strictures, quoted in our last issue. The General Secretary of the Canadian Section of the Adyar T. S. wrote the following with the activities of Adyar leaders in mind:—

Those who would replace *The Secret Doctrine* with their lucubrations may be well-intentioned, but usually merely obumbrate [misprinted "adumbrated" in our January issue —EDS.] the more enduring records. . . .

As far as the public are concerned, we have been noted for our eccentricities. . . . It is unfortunate that with the finest message the world has received in historical times . . . we should be identified with almost every folly that psychic imagination could suggest, or admiring fanaticism perpetrate.

The "dethronement" referred to by Mr. Arundale is the dethronement of what Mr. Smythe calls "the finest message the world has received." All Theosophists irrespective of their convictions and affiliations agree that the Message was given by H. P. B. Mr. Arundale, Mr. Smythe, as ourselves of the U.L.T., look upon H.P.B. as the accredited Messenger of the Masters. But there have been different views held about the nature and character of the Message. In the Adyar Society there has been an absence of adequate knowledge, based on patient and careful study, of the Message of H.P.B.

The prevailing confusion would diminish if leaders and members of the Adyar Society were to examine "the finest message the world has received in historical times." Such study and examination would enable them to trace the process of dethronement. Step by step they would trace the harm done by the folly of psychism and by obedience to autocracy. Many strange things are assumed to be Theosophy, and the public, judging on appearances, has identified it with that which is immoral as well as bizarre. The complete collapse of the clairvoyant pronouncements and prophecies of Mr. Leadbeater—who was backed by Mrs. Besant—has made not only Adyar, but all other Theosophists a laughing-stock of the world. Recently the thoughtful portion of the public has begun to distinguish between the teachings of H. P. Blavatsky and others. But there still remains a great deal to be done in this direction.

If all who call themselves Theosophists would only do their duty by the Message, there would no longer be dethronement, for the efficacy of the Message would effect a re-enthronement. Why was the Theosophical Society originally formed? The dedication of *Isis Unveiled* (published in 1877) gives the answer. H.P.B. says that "The Author dedicates these Volumes to the Theosophical Society which was founded at New York, A.D. 1875, to study the subjects on which they treat." Have these subjects been studied? The Adyar leaders would not have been caught in the choking fogs of psychism if they had understood and applied the ten "fundamental propositions of the Oriental philosophy" given in the closing chapter of the second volume of that book.

The dedication of H.P.B.'s next book, published in 1888, gives another important clue: she dedicated *The Secret Doctrine* "to all true Theosophists in every country and of every race, for they called it forth, and for them it was recorded." The last word "recorded" is significant. *The Secret*

Doctrine was not merely the work of H. P. B., but a record of the ancient Wisdom-Religion. What that Record is, is described in the first volume of the book on pages 272-3. In another place she makes a claim which the world may call audacious, but which the Theosophist should ponder over, though it may even take his breath away:—

What I do believe in is (1), the unbroken oral teachings revealed by living *divine* men during the infancy of mankind to the elect among men; (2), that it has reached us *unaltered*; and (3) that the MASTERS are thoroughly versed in the science based on such uninterrupted teaching.

The Adyar leaders would not have played havoc with the Message "recorded" by H. P. B., had they familiarized themselves with the contents of *The Secret Doctrine* sufficiently. Let the earnest student, whatever his Theosophical affiliation, seek an answer to—What is Theosophy? Let him not be satisfied with vague generalities but come to grips with facts and exact definitions. To do that he will have to turn to *The Key to Theosophy* published in 1889. Its dedication reveals another important fact:—"By 'H. P. B.' To all her Pupils that they may learn and teach in their turn."

