

सत्यान्नास्ति परो धर्मः ।



There is no Religion Higher than Truth

THE THEOSOPHICAL MOVEMENT

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LET US LOOK AT OURSELVES

"It is not in polemical pamphlets or sensational newspaper articles that its [the Theosophical Movement's] permanent record will be made, but in the visible realisation of its original scheme of making a nucleus of universal brotherhood, reviving Oriental literature and philosophies, and aiding in the study of occult problems in physical and psychological science."

"The key to all our successes is in our recognition of the fact of the Higher Self—colourless, cosmopolitan, unsectarian, sexless, unworldly, altruistic—and the doing of our work on that basis."

In commencing her fifth volume of *Lucifer* H. P. B. began: "*Post nubila Phœbus*—After the clouds sunshine," and we might well repeat the sentiment, as THE THEOSOPHICAL MOVEMENT begins its fifth volume, and the Bombay U. L. T. enters upon its sixth year. In that opening article H. P. B. reviewed the work of the Movement she started in 1875; she considered the time fit for a retrospect, for perhaps she thought the same as Mr. Judge, whose opening editorial, "The Path's Fifth Year," we reprint in this issue, in which he ruminates on his magazine which had "turned the last corner of the square and now enters upon its fifth year".

In that *Lucifer* Editorial H. P. B. made two statements, quoted above as texts, which offer a basis of reflection for all readers and this occasion is appropriate for such a task.

The work of the U. L. T. in Bombay, as elsewhere, moves on. Its policy and programme, its methods and modes are such that the general public knows really little about it. Those who attend its meetings are better acquainted with the steady rhythm of its motion, but only those feel and realise its strength and beauty who sacrifice for it, in time, money and work.

In these two extracts every associate, every

student, every friend of the U. L. T. has the gauge to measure the success or failure of the Lodge to which he belongs, in its mission of mercy and enlightenment. But what is more important, these words also are a foot-rule which that associate, student and friend must use to size up his own contribution towards that success or failure.

In the first extract H. P. B. refers to the Three Objects of the Theosophical Movement which she describes as "its original scheme," and she says that our success depends on its "visible realisation". In the second extract she offers the key which opens the door to the Temple of Theosophical Success—very different, exactly the reverse in fact, of worldly success.

Each U. L. T. has to become a nucleus, all U. L. T.'s have to become a larger nucleus, of Brotherhood, founded on knowledge and realised in experience. But the U. L. T. is like an army, composed of regiments, the different U. L. T.'s; and each member is a Kshatriya-Soul, fortune's favoured soldier, who has to fulfil his first duty to the Cause by living a life of purity and discipline, so that his own Higher Self may become the basis of all his work. Thus and thus alone the Life of Brotherhood is possible. Without the due recognition of the Spirit in the Body, the unity of all

cannot become visible. There is the spurious kind of brotherhood in cliques; the real is *universal* and each aspirant realises it only by the Light of the Higher Self—"colourless, cosmopolitan, unsectarian, sexless, unworldly, altruistic." Study of Theosophy, practice of Theosophical Ethics, very different indeed from worldly socio-religious ethics, and an earnest attempt, however small, to promulgate impersonally the truths of Theosophy—these constitute the Triad of Effort. It is the manifested logos of the Unmanifested Absolute, the Higher Self.

This monthly is an organ, humble, restricted, perhaps sometimes even mistaken, but all the same an organ which tries to reproduce faithfully the sublime music of Theo-Sophia. It is not only a pet possession of its conductors, but belongs to every reader, just as to any writer in its columns, and both reader and writer alike have claims on it—claims more of duties than of rights, more of responsibilities than of privileges. Readers and others are most welcome to write for it, to ask appropriate questions for obtaining answers, to make it better and more widely known and to participate in the rite of sacrifice which it performs month by month.

In speaking of the U. L. T. and of THE THEOSOPHICAL MOVEMENT we are not making any claim for them; we are not overlooking the fact that the Movement is vaster than both these, nor that there are earnest men and women whose Theosophical affiliations are different from our own, nor that there are dozens of periodicals which represent and speak for and to them. Each such periodical makes its own record, year by year; each and every Theosophical organization similarly makes its record; each individual, whatever his affiliation, makes his; and by their records "shall ye know them".

