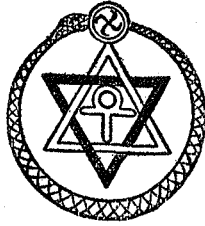


सत्यान्नास्ति परो धर्मः ।



There is no Religion Higher than Truth

THE THEOSOPHICAL MOVEMENT

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TEACHING AND TEACHERS

Buddham Saranam Gachâmi

I take my Refuge in the Buddha

With greater fervour than on any other day of the year the devout Buddhist will repeat this vow on the 18th May—the Buddha Day. Millions use the formula as one of great consolation. Moreover, the words are words of power, which dispel doubt; words which, above all, send the soul to renewed activity against the ancient foe—Mara-Passion, and Avidya-Ignorance. The Buddha gave it as a reminder to his Bhikshus whose refuge was the Teacher, the Law, and the Brotherhood of Co-Disciples. To-day laymen also repeat the vow, and it has become secular, losing at least some of its sacredness, just as has been the case with so many things in other religions.

Gautama himself took refuge in that vow. He himself said that he was but one of the Deathless Race of Buddhas. In his lifetime he was always approached by the title of Tathagata—he who follows in the footsteps of his Predecessors. The Buddhist recognizes a long line of Buddhas, as the Hindu speaks of the Guru-parampara. This is the everlengthening chain of Gurus, each of whom is but a sishya—pupil to a mightier Lord. Both these views represent the hidden fact with which every tyro in Occultism is familiar, namely, that the Fraternity of Adepts on earth is a branch of the Cosmic Fraternity of Maha Rishis and Dhyani Buddhas. The office of the Guru was deemed essential

and was greatly revered in the older days when Soul-life was more of a reality than it is to-day. Those who have gone any distance in the development of the Inner Life feel the necessity of a guide and come to recognize that the ancient institution of the Guru was not only beneficent but also a necessity.

In the modern world Soul-life has become largely a matter of experimentation. The man of flesh experiments in self-expression, to his own and the community's ruin. Every boy and girl prates about soul-expression, while they but seek an outlet for their temperamental weaknesses. The serious and the earnest minds are experimenting in a less personal and a more enlightened way. But all suffer from a lack of clear perception of two ideas, which in the ancient world were the principal key-positions. Those who aspired after the Inner Spirit knew that a perfectly codified Science of the Soul existed, and that its study required the aid of men who had mastered it not only in theory but also in practice. Teachings and Teachers were tangible facts—one might take them or leave them, but the safe, nay the only way, was to prepare oneself, and become worthy to learn the Science by sitting at the feet of Soul-Scientists. Experiments in the laboratory of mind and heart were made under the direct observation and guidance of the Guru.

With the growing influence of eastern thought in western life the ideal of the Guru is bound to make its appearance as one worthy of realization. But unless its co-eval and co-eternal principle of an exact Science of the Self also gains recognition, the west is going to suffer from an increase of exploitation of minds and hearts. For centuries now India has been suffering from an enormous increase in the number of gurus—till it is now said with perhaps more humour than accuracy that “at every street corner you can find a guru ; the difficulty is to find a chela”. These fake gurus, the worst kind of exploiters, will overrun the western world, unless the west learns from the suffering of India. In no country of the ancient world was the Ideal of the Guru higher, or better recognized, than in India ; to-day it is corrupted to degradation. This has happened because would-be pupils did not know that their very first and primary task was to make sure that the chosen Guru was not a fake. For example, the Upanishads said : “Arise, Awake, Seek the Great Teachers” ; many *sought* the Gurus, but before they had *arisen* from the ranks of idlers and the mentally lazy, ere they had *awakened* from the dreams of personal preferment and happiness.

H. P. Blavatsky was the first in the modern world to proclaim that Living Sages, Embodied Spirits, Perfected Souls actually existed. Since then, many have taken foul advantage of the good news, and indulged in the game of exploiting human credulity and aspiration. Would-be aspirants did not always go to the instructions of the one who proclaimed the fact ; if they had, they would have learned that H. P. B. also said what the Upanishads taught, that one must *arise* to leave sin behind, and *awake* from the dreams of fancy and make-believe ere the Adept Guru appears.

That the great and true Gurus exist is a fact. What is the Way to Them? The very first step is the search for the Science of the Soul. Is there such a science in existence which these Gurus teach? Are its early and preliminary lessons available, lessons which once learned will lead the scholar to come face to face with the Guru? Theosophy emphasizes—From the Teaching to the Teachers. The one without the other has proved and will prove dangerous, nay more, a failure. The first task of every aspirant is to ascertain the credentials of his future guru ; this may sound irreverent, but we phrase it thus because a fearless and courageous examination by every soul of the status of a school or academy wherein he proposes to enter is a solemn duty. We have known of hundreds whose aspiration is exploited and who could have saved themselves by a humble but cautious examination

of the claimants and their claims. The first step is to quote the words of H. P. B. “compare all things, and, putting aside emotionalism as unworthy of the logician and the experimentalist, hold fast only to that which passes the ordeal of ultimate analysis.”

Theosophy says that the truths of soul-science should be questioned before being accepted. Let every mind test in the tube of reason the basic principles with which soul-life has to begin ; let every heart feel the depth of the nobility of those teachings. Teachings are vestures of Teachers. If the former are unconvincing to reason, and do not awaken in the heart the fire of Devotion, wherefore should we follow their authors? The superstition is most general that the Guru by some mysterious power of his own will remove karmic disabilities and difficulties of the pupil in a vicarious fashion. Whereas the preliminary step of the Disciple, according to the *real* Gurus, is that he should offer himself to be tried by his own past karma, to be tested by his own present effort. Before one desires to learn from the Guru, one must acquire the knowledge of the state of Chelaship.

The Path to the Gurus is hidden. Their Voice is lost in the babel of tongues around us. The discriminating mind and the intuitive heart must learn to distinguish the Song of Wisdom among the welter of words, the clash of thoughts, and the talk of claims.

Nature has linked all parts of her Empire together by subtle threads of magnetic sympathy, and there is a mutual correlation even between a star and a man ; thought runs swifter than the electric fluid, and your thought will find me if projected by a pure impulse.

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 . . . it is our law to approach every such an one if even there be put the feeblest glimmer of the true Tathagata light within him.

—MAHATMA K. H.

MUKTAS AND MAHATMAS

[Stenographic report of a lecture delivered at the Bombay U. L. T. on 30th April, 1933.—Eds.]

Friends,

This is the last public lecture of this season ; week after week, through a whole period of eight months we have been here together, studying great subjects, dwelling on holy thoughts. Copying the example of the Enlightened One, the Buddha, we follow a different mode of service of our Cause during the *chaturmasa*, the four-month period. We do not cease to labour, but only our programme, changes. The Great Ones never cease to labour—in one way or another, by one method or another. They serve and They sacrifice, and those of us who aspire humbly to follow Them and to learn from Them, try to serve and to sacrifice to the best of our abilities.