Has Adyar been teaching what has been given out in the *Key*? Did Adyar leaders learn what was to be given out? They would not have drawn upon themselves and would not have been instrumental in drawing upon Theosophy, ridicule and attack, had they humbly learnt ere they taught. In the *Key* (p. 72, Bombay Ed.), H. P. B. says that "*We have no two beliefs or hypotheses on the same subject.*"

Can any one deny that during the last forty years the Adyar leaders have taught doctrines and demanded a belief in them which are not only different from, but opposed to, the Teachings of H. P. B., the transmitter and the recorder of the Message? Did H.P.B. teach us to look for, and prepare the world for, the coming of Christ? Did she favour a sectarian Christian church and suggest that students of Theosophy should join it, upholding the pernicious doctrines of apostolic succession and forgiveness of sins? Did she inculcate the cult of the World-Mother? Did she support the teaching of devilish sex practices to young people? On every one of the above items there is clear-cut teaching in the recorded writings of H. P. B.; her teachings are contrary to those of the Adyar leaders. And not only on these points but on a score of other subjects also.

All that is necessary for any student to do is to compare the teachings of H. P. B. with those of the

Adyar leaders during the last forty years and see for himself that, where the Message is concerned, there has been distinct retrogression.

Why have we written all this? We are not concerned with dissensions or differences of individual opinion. Our position is well defined in the four extracts taken from *The Friendly Philosopher* of Robert Crosbie, the Founder of the U. L. T. Mr. Arundale seems in earnest about what he has called "straight Theosophy." It is necessary that he seeks guidance from the Recorded Message of H. P. B., and defines and describes for himself and for the members of the Adyar Society what Theosophy actually is. When in the Adyar Society the Message has been restored in its purity and strength, the recognition of the Messenger, H. P. B., will be genuine and enlightened. And our remarks apply not only to the Adyar Society but to other Theosophical organizations also. There is a movement for fraternization enthusiastically sponsored by Mr. Cecil Williams of Hamilton (Canada) from whom we have received the first issue of *Fraternization News*. Is there any member of any organization who would not quote with hearty approval the words of H. P. B. in the Second of her Five Messages:—

To work properly in our Great Cause it is necessary to forget all personal differences of opinion as to how the work is to be carried on. Let each of us work in his own way and not endeavour to force our ideas of work upon our neighbours. Remember how the Initiate Paul warned his correspondents against the attitude of sectarianism they took up in the early Christian Church:—"I am of Paul, I of Apollos," and let us profit by the warning. Theosophy is essentially unsectarian, and work for it forms the entrance to the Inner life. But none can enter there save the man himself in the highest and truest spirit of Brotherhood, and any other attempt at entrance will either be futile or he will lie blasted at the threshold.

What then is the difficulty? What, except Theosophy, can really unite all Theosophists?

Once the Message and the Messenger attain their true position the dethronement will be of the past, and "the finest message the world has received in historical times" will shine not for a few Theosophists only but for a unified and united Movement which can effectively change the *Manas* and *Buddhi* of the Race.

STUDIES IN THE SECRET DOCTRINE

SPACE AND THE PRESENCE

From *Gods to men*, from Worlds to atoms, from a star to a rush-light, from the Sun to the vital heat of the meanest organic being—the world of Form and Existence is an immense chain, whose links are all connected. . . .

When, therefore, the Secret Doctrine—postulating that conditioned or limited space (location) has no real being except in this world of illusion, or, in other words, in our perceptive faculties—teaches that every one of the higher, as of the lower worlds, is interblended with our own objective world; that millions of things and beings are, in point of localization, around and *in* us, as we are around, with, and in them; it is no metaphysical figure of speech, but a sober fact in Nature, however incomprehensible to our senses.