Each must look at his own record in dispassionate self-examination, and each must determine for himself the value of his achievements, and formulate for himself his hopes for the future. A Master once wrote (*U. L. T. Pamphlet, No. 22*):—

The problem of true Theosophy and its great mission are, first, the working out of clear unequivocal conceptions of ethic ideas and duties, such as shall best and most fully satisfy the right and altruistic feelings in men; and second, the modelling of these conceptions for their adaptation into such forms of daily life, as shall offer a field where they may be applied with most equitableness. Such is the common work placed before all who are willing to act on these principles.

THE VICTORIOUS DISCIPLES

[Under the caption "H. P. Blavatsky and Theosophists" the following article was published in *The Path* for October 1889.—Eds.]

In a late number of the *Revue Théosophique*, H. P. Blavatsky says:—

"'Love one another' said Jesus to those who studied the mysteries of the kingdom of heaven.

"'Profess altruism, preserve the union, accord, and harmony of your groups, all you who place yourselves in the ranks of neophytes and seekers of the *one Truth*,' say other Masters to us. 'Without union and intellectual and psychic sympathy you will attain nothing. He who sows discord reaps the whirlwind.'"

"Learned Kabalists are not wanting among us in Europe and America. What good does that do us, and what have they done for the society? Instead of getting together to help each other, they look at each other askance, ready to criticise."

"Those who wish to succeed in theosophy, abstract or practical, should remember that want of union is the first condition of failure. But let ten determined theosophists unite themselves; let them work together, each according to his own way, in one or another branch of universal science, but let each one be in sympathy with his brother; let this be done, and we can answer for it that each member would make greater progress in the sacred science in one year than could be made in ten years by himself. In theosophy what is needed is emulation and not rivalry.

"In real theosophy it is always the least who becomes the greatest.

"However, the society has more victorious disciples than is commonly supposed. But these stand aside and work instead of declaiming. Such are our most zealous as well as our most devoted disciples. When they write they hide their names; when they read garbled translations of sacred ancient books, they see the real meaning under the veil of obscurity that western philologists have thrown upon them, for they know the mystery language. These few men and women are the pillars of our temple. They alone paralyze the incessant work of our theosophic moles."

QUESTIONS ANSWERED

"Let us compare all things, and, putting aside emotionalism as unworthy of the logician and the experimentalist, hold fast only to that which passes the ordeal of ultimate analysis."—H. P. B.

चित्रं वटतरोर्मूले बृद्धाः शिष्या गुरुर्युवा ।
गुरोस्तु सौमं व्याख्यानं शिष्यास्तु चिद्वन्नसंशयाः ॥

"Ah ! the wonder of the Banyan Tree. There sits the Guru Deva a youth, and the disciples are elders; the teaching is silence, and still the disciples' doubts are dispelled."

Q. What is the true attitude of a student of Theosophy towards his own religion and the religions of other men ?

Ans. The Theosophical attitude is first to respect the religious beliefs of all men, especially by not differentiating between one's own religion and those of others ; second, to accept that which is true to reason and to conscience in any religion ; third, to reject that which cannot pass the bar of mind—of knowledge and calm thought, especially the exclusiveness of any religion, including one's own. Let us examine the subject.

We must first define what religion is. Generally speaking, religion is nowadays composed of a set of dogmas and beliefs on which there is little knowledge, the performance of rites and ceremonies which are mostly the result of superstition and priestcraft, and a very small amount of ethical practice.

Take dogmas and beliefs—prayers are offered to God in different languages, especially on what different people consider to be His special holy days. Thus Muslims pray to Allah on Friday, Jews to Jehovah on Saturday and Christians to God on Sunday ; for Hindus Monday is a sacred day. Those are mere beliefs and it is self-evident that all the four beliefs about the holy day cannot be true. It is as absurd as to say, though that will not be admitted, that electricity functions for Muslims on Friday, for Jews on Saturday, for Christians on Sunday and for Hindus on Monday. Again, Muslims believe that all kafirs will be punished eternally, but Christians believe that all the heathen are damned eternally and among these are Muslims. Who is right ? The Jews consider themselves the Chosen People, but so do the Nazis under Hitler.

Turn to the second factor, rites and ceremonies : Hindus perform ceremonies for the dead ; so do Parsis ; so do certain Christians ; these apart from the funeral rites. These ceremonies for the dead differ, say, with the Hindus and Parsis, while each community holds that those alone of its own faith are truly efficacious. Reason says—that cannot be ; both of them cannot be right and wrong at the same time. Apply the principle that truth agrees with truth always ; falsehood and truth never agree ; and we see why all rites and ceremonies cannot be true.