And perhaps it is an appropriate beginning for the study of our subject to dwell on that title—Servants of Humanity. The theme of our study this evening is a sacred one and only the heart's eye can perceive and only the heart's ear can hear the truth about that theme. These Great Ones serve the human Soul, and it is only the human Soul who can contact Them, learn from Them, grow like unto Them. And each of you is a human Soul, but alas, that Soul is for most people saturated with desires and ambitions, enveloped by wishes and feelings, surrounded by worldly thoughts of passion and of self. But here, to-day, for an hour let us throw off those desires and those longings, cast away the envelope of personality ; think of ourselves as Bright Souls, as Divinities, and calming our senses and brain, silencing our likes and hates, concentrating our mind, let us go to the heart, and see and hear the Reality. "Thou art That, O Shvetaketu," said the teacher to the enquirer in the Mysteries, according to the Upanishad. "Thou art That—the Supreme Light, surrounded by smoke of sense-passions and love-longings ; by the steady breeze of thy own all-powerful Will drive away that smoke, by the steadfast attention of thy Thoughts chase away that darkness, and to thee also will come the Truth as it came to others. Shvetaketu—Thou art That."

For the last two Sundays we have been preparing ourselves for this evening. And we shall continue the story of this Earth, Prithivi, the human body of bones and blood and flesh, in which three cities exist—the city of desires or Kama, the city of Manas or the head, and the city of Buddhi or the heart. The human Soul living in Buddhi-puram, the Heart-City is ready to tread that Narrow Path, that Noble Way, which takes it to the Great Lodge,

the Great School called Maha-Shala in the Upanishads. Those who live in feelings and strive only to fulfil their desires and to satisfy their ambitions cannot and will not find the Way. Those even will not succeed who seek and obtain knowledge, or head-learning ; not by the way of science and scholarship are the Gurus to be found. Only those who have purified their feelings and subdued their minds, and who use these two as weapons and instruments of the Soul in the Heart, are fit and are ready to walk the Way, to tread the Path. This we learnt two Sundays ago. Free yourselves from desires and ambitions, which means : free yourselves from pride and prejudices which narrow and limit the movement of the Soul—pride of race and caste and community and family ; prejudices engendered by religion and nationalism and class-consciousness. Rise above these and learn to view yourselves as Human Souls, and garbed in that pure Garb, you will succeed if you seek. Don't speak, don't feel, don't think before you consult your heart—that is what living in the heart means. Mind, it does not mean you will make no mistake, but that you are on your guard having recognized the source of all errors and sins, and you will gradually learn to avoid blunders and mistakes.

Now we are going to follow this plan for our study : we are going to go step by step from this stage of the Soul in the heart beginning to tread the Path. We shall traverse together, in study and thought, in a practical way, the theme of our lecture. First then, unless you come to dwell in your own heart you cannot make a start. Just as if you want to go to a distant country, you will have to go to the harbour to take the boat or to a station to take the train, so also here : the human heart is like the railway station or the harbour—the starting point. But you might go to the mall or to the station and wait there for a century without a ticket to board the ship or the train ! On this journey also we require a ticket ; what is that ticket ? Service of Humanity. We saw a few minutes ago that the great title which the Mahatmas take for themselves is that of Servants of Humanity. You are bound for the Country of Service and your ticket must bear the name of that country. Eager and earnest Souls often fail though they come to the heart. There are hundreds in this country of India who seek liberation, Mukti, and they are men and women of pure heart, but they do not find the Great Gurus, whoever they may find ! Why ? Because they have not made up their minds to go to the Land of Service. Our Masters, the Gurus to whom H. P.

Blavatsky showed us the way, are engaged in the eternal service of the race. So having come to the heart, develop within yourself the Vow of Service ; but do it intelligently—service of all human Souls ; not service of Parsis only, or Hindus only, or Christians only, not even service of India only, or of this or that cause only—but service of all ; but note the other part of the clause—service of Souls. To serve human Souls, and not only minds and bodies. It does not mean that we shall not feed the hungry body, or nurse the sick mind, but that we recognize that unless the Soul is served the agonies of body and mind will continue. Therefore Theosophy gives preference to the feeding of the Soul, above even feeding of the mind ; also therefore Theosophy attempts to cure the disease of the Soul rather than the disease of the mind. This Path of Service of Soul is very definite—both in its programme and in its policy. The service of human Souls is a science and an art—the most difficult of sciences and arts. Our Masters who are Servants of Humanity serve the race by a definite programme ; They have a definite policy. It is that programme and that policy which we, in all humility and all reverence, try to adopt and to follow in all our work in this Lodge. Therefore we must develop in our own heart the resolve to serve Human Souls according to the programme and the policy outlined in ancient Brahma-Vidya or our Theosophy. Memorize these words, meditate upon them, and you will succeed ; they form what is known as the Pledge of Kwan-Yin :

Never will I seek nor receive private individual salvation, never will I enter into final peace alone ; but for ever and everywhere will I live and strive for the redemption of every creature throughout the world.

That at once gives you the distinction our title draws between Muktas and Mahatmas. Mukti—liberation per se is not the Path of Theosophy or Brahma-Vidya ; Great Souls, Mahatmas, are Those who renounce the Freedom of Mukti, the Bliss of Nirvana, the Joy of Salvation ; They serve suffering humanity by keeping company of men struck by agony and disease ; therefore They are our Elder Brothers. One more thought in reference to this Ideal of Service. Theosophical discipline and training require that we live in and with the world, though we are not of the world. The Mahatmas live in the world though They are not known by the world. They appear as nothing particular in the eyes of men when mortals see Them ; and They require Their chelas and disciples also to appear as nothing strange or particular in the eyes of the public. Therefore Theosophy says if you aspire to walk the Noble Way remain in the world, doing your duty by every duty, fulfilling your dharma and your karma.

But even that is not sufficient : there are many good and pure men and women in the world who live the life of duty, charity and service. Now begins, please note, the positive training and discipline. The Soul accustomed to consult his own heart, bent upon the service of all human Souls, must acquire the knowledge of the way to walk the Path which leads to the Great Ones. And the very first aphorism, after his great Resolve, which he must learn is this—"all life is probationary." What does that mean ? This—that every event of life should educate the Soul. In the lives of ordinary men and women of virtue and charity every event is *not* educative. Strange as it may sound men and women do not learn through the experiences which are the routine of life. Even the same experience repeated does not bring them wisdom. Only extraordinary experiences of suffering awaken the Soul, for in suffering people seek the Soul. Therefore only the resolve for service will not do ; add to the ideal of service, the ideal of learning from life, and say with understanding—all life is probationary. Get into the habit of watchfulness, seeking the meaning of life, the purpose of existence. When by the power of the Heart we watch the process of life, we begin to raise questions for which neither science, nor philosophy, nor religion, has answers. There are theories of science, there are speculations of philosophy, there are beliefs of religion—but where is there convincing truth about the Soul, its origin, its evolution, its goal ? Facts of science deal with the body, and the Soul's very existence is uncertain. Facts of philosophy deal with space and time and causation, but lack of co-ordination prevails. Facts of religion alas !—divide man from man. If we honestly seek by the way of the heart, rising above feeling, we find that neither science, nor philosophy, nor religion, serve our purpose. People come to Theosophy in many ways and for different purposes, and sooner or later so many many get disappointed, because they want to gain and benefit from Theosophy in their own way. But as a science, a philosophy and an art of life, Theosophy has to be obtained by a definite way, and that way is the way of application—real Abhyasa. Therefore unless a man says "all life is probationary" and proceeds honestly to seek the light to walk the Way of probation, he does not make real progress ; he advances, he moves, but he will find that it is not the real progress. Application of what is in our books—*Gita* and *Voice, Key and Letters That Have Helped Me*—will change his very inner nature. The grooves of our very brains, our cerebrum and our cerebellum, undergo a change when we are awake and watchful to every event of life, when we curb every evil thought, when we kill every evil feeling, when we use intelligence in