But one has to understand the phraseology of Occultism. . . . For example, the Doctrine refuses . . . to use the words “above” and “below,” “higher” and “lower,” in reference to *invisible* spheres, as being without meaning. Even the terms “East” and “West” are merely conventional, necessary only to aid our human perceptions. For, though the Earth has its two fixed points in the poles, North and South, yet both East and West are variable relatively to our own position on the Earth’s surface, and in consequence of its rotation from West to East. Hence, when “*other* worlds” are mentioned—whether better or worse, more spiritual or still more material, though both invisible—the Occultist does not locate *these spheres* either *outside* or *inside* our Earth, as the theologians and the poets do; for their location is nowhere in the space *known* to, and conceived by, the profane. They are, as it were, blended with our world—interpenetrating it and interpenetrated by it. There are millions and millions of worlds and firmaments visible to us; there still greater numbers beyond those visible to the telescopes, and many of the latter kind do not belong to our *objective* sphere of existence. Although as invisible as if they were millions of miles beyond our solar system, they are yet with us, near us, *within* our own world, as objective and material to their respective inhabitants as ours is to us. But, again, the relation of these worlds to ours is not that of a series of egg-shaped boxes enclosed one within the other, like the toys called Chinese nests; each is entirely under its own special laws and conditions, having no direct relation to our sphere. The inhabitants of these, as already said, may be, for all we know, or feel, passing *through* and *around* us as if through empty space, their very habitations and countries being interblended with ours, though not disturbing our vision, because we have not yet the faculties necessary for discerning them. Yet by their spiritual sight the Adepts, and even some seers and sensitives, are always able to discern, whether in a greater or smaller degree, the presence and close proximity to us of Beings pertaining to other spheres of life. Those of the (spiritually) higher worlds, communicate only with those terrestrial mortals who ascend to them, through individual efforts, on to the higher plane they are occupying. . . .—S. D. I. 604–5.

Space is “the one thing which no human mind can either exclude from any conception, or conceive of by itself” (S. D. I. 14). Space is a thought-compelling and a thought-provoking symbol. It is a noble symbol inasmuch as it elevates the mind to the plane of serenity, and a useful one in so far as it frees the mind from pettiness, meanness, sordidness. It is a revealing symbol: the Great Presence can be sensed in and through it. The eye can see but not cognize it; the mind can cognize but not grasp it; the heart can grasp but not describe it. It is the symbol of Loneliness, for the human individual is lost in it, till he realizes that he is the All, and then space becomes the symbol of Divine and Impartite Unity. The orphan humanity and each individual human being learns the lesson of Unity in Loneliness. He who attains is not able to make the gift of his realization to all others. It is a sacred symbol, for space is the foundation, the corner-stone and the holy of holies in the shrine of Life.

Space is Parentless and Ever-Existing. The

Occult Catechism contains the following questions and answers:—

“What is it that ever is?” “Space, the eternal Anupadaka [Parentless].” “What is it that ever was?” “The Germ in the Root.” “What is it that is ever coming and going?” “The Great Breath.” “Then, there are three Eternals?” “No, the three are one. That which ever is is one, that which ever was is one, that which is ever being and becoming is also one: and this is Space.” (S. D. I. 11)

Space is called in the esoteric symbolism “the Seven-Skinned Eternal Mother-Father.” It is composed from its undifferentiated to its differentiated surface of seven layers.

“What is that which was, is, and will be, whether there is a Universe or not; whether there be gods or none?” asks the esoteric Senzar Catechism. And the answer made is—SPACE. (S. D. I. 9)

The student-beginner is helped by first learning the two chief views of space—abstract and concrete, or unmanifested and manifested. As the starting point we must see that space is the symbol at once of the Absolute Being and of conditioned existence, or the Becoming of Being. It is the boundless Background which ever is, in which universes rise and fall. It is the indestructible Ever-present in which births and deaths occur. But the Absolute is not distant or different from the Conditioned: the Background is not something other than the Universes, nor is the Ever-Present separate from those that are born and die.

There is but one indivisible and absolute Omniscience and Intelligence in the Universe, and this thrills throughout every atom and infinitesimal point of the whole finite Kosmos which hath no bounds, and which people call SPACE, considered independently of anything contained in it. (S. D. I. 277)

CHAOS — THEOS — KOSMOS. These three are the containment of Space; or, as a learned Kabbalist has defined it, "Space, the all containing uncontained, is the primary embodiment of simply Unity... boundless extension." But, he asks again, "boundless extension of what?"—and makes the correct reply—"The unknown container of all, the Unknown FIRST CAUSE." This is a most correct definition and answer, most esoteric and true, from every aspect of occult teaching.