But when we turn to the third factor of ethical practices we find the opposite phenomenon. All religious creeds speak with one voice about purity and virtue, about good thoughts and true words, about deeds of charity and of sacrifice. Nobody, not even the rankest atheist, questions the validity of the ethics and moral precepts of any religion.

Religion, according to Theosophy, is an attitude of the soul to the whole of Nature. Each man, woman and child has an inner religion—his or her own attitude to all the people around, to all things in his or her environment. This fact of the actual and real existence of one's own inner religion and attitude is so disregarded that the practice and culture of that attitude is sorely neglected. People become engrossed in outer things and neglect the *practice* of religion, contenting themselves with a few odd ceremonies, mostly performed by priests, for which payment is made in one shape or another. Theosophy teaches that such negligence of one's own soul culture is very dangerous to oneself ; and it looks upon the performance of rites and ceremonies by hired or salaried priests as foolish waste of time, energy and money.

Theosophy emphasises the practice of the ethical precepts of every religion, which are identical. Practise the teachings of the *Gita* and you are a true Brahmana—do not, and all the caste-marks are a worthless show ; practise the teachings of the *Dhammapada* and you are a Buddhist—without them a shaven head, a yellow robe and a begging-bowl are a farce ; practise good thoughts, good words and good deeds and you are a true Zoroastrian—without them sacred shirt and thread are no more than so much cotton, so much wool ; practise the teachings of the Sermon on the Mount and you are a true Christian—without that all the prayers on all the Sundays are an empty show and worse.

Let every sincere man practise the ethics of his own religion and very soon he will distinguish between the essentials and non-essentials

of his own creed. Such a practitioner begins to seek knowledge about other aspects of his religion. The practice of ethics is the first step, and it opens "the doors of the mind" or "the windows of the soul" and the seeker after knowledge learns to look upon the world as alive, as sacred, to be approached with respect and reverence.

This makes him a student of Theosophy, by whatever name he may call himself. The very first truth he recognizes is that every religion contains facts and realities and that every religion, including his own, is full of distortions, corruptions and false doctrines; he finds that every religion, including his own, is a mixture of eternal verities taught by the great sages and prophets and of gross superstitions evolved by men or invented by priests.

See the meaning of the word Religion or Dharma. That which unites all men is Religion. But differing religions do not unite; they divide man from man. Religions make enemies and such religions the true Theosophist rejects. But Religion which inspires a man to practise virtue, to seek wisdom, to be brotherly to all men, to reverence the whole of Nature—that the true Theosophist accepts. It is in this sense that the important clause of the Declaration of the U. L. T. should be understood.

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

This statement is but a modern version of the grand teaching of the *Gita* (iv, 11) :—

In whatever way men approach me, in that way do I assist them; but whatever the path taken by mankind, that path is mine.

To attack, to ridicule or to belittle any man's faith is untheosophical; to throw light on the verities of every religion is a Theosophical duty. H. P. B. once wrote that the student of Occultism must belong to no special creed or sect, yet he is bound to show outward respect to every creed or faith, if he would become an Adept of the Good Law.

THE USES OF TROUBLE

The World Digest gathers together some of the best thought of the world month by month. It is made up of extracts and abridgments from the most striking views in current literature, especially in periodicals. In its October issue is published an abridged version of a sermon by the well-known New York preacher, Harry Emerson Fosdick, on "The High Uses of Trouble," in which the following appears:—

One continually meets people complaining because Life is not just to them. They actually have expected that Life would be just to them and that they would be paid a reward for their goodness on Saturday night. Now they are resentful because, instead, Life has turned out to be terribly unjust. Where can people so bewitched have been living? What books can they have read? Not the Bible. Was Life just to Jesus? Was the cross just? When He set His face steadfastly to go up to Jerusalem to be crucified, was He expecting justice? *The beginning of wisdom is to give up the idea and surrender the expectation that Life will be just to you.*

We print this passage in full, including the italics. Its message is unethical. Dr. Fosdick is known to be a broad-minded, cultured and self-sacrificing preacher. His pronouncements on morality and conduct are widely accepted. He has probably approached the subject intensely concentrated on bringing hope and solace to the suffering hearts among his congregation. All the same, the doctrine he propounds, both directly and by implication, is responsible for a great deal of human misery and is rooted in ignorance.

