

सत्यान्नास्ति परो धर्मः ।



There is no Religion Higher than Truth

THE THEOSOPHICAL MOVEMENT

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SOME VIEWS OF AN ASIATIC

[The following is from a private letter to William Quan Judge received in 1878-79, and first published in *The Platonist*. It was reprinted by H. P. B. in her *Theosophist* for June, 1884 (Vol. V, p. 209) under the heading of "Reincarnation." Mr. Judge himself reprinted it in *The Path* for January 1896 (Vol. X, p. 304) under the caption we use above.

The answer given to the question put by Mr. Judge "What is Reincarnation?" will sound strange and irrelevant to the hasty reader and the casual student. Careful study and some reflection will reveal the metaphysical basis of transmigration and metempsychosis.—EDS.]

You ask me what is my belief about "reincarnation"? Well, as it is a complicated question, I must give you a plain statement of my full belief. To begin with, I am a Pantheist. I believe that *the whole universe is God*. You must, however, well understand that the word "God" does not convey to me any meaning attached to that word by the Westerners. When I say "God", I understand it to be nature or universe, and no more. Therefore I might more appropriately be called a "naturalist". To my mind there is no possibility of the existence of an extra-cosmical Deity. For if there were, the harmony or equilibrium of nature could not be preserved, and the whole universe, instead of being one harmonious whole, would be a Tower of Babel. This harmony can be kept only by the working of the Immutable Laws of Nature. And if the laws of nature be immutable, they must be blind, and

require no guiding hand.* † Hence the existence of an extra-cosmical Deity is impossible. This is, as far as I understand, the chief teaching and principle of Aryan philosophy. As the position is logical, I must accept it in preference to the Semitic theory, which rests on blind faith alone.

Some of the Pantheists recognize the existence of two distinct entities, viz., Matter and Spirit. But thinking deeply over the subject, has led me to the conclusion that their position is not quite logical; for, as far as I can understand, there can be but one Infinite entity and not two. Call it either matter or spirit, but it is one and the same. Who can say that this is spirit and that matter? Take an instance: ice is a gross form of matter. If a little rarefied it will be water, which is still matter. Higher still, it is vapor; still matter. Higher, gas; it is still matter.

* As this sentence is likely to be misunderstood, the attention of the reader may be drawn to the article on "The Metaphysical Basis of Esoteric Buddhism," published in the last month's *Theosophist*. What is meant is that the *inherent* impulse acts blindly, i.e. without any *extraneous* or *extranatural* power meddling with it as a "guide" or in any other way.—ED. *Theosophist*.

† Allowance must be made all through for a lack of complete knowledge of the English language. What is here meant is that the inherent impulse acts according to its own laws without any *extra-cosmic* power meddling with it as a guide—ED. *The Path*.

Further, it becomes ether, but it is still matter ; and then you may go on *ad infinitum*. Thus becoming more and more sublimated, it will reach its climax by the way of spiritualisation. But still it does not become nothing. For if it does, there must come a time, when the whole universe will be nothing. If it is so, it is not infinite, as it has an end. If it has an end, it must have had a beginning ; if it had a beginning, it must have been created ; and thus we must assume the existence of an extra-cosmical Deity, which, as said above, is not logical. Then we thus logically find that this highest sublimated form of matter cannot be nothing. In this case matter has reached that climax of sublimation or spiritualisation when any further action would make it grosser, not finer. What is commonly understood by the word *spirit* then, is nothing but that highly etherealised form of matter, which we, with our finite senses, cannot comprehend. But it is still matter, inasmuch as it is still something and liable to be grosser.

There is then *only one* eternal infinite existence, call it either spirit or matter. I will, however, call it by the latter name, as that is most suited in its common understanding for what I am to state. Matter, as you know, we call *Maya*. Some say that this thing does not really exist ; but I do not agree to that. In my opinion, it is called *Maya simply on account of these transformations*. It is never steady. The process is ever working. The one infinite agglomeration of matter is in some of its modes becoming grosser, while in others becoming more sublimated. The circle is ever turning its round. Nothing goes out of that circle. Everything is kept within its bounds by the action of the centripetal and centrifugal forces. The *forms* are changing, but the *inner substance* remains the same.

You will ask : "What is the use of being good or bad, our souls in proper time will be etherealised ?" But what is the soul ? Is it material or immaterial ? Well, it is material for me, and there is nothing immaterial, as said above. As far as I can think, it is an agglomeration of all the attributes together with that something, which gives us the consciousness that we *are*. But in the case of the ice, it was not sublimated until touched by heat. The centripetal force was strong in its action, and it required the centrifugal force to refine the ice. Just so with man. The action of the centripetal force keeps us to our gross forms, and if we have to etherealise ourselves, we must supply the centrifugal force, which is our *Will*. And this is the first principle of Occultism. We must study and know the forces of nature. Every result must be in proportion to the

cause producing it. We are every instant emitting and attracting atoms of matter. Now a person, who is not an occultist, will have various desires, and unconsciously to himself he will produce a cause which will attract to him such atoms of matter as are not suited for his higher progress. The same way, when he is emitting others, he may give them such a tendency that they will mix with others evilly inclined ; and thus other individualities, which are thus formed, will have to suffer for no fault of theirs. But an occultist directs both. He is the master of the situation. He guides them, and by knowing their action he produces such conditions as are favourable to his obtaining of "Nirvana".

But what is *Nirvana* ? By Nirvana I mean a *state*, and not a locality. It is that condition, in which we are so etherealised, that instead of being merely a mode of the Infinite Existence as at present, we are merged in totality, or we become the *whole*. Another thing about the advanced occultist is that he is in a better position to benefit humanity.

The particles of which I am formed, have always existed ; yet I do not know in what form they existed before. Probably they have passed through billions of transformations. Why do I not know these ? Because I did not supply the force, that would have prevented the disintegration of my individuality. I will, if I attain Nirvana, remain there, till the action of the force that put me there ceases ; the effect being always in proportion to the cause. The law of Exhaustion must assert itself.

In passing through this process of etherealisation, you all along give a certain tendency to the particles of which you are composed. This tendency will always assert itself ; and thus in every cycle, or reincarnation, you will have the same advantages which you can always utilise to soon be free, and by remaining longer in the Nirvana state than the generality of humanity, you are comparatively free. So every consciousness, which has been once fully developed, must disintegrate, if not preserved by the purity of its successive Egos till the Nirvana state is attained. Now I believe that the full development of my consciousness as Krishna, is possible only on this earth, and therefore, if I die before that is done, I must be reborn here. If I reach Nirvana state, even though I am in another body, I shall know myself as Krishna.

Now I suppose this is sufficient for you. It is difficult to put such ideas on paper. Such things are to be understood intuitively.

WANTED: THE RELIGION OF KNOWLEDGE

Lord David Cecil deplores (*Time and Tide*, 19th October) the impotence of the churches to meet man's spiritual requirements.

Everyone says that the Church is losing ground; everyone puts this down to its failure to move with the times; everyone admonishes it if it wishes to recover its position to take a more active line about slums, the League of Nations, social inequalities, etc.