SPACE, which, in their ignorance and iconoclastic tendency to destroy every philosophic idea of old, the modern wiseacres have proclaimed "an abstract idea" and a void, is, in reality, the container and the body of the Universe with its seven principles. It is a body of limitless extent, whose PRINCIPLES, in Occult phraseology—each being in its turn a septenary—manifest in our phenomenal world only the grossest fabric of their sub-divisions. (S. D. I. 342)

The indissoluble intimacy between the Absolute and the Conditioned exists; the student of *The Secret Doctrine* is called upon to understand this by mental endeavour and to realize it, however inadequately or feebly by heart-endeavour, *i.e.*, by making applications of this truth to and within himself. To this end read the following in conjunction with the long but important extract given at the top of this instalment:—

[The Stanzas] teach belief in conscious Powers and Spiritual Entities; in terrestrial, semi-intelligent, and highly intellectual Forces on other planes (their intellection, of course, being of quite a different nature to any we can conceive of on Earth); and in Beings that

dwell around us in spheres imperceptible whether through telescope or microscope. (S. D. I. 478)

Man is certainly *no* special creation, and he is the product of Nature's gradual perfective work, like any other living unit on this Earth. But this is only with regard to the human tabernacle. That which lives and thinks in man and survives that frame, the masterpiece of evolution—is the "Eternal Pilgrim," the Protean differentiation in space and time of the One Absolute "unknowable." (S. D. II. 728)

Space is boundless, however extensive and expansive it may become for the human eye, mind or heart.

Every one can see that beyond the horizon is space. Beyond the Solar System, beyond the Galactic or Stellar System, even beyond the totality called the Universe there is space. But that which we call Beyond in the vast exists equally in the minute. Between cells there are molecules and between molecules atoms and then small and smaller units of life between any two of which there is the Beyond. There is a Beyond both to that which the most powerful telescope reveals, and to that which the most powerful microscope reveals.

The human mind can calculate and posit a boundary to the manifested whole, but beyond This, there is the That, to use the words of the ancient Upanishadic philosophers. Beyond the longest distance and the largest number is That; but also beyond the shortest distance and the smallest number is That. The philosophical and mathematical mind travelling in either of the two deeps of "emptiness" of the Beyond understands space differently from the scientist who observes the vast and the minute, just as the mind understands the phenomenon of the rising and the setting of the sun while the eye but sees the sun itself moving. But even understanding it the mind encounters the Beyond and says there is That to all This.

The mystic-occultist contacts space in a way that is as superior to the way of the mind as the latter is superior to the way of sense-observation. There is the eye of the body and the eye of the mind, which is reason; but there is also the eye of the heart which is intuition, and which the saintly sage possesses and uses. But even Heart-Compassion which annihilates distances and feels the unity of the whole and experiences It as the Real also encounters the awe-inspiring Beyond.

Therefore it is said: "It transcends the power of human conception and could only be dwarfed by any human expression or similitude" (S. D. I. 14). And yet, unless the supreme fact, the sublime truth is taken into account as the centre from which all

philosophical enquiry must start, mind is bound to fail and man is bound to remain in bondage to that which seems and that which is conditioned.

Abstract Space is neither Being nor Non-being, therefore H. P. B. insists on calling It Be-ness.

Space is the *one eternal thing* that we can most easily imagine, immovable in its abstraction and uninfluenced by either the presence or absence in it of an objective Universe. It is without dimension, in every sense, and self-existent. Spirit is the first differentiation from THAT, the causeless cause of both Spirit and Matter. It is, as taught in the esoteric catechism, neither limitless void, nor conditioned fulness, but both. It was and ever will be. (S. D. I. 35)

Since there can be neither two INFINITES nor two ABSOLUTES in a Universe supposed to be Boundless, this Self-Existence can hardly be conceived of as creating personally. In the sense and perceptions of finite "Beings," THAT is Non-"being," in the sense that it is the one BE-NESS; for, in this ALL lies concealed its coeternal and coeval emanation or inherent radiation, which, upon becoming periodically Brahmâ (the male-female Potency) becomes or expands itself into the manifested Universe. Narayana moving on the (abstract) waters of Space, is transformed into the Waters of concrete substance moved by him, who now becomes the manifested WORD or Logos. (S. D. I. 7)

In its absoluteness, the One Principle under its two aspects (of Parabrahmam and Mulaprakriti) is sexless, unconditioned and eternal. Its periodical (manvantaric) emanation—or primal radiation—is also One, androgynous and phenomenally finite. (S. D. I. 18)

It is symbolized by Darkness in and from which Light springs.