The truth is that Life is just. The universe in its moral aspect is as honest as, in its physical aspect, it is precise and exact. These people who look for justice are not bewitched; they are only responding to an instinctive throb in their own hearts; and many of them have read the Bible which asserts that "with what measure ye mete, it shall be measured to you again" (*Matthew VII, 2*), "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (*Galatians, VI, 7*). The wisdom of Solomon is practical—"That wherewithal a man sinneth, by the same also shall he be punished" (*Wisdom of Solomon XI, 16*). The advice given by Dr. Fosdick to surrender and to resign is based on the false doctrine of fatalism; the truth is in the doctrine of Karma, which teaches that a man reaps that which he has sown, and in reaping learns where and how he erred in the season of sowing. Even the crucifixion of Jesus was but an expression of the Law of Justice which is Karma; out of love and compassion for suffering humanity He is supposed to have gone to the cross, which means that for holding opinions, for expressing views which were Truth to him, a fanatical mob murdered Him. In this age there would perhaps be no bodily murder for a speaker of Truth, but what is far worse—murder of reputation. The panacea for the sorrows of human life does not consist in submissively accepting what befalls and praying, but in recognising that within each one of us, saint or sinner, there is that which can overcome all weaknesses, all obstacles, and that the Buddha was right who taught that the Law which functions at the heart of the universe and that of man "knows not wrath nor pardon" but ever and always "moves to righteousness".

FROM A LETTER

It is an occult axiom that the light of the Higher Self cannot be realized before the darkness of the lower is fought and conquered. Just as a man in the midst of beauty and ease may fail to find the peace or comfort that he seeks, because within him are the forces of ugliness and disease, so also many a student who surrounds himself with Theosophical books and even Theosophical friends, cannot feel the strength of the philosophy because he will not face and fight the demon of egotism, obstinate and hard to overcome. "Give me," he cries, "the peace of virtue and the power of wisdom, but leave alone the Mara which circulates in my blood." Are you not one of them? This is unreasonable; if Jesus had to put Satan behind him, if the Buddha had to overcome the temptations of Mara, why should you or anyone wish to escape a fight to a finish with his lower nature?

Before the Great Face of Light can be glimpsed, the little man must remove the veil of delusion and illusion, which like a mirror shows himself to himself, as something strong and good. The egotist sees himself everywhere because he fancies himself at the centre of the universe. The egotist is in reality at one pole, the altruist-yogi at the other; the former is deluded, the latter illuminated.

Delusion has to be fought and overcome—this is the first task. Pride is the first-born of egotism, whose progeny are legion. In egotism are rooted the sin of speech and the sin of sex. Sinfulness is triple—sin of self, sin of speech, sin of sex. These three creative potencies in Nature should be forces of Light; how are they debased by the race of Kali-Yuga? Have you, have I, contributed to that debasement? In answering this question for yourself you will clear the ground for right action. Every aspirant must begin purifying himself of this three-faced sin. It is a hard task, and good results accrue slowly, very slowly, but the quality in whose steps success follows is—steadfastness. He who says "I will begin to-morrow," or "I will rest now that I have won the 'first round,'" is courting sin, not putting it out of court. He alone who persistently faces the tri-form fury, hour by hour, will triumph. A word as to the remedy: virtuous thoughts free us from the sin of self; virtuous words from the sin of speech; virtuous deeds from the sin of sex. The three efforts must be simultaneous, for there are not three distinct sins to be conquered, but a triple sin. You and I and everyone else of this race of mortals have to free ourselves from this triple sin, or—go down to pulverizing annihilation.

The task seems hopeless, but it is not. It would be hopeless, were each one of us single-handed; but no one is alone in this Holy War. Comrades and companions are fighting the same fight, side by side with us. What right have we to be dejected when they are winning? What right have we to be sluggards in the morning and time-wasters at night and make their fight more difficult, turn perchance their victory into defeat? And then—there are Those Holy Ones—Virtue Incarnate—who watch the struggles of the brave and give aid when it is least expected.

THE PATH'S FIFTH YEAR

[The following article appeared as Editorial in Mr. Judge's *Path* in April 1890.—EDS.]