every act of service, as we meet with our trials and tests of probation. What is the significance of the phrase "all life is probationary?" That life is full of trials; that in every event, small or great, we are tested. Trials and tests do not come from outside; they emerge from our own karma, from *within* ourselves. People get confused at many events of life and sit down resigned—karma! kismet! That is a false and a wrong attitude. Seek the meaning and overcome weaknesses within and obstacles outside. For this of course we need knowledge, and the knowledge is in these four books, *The Voice of the Silence*, and *The Bhagavad-Gita, Letters That Have Helped Me*, and *The Key to Theosophy*. There are other books, but these four will serve our purpose best at the stage of evolution we are now examining.

Now note—because of the resolve of service, because of the attempt to meet the tests and the trials of life as probation, because of the sincere aspiration to learn from the recorded Message, our attention, most naturally begins to flow towards Those who have overcome tests and troubles and who are full of Wisdom and of Light. It is *after* we have done all this that a real longing to feel the Master's Touch arises in us. These first preliminary steps must be taken by us—service of others and self-learning are like our two feet and between them is the space or step of progress which brings the student nearer to the Invisible Guru. When that step is taken, that Guru lights in our heart what is called the Tathagata Light. The Soul in the Heart, who has been attempting to serve and to learn, is like a small light, and the Guru pours the magic oil on that light, call it sacrificial butter if you please, and thus that Soul in the Heart shines with the Tathagata Light. What is that Tathagata Light? Tathagata is the title, the name, of the Great Buddha, and it means that Buddha is one who follows in the foot-steps of His Predecessors. All Buddhas, all Mahatmas, follow but One Path, One Way, One single File—no variation, no change, not even a shadow of a turning, saying lo! here, lo! there. All the Masters follow in the foot-steps of Their Illustrious Predecessors. They neither learn, nor do They teach, different things at different times. They teach a single Path, They impart an indivisible philosophy. This lighting of the Tathagata Light in the heart of the aspirant by the Master is a kind of minor initiation. It is a blessing which comes as a response from the Invisible Guru who ever says: "As you want to serve humanity, and enlighten the Souls of men, by self-purification and self-knowledge, and as you aspire to learn the right method, here is what I give thee." Students who undergo this experience do not know it, for a very simple reason: just as a babe just

born does not know what a mighty change has taken place on its leaving its mother's womb and being born in the world, so also in this case. The young aspirant in whose heart the Master lights the Tathagata Light knows nothing about it. And it is good that he does not know, for soon would he get proud and talk about it, and thus meet with abject failure and the waste of a whole incarnation or life.

Now let us leave the probationer to struggle with his trials, to meet his many tests, to prove his uttermost fidelity and faithfulness to the Light which is in his heart, and turn for these last few moments to the Givers of the Tathagata Light. These Great Gurus are Lords of Light, They are self-luminous, Embodiments of Glory. They are clothed in the Garb of Light, the Robe of Light. Having freed Themselves by self-effort and self-discipline, They have absorbed and assimilated the Ageless Wisdom of kalpas upon kalpas. With that Light of Wisdom They serve the Human Race. It is impossible to describe Their Nature, Their Powers and Their Glory; and were it even possible, it would be unwise to go into details. The Ideal of the Gurus and Mahatmas has become so degraded that even to speak about Them becomes a dangerous proposition—for people ridicule and laugh at high and holy things, and abuse of sacred Names and holy subjects is the greatest of sins and dire in its results.

But we might say this: The Path to the Gurus of Light is obscured by false teachers, by false knowledge, by false aspiration. Often these teachers, knowledge and aspiration have some good in them. But never overlook the fact that—blind believers make priests; hasty aspirants make false occultists; unintelligent chelas make false gurus. Go into your own heart, for there and there alone, is the real Guru to be found. If any one on the face of the earth claims to be a guru himself—know him to be false. The Real Ones awaken the Soul by the gift of the Tathagata Light and show the Path which starting from the heart of man ends at the heart of the universe. Real Gurus are Aja, unborn, and Achyuta, Those who never, never fall. Remember those two epithets—Aja and Achyuta. The Real Guru is Parentless, Anupadaka, and His Vesture or Kaya is of Light—Hiranmaya. And because He works from within the heart, uniting Himself with the chela, in the Hall of Wisdom or Buddhi, He transforms the very consciousness of the chela and enables the chela to exclaim: "My Lord is the Lord of the Universe, my Guru is the Guru of all, because my Atma is revealed by Him to be the Atma of all; to such a Guru salutations." We have to learn to perceive the entire Universe as

One Indivisible Whole because of the Wisdom imparted to the Soul in the Heart by the Guru. When we begin to lead the Life, and to teach, it is that Light and that Wisdom of the Guru which streams forth from our heart and makes every man, woman and child, the pupil, the Sishya, of our own Guru. It is because of the Light the Guru has lighted in the heart that we say : all, all are myself—my brothers, my sisters, my friends, my children. Such a gift comes from the Real Ones, the True Gurus. How degraded has become the Ideal ! Let us restore it, my brothers, for the sake of ourselves, our Motherland, our whole human race ; for with the restoration of the Ideal of the True Guru there will be peace on earth, prosperity of the Soul. And so let us close with that verse of Praise and grateful Thanks :

मन्नाथः श्रीजगन्नाथो मद्वरुः श्रीजगद्गुरुः ।
मदात्मा सर्वभूतात्मा तस्मै श्रीगुरुवे नमः ॥

H. P. B. AND BUDDHISM

To-morrow, on the 18th of May the Buddhists will celebrate Buddha Jayanti—the greatest Buddhist Festival. H. P. B. exerted herself to resuscitate the almost dying religion of Gautama. In this noble effort she was splendidly helped by Col. H. S. Olcott. Her reverence for the Buddha and her knowledge of Buddhistic doctrines were ever utilized in defence of Buddhism when attacked as in arousing lukewarm Buddhists to do their duty by the Dhamma. Never a sectarian, H. P. B. did not become a follower of any religion. Below we print two statements of her own which are not only informative of H. P. B.'s position but contain a message for every student of Theosophy :

“As the Editor of the *Theosophist*, I now publicly declare that being no sectarian, following no one's lead, and feeling the profoundest contempt for narrow-minded bigotry under whatever form, the columns of our journal—so long as I edit it—will never be closed against any writer, only because he happens to differ with me on religious or philosophical opinions. Holding Gautama Buddha higher in my veneration than any other religious teacher the world over, I yet publicly, and notwithstanding Buddhist opposition to the Hindu Scriptures—profess a profound admiration for the Vedas and the *Vedanta* teaching, simply because I claim an undeniable right of thinking for myself, untrammelled by any divine or human teacher

or teaching. And were I to receive, at any day, a well-written article directed either against our Society, the Buddhist Saviour, or myself personally, I would surely publish it in the same spirit of tolerance and impartiality, and with the same readiness as I would give room to one against a declared enemy of ours.—Supplement to *The Theosophist*, October, 1881, (Vol. III, p. 5.)