According to the tenets of Eastern Occultism, DARKNESS is the one true actuality, the basis and the root of light, without which the latter could never manifest itself, nor even exist. Light is matter, and DARKNESS pure Spirit. Darkness, in its radical, metaphysical basis, is subjective and absolute light; while the latter in all its seeming effulgence and glory, is merely a mass of shadows, as it can never be eternal, and is simply an illusion, or Maya. (S. D. I. 70)

It is symbolized by the Great Void in and from which the manifested Plenum exists.

Space is neither a "limitless void," nor a "conditioned fulness," but both: being, on the plane of absolute abstraction, the ever-incognisable Deity, which is void only to finite minds, and on that of *mayavic* perception, the Plenum, the absolute Container of all that is, whether manifested or unmanifested: it is, therefore, that ABSOLUTE ALL. (S. D. I. 8)

That which is the abyss of nothingness to the physicist, who knows only the world of visible causes and effects, is the boundless Space of the Divine *Plenum* to the Occultist. (S. D. I. 148)

It is called the Absolute in and from which God in Nature, is formed and dissolves.

Here is something which will interest the student of Occultism regarding the phenomena connected with the delayed race. We take it from *Out of Africa* by Hermann Freyberg, a German traveller quoted in *John O'London's Weekly* (14th December). Badinga is described as a "medicine man."

My eyes probed the half-light in the direction indicated by Badinga's outstretched arm. And I could see something grey-white emerging like a phantom out of the dark green background. The phantom drew itself up to its full height. In the obscurity which surrounded us, his form seemed gigantic. We lay motionless. What sort of a creature was that? Never had I seen anything like it. A shrill scream, a scream that froze my very marrow, an insane scream, suddenly tore the air. Again and again it was repeated. It was coming closer.

Herr Freyberg held his right hand out behind him for his rifle. And slowly the cold barrel of my trusty weapon was thrust into my hand. I gave a sigh. Without changing my position I slowly drew my rifle up towards me, and took aim. As I was about to press the trigger, Badinga shook his head and made a warning gesture with his hand.

"Don't shoot. I know him. He is the boss of the injunas. I am going to talk to him."

Slowly Badinga rose and went up to the colossus.

Then, we are told, "the incredible thing happened." They proceeded to have a little chat:—

A shrill descant broke from Badinga's throat, and by way of answer, there was a long-drawn-out, howling scream from the monster's mouth. Then followed a shouting and a crying and a screaming and a yelling on both sides uninterruptedly, and without any articulate sounds being distinguishable in it—a horrible duet. It lasted for many minutes. My hand which held the rifle like a dead man's hand was almost paralysed. Once again Badinga cried out to me: "Don't shoot. My brother, the injuna, says that he will go away and that you must not kill him."

And the gorilla walked away.

MORE PSYCHIC LUCUBRATIONS

THE THEOSOPHICAL MOVEMENT has received for review this volume,* just published, which is a record of the psychic and mediumistic experiences of a former Captain in the Royal Air Force. The drawings are "inspirational"; much of the writing was done at the dictation of "voices" claiming high antecedents. One Osiraes, who turns out to be Moses, tells how he led the Children of Israel out of Egypt! Another, Oneferu, incarnate as Men-Aton during the reign of Akhenaten (Amenhetep IV), obligingly recalls to his former monarch (Captain Stevens) the story of his reign! And Osiris, the greatest God of Egypt, is one of the "controls"! To him is credited the account of the successive destructions of Lemuria and Atlantis and the founding of Egypt by the survivors, who set to work at once to build the Sphinx and the Pyramids! Captain Stevens also reveals the meaning and purpose of the Sphinx!!