But Lord David attributes the church's failure to its inability to respond to one of man's fundamental longings. He suggests that it has laid too much stress on morals and too little on this spiritual, mystical and devotional yearning of the soul.

Materialistic philosophies cannot meet this want. Old-fashioned rationalism simply does not try; it shunts off spiritual energy from the line of active life, to get such satisfaction as it can from the vague and passive contemplation of art and nature. The more up-to-date materialists, Communist and Fascist, try to harness religious enthusiasm to their own causes, to persuade people to worship the Leader or the State.

In place of the church we are offered the State, in place of religious service, military discipline, in place of god, a demi-god, a Dictator, regardless of his mental and moral shortcomings. No religious or political creed based on intellectual dishonesty, reared on exclusiveness and sustained by bribery of sorts can hope to succeed. Man is honest and hungers for a rational explanation of life. Theosophy alone, being the essence of Wisdom based on the accumulation of experience, can answer all the soul's inarticulate longings or expressed questions. It encourages vigorous strong search; it recognizes no unsolvable mystery anywhere.

Man may submit to being called a miserable worm as long as he is not treated as one. He may even allow his mind to be lulled by the emotion-evoking service at a mosque, a church, or a synagogue, but the soul's hunger for the ever-receding unattainable is sure to arise as man emerges from

the stage of blind belief to the light of Devotion. To the Soul, dogmatism, ritual, bigotry and cant are not devotion, they are all loathsome and meaningless. In spite of the church or the temple many men have recognized at times the possibility of their own progression and perfection. They feel even in their debased consciousness some surge of divinity. He who senses that the soul can attain the universal perception, divine in depth and therefore complete, needs neither church, prayer nor priest, and is bound to turn away from these. For him, as his life deepens and his consciousness expands, "every Gesture becomes a Mudra, every Word a Mantra and every Incident a Message." Earth itself becomes his mystic temple and, "earth's business all a kind of worship." He may not succeed in practising it continuously, but he has caught the vision.

Lord David Cecil recommends the churches to become "more mystical and devotional, and unearthly," but neither the Pope at Rome nor the Archbishop at Canterbury nor their *confrères* in other places could take such a risk; it would be driving the last nail in the coffin of their profession. To be truly mystical, devotional and unearthly, knowledge is necessary. Without knowledge mysticism would be emotionalism, devotion would be sentimentalism and unearthliness would result in a total disregard of the path of duty and service of this world. With knowledge, which Theosophy offers, men can, as men have done, change the course of their lives, endowing them with an inspiring meaning and a superb purpose.

The sooner the credal temples are demolished in the name of Religion, the sooner will men rise to their spiritual heritage in full recognition of their godhood, endowed with power to progress in company with all souls, with whom they recognize their fundamental identity, and RELIGION will play its all-important rôle now too long denied.

"LUCIFER" TO THE ARCHBISHOP OF CANTERBURY, GREETING!

In connection with the above article we may call attention to some unanswerable criticisms of Church Christianity (it is necessary, however, to draw to the attention of our non-Christian readers that much contained in the letter is applicable to other religious creeds also) in a remarkable open letter to the Archbishop of Canterbury, published by H. P. B. in *Lucifer* for December, 1887, from which we print the following extracts:—

A religion is true in proportion as it supplies the spiritual, moral and intellectual needs of the time, and helps the development of mankind in

these respects. It is false in proportion as it hinders that development, and offends the spiritual, moral and intellectual portion of man's nature. . . .

The comparison between the teachings of Jesus and the doctrines of the churches has, however, frequently been made—and often with great learning and critical acumen—both by those who would abolish Christianity and those who would reform it; and the aggregate result of these comparisons, as your Grace must be well aware, goes to prove that in almost every point the doctrines of the churches and the practices of Christians are *in direct opposition to the teachings of Jesus*.

We are accustomed to say to the Buddhist, the Mahomedan, the Hindoo, or the Parsee: “The road to Theosophy lies, for you, through your own religion.” We say this because those creeds possess a deeply philosophical and esoteric meaning, explanatory of the allegories under which they are presented to the people; but we cannot say the same thing to Christians. The successors of the Apostles never recorded the *secret doctrine* of Jesus—the “mysteries of the kingdom of Heaven”—which it was given to them (his apostles) alone to know. These have been suppressed, made away with, destroyed. What have come down upon the stream of time are the maxims, the parables, the allegories and the fables which Jesus expressly intended for the spiritually deaf and blind to be revealed later to the world, and which modern Christianity either takes all literally, or interprets according to the fancies of the Fathers of the secular church. In both cases they are like cut flowers: they are severed from the plant on which they grew, and from the root whence that plant drew its life. Were we, therefore, to encourage Christians, as we do the votaries of other creeds, to study their own religion for themselves, the consequence would be, not a knowledge of the meaning of the mysteries, but either the revival of mediæval superstition and intolerance, accompanied by a formidable outbreak of mere lip-prayer and preaching—such as resulted in the formation of the 239 Protestant sects of England alone—or else a great increase of scepticism, for Christianity has no esoteric foundation known to those who profess it. For even you, my Lord Primate of England, must be painfully aware that you know absolutely no more of those “mysteries of the kingdom of Heaven” which Jesus taught his disciples, than does the humblest and most illiterate member of your church.

It is easily understood, therefore, that Theosophists have nothing to say against the policy of the Roman Catholic Church in forbidding, or of the Protestant churches in discouraging, any such private enquiry into the meaning of the “Christian” dogmas as would correspond to the esoteric study of other religions. With their present ideas and knowledge, professing Christians are not prepared to undertake a critical examination of their faith,

with a promise of good results. Its inevitable effect would be to paralyze rather than stimulate their dormant religious sentiments; for biblical criticism and comparative mythology have proved conclusively—to those, at least, who have no vested interests, spiritual or temporal, in the maintenance of orthodoxy—that the Christian religion, as it now exists, is composed of the husks of Judaism, the shreds of paganism, and the ill-digested remains of gnosticism and neo-platonism. The curious conglomerate which gradually formed itself round the recorded sayings (λῳγία) of Jesus, has, after the lapse of ages, now begun to disintegrate, and to crumble away from the pure and precious gems of Theosophic truth which it has so long overlain and hidden, but could neither disfigure nor destroy. Theosophy not only rescues these precious gems from the fate that threatens the rubbish in which they have been so long embedded, but saves that rubbish itself from utter condemnation; for it shows that the result of biblical criticism is far from being the ultimate analysis of Christianity, as each of the pieces which compose the curious mosaics of the Churches once belonged to a religion which had an esoteric meaning. It is only when these pieces are restored to the places they originally occupied that their hidden significance can be perceived, and the real meaning of the dogmas of Christianity understood. To do all this, however, requires a knowledge of the Secret Doctrine as it exists in the esoteric foundation of other religions; and this knowledge is not in the hands of the Clergy, for the Church has hidden, and since lost, the keys. . . .