To afford, however, some slight consolation to our Calcutta contemporary we will take it into our confidence, and unbosom ourselves, of a great secret. Colonel Olcott is a thorough-going, genuine Buddhist—though not of the “prayer-wheel turning,” kind ; while his humble Corresponding Secretary, Madame Blavatsky is—what she is : her religious—or if the *Mirror* so prefers it—irreligious views forming part of her private property, with which the public has not the slightest concern. As to the Society in general, or rather its members, they are bound to respect the religion of everybody ; never to attack any system *per se*, nor yet any religionist who keeps his faith sacredly locked up within his own heart, abstaining from waving it into the public's face like a red rag before a bull, or flinging it into the teeth of all those he meets with ; at the same time, it is our bounden duty and pleasure to oppose harsh-voiced bigotry, religious intolerance, sectarian prejudice and arrogance whenever, and in whatever religion we find it ; from the oldest “Dispensation”—downward.

—*The Theosophist*, Vol. III, p. 72, Dec., 1881.

Let the reader study in the light of the above two statements the following article on “Buddhism—Exoteric and Esoteric” and the portion entitled “A Defence of Buddhism” published on p. 86 in our last issue.

BUDDHISM EXOTERIC AND ESOTERIC

[In *Lucifer*, Vol. III, p. 205, for November, 1888, an article entitled “A Buddhist Prince's View of the Universe and the Nature of Man” is published. It was written by H. R. H. Chandradhat Cludhathar, Prince of Siam. Editorial Notes on some of the statements were appended and these are reprinted below.]

If this solar system of ours, which includes the sun, the moon, and planets, were to be destroyed, or die out by efflux of time, the matter which constitutes their bodies will naturally decay and be turned into elements, while their forces become dormant ; just as in the case

with ourselves, our bodies when we die will be turned into the elements out of which we are made. When such an event occurs, according to my own conviction, all the other systems of heavenly bodies existing in space, will naturally, by virtue of their affinities to this system, form out of the molecules of matter and dormant forces a new system to supply the vacancy. And this process, of course, is done entirely by mutual attractions of forces (pp. 205-206)

This is certainly not orthodox *exoteric* Buddhism. But it comes very near to our *esoteric* philosophy or "Buddhism" (Wisdom religion) taught by our Lord secretly to his elect Arhats. (p. 206.)

Now we come to the vegetable and animal kingdoms, and to these again I suppose that the same law applies that, by virtue of the living species, new beings are made up by the attractions of their affinities from the remains of those which have died long before.

This is precisely the doctrine taught (see "Secret Doctrine" Vol. II.) with regard to the animal world, of which all the bodies of *mammals* have been formed out of the cast off atoms of various mankinds which preceded ours. Animals were "created" later than Adam and brought to him to be named (*Vide*, Chap. ii., *Genesis*). In the Purâṇas, it is the various Rishis who are the reputed parents of divers animals and even of birds and amphibious monsters. (p. 206.)

What I call a soul is nothing but the active force or attraction in man which, when he dies, must die with him.

This is too materialistic—we fear. The "Soul" is certainly not immortal, but the ETERNAL KARMIC EGO, *that* which re-incarnates, *is*. This is esoteric philosophy, of course, not orthodox Buddhism. (p. 206.)

Now if there exists an objective NIRVANA,,

No "objective Nirvana" can exist in Nature. Nirvana is *a state*, not a mode of visible objectiveness, nor a locality. Nirvana, as Nagasena said to the king, *is—but does not exist*. (p. 208.)

I am unable to believe that an immortal soul exists.

His Royal Highness is evidently unacquainted with esoteric philosophy. The latter believes neither in a God who fabricates souls out of nothing, nor that there is such a thing as any place "outside" the Universe, since the Universe is infinite and limitless. But we must also demur to the idea that SPACE can ever be "used up," whether during Manvantara (or life cycle) or during

pralaya, the period of absolute Rest, when SPACE remains the same, *i.e.*, eternal, immutable, as it ever was, and as it will ever be, since abstract SPACE is but another name for the absolute ALL. (p. 209.)

So then, Brothers, while we are as yet but on the threshold of NIRVANA, let us strive to cultivate an universal love, which will undoubtedly tend to good actions, the only tools with which we can paint our perfect likenesses at death.

KARMA, TANHA and SKANDHAS, are the almighty trinity in one, and the cause of our rebirths. The illustration of painting our own present likeness at death, and that likeness becoming the future personality is very poetical and graphic, but we claim it as an occult teaching. What H.R.H. means to infer, as we understand it, is this. At the solemn moment of death no man can fail to see himself under his true colours, and no self-deception is of any use to him any longer. Thence the following thing happens. As at the instant of drowning, man sees marshalled past his mind's eye the whole of his life, with all its events, effects and causes, to the minutest details, so at the moment of death, he sees himself in all his moral nakedness, unadorned by either human flattery or self-adulation, and, as he is; hence, *as he*, or rather, as his astral double combined with his *Kama* principle—*shall* be. For the vices, defects and especially the passions of the preceding life become, through certain laws of affinity and transference, the germs of the future potentialities in the *animal* soul (*Kamarupa*), hence of its dependent, the astral double (*linga sharira*)—at a subsequent birth. It is the *personality* alone which changes; the real reincarnating principle, the EGO, remains always the same; and it is its KARMA that guides the idiosyncracies and prominent moral traits of the *old* "personality" that was (and that the EGO knew not how to control), to re-appear in the *new* man that will be. These traits and passions pursue and fasten on the yet plastic third and fourth principles of the child, and—unless the EGO struggles and conquers—they will develop with tenfold intensity and lead the adult man to his destruction. For it is they who are the tools and weapons of the Karmic LAW OF RETRIBUTION. Thus, the Prince says very truly that our good and bad actions "are the only tools with which we paint our likenesses at death," for the *new* man is invariably the son and progeny of the old man that was. (p. 210.)

CHILD IMPRESSIONS AND THEIR MATURITY

Montreal, Canada, has put toy pistols under official ban. The cause was their use in hold-ups; but as the *Christian Science Monitor* remarks in reporting the regulations:

Even more significant is the indirect benefit to the nursery, where young imaginations will not so frequently be turned to murder games, or the imitation of robbery, suicide and gangsterism.

Under what fatal lapse in reason do parents teach or permit their children to play at war and crime, only to complain in later years of the cruelty and dishonor they have thoughtlessly helped to incite?

Those who give children weapons for toys or regard with amusement their play with such weapons are incurring unthought of Karmic responsibility. This is fully brought out in the following editorial comment on a letter, in *Lucifer* III, p. 341 for December, 1888. Parents and teachers will find this of practical value in their work.