Much of the book, the fourth from the same source, is distressingly reminiscent of spiritistic and pseudo-occult ideology and jargon. Reincarnation and Kharmic (*sic*) decrees are repeatedly mentioned but they are nearly lost in the welter of "ray-children," "Father-Mother God," "Adamics," etc., etc. The book contains fantastic prophecies and platitudes, but no philosophy.

Some of the earlier predictions of Captain Stevens's planchette and the "voices" are reported to have come true. (Be it so; but does that mean that all he produces on his planchette is to be accepted as gospel?) Such a phenomenon is understandable; Captain Stevens may have come unconsciously to himself *en rapport* with a current of the astral light. There are other explanations.

It seems that Captain Stevens inferred early in his psychic and mediumistic career that "the whole affair was either very silly and I need not trouble about it, or else it was very important and I could only derive great benefit from it." Neither alternative is true. He would be well advised to study Theosophical literature upon the subject.

The lure of the psychic is continuing to tempt large numbers to a fatal fall, and books of this kind are or ought to be warnings in themselves, but alas, the warnings are too often unheeded.

* *A Voice Out of Egypt*. By HUGH C. RANDALL-STEVENS. (The Francis Mott Company, Ltd., London. 7s. 6d.)

CLAIRVOYANCE

Dr. Alexis Carrel of the Rockefeller Institute for Medical Research is an expert on cell immortality. He is reported to have declared that clairvoyance is a scientific fact; he defined it as "the ability to see the past and the future." Dr. Carlson in whose laboratory Dr. Carrel once worked opines that clairvoyance and telepathy belong to the sphere of frauds and not of facts! Sir William Crookes was laughed at by his peers, and the story of Benjamin Franklin and the French Academy is well known. Dr. Carlson may raise a laugh against Dr. Carrel, but he who laughs last laughs best. Meanwhile *The Observer* (London) publishes from its Budapest Correspondent a very interesting account of Janos Kele, the police clairvoyant:—

First, Kele's power is used for the general benefit of humanity instead of as a means of making money; and, secondly, his predictions and divinations are made at any time and in a normal state, without any hypnotic condition or spiritist preparations being necessary.

Kele's power was first utilised for public service in 1928, when police headquarters created a new branch called the "People's Protection Department" to cope with the wave of suicide which then reached its highest point in Hungary.

The department is stated to be unique of its kind, and will shortly be imitated in Stockholm. Its chief, Dr. Szimon, had observed Kele's extraordinary psychological capacities while the clairvoyant was in the employment of the police, and engaged him to act as his assistant.

Here Kele was able to inform desperate relatives of the whereabouts of a suicide's body, and was able to save persons who had disappeared by giving minute descriptions of their movements. After the first year of life of this public department the number of suicides diminished by 40 per cent., and the tale of Kele's uncanny power began to leak beyond the actual circle in which it was employed.

A series of articles in the "Magyarság," by Mr. Sándor Török, the well-known novelist (who visited Kele as a sceptic and departed convinced), brought innumerable "S. O. S." appeals from the public. Eight prominent Budapest doctors and psychiatrists were invited to examine the clairvoyant, and after a consultation of several hours' duration reported that his power was what it was claimed to be, but that they were unable to offer an explanation of it.

The mysterious murder of Father Mattyásovsky, which occurred here some months ago, was elucidated by Kele, and the guilty man-servant brought to justice. Another case, of an official who was shot in the Zugliget lately, was re-acted for the police by Kele shortly after the murder and cleared up by Kele's explanation that the murderer had committed suicide.

More cheering examples are those of a father who was instructed to seek his lost son's address on the last page of a notebook in a certain drawer in his house, and of a lady who was informed that a lost diamond earring had absent-mindedly been thrown into the stove with some apricot skins.

IN THE LIGHT OF THEOSOPHY

The attention of all Theosophical students is drawn to an article by C. E. M. Joad in the February *Aryan Path*. In it the well-known British philosopher examines the problems of God and Free Will founded upon his recent reading of "that remarkable book, *The Secret Doctrine* by Madame Blavatsky."

Mr. P. C. Tarapore makes a Theosophical remark in a letter to *The Times of India* (Bombay, 8th January) concerning Buddha and Buddhism:—

I hope, however, that the West will know Buddha more by his own teachings than by the elaborate superstructure raised upon them outside the land in which he was born. The proper study of Buddhism is the *Dhammapada*, just as the proper study of Zarathustrianism is the *Gathas*.