We know that Christians in their lives frequently rise above the level of their Christianity. All Churches contain many noble, self-sacrificing, and virtuous men and women, eager to do good in their generation according to their lights and opportunities, and full of aspirations to higher things than those of earth—followers of Jesus in spite of their Christianity. For such as these, Theosophists feel the deepest sympathy; for only a Theosophist, or else a person of your Grace’s delicate sensibility and great theological learning, can justly appreciate the tremendous difficulties with which the tender plant of natural piety has to contend, as it forces its root into the uncongenial soil of our Christian civilization, and tries to blossom in the cold and arid atmosphere of theology. . . .

The Church claims that Christianity is the only true religion, and this claim involves two distinct propositions, namely, that Christianity is true religion, and that there is no true religion except Christianity. It never seems to strike Christians that God and Spirit could possibly exist in any other form than that under which they are presented in the doctrines of their church. The savage calls the missionary

an Atheist, because he does not carry an idol in his trunk, and the missionary in his turn, calls every one an Atheist who does not carry about a fetish in his mind; and neither savage nor Christian ever seems to suspect that there may be a higher idea than their own of the great hidden power that governs the Universe, to which the name of "God" is much more applicable. It is doubtful whether the churches take more pains to prove Christianity "true," or to prove that any other kind of religion is necessarily "false;" and the evil consequences of this, their teaching, are terrible. When people discard dogma they fancy that they have discarded the religious sentiment also, and they conclude that religion is a superfluity in human life—a rendering to the clouds of things that belong to earth, a waste of energy which could be more profitably expended in the struggle for existence. The materialism of this age is, therefore, the direct consequence of the Christian doctrine that there is no ruling power in the Universe, and no immortal Spirit in man except those made known in Christian dogmas. The Atheist, my Lord Primate, is the bastard son of the Church.

But this is not all. The churches have never taught men any other or higher reason why they should be just and kind and true than the hope of reward and the fear of punishment, and when they let go their belief in Divine caprice and Divine injustice the foundations of their morality are sapped. They have not even natural morality to consciously fall back upon, for Christianity has taught them to regard it as worthless on account of the natural depravity of man. Therefore self-interest becomes the only motive for conduct, and the fear of being found out, the only deterrent from vice. And so, with regard to morality as well as to God and the soul, Christianity pushes men off the path that leads to knowledge, and precipitates them into the abyss of incredulity, pessimism and vice.

The last place where men would now look for help from the evils and miseries of life is the Church, because they know that the building of churches and the repeating of litanies influence neither the powers of Nature nor the councils of nations; because they instinctively feel that when the churches accepted the principle of expediency they lost their power to move the hearts of men, and can now only act on the external plane, as the supporters of the policeman and the politician.

The function of religion is to comfort and encourage humanity in its life-long struggle with sin and sorrow. This it can do only by presenting mankind with noble ideals of a happier existence

after death, and of a worthier life on earth, to be won in both cases by conscious effort. What the world now wants is a Church that will tell it of Deity, or the immortal principle in man, which will be at least on a level with the ideas and knowledge of the times. Dogmatic Christianity is not suited for a world that reasons and thinks, and only those who can throw themselves into a mediæval state of mind, can appreciate a Church whose religious (as distinguished from its social and political) function is to keep God in good humour while the laity are doing what they believe he does not approve; to pray for changes of weather; and occasionally, to thank the Almighty for helping to slaughter the enemy. It is not "medicine men," but spiritual guides that the world looks for to-day—a "clergy" that will give it ideals as suited to the intellect of this century, as the Christian Heaven and Hell, God and the Devil, were to the ages of dark ignorance and superstition. . . .

Theosophy has seen the rise and fall of many faiths, and will be present at the birth and death of many more. We know that the lives of religions are subject to law. Whether you inherited legitimately from the Church of Rome, or obtained by violence, we leave you to settle with your enemies and with your conscience; for our mental attitude towards your Church is determined by its intrinsic worthiness. We know that if it be unable to fulfil the true spiritual function of a religion, it will surely be swept away, even though the fault lie rather in its hereditary tendencies, or in its environments, than in itself. . . .

And what does your Church urge in its own behalf? Its usefulness. It is *useful* to have a number of educated, moral, unworldly men, scattered all over the country, who prevent the world from utterly forgetting the name of religion, and who act as centres of benevolent work. But the question now is no longer one of repeating prayers, and giving alms to the poor, as it was five hundred years ago. The people have come of age, and have taken their thinking and the direction of their social, private and even spiritual affairs into their own hands, for they have found out that their clergy know no more about "things of Heaven" than they do themselves. . . .

Never was dogma so well housed before, though human beings may have to sleep by thousands in the streets, and to literally starve in the shadow of our majestic cathedrals, built in the name of Him who had not where to lay His head.

STUDIES IN THE SECRET DOCTRINE

THE IDEAL AND THE WAY TO IT

These great Mahatmas, or Buddhas, are a universal and common property: they are *historical* sages—at any rate, for all the Occultists who believe in such a hierarchy of Sages, the existence of which has been proved to them by the learned ones of the Fraternity.—S. D. II. 423.

It has been shown* that to better one's walk on the Path of the Soul one must become a student of the metaphysics and a practitioner of the ethics taught in *The Secret Doctrine*. Those two are like the wings of a bird; the human Soul rises to supernal heights by them. The study of the metaphysical concepts must not be an intellectual effort only to learn and to enjoy, bringing a satisfaction to the mind; the implications of those concepts have numerous practical bearings on the day-to-day life. On the other hand, the practice of the ethics must not be like rites of religions, performed without adequate knowledge and rooted in mere blind belief; those ethical principles are intimately related to cosmic ultimates. Therefore we saw† how *The Secret Doctrine* connects the mind of man and the mind of the universe and reveals that what throbs at the centre of the human heart is identical with that which throbs at the heart of the universe. Thus the virtue of Brotherhood finds its metaphysical counterpart in the Unity of Life, on the other hand the philosophical concept of Deity reveals itself as the moral Law of Brotherhood. This metaphysical and ethical synthesis—Life-Unity and Brotherhood—becomes the substratum and basis of the daily discipline. We also saw‡ how in man the struggle between the good and the evil minds goes on, and if Brotherhood becomes the basis, this war between the two minds offers the practitioner material in and on which he can execute the rules of his discipline. When the discipline of higher life is founded on the fundamental Law of Brotherhood, the Esoteric Philosophy brings its devotee to the plane where devotees of other schools have also risen and can also rise. The pure Soul who is not the disinterested philanthropist but is a philanthropist with vested interests arrives there; he may belong to any country or creed; but he has for his goal the freedom from material bondage, the liberty of the Soul, the retirement to æons of subjective peace. The discipline of the Esoteric Philosophy which starts with Brotherhood *in actu* teaches from the very beginning a way of life that may seem the same; in

reality it only runs parallel for some distance to the path of the aspirant for Mukti or Nirvana. Many of the teachings and practices of these two parallel ways are similar, but the motive and the final goal quite different.