CHILDREN ALLOWED TO TRAIN THEMSELVES FOR MURDER

"ARIADNA" writers:—

English folk are fond of maintaining the superiority of their national morals as contrasted with those of our Continental neighbours across the seas. Yet had one of the latter been strolling down a thoroughfare of one of our large seaside resorts but a few days ago, he might have been inclined to doubt it. In a large shop an alluring tray of boys' knives was exhibited, ticketed "Jack Ripper's knives!" In an adjacent street, a merry gang of children, aged respectively from six to eleven years, were playing at "Ripper," jumping one over the other and knocking them down—a true *rehearsal* of the felonious act.

Of course the natural question would be, "Why did not their parents stop them and prohibit the ghastly play?".....

But they did not, it is evident; and the fond parents, children themselves of the present age, must have merrily laughed and felt amused at the "original idea." Good Christian people! They do not even think of uprooting the evil by lodging a complaint against the infamous speculators who are permitted to bring out *such* a toy! The translators and publishers of Zola's outlandish "immorality," which shows vice in all its hideous nakedness and ugliness, are condemned to heavy fines. "Jack Ripper's" knives are permitted to be freely sold to children: for what can be more innocent than a card-board or a wooden knife, gaudily painted, for boys and girls to play with, on its very face! Has any of the lookers on while witnessing those children, bright things "fresh from the hand of God," the merry, playing babe, put himself the question:

"What wilt be thou hereafter?"

Yet, how many of these little boys and girls

now openly sporting with knives and playing at "Jack Ripper" shall, directly in consequence of such "play" become candidates for gallows and *swing* in that "hereafter." Yea, LAW in all her majesty may claim, through her righteous judges, ten or twenty years hence, any of these light-hearted "little ones" as her lawful prey. "May God have mercy on your soul!" will be the pompous but awful verdict of a black-capped Judge as the logical result of such play for one of those now innocent, then guilty, "Jack Rippers." Will any of the future judges or jurymen, we wonder, remember during such a possible trial that, when himself a boy, he may have longed to take the part, nay, perhaps actually has had a hand in the *fun* during a vacation in one of those fashionable sea-side resorts?

The child is father to the man. It is the first impressions, visual or mental, which the young senses take in the quickest, to store them indelibly in the virgin memory. It is the imagery and scenes which happen to us during our childhood, and the spirit in which they are viewed by our elders and received by us, that determine the manner in which we accept such like scenes or look upon good or evil in subsequent years. For, it is most of that early intellectual capital so accumulated day by day during our boyhood and girlhood that we trade with and speculate upon throughout later life.

The capacity of children for the storing away of early impressions is great indeed. And, if an innocent child playing at "Jack Ripper," remarks that his *sport* produces merriment and amusement instead of horror in the lookers on, why should a child be expected to connect the same act with sin and crime later on? It is by riding wooden horses in childhood that a boy loses all fear of a living horse in subsequent years. Hence, the urchin who now *pretends* to murder will look on murder and kill *de facto*, with as much unconcern when he becomes a man as he does now. There is much sophistry in Mrs. Stowe's remark that "children will grow up substantially what they *are* by nature," for this can only apply to those exceptional children who are left to take care of themselves; and these do not buy toys at fashionable shops. A child brought up by parents, and having a home instead of a gutter to live and sleep in, if left to *self*-education will draw from his own observations and conclusions for evil as for good, and these conclusions are sure to colour all his after life. Playing at "Jack Ripper," he will think unconsciously of Jack Ripper, and what he may have heard of that now fashionable Mr. Hyde, of Whitechapel. And—

".....he who but conceives a crime in thought
Contacts the danger of an actual fault."

THE RELIGION OF ABRAHAM LINCOLN

Happy day when—all appetites controlled, all passions subdued, all matter subjected—mind, all-conquering mind, shall live and move, the monarch of the world. Glorious consummation! Hail, fall of fury! Reign of reason, all hail!

—From Address before the Washington Society of Springfield, 22nd February, 1842.

Abraham Lincoln is known to the world as a Friend of Humanity. It will be of interest, therefore, to Theosophical students to consider the religious views of this great altruist, and to determine the spiritual influence that guided to fruition his arduous task.

Lincoln was not an orthodox Christian. In the words of Mrs. Lincoln "he never joined a church but still he was a religious man. But it was a kind of poetry in his nature, and he never was a technical Christian." Dr. Emil Ludwig devotes some illuminating pages in his biography of Lincoln to this subject. He writes :

With one voice his friends declare that neither at twenty nor yet at fifty, nor even later, despite the religious tenor of some of his speeches, was Lincoln a Christian in the orthodox sense of the term.

This sounds strange, for Lincoln's knowledge of and devotion to the Bible are well known, and certainly show their mark in his speeches and language. But we further read, that he was spoken of "as an infidel, an atheist, a fatalist, in spite of his fondness for quoting the Bible". An early friend is cited as saying of Lincoln at the age of thirty :

He would come into the clerk's office, where I and some young men were writing and staying, and would bring the Bible with him ; would read a chapter and argue against it. . . . Lincoln was enthusiastic in his infidelity. As he grew older, he grew more discreet ; didn't talk much before strangers about his religion.

It is significant to note that during the year of elections only three of the twenty-three ministers in Springfield wanted him for President.

There could be no misconception of a personal god to one whose life was devoted to the service of humanity. The idea is incongruous—an impertinence even—that mere man should fight for the inalienable right of freedom for five million souls in the face of an Almighty Dictator. Herndon, Lincoln's law partner has left these words :

No man had stronger or firmer faith in Providence—God—than Mr. Lincoln, but the continued use by him late in life of the word God must not be interpreted to mean he believed in a personal God. In 1854 he asked me to erase the word God from a speech which I had written and read to him for criticism, because my language indicated a personal God, whereas he insisted no such personality ever existed.

Dr. Ludwig thinks that Lincoln had a firm belief in predestination because he said, "Brutus was forced to kill Cæsar, by laws and conditions lying outside the power of his own will". Mrs.

Lincoln also recorded, "Lincoln's only philosophy was that what would happen would happen, and that no prayer could avail to alter what was happening". And yet—how can a fatalist show forth such magnificent initiative as Lincoln showed? He did not sit down in face of problems and trials saying "Kismet"; but believing in the moral order of the Universe, in the principle that rigid justice rules the world, i.e., in Karma, he planned and he achieved. He said :

I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to the light I have.

And therefore he also understood and accepted and practised the Law of Necessity. "I yield to all which follows from Necessity". Similarly, the doctrine of interdependence and brotherhood which is a great aspect of the Law of Karma he intuitively accepted and practised :

Our defence is in the preservation of the spirit which prizes liberty as the heritage of all men, in all lands everywhere. Destroy this spirit and you have planted the seeds of despotism around your own doors. Familiarize yourself with the chains of bondage, and you are preparing your own limbs to wear them.

Once Lincoln said :

I have had so many evidences of God's direction, so many instances when I have been controlled by some other power than my own will, that I cannot doubt that this power comes from above. I frequently see my way clear to a decision when I am conscious that I have no sufficient facts upon which to found it. But I cannot recall one instance in which I have followed my own judgment, founded upon such a decision, where the results have been unsatisfactory ; whereas, in almost every instance where I have yielded to the views of others, I have had occasion to regret it. I am satisfied that when the Almighty wants me to do or not to do a particular thing, He finds a way of letting me know it.