Our Magazine has turned the last corner of the square and now enters upon its fifth year. Whether it shall live ten or twenty years longer we know not, but as the future grows from the present and the past is ever being repeated in the future, so its four years of activity just ended are not dead, for they will reproduce their influence in the years that are to come until their force is increased by being swallowed up in those that are stronger.

In the third month of the first year of THE PATH its death within the year was predicted, but fate has ruled otherwise, and we have been accorded the opportunity of attempting to erect the four pillars of Sincerity, Devotion, Determination of Purpose, and Integrity. This year will decide what success has attended the attempt. For as five is the number of *Light*, it will reveal all, and by its power as *Justice* and *Nemesis* it will appropriately measure out the compensation, since its position in the centre between 1 and 9 makes of it the middle of the balance, for although the series of 9 is not completed, yet when 5 is reached the future is potentially present up to 9. We can rely then only on the Law and not upon the favour of any one;—this we do with cheerfulness.

The year just closed has been a pleasant one, revealing new earnest hearts and willing hands. Let us press forward with new energy in the work of the next four years, for when the second fifth is reached an important era for theosophists and the world will be at hand, when the result of again being weighed in the balance of events will be more serious than it is now.

"Point out the 'Way'—however dimly and lost among the host—as does the evening star to those who tread their Path in darkness."

THE MESSAGE OF THE GITA.

[The first half of a stenographic report of a lecture given at the Bombay U. L. T. on Sunday, 30th November, 1930; Gita Jayanti, the Birth Festival of the *Gita*, falls this year on the 16th December—EDS.]

Friends,

Great events often are like seeds; they begin in a small way; they end by growing into the luxurious tree which shelters weary travellers in their thousands. During the last few years India has begun to celebrate *Gita Jayanti*, the Birthday of the *Gita*. And perhaps the significance of this humble and not much heeded beginning will bear more powerful and sweeter fruits for our ancient Motherland, than many another movement. We are firmly convinced that India's salvation from the bondage of her own self-imposed limitations will come through the *Gita*; we are equally convinced that India's service of the world at large will become possible through the inspiration of the *Gita*. Mere political freedom brings neither peace, nor power nor wisdom, and the republics of the West, even of America, both in the North and in the South, are full of discontent and weaknesses and folly. Social order flowers, as Plato taught 2500 years ago, on spiritual perception and spiritual practice, and if real order is to emerge out of the present chaos, real and lasting order, we the sons and daughters of India must perceive the truths our Spiritual Teachers sang, and practise them, to build our homes, to carry on our commerce, to rear our state institutions. Not by mere aspiration and desire, not by mere words, not even by songs and invocations, will our Karma change, but by constructive thought, by constructive imagination, by constructive labour. Social order depends on Homes and Individuals, and unless, as Plato and Confucius taught, as our own Artha-Shastra and Sukra-Niti proclaim, individuals take themselves in hand there will be no genuine return to the glory that was Aryavarta.

The West has forgotten what the *Gita* teaches: that society and state are meant for men, not men for society and state. In erecting our Temple of State, when power passes into Indian hands, and it must soon so pass, we must not slavishly copy decadent states, material states, which enslave men's Souls, but we must strive to build on the divine pattern of the ancient statesmen who were sages and philosophers. Plato said that true statesmen must possess the power to look in the Heavens where a picture of the Ideal Republic of Conscience exists, and they should copy, bit by bit, the heavenly pattern, the divine plan, of the Ideal State. Ram-Raj is more shouted than understood; the glories of the Great Akbar are more talked about, than his actual religious ideals—which made those glories possible—

studied. And therefore we run a greater risk to-day if, blinded by the dust of the present conflict, we do not prepare ourselves for the future. The preparation India needs is the preparation of her masses, whose houses are hovels, whose natures are undernourished, whose culture is unutilized, and whose homes, pure and contented, should be India's real objective.