The Esoteric Philosophy has a different and higher goal—not freedom from material bondage but acceptance of the woes of birth for the service of all Souls imprisoned in matter; not the liberty of the Soul for enjoyment of subjective bliss but living in an objective state so that help may be rendered to slave-souls.

In its metaphysics *The Secret Doctrine* introduces that principle “at present unknown to Western speculation”—Fohat; it is defined as “the dynamic energy of Cosmic Ideation” (S. D. I. 16) and is said to spring from Dzyu, “the one real (magical) knowledge or Occult Wisdom;—its antithesis is Dzyumi, that which deals with illusions and false appearances only, as in our exoteric modern sciences. In this case, Dzyu is the expression of the collective Wisdom of the Dhyani-Buddhas.” (S. D. I. 108)

Just as Fohat is related to the One Life metaphysically, so the central teaching of this real Wisdom of the Great Sages is related to the doctrine of Universal Brotherhood. That central teaching is called the Path of Great Renunciation and is distinct and different from the Path of Liberation or Emancipation. This Path of Great Renunciation is *not* the one ordinarily known among Eastern yogis and sannyasis, swamis and faquirs. That Path of Renunciation (*Tyaga* and *Sannyasa Margas*) is walked in the hope, for the purpose, and with the motive of gaining Liberation or Moksha. The Path of Great Renunciation taught in Esoteric Philosophy is *not* the means and the channel for liberation of the human spirit, but leads to the conscious and deliberate Renunciation of that liberation—“Nirvanas gained and lost from boundless pity and compassion for the world of deluded mortals.” The path of renunciation of actions and of the fruits of actions which leads to Liberation is called in Esoteric Philosophy the Open Path; the Path of Great Renunciation leads the Mukta and Nirvanee “to don the miseries of ‘Secret Life’”, and produces “mental woe unspeakable; woe for the living Dead, and helpless pity for the men of karmic sorrow.” This is called the Secret Path.

* “Metaphysics,” THE THEOSOPHICAL MOVEMENT, June, 1935; “Ethics,” *Ibid.*, July, 1935.

† “Unity: The Mother of All Virtues,” *Ibid.*, November, 1935.

‡ “The Duality of Good and Evil,” *Ibid.*, December, 1935.

Esoteric Philosophy teaches that there are Living Mahatmas who have ever kept the knowledge of the Secret Path alive in the world. It becomes obscure now and again; intimations of its existence are given in periods of obscurity—like the one the world has been passing through. H. P. B. was the spokesman of the Living Mahatmas of the Secret Path, and out of her knowledge and experience wrote the words quoted at the top of this instalment. It is not a new teaching or a new path; both are most ancient verities. This knowledge was lost and even in modern India its real significance is not grasped; outside the genuine Theosophical circle only a very few tread that Path and guard its secret most jealously.

The cosmogenesis and anthropogenesis of *The Secret Doctrine* teach this great truth. On page after page and through subject after subject treated in the two Volumes the student will discern this piece of instruction; it runs like a thread on which all the teachings are hung. Just as a number of precious stones are not usable as a necklace, so the large number of gems of the great book are not really usable, but when we perceive the thread we are able to hang the gems on it.

The discipline which starts with Brotherhood does not end in Peace for the individual but in his Philanthropic Service of the human race, in which Peace and all else are utilized. In an important section on "Cyclic Evolution and Karma" (p. 634) of the first Volume of *The Secret Doctrine* we find certain teachings which can be used to formulate rules of conduct and of life-discipline. We will give them here :—

It is a fundamental principle of the Occult philosophy, this same homogeneity of matter and immutability of natural laws, which are so much insisted upon by materialism; but that unity rests upon the inseparability of Spirit from matter, and, if the two are once divorced, the whole Kosmos would fall back into chaos and nonbeing.

There is a purpose in every important act of Nature, whose acts are all cyclic and periodical.

The only decree of Karma—an eternal and immutable decree—is absolute Harmony in the world of matter as it is in the world of Spirit. It is not, therefore, Karma that rewards or punishes, but it is we, who reward or punish ourselves according to whether we work with, through and along with nature, abiding by the laws on which that Harmony depends, or—break them.

Verily there is not an accident in our lives, not a misshapen day, or a misfortune, that

could not be traced back to our own doings in this or in another life.

Until we begin acting from *within*, instead of ever following impulses from *without*; namely, those produced by our physical senses and gross selfish body. Until then the only palliative to the evils of life is union and harmony—a Brotherhood IN ACTU, and *altruism* not simply in name. The suppression of one single bad *cause* will suppress not one, but a variety of bad effects. And if a Brotherhood or even a number of Brotherhoods may not be able to prevent nations from occasionally cutting each other's throats—still unity in thought and action, and philosophical research into the mysteries of being, will always prevent some, while trying to comprehend that which has hitherto remained to them a riddle, from creating additional causes in a world already so full of woe and evil.

SAYINGS OF ROBERT CROSBIE

Your real self is by your trend of thought finding a channel for expression.

Attachment to things or results comes by thinking.

Crystallization of ideas defeats understanding.

No method is the true method; the true method must be a combination of all methods.

It is not the best thing to rely upon any *living* person, I mean to the extent of idealizing him.

The desire for the approbation of our fellows may cloud our vision in our effort to maintain it.

There are many temptations, some of which may come disguised as angels of light.

Make clean and clear, first, the mental conceptions and perceptions; the rest will follow naturally.

Karma does not castigate; it simply affords the opportunity for adjustment.

The coming together of the few will bring on a closer tie and bring out a stronger devotion.

If partial philosophies could save the world there would be no need for the sacrifices of the Masters.

I am no believer in diluted Theosophy.

We all have our battles, and if we are in the army, we may be sure the self supplies just such trials as the peculiar nature needs.

An iconoclast of any well-recognised system can obtain crowded houses; but a "builder" gets the few—a commentary on the human mind as at present constituted.

MASTERS NEED COMPANIONS

Like the light in the sombre valley seen by the mountaineer from his peaks, every bright thought in your mind, my Brother, will sparkle and attract the attention of your distant friend and correspondent. Thus we discover our natural Allies in the *Shadow*-world and it is our law to approach every such an one if even there be but the feeblest glimmer of the true "Tathāgata" light within him.—MAHATMA K. H.

No one who strives to tread the path is left unhelped: the Great Ones see his "light" and he is given what is needed for his better development. That light is not mere poetical imagery, but is actual, and its character denotes one's spiritual condition; there are no veils on that plane of seeing.—ROBERT CROSBIE.

An aspirant to the Path is not only a student of Theosophy; he is something more. He is a practitioner of the Theosophical ethics and these are superior to the ethical ideas ordinarily held in the world. Just as Theosophy is the source of all great religions, but all great religions of the world are not wholly Theosophical, so also with ethics. The morality of the world is rooted in Theosophical ethics, but is permeated through and through with wrong concepts. A Master once wrote:—

It is not enough that you should set the example of a pure virtuous life and a tolerant spirit; this is but negative goodness—and for chelaship will never do.