Mr. Judge has given us a most elucidating explanation of the above in his "Echoes From The Orient" :—

Pillars of peace and makers of war such as Bismark, or saviours of nations such as Washington, Lincoln and Grant, owe their elevation, their singular power, and their astonishing grasp upon the right men for their purposes, not to trained intellect or long preparation in the schools of their day, but to these very unseen Adepts, who crave no honours, seek no publicity and claim no acknowledgment. Each one of these great human leaders whom I have mentioned had in his obscure years what he called premonitions of future greatness, or connection with stirring events in his native land. Lincoln always felt that in some way he was to be an instrument for some great work.

But what could have been the content of the soul of Lincoln which attracted to itself such beneficence? The love of Liberty, the intense aspiration and the unswerving determination to serve the cause of Liberty and of human progression and perfection. Simplicity was the Keynote of his character in which intellectual honesty and a sense of justice shone clear and bright.

EGOTISM AND MAGIC

"The first step in true magic is devotion to the interests of others."

W. Q. Judge was a true magician. The above aphorism was given by him in a letter to a friend. It is not necessary to know what abnormal psychical facilities or spiritual powers he possessed. There is enough wisdom in his writings, and they emit sufficient magian influence, for any student to recognize him as a Victorious Disciple of the Mahatmas, the Adepts of the Good Law. This aphorism is one such bit of Occult Wisdom.

The lure of the abnormal as of the marvellous is natural to man. Among students of Theosophy even there is often not only a desire to understand the unexplained laws of nature and the psychical powers latent in man, but also a craving to see abnormal psychical phenomena and to develop strange psychical powers. What then should be the correct attitude of students and aspirants to Theosophical life? The first idea to be burnt into our consciousness may be found in these words of H. P. B.:—

We are only beginners preparing ourselves in this life to enter in reality upon the Path in lives to come.

It is natural that we should wish to know the truth by our own direct personal experience, and to study Occultism with the object of acquiring the wisdom and power which we feel that we need in order to help others, effectually and judiciously, instead of blindly and at haphazard. In seeking to gratify this natural wish we come upon ethical directions such as the one contained in the above quoted aphorism, and are apt to react to such instructions casually because of their simplicity. Thus the above aphorism sounds like a moral text from a schoolboy's copy-book. Its deep significance is not perceived and, unless we begin to reflect upon it, will not be.

The *first step* which so many are eager to take is named; but how many of us activate our memory of these words in the daily affairs of life which bring us into contact with our fellows?

To be *devoted* to the interest of others—not to have a casual or even an ardent desire to be of service to others, but to be devoted to the best interests of others. What difficulty do we at once come upon?—How are we to determine what is the *best* for the one we are interested in, and whom we aspire to serve? Next, the aphorism does not say that we have to be devoted to the interests of friends and kin or even of brother-Theosophists, but of *others*—the implication being to any and every one with whom we come in contact. Karma, the impersonal law of justice, uses persons as agents for restoring equilibrium. Others (all in the final analysis) act as agents of Karma for us; we for them.

One of the first difficulties we encounter as soon as we desire to help others Theosophically is rooted in our sense of superiority, which is an aspect of egotism-ahamkara. Ahamkara has many shapes and forms, and one of them is involved with our very desire to be of right service to others. We do not recognize that we cannot be devoted to the interests of others when we are centred in egotism, *i.e.*, when we are devoted to our own interests, in particular to the interests of ourselves as helper and adviser of others. That same vice of egotism takes a new form when in the course of our ministrations to others we find out our own lack of knowledge. We get impatient with the Theosophical modus of receiving and imparting knowledge. We are apt to murmur, "Why don't the Masters give me all I need of information—not for myself but for others?" Pride blinds us to the fact that we ourselves have moral blemishes which prohibit such a passing on of Wisdom by its Custodians. Also, it takes years to learn that the best interests of others are not served by a quick injection of explanation or advice. We have to acquire wisdom to perceive that our very limitations in the service of others are a provision made by the Masters. Look at the mighty torrents of knowledge in the writings of H. P. B.; why are we not able to acquire and use them all? We are not able to use them because we are not yet fitted to acquire them.

What has all this to do with the aphorism taken as text for this article?

Because we are eager to unfold the quality of devotion needed for the performance of White Magic we have to cleanse our personal selves of the egotism which accompanies our aspiration to serve. Service of others evokes egotism which with a tenacity all its own clings to us, barring the way of inner perception which alone can determine what is really the best for other Souls. Egotism not only corrodes moral nature; it befores mental perception.

STUDIES IN THE SECRET DOCTRINE

VI—DEITY IS LAW

There is one eternal Law in nature, one that always tends to adjust contraries and to produce final harmony. It is owing to this law of spiritual development superseding the physical and purely intellectual, that mankind will become freed from its false gods, and find itself finally—SELF-REDEEMED.—S. D. II, 420.

In our last study it was shown that the Personal-God-Notion is like an iron gate which bars the way to the realm of understanding. The key which will unlock the gate is known as—Law. The great contribution of modern science which broke the fetters of theology and freed the race-mind in some measure at least is also related to the concept of law and order in the universe. Modern science proved that belief in miracles was a superstition. Its materialistic and machinistic tendency has carried it away and often science has arrogated to itself the position that what it did not know could not be known, and that outside of its own sphere exact knowledge was not available. But for all that in destroying the idea of miracles science served the cause of Theosophy and Occultism. Though it ridicules the idea of spirit and the spiritual universe, in establishing the reign of law in visible nature it helped the work of spiritual teachers who insist that infallible law functions in invisible nature also. While it is true that modern science has changed its position more than once about the character and the mode of function of the Law in Nature, it has adhered to the proposition that some kind of law operates in the universe of matter. Theosophy is more definite in its statement :

While science speaks of its evolution through brute matter, blind force, and, senseless motion, the Occultists point to *intelligent LAW* and *sentient LIFE*. (S. D. I, p. 139.)

According to *The Secret Doctrine*, law and order govern the moral universe also ; it teaches that "the one absolute, ever acting and never erring law" functions everywhere (S. D. II, 87). The very manifestation of any universe is according to Law which is impersonal, and Law functions also in its dissolution. And what is true of the universe applies also to all beings in that universe.

The great obstacle of the Personal-God-Notion in the mind of the aspirant to spiritual life has to be removed. One of the questions often asked is "if I give up God what is the substitute?" The answer of modern science is agnostical, that of Theosophy is gnostical. Theosophy rejects miracle, accident, chance ; it also rejects the view that the ultimate mystery of Life, *i.e.*, Spirit, Mind, Matter cannot be solved. It answers :—

Most certainly chance is "*impossible*." There is no "chance" in Nature, wherein everything is mathematically co-ordinate and mutually related in its units. "Chance," says Coleridge, "is but the pseudonym of God (or Nature), for those particular cases which He does not choose to subscribe openly with His sign manual." Replace the word "God" by that of *Karma* and it will become an Eastern axiom. (S. D. I, 653).