So whether we look at it from the point of view of the well-to-do but uncultured classes, or from that of the starving unlettered masses, the task before India is the task of the individual himself. While poverty stalks the land, if we follow European and American methods of education—kindergarten and primary and secondary and vocational, and higher and academic, and special institutions of technology and arts, and so on and so forth—we shall take time, exhausting our energies, and achieving the discontent that goes with a so-called high standard of living, the struggle for earning every piece of bread, every fruit and every vegetable. But if India begins on the ancient plan, whereby individuals take themselves in hand and educate themselves, taking such aid as scholastic institutions give, not dependent on them but co-operating with them, India's progress will be swifter, her path to world-service will be shorter, her place in the world-comity soon assured. It is true that the future India will need mechanics, machine-builders and machine-workers; she will need shop-hands and skilled labourers; she will need financiers and bankers and brokers; she will need teachers, not by the hundred but by the thousand; but, friends, all those exist and flourish from Hollywood to Moscow. Has all this saved England from unemployment? Has the powerful Wall Street succeeded in implanting peace with its power? Will not India then learn from the ghastly object-lessons before her? And if she learns, what practical step—and in this Lodge we who study metaphysics and mysticism are practical men and women—what practical step, we ask, does India propose to take? What is the use of our shouting: "Back to the Vedas," our naming the wisdom of the Upanishads, if we will not apply the teachings of the *Gita*? So let the individual awake, let the man arouse himself as a Soul, let the woman arouse herself as a Soul, and let each one, man or woman, young or old, educate his own senses, his own emotions, his own mind, and thus bring forth the culture of his own Soul. That is the first Message of the *Bhagavad-Gita*—take yourself in

hand and educate yourself. While our education-
alists are planning what to do and how to do it, we
should plunge into doing it, and educate ourselves.
While our financiers and economists are finding
money to build schools and support universities,
we should go to the School of Life, learn in the
universities of the *Gita*, of the *Gathas*, of the *Dham-
mapada*, of the *Tao Teh King*, of the *Brahma-
Sutras*, of the *Upanishads*. Have you ever looked
into the organization and management of Nalanda,
of Takshashila, of the ancient University of Con-
jeeveram? So the first Message of the *Gita* to
modern India is—Educate yourself, O Man, O
Woman, O Youth.

“But how?” I find some of you asking. I
see what is in your minds, the puzzling interroga-
tion—“Who will teach us?” Krishna will teach
you, the Divine Lord. You doubt, you smile, but
then stop talking about *our Gita!* For over and
over again, in the eighteen discourses, no truth
comes out more forcefully than the fact of
Krishna being the Teacher, the Educator, the
Instructor, with the help of whom every man and
every woman can really attain to wisdom, can
obtain such knowledge as to prevent that person
ever making mistakes again. Krishna is the
Teacher; He says so, and definitely makes a
promise when he tells us:—

Place thy heart upon me as I have declared myself to
be, serve me, offer unto me alone, and bow down before
me alone, and thou shalt come to me; I swear it, for thou
art dear to me. Forsake every other religion and take refuge
alone with me; grieve not, for I shall deliver thee
from all transgressions.—XVIII, 65-66.

Serve me, fix heart and mind on me, be my servant,
my adorer, prostrate thyself before me, and thus, united
unto me, at rest, thou shalt go unto me.—IX, 34.

This is true or this is false; you have a right
to choose, may you should choose, but don't blow
hot and cold and cry in one breath: “The *Gita*
is ours!” and then not act up to its practical
teachings. This is hypocrisy, the sin against the
Holy Ghost, weakener of character, blinder of
true perception. Krishna is the Teacher, Krishna
is the Educator. And who is He? Where can
we find Him? Again he tells us:—

īçvarah sarva bhūtānām hr̥dece 'rjuna tis̥thatī
There dwelleth in the heart of every creature, O
Arjuna, the Master, Içvara. (XVIII, 61)

ahamātmāgudākeça sarvabhūtāçayasthitah
ahamāçiva madhyamca bhūtānāmanta eva ca

I am the Ego which is seated in the hearts of all beings;
I am the beginning, the middle, and the end of all existing
things. (x, 20)

Not outside of us is this Teacher, but within
the heart, and when we depend on outsiders we
despise Him who is in our own hearts. If Chris-
tians crucify Christ day and night throughout
Christendom, are we not, my brothers, rejecting

Krishna also day and night? Are not his words
applicable to us when he says:—

They full of delusion, torture the powers and faculties
which are in the body, and me also, who am in the recesses
of the innermost heart; know that they are of an infernal
tendency.