Many mentally endowed people understand and even appreciate the doctrines of Theosophy, and reading *The Voice of the Silence* say, "How beautiful, how perfectly inspiring!" It takes time—often a period of more than one life—for such a person to become a true *Abhyasi*—Practitioner. Similarly it takes some time for the practitioner to realize that the Path to the Masters is open to him also. He takes time to perceive this "because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

The finding of the Path implies the recognition by the practitioner that the Path is also for his treading. Sometimes his own lack of confidence in himself, his own humility, blinds him not to the existence of the Path, but to the fact that his feet also can walk the Way. A student recognizes in theory that the Spirit quickens every form of life, but it takes him time to perceive that the quickening process is at work in his own being; he acts as if it did not function. So also the student reading and hearing and reflecting sees that the Path stretches for all human feet, but he does not take the first necessary step to find himself on it. He somehow feels the Path is not for him.

How shall he enter the "strait gate" to the "narrow way"? The answer is, by kindling the Light referred to in the above extracts. Our Friendly Philosopher says that "that light is not mere poetical imagery"; the Master calls it the

"Tathāgata" light. It is the Wisdom-Light with which the aspirant has to light his own mind with the aid of study; with which he should chase the demons of vice from his own blood with the aid of practice; while his heart has to radiate Wisdom-Virtue in the sacrificial service of humanity.

Every U. L. T. is an approach to the "strait gate" and the "narrow way." It offers clean opportunities in the safest way practicable. At its gatherings the earnest mind can glimpse the silhouette of the strait gate as if in a dream, as some impalpable radiance of the moon on moving waters. Such a mind will recognize that Mr. Judge was not speaking in parables when he wrote in *The Ocean of Theosophy*:—

Some works can only be performed by the Master, while other works require the assistance of the companions. It is the Master's work to preserve the true philosophy but the help of the companions is needed to rediscover and promulgate it. Once more the elder brothers have indicated where the truth—Theosophy—could be found, and the companions all over the world are engaged in bringing it forth for wider currency and propagation.

The task of every real companion of the Masters is the Theosophical service of humanity. But knowledge and experience are necessary for that task. The U. L. T. provides the field in which these are available, and there the aspirant also learns how to join the ranks of the companions. The U. L. T. offers help without interfering with the aspirant's perfect freedom of thought and action. To him writes the Founder of the U. L. T.:—

The help will come for the most part in ordinary ways and from one or another of the companions with whom you were possibly connected in other lives, and whom your soul will recognize.

The good shine from afar like the Himalayan range.

—Dhammapada

THEOSOPHY AND PSEUDO-THEOSOPHY

A CRITICISM AND A CONFESSION

Readers of this magazine are aware of the distinction we make between the Theosophy of H. P. B. and those doctrines which are to be found in many books called Theosophical, and whose chief authors are the late Mrs. Besant and Mr. Leadbeater. To-day Mr. Arundale, the President of the Adyar Theosophical Society and Mr. Jinarajadasa, the Head of its Esoteric Section, and others of that organisation, sponsor those books and write volumes of their own in support and in interpretation of them. We do not question any methods whatever used for the promulgation of Theosophy, but only those that tend to obscure it. We have no quarrel with anyone teaching and promulgating a philosophy of life and conduct of his own. But the public mind is confused when it is not misled, by the attempt to identify chalk with cheese.

Between the Theosophy of H. P. Blavatsky and the doctrines of Mrs. Besant, Mr. Leadbeater and their followers there is a difference of day and night. The public in general does not know this. This is not surprising, inasmuch as most members of the Adyar Society do not know that such a difference exists.

It is not our purpose to-day to show the reasonableness, the consistency and the superiority of H. P. B. Theosophy compared to what has been given out as Theosophy by the Adyar Society during the last many years. It will serve our purpose if all who call themselves Theosophists, whatever their affiliation, will recognize that a difference exists between the two sets of teachings. It may be left to each mind to decide for itself which it will accept. But to call them the same without any study, research and examination is not only to indulge in fancy but to practise intellectual dishonesty.

We are very glad therefore to see in the December number of the Adyar *Theosophist* a sincere attempt made by a well-known old member of the Society who has held the high post of its Recording Secretary to draw pertinent attention to this difference. He is Mr. Ernest Wood, a member of the Society for decades; we need not enumerate his services to the various branches of work of that Society. Enough to say that he was one of the two candidates for the Presidency of the Adyar Society and polled a fair number of votes, but was defeated by Mr. Arundale. He writes on "Sixty Years of Theosophical Progress" and concludes that there is retrogression rather than progress. In it he offers a few—we say too few—examples of differences between the Theosophy of H.P.B. and the doctrines of

the Adyar leaders. Naturally in a short article Mr. Wood could not do any real justice to his theme. But it has served the cause of real Theosophy inasmuch as it has extracted a very true confession. One of the present resident-members and a close associate of President Arundale, Mr. A. J. Hamerster, must have been assigned the task of replying to Mr. Wood, for his answer appears in the same issue. In this reply Mr. Hamerster confesses:

Now, my own judgment tells me from the material adduced in the article, and from my own studies, that there is certainly between the Theosophy of last century and the Theosophy of this century—to put it more impersonally than if we were to speak of H. P. B.'s Theosophy *contra* A. B.'s and C. W. L.'s Theosophy—a great difference, change, divergence, even contradiction and opposition perhaps. But this has not led me to the same conclusion as the writer's, namely that there has been "retrogression rather than progress."

We need not follow Mr. Hamerster's arguments and answers. Those who are keen students of Theosophy will easily perceive that Mr. Hamerster's familiarity with "the Theosophy of the last century" is meagre and shallow. But we are beholden to him for his candid admission.

While the above was being made ready for the press came to our hands the November issue of *The Canadian Theosophist* so ably edited by Mr. A. E. S. Smythe, whose devotion to the Cause of Theosophy is well known. His long Theosophical experience, especially of the Adyar Society, and of the vagaries of its leaders give his words an added strength. He has been the General Secretary of the Canadian section of the Adyar Society for long years. He writes on "Fifty Years—Plus Ten." Those who want a graphic picture of the Society during the last ten years will find it in this article. We have space only for two quotations:

Thus we may come to see from the record of the last ten years that in this sixtieth Jubilee Year of the Theosophical Society we stand in the judgment of the outer world as having been unfaithful to our trust. We have still to learn that Theosophy is more important than The Theosophical Society, or than any Theosophical Society. We have still to learn that Madame Blavatsky can have and could not have any "successor" any more than the Ocean or the Sky or Space itself can have a successor. She mirrored for us the Eternity of Truth, and we must find the Sea of Glass in our own consciousness before we can duplicate her vision. Those who would replace *The Secret Doctrine* with their lucubrations may be well-intentioned, but usually merely adumbrate the more enduring records...

As far as the public are concerned, we have been noted for our eccentricities; we should now try and become famous for our normalities. It is unfortunate that with the finest message the world has received in historical times, a message

inclusive and embodying all that has ever been voiced of True, or Good, or Beautiful, we should be identified with almost every folly that psychic imagination could suggest, or admiring fanaticism perpetrate.