It is idle to speak of "laws arising when Deity prepares to create" for (a) laws or rather Law is eternal and uncreated ; and (b) that Deity is Law, and *vice versa*. Moreover, the one eternal Law unfolds everything in the (to be) manifested Nature. (S. D. I, 152).

Karma, the infallible Law, is the substitute Theosophy offers in place of God.

"*Karma* is a highly philosophical truth, a most divine noble expression of the primitive intuition of man concerning Deity. It is a doctrine which explains the origin of Evil, and ennobles our conceptions of what divine immutable Justice ought to be, instead of degrading the unknown and unknowable Deity by making it the whimsical, cruel tyrant, which we call Providence.

S. D. II, pp. 305-06.

In her own vivid language H. P. B. has written at some length on the subject of God and Law. Her statement is so important that we feel justified in giving a full extract (S. D. II, 304-05) :—

Of all the terrible blasphemies and accusations virtually thrown on their God by the Monotheists, none is greater or more unpardonable than that (almost always) false humility which makes the presumably "pious" Christian assert, in connection with every evil and undeserved blow, that "such is the will of God."

Dolts and hypocrites ! Blasphemers and impious Pharisees, who speak in the same breath of the endless merciful Love and care of their God and creator for helpless man, and of that God *scourging the good, the very best of his creatures, bleeding them to death like*

an insatiable Moloch! Shall we be answered to this, in Congreve's words :—

"But who shall dare to tax Eternal Justice?" *Logic and simple common sense*, we answer : if we are made to believe in the "original Sin," in *one* life, on this Earth only, for every Soul, and in an anthropomorphic Deity, who seems to have created some men only for the pleasure of condemning them to eternal hell-fire (and this whether they are good or bad, says the Predestinarian), why should not every man endowed with reasoning powers condemn in his turn such a villainous Deity? Life would become unbearable, if one had to believe in the God created by man's unclean fancy. Luckily he exists only in human dogmas, and in the unhealthy imagination of some poets, who believe they have solved the problem by addressing him as—

"Thou great Mysterious Power, who hast *involved*
The pride of human wisdom, *to confound*
The *daring scrutiny* and *prove the faith*
Of thy *presuming* creatures! . . ."

Truly a robust "faith" is required to believe that it is "presumption" to question the justice of one, who creates helpless little man but to "perplex" him, and to test a "faith" with which that "Power," moreover, may have forgotten, if not neglected, to endow him, as happens sometimes.

Compare this blind faith with the philosophical belief, based on every reasonable evidence and life-experience, in Karma-Nemesis, or the Law of Retribution. This Law—whether Conscious or Unconscious—predetermines nothing and no one.

Karma has never sought to destroy intellectual and individual liberty, like the God invented by the Monotheists. It has not involved its decrees in darkness purposely to perplex man; nor shall it punish him who dares to scrutinise its mysteries. On the contrary, he who unveils through study and meditation its intricate paths, and throws light on those dark ways, in the windings of which so many men perish owing to their ignorance of the labyrinth of life, is working for the good of his fellow-men.

If the student-aspirant wishes to have some insight into the Theosophical concept of Deity he must begin to see the action of the unerring Law everywhere. He must attempt to perceive that the universe is not run by the caprice of a personal god, nor is it the fortuitous concurrence of atoms. There is intelligence at work in the harmony and design manifesting everywhere in nature and this is the result of Law. Karma has a metaphysical as well

as psychological aspect—the former can be studied in the cosmos, the latter in one's own individual life.

Theologians and priests have created another difficulty by misinterpreting what are called in numerous religions the Names of God. What were once poetic and artistic personifications of abstract symbols have been degraded, grossly anthropomorphized and even carnalized. Priestcraft has corrupted the practice of telling beads or of Japa, of repeating the Names of God, etc. Names and Forms originally devised by spiritual instructors and great philosophers for meditation, for freeing the mind and fixing it on high ideas have been used for mumbling propitiary prayers to a personal god or many personal gods and goddesses. What some Christian theologians have done with the teachings of Plato has been done by other theologians elsewhere with the instructions of mystics and philosophers. Writes H. P. B. :—

Is it Plato, the greatest pupil of the archaic Sages, a sage himself, for whom there was but a single object of attainment in this life—REAL KNOWLEDGE—who would have ever believed in a deity that curses and damns men for ever, on the slightest provocation? Not he, who considered only those to be genuine philosophers and students of truth who possessed the knowledge of the *really existing* in opposition to mere seeming; of the *always existing* in opposition to the transitory; and of that which exists *permanently* in opposition to that which waxes, wanes, and is developed and destroyed alternately. Speusippus and Xenocrates followed in his footsteps. The ONE, the original, had no existence, in the sense applied to it by mortal men. "The (*honoured* one) dwells in the centre as in the circumference, but *it is only the reflection of the Deity*—the world Soul"—the plane of the surface of the circle. (S. D. II, pp. 554-5.)

Ours is the age of materialism—not only in science, but in philosophy and religion also. In every department the abstract has been concretized. Poetic personifications have been mistaken for objective realities, humanized forces of invisible nature for actual divinities. In the mind as constituted to-day religious Names and Forms of God or Gods act not as a help but as a hindrance in glimpsing the truth about the Deity which is Law. Therefore, *The Secret Doctrine* mostly discards such personifications (Names) and humanizations (Forms) and reverts to metaphysical symbols, such as Space, Motion, Time, Light, a contemplation on which brings to us the answer that—God is LIFE.

IN THE LIGHT OF THEOSOPHY

That birth-control practices are not so beneficial and scientifically correct as its votaries try to make out is once again shown in an address to the nurses (*National Life*, March) by Dr. H. P. News-holme, Medical Officer of Health in the important manufacturing City of Birmingham, England. The following very Theosophical view is worth noting :—

Do not let yourselves fall into the habit of mind which regards as mere theoretical idealism, arriving nowhere in the face of the practical problems, of an unideal society, this attitude of seeing the solution in self-restraint rather than in artificial birth-control. The false assumption, that self-restraint in the physical side of the married life is impracticable, arises out of one equally false : that the physical element in the marriage relation is the most essential, outweighing in importance the contact of mind with mind, of heart with heart, of soul with soul.

Many ignorant people are ruined by so-called astrologers and fortune-tellers, no less ignorant but more cunning than their victims. A monthly published in South India probably having a wide free circulation gave the following prognostications about the prices of New York Cotton during March. It was stated that "A continuous steady rise in price will be expected for a week and on 8th its price will go down. On 9th, 10th and 12th there will be an increase." Unfortunately for the fortunes of those who depended upon these prophecies, entirely the reverse occurred. A steady decrease in New York Cotton prices took place and on March 9th there was a downward fluctuation of sixteen points. But will the consultants learn from this ?