What a different influence would permeate the masses who are prone to religious sectarianism if Christians went to the Sermon on the Mount and the Epistles of Paul, if Hindus went to the *Gita* and the Upanishads, and the Buddhists and Zoroastrians did what Mr. Tarapore suggests. Then religion would become the best armour that man could have, instead of the worst cloak, which it is to-day. Then also religion would "build her grandeur on the public good" instead of being an instrument of exploitation in the hands of the Purohit and the Padre, the Mobed and the Maulana.

Sir Hari Singh Gour, the well-known Indian publicist is a Buddhist. Writing in *The Hindu* (Madras, 6th January), he refers to the stupendous changes which are taking place in the world and asks:—

But, where is India?—still in the age of primitive mediævalism. All her problems, political, communal, economic and social, cannot be dealt with in compartmental details, which the leaders are striving to do and in which they will never succeed. What India needs is truly a change of heart—a real Satyagrah, the worship of Truth—only possible by developing a new mental attitude freed from the bondage of religion, tradition and authority. What it needs is a new intellectual force driving before it the cobwebs of time, the cant and hypocrisy of her own heredity. What it implies is that instead of placing religion before reason, we place reason before religion.

Will those who organise conferences and congresses pause to give a moment's thought to what is the root cause of her present confusion—a confused mentality? Will they have the courage to do what all modern countries have done, make a new beginning with their intellectual life, purged of the besetting sin of selfishness and base subservience to superstition and degrading authority? What India needs to-day is to look reason in the face. Can she do it? Will she do it?

A similar appeal for a new attitude in all departments of life was made by India's poetess, Sarojini Naidu, who is thus reported in *The Bombay Chronicle* (15th January):—

Indians were overwhelmed with a sense of the past. In education, by association, through tradition, they were overburdened with the past. . . . There was no use any longer in being nation-conscious. The contribution of Indians towards a free and independent life had been so far nothing. The problems of Indians were fundamentally the same as of any other nation so far as human progress was concerned. Racial problems and readjustment of geographical boundaries did not matter much. What was needed was the introduction of the human equation in the solution of human problems. . . .

It was again a mistake to despise persons in other fields of activity than politics. Every one who was doing his work in his sphere was building up national character and national progress by complementing the general activities of the nation. Mrs. Naidu here mentioned the success of Indians in cricket and said that such contribution added to the spirit of the nation.

A new synthetic attitude, free from orthodox traditions and creedal sectarianism, could be either materialistic or idealistic. India has a profound philosophical and a grand moral background. Its idealism could be and should be truly rational. How can India "look reason in the face" without some basis for thinking? On what foundation will India raise her structure of reason? We say on the Theosophy of Madame Blavatsky. Genuine Theosophical philosophy offers adequate knowledge for acquiring that new synthetic attitude; further, it has the power to demolish differences by destroying sectarianism and to bring about unity and harmony; above all, it gives inspiration to live spiritually and idealistically in the most practical way.

Mr. Arthur Machen, reviewing J. S. Lincoln's *The Dream in Primitive Cultures* in *John o'London's Weekly* (7th December 1935) heaps justifiable ridicule upon the invoking of the morbid Oedipus Complex as the explanation for most dreams. This explanation, based upon the alleged natural antagonism between fathers and their sons as rivals for the mother's affections, is no less far-fetched and even more fantastic a solution than the Freudian wish-fulfilment formula.

The major difficulty of the dream interpreters arises from their failure to distinguish between dreams which are mere fancies and chaotic pictures and are caused by indigestion, some mental trouble or other external cause, and the true dreams which record the independent activities of the Soul or are impressed by it upon the sleeping brain. A fuller treatment of this important subject will be found in *U.L.T. Pamphlet 11 on Dreams*, and H.P.B.'s *Transactions of the Blavatsky Lodge*.

THE U. L. T. DECLARATION

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

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

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

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

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

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

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

Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance 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.

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