This monthly does not concern itself with dissensions or differences in other Theosophical organisations, but it is ever ready to respond to any enquiry on the subject of the philosophy of Theosophy and the history of the Theosophical Movement. It is a servant of the genuine enquirer, the earnest student and the sincere aspirant. We have not written the above to belittle Adyar but to aid such of its members as may be looking for Truth.

ARJUNA IN THE THREE HALLS

Arjuna entered the field of Kurukshetra like a dutiful Kshatriya prepared to fight and to win glory and renown for his race. He was anxious to survey the field and review the troops arrayed against him. But seated in his war-chariot in the midst of the contending ranks, when he found that on the opposing side were ranged his beloved relations, sires and grandsires, kith and kin, teachers and preceptors, he broke forth into lamentation, being seized by a spirit of hesitation and irresolution. His feeling for his family overcame his consideration for the community to which he belonged. His body trembled; Gandiva, the Mighty Bow, slipped from his hands; despondency cast its spell over him. Not for the whole world would he fight with the Kauravas. Still in the Hall of Ignorance—Avidya, he was in a pedantic mood and influenced by a false philosophy of conduct he cried out, "Happiness can never result from the destruction of one's own kith and kin. We are indeed bent on a sinful deed, for out of greed for kingship do we drive ourselves on to destroy our kinsmen. Far better were it to take up the beggar's bowl than to enjoy pleasures stained by blood and contaminated by sin." But face to face with the supreme difficulties of life he was humble and sought counsel. He became quiet and passive and was prepared to listen.

On getting the advice to perform his duty on the battle-field, to be firm and not to vacillate, and on considering the spiritual and philosophic reasons for that advice, he asked the question, "What is the characteristic quality of a man of resolution and stability? What are the words of the one who is awakened and steady?" He was told: "Duty must of necessity be done; and peace comes only to him who is without attachment, devoid of desires and free from egotism." The pupil abandoned his first resolve not to fight, his attention having been caught

by the Teacher's words upon duty and the spirit of resolution.

"But why am I driven to this dreadful deed, O Lord? You seem to confuse me by a multitude of opinions; speak to me of the one way that will be for my eternal good." (III. 1-2) Thus he was led on from question to question. When Sri Krishna said that merit lay only in the doing of one's own duty, while there was danger in attempting that of others, the question was raised, "By what power is a man impelled to sin, as it were, driven to it even against his wish, by an influence that is irresistible?" (III. 36)

This led to a short discourse on the veil of darkness that conceals the Real Man and to the activities of Kama—Desire—that are responsible for it. Arjuna apparently was not able to follow the teaching at this stage. When the Teacher explained to him the efficacy of both the schools of Karma-yoga and Karma-sannyasa, Arjuna said, "I am confused on this point; bear with me in my uncertainty and establish me in wisdom that is certain." (V. 1) The pupil was getting into the spirit of the teaching now and beginning to display an understanding mind. He was just then entering the Hall of Learning.

After listening to the whole teaching on the Yoga, that is the power of equal-minded concentration, Arjuna doubted whether it could rest on a stable foundation, for the activity of the mind is ever turbulent and restless, and its control indeed difficult to achieve. (VI. 33-34) He was perturbed by the possibility of failure to attain the desired results. "Imagine one endowed with sufficient patience and endurance but whose senses are unsubdued; his mind is distracted from concentration, and therefore he fails to realise the results of the Yoga; what will his fate be?" (VI. 37-38) He declared that there was no one else who could resolve his doubts. (VI. 39) He received the consolation that no evil can come out of doing good and misfortune can never result from right action.

Having been told of the qualities of the Supreme Spirit the pupil requested to be taught about His Cosmic Glory with which He pervaded the whole universe. (X. 16) When he received a full description of the Universal Divine Perfections he exclaimed that his doubts were disappearing at the holy words of the Master but that he longed to have the Vision of the Supreme if he was worthy of it. (XI. 3-4) The Teacher endowed His disciple with Divine Sight, without which he could not perceive the Great Reality. Then Arjuna saw unity in the diversity and universality of the Spirit. The dawn of real Knowledge was breaking in his mind; but he was dazzled by the might and magnificence

of His Majesty. He knew not where he stood (XI. 25); he was beside himself with veneration for the Lord. Therefore he requested the Teacher to re-assume His usual form and continue His teaching. (XI. 45ff.)

There was in Arjuna thereafter a yearning for true wisdom. Beholding the gentle human form of the Lord, he felt calm and self-possessed once more. (XI. 51). But further instruction in Divine Wisdom could be imparted to none save devotees; hence the Master teaches the pupil the necessity of whole-hearted and selfless devotion.

Being initiated into the essence of the esoteric wisdom, based on the spirit of universal love, Arjuna was enabled to make fresh queries, positive and not negative, new and not merely based on tenets already taught. He was ready to receive instruction upon the true nature of Matter and Spirit, Body and Soul, and Knowledge and Wisdom. (XIII) Indeed, he had now passed into the Hall of Wisdom. On being made acquainted with the three qualities that characterize all human conduct, the disciple desired and was given further knowledge regarding the marks of those who had transcended those limitations. (XIV. 21) Then the student asked another important question: "What is the state of those that have renounced everything, who are full of faith and have shown concentration and devotion to the Lord of the Heart, but who have not followed the dictates of the Sastras?" (XVII. 1) Having been taught the nature of the three kinds of faith, Arjuna wished then to have revealed to him the truth about *Renunciation*, the last step in the evolution of a Yogi towards beatitude and bliss (XVIII. 1) The teaching culminated in the inculcation of the distinction between renunciation in letter and renunciation in spirit; the nature of sacrifice and true renunciation; and the superiority of the renunciation of inward desires to the renunciation of outer things. When the discourse was finished the Master was able to tell the Disciple, "Thy mind is clear. No more art thou entangled in delusive thoughts, for thou hast learned all. Unveiled stands Truth and looks thee sternly in the face." (*The Voice of the Silence*, p. 46.)

The disciple now exclaimed that his confusion was gone. He was resolute, free from doubt and willing to accept and live up to the Teacher's precepts. (XVIII. 73) Thus through the various grades in the Lord's teaching a gradual change had come over the mind of Arjuna, from irresolution to resolution, from despondency and despair to hope and expectation. This short study of the evolution of Arjuna's mind can be closed no more fittingly than with the following words of wisdom from *The Voice of the Silence* (pp. 2-3):

"Before the Soul can see, the Harmony within must be attained, and fleshly eyes be rendered blind to all illusion.

"Before the Soul can hear, the image (man) has to become as deaf to roarings as to whispers, to cries of bellowing elephants as to the silvery buzzing of the golden fire-fly.

"Before the Soul can comprehend and may remember, she must unto the Silent Speaker be united, just as the form to which the clay is modelled is first united with the potter's mind."

CAN WE REFLECT THE LODGE WITHIN OURSELVES?