It seems that the number of traders who dabble in occult arts is on the increase in India. Miss Hilla C. Vakil who writes in the weekly *Kaiser-i-Hind* "Sketches of Indian Life" has created a vivid character of one of this money-getting fraternity, under the caption "The Occultist". We quote the closing paragraph :—

It must be confessed that in the lives of his charming patrons the profession supplied a definite need. He took their money but he gave them hope which is a far more blessed thing to possess in any case ! and he listened with a degree of patience which was really remarkable as they retailed their minutest worries for his benefit. If a crow cawed three times in particular manner or if a dog howled with his tail towards the east or if some one dreamt they were eating ham sandwiches while dressed in black series and a bathing cap they rushed to the professor to tell them what it meant. This interesting and extremely significant dream, the great occultist would explain with a great many profound nods and winks and references to almanacks, meant an invitation to tea at Juhu sent by a dark gentleman with hair upon his head. But such was the Professor's plausibility and the peculiar charm of dabbling in the supernormal that if you went once to the studio in Kalbadevi Road you went twice ;

if you went twice you went a dozen times until the habit got into your blood for all time.

India badly needs to learn that "a wise man rules his stars and a fool obeys them," which truth is enshrined in the immortal words of Bhishma in the Mahabharata "Exertion is greater than destiny."

A dream which will baffle materialists was reported in *The Manchester Guardian* for February 2nd, 1935. The sheep dog of Mr. John Winder, a farmer living ten miles from Clitheroe, had been missing for four days and its owner had vainly searched the moors near his home. Then at night he dreamed the dog had fallen down the shaft of a disused lead mine miles away, in one of the remotest parts of the fells. The dream was so vivid that the next morning he made the trip to the old mine. His call down the deep air shaft brought an answering whine. The dog's master went miles for help and a man was finally lowered more than seventy feet into the shaft to bring up the dog.

This was a case of information, presumably unknown to any human being in his normal consciousness, being impressed during sleep upon the brain of the person most concerned. By whom or what if not by the man's own quasi-omniscient Spiritual "I". Judging from the trouble to which Mr. Winder went to rescue his sheep dog, he was much attached to the animal. It will be recalled that H. P. B. remarked (*U. L. T. Pamphlet 11*, pp. 5-6), that the accuracy of such rare dream impressions in ordinary mortals depends upon the intensity of their feeling in regard to the perceived object.

In a thoughtful article on "East and West" in the recently issued first number of the *Bulletin of League of Nations Teaching*, Prof. M. Anesaki of the University of Tokio traces briefly the influence exerted down the centuries by the East on the West and *vice versa* and indicates the fundamental differences between modern civilization in West and East :—

Without entering into a detailed analysis of these differences, I might say that the two worlds are characterised respectively by individual liberty and by submission to authority ; or by the spirit of domination, the love of speed and size, and by a turning of the mind to contemplation, meditation and serenity ; or, lastly, by scientific curiosity and by religious faith.

In the present world-wide crisis Prof. Anesaki sees a great need for building a bridge between these two evolving civilizations. He points out that a moral and spiritual change is needed in the West as well as a political and economic one :—

The spiritual inheritance of the Eastern world—its

cosmic conception of life, its serenity, its religious, philosophic and literary outlook, are capable of making a valuable contribution in the personal process of transition towards a future civilisation based upon a fuller understanding of life.

The learned Rabbi Moses Maimonides, whom H. P. B. credits with having "successfully demonstrated that the Chaldean Magic, the science of Moses and other learned thaumaturgists, was wholly based on an extensive knowledge of the various and now forgotten branches of natural science" (*Isis Unveiled*, I, 17), was eulogized in *The Manchester Guardian* on March 30, 1935, the eightieth centenary of his birth.

In the course of his remarks the writer refers to a characteristic of the medieval attitude to knowledge which we think has a lesson for "the modern acquisitive age." The idea of personal property in knowledge he says, was foreign to the medieval mind and "a Maimonides (as a Thomas Aquinas) would have given as he borrowed, freely and without grudge, for the sake of truth". The medieval mind "seems to have delighted in anonymity, to have rejoiced when it could point out that its own new ideas were not so new after all. It dreamt, in fact, of a 'philosophia perennis,' a closed universe of truth given once for all and complete in itself."

That was no dream, but truth and fact. The intervening centuries have seen a vast development of the "Eye Doctrine" or head learning. Should we not do well to take once more as our ideal, instead of the modern pride of knowledge that proclaims, "Behold, I know," the genuine humility that but hands on the immemorial truth, confessing low, "Thus have I heard"?

In *The Aryan Path* for April, Miss Storm Jameson wrote on "Leisure" and how people should be educated for its proper use. It may seem premature to talk about the use of leisure, as, for the employed it is still a dream and for the unemployed a mocking demon eating their very vitals; all the same the problem is bound to arise after the impending revolution, horrible or harmonious, which bids fair to take place in Europe and America ere very long. Real enjoyment of leisure is a dream which only widespread altruism and compassionate reason can make come true. Its realization calls for an awakened sense of justice, a willingness to sacrifice privilege, and the surrender of even "enlightened self-interest," that most hypocritical of the masks of selfishness. But selfishness, indifference and brutality can never be the normal state of the race—to believe so would be to despair of humanity. All good and evil things in our environment have their roots in human character. Education in altruism, then, is our crying need—to make men realize the

brotherhood of which they prate—and act accordingly. Higher and nobler conceptions of public and private duties must be inculcated; and inspiration sought in the lives of the great exemplars of all time and in the common basic truths that they all taught. These include the self-compelling basis of right action found in the laws of Karma and Reincarnation which make it plain that we return to share in reaping the conditions we are helping now to sow.

If newspaper reports and Gandhiji's references in *Harijan* are any indication it looks as if animal sacrifices as religious rites in Hindu temples are due to receive a frontal attack. However that be, the practice is an abomination and the earlier it is attacked and defeated the better for Hinduism and India. The great Buddha fought it in his own day, but like certain other religious evils the rite of animal sacrifice persists with tenacity. We may quote here the following from a lecture delivered in the Bombay U. L. T. in 1932:—

"And incidentally, may I here question this proud boast on the part of the orthodox Hindus about the purity of their Temples to-day? How many temples are there which are physically clean, without dirt and dust? Does purity, let alone beauty, pervade the caste Temples of to-day? No, we all know that Temples are not kept even physically clean as a general rule; and what about magnetic impurities caused by wrong practices, questionable rites and ceremonies? Students of Occultism know much more about this aspect of the subject than any one else, and harsh as it may sound it must be said that the degradation of Hinduism and of India is rooted fundamentally in the corruption and the filth invisible which surrounds the Hindu Temples. So, friends, this opportunity should be taken to make the Temples clean, to remove moral ugliness as well as physical dirt from their inner and outer courts. Animal sacrifices and other objectionable features should be removed, and I submit that while propaganda is going on for Temple-Entry, efforts should be made in such Temples as are already thrown open, to make them true places of worship—not of sectarian worship and of mummery which is called prayer, but true Houses of Wisdom and Inspiration where men and women find guidance and knowledge to live better lives, more noble, more virtuous, more useful. Remove, I say, the moral untouchability inherent in high caste Hinduism, and let not the Harijans fall from the frying pan of animalism into the fire of caste orthodoxy! Alas, no, the caste Hindus cannot claim for themselves purity, or for their Temples a truly religious atmosphere; both are absent, and this is the time, this the superb opportunity, for undertaking that task.

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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