So turn within for guidance, for knowledge,
for education and inspiration. That is the second
Message of the *Gita*. Krishna, the Teacher, is
within us. And what form does the Teacher
take? Partha Sarathi, the Charioteer. Often,
when I have seen on the hills of Ootacamund poor
coolies dragging their heavily loaded rickshaws,
have I said to myself—what a symbol! Millions
upon millions maltreat their own Divine Charioteer
as these poor rickshaw-men are maltreated, men
used as beasts of burden because people will not
use or cannot use their own legs and feet! Partha
Sarathi, the Divine Charioteer; meditate on that
form, it has a supreme message for us all. The
Teacher within us, the Guide within us, the
Krishna within us, can take us to the right place
of instruction if we but put ourselves in touch with
him, pray to him and say:—

senayaorubhayormadhye ratham sthāpaya me'cyuta
Cause my chariot to be placed between the two armies.

Of what use are our prayers to some outside
gods who will not help for they cannot help, while
we will not turn within where alone Krishna's
Divine Flute is playing? Self-Education needs
Self as Teacher, and the Self, Atman, is within,
and in the form of the Charioteer He will take us
to that position which Arjuna attained: “By thy
Divine Power, destroyed is my delusion,” said
Arjuna. “Wherever is Krishna there is *Cri*, for-
tune, there is *Vijaya*, victory, there is *Bhuti*, hap-
piness, there is *Niti*, wise action,” said Sanjaya.
Seek the Self, the Divine in you, the Divine
Charioteer.

In *The Observer* Edward Thompson remarks:—

To pass from England to India, Dr. Saunders makes no
mention of what seems to me the noblest concept in Hindu-
ism, life's division into four stages—student, householder,
forest-dweller, saint-teacher possessing nothing but his
experience. The ideal lies close to many, even in this dis-
ordered and materialised age.

This institution of the four stages (ashramas)
and its twin that of the four castes (varnas) have
fallen into disuse and degradation. Their restora-
tion on a true basis would not only save Hinduism
from corruption but would also be a help to others.
By the qualities and characteristics of his conscious-
ness a man's caste has to be determined as taught
in the *Gita*; each human life may be elevated and
ennobled by the practice of virtues appropriate to
the four stages.

VEGETARIANISM

There are numerous arguments put forward in favour of a non-meat diet: on ethical and moral grounds thousands have given up feeding on animals; hygiene and sanitation certainly favour the kitchen and the dining room being free from the polluting and revolting atmosphere created by the presence of fowl, flesh and bad red herring; medical science is now compelled to admit that for certain diseases of the body a vegetarian diet is necessary; in athletics the value of vegetarianism is recognized, and champions, as would-be champions, under training, largely sustain themselves on a vegetarian diet; superior brains bent on subtle work find vegetarianism conducive to better results; and so on and so forth. Any society or periodical dedicated to this cause will supply to the enquirer facts and figures in support of vegetarianism, and if the enquirer happens to be impartial he cannot help being convinced of their verity.

Theosophy also favours vegetarianism and advocates its votaries giving it a fair trial. Among students of Theosophy there are a large number, especially in the West, who are not vegetarians; yet many among these are earnest. This is so because Theosophy does not lay down the law for its votaries; it does not say "thou shalt" and "thou shalt not". Theosophy leaves every one free to choose his course in life in reference to all things—including vegetarianism. But the Esoteric Philosophy of Theosophy, the tenets of the Wisdom-Religion, surely indicate that eating of meat is not conducive to psychic and spiritual health. Then why do so many students and others interested in Theosophy use a meat-diet?

First, there are those whose physical bodies, by atavism, heredity, build and make-up, etc., are such that bodily health suffers under a non-meat diet; among this class there are those who unfortunately substitute for flesh and fish and fowl a regimen of unbalanced vegetarian menus; if they were to try, after some study of dietary science, they would soon find out that their bodies *can* thrive on a non-meat diet; these friends are, in reference to vegetarianism, in somewhat the same position as new-comers to Theosophy who take to books and doctrines unsuited to them as beginners, and then leave off Theosophy as abracadabra not fit for them!

The second class of non-vegetarian Theosophists are more or less obsessed by the superstition that it is very difficult, or highly inconvenient, or not necessary to be a vegetarian. Many among them abstain from alcoholic drinks though they have heard others favouring drink on the very

same grounds. How many times have we not heard that it is very difficult for a clubman to abstain; or that we must not be ungracious to our hostess by refusing a cocktail or a liqueur; or that in moderation alcohol is not only good, but even necessary to the body? This is superstition; but those who advance similar arguments against vegetarianism are also obsessed by superstition. Their bodies would not perish, nor their social standing weaken, by practising the more healthy way of living. They would lose nothing, nor would they die, by giving a fair trial to vegetarianism and overcoming their weakness; for with many of them this superstition and moral weakness is more harmful even than their eating of corpses!