The law of analogy is the silver thread which guides the student of Theosophy to perceive ever widening and deepening vistas in nature and in man. Each vision engenders in him soul contentment, in which arises the joy of becoming the better able to help and to teach others. The law of analogy enables us to realize, as nothing else can, the logical sequence of the doctrine of the Unity of Nature.

As the student proceeds, he not only begins to appreciate more and more deeply the wealth of analogy and correspondence which H. P. B. has poured into her writings, but he finds that in his own mind a natural tendency of thought arises, through which he perceives analogy in many an instance of his everyday round of small plain duties. He also seeks to deepen his perception of those analogies which have thus come to birth within himself.

What Theosophist has not been thrilled when he has first discovered that Man the Microcosm is the mirror of Nature, the Macrocosm? As an earnest student who has not been awed, when later he has realized spiritual responsibility and the sacredness of reflecting the Universal Self. And so he casts about himself for ways and means to approach in thought and action this supreme analogy, and in accordance with the old, old story, he finds them close at hand!

What is the most important aspect of his Theosophical life? Not merely his membership in the United Lodge of Theosophists, but the fact that he constitutes an integral part of the life of that Lodge. His sought-for analogy springs into his mind; the Lodge the Macrocosm—he, the Microcosm! How shall he work it out? He eagerly reviews what the Lodge represents in his conception. He knows it to be a nucleus of Souls, a spring from which should pour forth into the world the waters of wisdom, which alone can slake the soul thirst of man, which alone has the power to heal the wounds and to cure the ills to which humanity is heir,

To embody an ideal, that ideal has to be acted out in a hundred different ways, so that finally it may permeate every thought and action; to embody the idea of a Lodge, its functions must be mirrored in ourselves!

The primary function of a Lodge is to serve as a focus towards which higher influences may converge and from which Theosophical information and spiritual influence may radiate. Its very fulfilment of that function depends upon the unselfish devotion of those responsible for the existence and the maintenance of the Lodge. It is obvious that by cultivating unselfish devotion any individual member is serving the Cause of Theosophy, both by strengthening his Lodge and by making himself a channel for higher forces, in so far as his development permits. "Those who can to any extent assimilate the Master, to that extent they are the representatives of the Master, and have the help of the Lodge in its work." (*Letters That Have Helped Me*, p. 122.)

The Lodge is a school of Theosophy. All of the study which a member devotes to preparation for classes or lectures strengthens this aspect of the Lodge. And this quite irrespective of whether the student is to do the platform work himself. If even a few come prepared to listen intelligently on the basis of their own study at home not only are they holding up the hands of the platform workers but they are helping to place the whole meeting on a different and higher plane. The Lodge's spread of the fundamental principles of Theosophy is not only in terms of public meetings held. Each student's individual study, even aside from preparation for specific meetings, helps that work on, provided only that his motive be to fit himself to be the better able to help and to teach others.

Between his own studies and their application, and direct Lodge work with fellow students, his field is limitless, the scope for self-devised and self-induced effort infinite indeed. Thus the student can reflect in himself the functions of the Lodge and make of his own life a training ground within the great school of Theosophy so that Theosophy may become indeed a living power in his life and in his Lodge and, through the Lodge, in the community.

In the conduct of the Lodge discipline plays an important part. Civic and State laws must be obeyed if traffic on the highways and side streets is to run smoothly. On the Theosophic Path forward steady marching is attained only by obedience to Lodge discipline.

Meetings cannot begin and end on time if most members are unpunctual; let the member observe the rule of punctuality in his life-routine.

Meetings cannot achieve their purpose if members do not adhere to the programme agreed upon—a study-class would drift into a *conversazione*, a question-answer meeting become an open forum, and children's gatherings frivolous games. An earnest member is accurate and concentrated day by day, and thus acquiring the art of executing the work in hand in a thorough fashion, contributes substantially in checking any diffusive dilatoriness at the Lodge meetings.

The chief method of U.L.T. work is to remain true to the doctrine implied in the verse of *The Voice of the Silence*—"Thus have I heard." This habit of learning and memorizing true ideas for constant use in correct application should be maintained in affairs of life; and one excellent way of observing it is to memorize *mantram-aphorisms* from authentic Theosophical text-books and use them as occasions arise day by day. These aphoristic sentences are magnets and attract newcomers and enquirers to Theosophy as our own words do not, and the habit strengthens the principle of impersonality.

In these and other similar ways, reproducing in our lives the principles observed in Lodge work, we realize the truth of Mr. Judge's aphorism—Each Member a Centre. The Declaration of the U.L.T. is not only a document to be lived up to in the Lodge, but also in the world for whose service the Great Lodge exists.

To show the importance of this principle of unity we have planned a series of articles under the general caption—"The World Is One." Disregard of human solidarity has caused havoc in the fields of economics and finance, religion and philosophy, science and art; recognition of what is implicit in it would lay the foundations of true reconstruction. In this issue we begin the series with Prof. Soddy's contribution. If we have given economics and finance first place it is not because we consider that department of public service as of primary importance but because we desire to show that even in the "practical" business world the philosophical proposition that the "World is One" holds true. A different and truer philosophy of life, a different and truer appraisal of human history, would change in a short while the policy and programme of bankers and brokers. No form of barter, whether it be among pigmies in the heart of some African forest or among the giants of Wall Street and Threadneedle Street, can flout the Law of Brotherhood and the barterers go unscathed.—*The Aryan Path* (January 1936)

IN THE LIGHT OF THEOSOPHY

The prevention of war from within is the proposal of Mr. Gerald Heard in his *Source of Civilization*, which Mr. E. M. Forster endorses (*Time and Tide*, 23rd November 1935.)

Can we prevent war—not from without, by arming or under-arming, or redistributing wealth, but from within? . . . He [Mr. Heard] seems more concerned to wake us all up and tell us that civilization can only be saved from within, and here I am sure he is right. The source of civilization is not violence as the 19th century evolutionists thought; it is sentiveness and tenderness. The prehistoric lizards specialized, covered themselves with armour and weapons and are fossils. Man, if he imitate them, will share their fate. He may be saved because he has the unique power of contemplating himself, and thus realizing his affinity with his fellows.

This is the Theosophical position. (See "The Greatest of All Wars" in our issue of July 1932.) Friction and maladjustment in the individual reflect themselves in family squabbles, in community clashes, in national animosities and open strife. It is well to work for international peace, but the most effective work for it is to reconcile the warring elements within oneself, to confirm the rule of the higher, to subjugate and disarm the lower elements in one's own nature. It smacks of cant for the man at war within himself to preach pacifism. Conversely, however humble and insignificant in the world's eyes he may be, anyone who has established peace within himself is a definite force for world peace.

Mr. Forster also endorses Mr. Heard's view about Yoga. Referring to ancient civilization he says:—

Sumer and Egypt soon lapsed into war, but the Indus colony (recently discovered through excavations) tells another tale. Large cities have been found there which have no walls, no weapons, no palaces and no temples. They evidently flourished under the protection of some power which was not force. What was this power? From seals, and other objects found, Mr. Heard believes that it was the power known to modern India as Yoga; those early people had a technique which allowed them to yoke the psychical with the physical, and realize their oneness with humanity.

There is truth in this: it is not other-worldliness which has given India its spiritual stamina; it is the insight and the capacity to relate the invisible universe to the visible and give to objects, events, and beings their proper value.

Mr. Gaganvihari Mehta's penetrating analysis of cultural factors and determinants in "The Clash of Cultures" (*Contemporary India*, Fourth Quarter, 1935) suggests that the East, in acquiring

the technical efficiency and physical powers of the West without the strikes, the class-war, the poison-gas and the social organization of the West . . . can vindicate its title to spirituality by making science subserve human ends and by harnessing physical powers to social purposes instead of the degradation and destruction of mankind.

Mr. Mehta's prescription for transmuting the raw ingredients of Western might in the alembic of the East is admirable but how would success in the attempt vindicate the Eastern—or shall we say the Indian—title to spirituality? The spiritual ideal is not only physical well-being, but primarily moral; not only comfort for the masses, but virtue with knowledge which would make the standard of living high only not economically but also intellectually; in other words modern India must regain her lost "technique which allowed them to yoke the psychical with the physical" to which a reference is made in the preceding paragraph. India's title to spirituality rests in her ancient treasure-house, guarding to-day, as it has ever guarded, the philosophical, ethical and psychical crown jewels of the race. There are many references in *The Secret Doctrine* to India's peculiar position and to the spiritual pre-eminence of the Aryan Asiatics. What does Western material superiority weigh against this truth enunciated in *The Secret Doctrine*:

It is maintained that INDIA (not in its present limits, but including its ancient boundaries) is the only country in the world which still has among her sons adepts, who have the knowledge of all the seven *sub-systems* and the key to the entire system. (I. 311)

The eleventh session of the Philosophical Congress held at Calcutta in Christmas week presented an address to Sir Brajendranath Seal on his attaining his 70th birthday. In reply he is reported to have given expression to some very Theosophical ideas:—

My last days are embittered by the thought of the wranglings of those who as children of India, should be bound by ties of brotherhood and friendship. Remember Hindu or Muslim, Christian or Sikh, you can fulfil the best in your religion by the spirit of give and take, by giving out of your abundance and taking in a spirit of sincere amity and goodwill. All that is merely sectarian and communal must yield to a spirit of common nationality and nationality must be fulfilled in one common brotherhood of man, in universal humanity.

One of the potent causes which keeps separative religions alive in their mischief arises from what is wrongly termed religious education of the young and below we gladly draw attention to an excellent idea.

Professor A. R. Wadia speaking to the teachers of Cochin at Trichur made a very Theosophical suggestion on the debated subject of Religious Education. Theosophy does not favour the teaching of any particular creed, not even the particular creed to which the child belongs by birth, *viz.*, only Hinduism to the Hindus, only Zoroastrianism to the Parsis, and only Islam to Muslims. Theosophy favours the view Professor Wadia put forward that "it is possible to give instruction in the basic principles of all religions." The curse of sectarianism is upon every religion flourishing in the world to-day; each creed claims directly, *e.g.*, Christianity, or indirectly, *e.g.*, Hinduism, a privileged position for itself, and young minds are corrupted at a tender age.

Besides this admirable idea Professor Wadia spoke some other truths, about religions and superstitions and their evil influence in modern India. We extract a passage in full:—

Religions generally manage to carry with them a good deal of crude superstition, and religions in India have their full share in this. But what I mean by saying that we are religious is that we are instinctively apt to do everything in the name of religion. Some of our most flagrant evils receive their vitality only from their religious background. This is too deep-rooted in our nature to be left untapped for the general toning up of our life. And that is the one thing which we or our rulers have deliberately neglected. I am not unaware of the complexity of the problem, nor do I want that our schools should be converted into schools of debate about the superiority of this or that particular religion, and this only in the absence of the other parties. But I do believe it is possible to give instruction in the basic principles of all religions. Assuming that each child has some acquaintance with his own faith deliberately instilled into him or picked up from the general atmosphere at home, it will do him a lot of good, if he can learn about faiths other than his own from a teacher and strengthen his own religious fibre by a sympathetic study of other religions.

—
The Allahabad correspondent of *The Hindu* (28th November) reports:—

A remarkable case of Samadhi, that is perfect absorption of thought into one object of meditation, the supreme spirit, the eighth and last stage of Yoga—has been brought to light at Rishikesh, near Hardwar, in Dehra Dun district, when a young Hindu Yogi was taken out of his Samadhi on Sunday in the presence of thousands of spectators.

On October 10, he entered the Samadhi in a hollow masonic structure measuring hardly 16 sq. ft. and about four or five feet high. It had two small barbed ventilators and the entrance to it was closed with stone, which was cemented as soon as the Yogi entered it. A guard was posted at the place to keep watch on the Samadhi. On entering the tomb the Yogi had left instructions that on the 45th day after he entered it, between 7 and 10 a. m. when they would hear him say "Om", they should take him out and give him some fruit juice and should carefully massage his body with a prescribed oil. If no sound was to be heard at all, he might be considered dead,

This is the third time that the Yogi has taken Samadhi. In the first Samadhi, one of his hands was partially eaten away by white ants.

We suppose the Psychological Savants of Europe and America would want to test this and then? As recently said of the Fire-Walking feat of Kuda Bux—"we do not understand"!

—
Speaking of Kuda Bux; correspondence in *The Listener* (London) must prove an eye-opener to him and his friends. Suspicion and doubt have followed wonder and amazement and while some fancy Kuda Bux to be a veritable miracle-worker others suspect trick if not fraud; meanwhile he has offered "to be buried alive," "to be bitten by a serpent" and "to plunge his arm into a pot of boiling oil." Even when he has performed all these feats there will be those who will want to follow him blindly and those who will shout "humbug" and "fraud" also without enquiry and knowledge. Their performance will not prove Kuda Bux to be holy, nor to be in league with the Devil.

—
Mr. C. E. M. Joad has tried to explain the fire-walking feat (*Bombay Chronicle*). He concludes:

Very well then, the control of the body by the mind is a fact. Is it not plausible to suppose that it can be deliberately developed, and that there are some, Indians for example, who have learnt the recipe for its development? I can see no reason for rejecting this hypothesis out of hand. But how much better if they would publish the recipe.

Power of mind over matter is too vague as an explanation; in the final analysis every abnormal phenomenon could be said to be the result of the power of mind over matter. Has Mr. Joad speculated why some Indians who have learnt the recipe refuse to publish it? Is it from stupidity, obstinacy, egotism or superstition? May there not be a more rational answer? The important thing is that abnormal powers unknown to modern science and which it cannot explain have been shown to exist and it raises the issue—*how* does the power of the mind over matter manifest in Kuda Bux and a thousand more in this land of India? Those who desire a satisfying answer should go to H. P. B.'s *Isis Unveiled*.

—
"The Mind is the great Slayer of the Real. Let the Disciple slay the Slayer."

—*The Voice of the Silence.*"

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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