It seems to us that on one, and only one, score a true Theosophical student who is in a position to prescribe his own diet can be justified in eating meat; viz., if vegetarianism is completely unacceptable to the bodily health. For of course it is the duty of every student to look after his body and to maintain it in as splendid a healthy condition as is possible, because the body is the Temple of the Soul, and ill-health and disease of the body disappoint the Soul, just as premature death does. But we must never overlook the important fact that meats have a clogging effect on body and brain. The fumes of meat-gases are not so deadly to the subtle organisms of the brain as the fumes of alcohol, but meats do affect the inner structure and quality of tissues and cells and blood. We are not fanatics favouring vegetarianism, nor can we say that all students of Theosophy must be vegetarians; nor are we superstitious about the "magic" of a non-meat diet! If we write this it is because of several letters received from friends, co-students and co-workers, to all of whom we commend the following words of H. P. B. in *The Key to Theosophy* (p. 218) for a quiet meditation, after a careful perusal of the whole section of the book entitled "Theosophy and Asceticism" (pp. 216-19, Ind. Ed.):

We go a step farther, and prove that when the flesh of animals is assimilated by man as food, it imparts to him, physiologically, some of the characteristics of the animal it came from. Moreover, occult science teaches and proves this to its students by ocular demonstration, showing also that this "coarsening" or "animalizing" effect on man is greatest from the flesh of the larger animals, less for birds, still less for fish and other cold-blooded animals, and least of all when he eats only vegetables.

STUDIES IN THE SECRET DOCTRINE

1. THE BOOK AND THE PHILOSOPHY

It is needless to explain that this book is not THE SECRET DOCTRINE in its entirety, but a select number of fragments of its fundamental tenets—S. D. I. viii.

The SECRET DOCTRINE is the accumulated Wisdom of the Ages.—S. D. I. 272.

The student is called upon to distinguish between the two volumes of *The Secret Doctrine* by H.P.B. and the Esoteric Philosophy of the Archaic ages also named THE SECRET DOCTRINE.

The book was published in 1888 and H. P. B. described it as "the outline of a few fundamental truths from THE SECRET DOCTRINE of the Archaic ages," and she added, "I say 'a few truths' advisedly, because that which must remain unsaid could not be contained in a hundred such volumes" (S. D. I, xxii).

The title of the book is suggestive of the central idea it means to convey, namely, the existence of a body of knowledge, ancient and venerable, with which only a few elect in every age have been familiar. This body of knowledge, called THE SECRET DOCTRINE, has been given other names: Esoteric Philosophy is its exact synonym; it is also called the Wisdom-Religion, Ageless and Eternal Doctrine, and Theo-Sophia. All these terms have their originals in Sanskrit; thus, Secret Doctrine and Esoteric Philosophy are English equivalents of Gupta Vidya; Wisdom-Religion of Bodhi Dharma; Ageless and Eternal Doctrine of Sanatana Dharma; Theo-Sophia of Brahma Vidya. No wonder H. P. B. speaks of it as "THE SECRET DOCTRINE of the East" (S. D. I. xvii).

THE SECRET DOCTRINE is a vast, a stupendous, a sublime Mountain Range of Wisdom, with numerous streams and falls of thirst-assuaging principles which act as landmarks; numberless trees and shrubs of details—tier over tier—each tier speaking of the altitude; from the foot of the hills several paths are available, and by slow ascent or steep they all meet on the snow-clad heights of Purity Eternal. Of that SECRET DOCTRINE "a partial sketch is here attempted" (S. D. I. 47), wrote H. P. B.

"This work is written for the instruction of students of Occultism" (S. D. I. 23), but the esoteric tenets given out therein "have become exoteric now" (*Lucifer* III. 248).

In one place H. P. B. says that "the larger portion of *The Secret Doctrine* is devoted to the elucidation of the true esoteric views as to Man's origin and social development" (*Lucifer* II. 257); this modest description should not be allowed to misguide the student. She also says—"The *Secret Doctrine* is not a treatise, or a series of vague theories, but contains all that can be given

out to the world in this century" (S. D. I, xxxviii). But even at that, the book is like a lake, compared to the mighty ocean of Wisdom-Religion, of which its writer says: "The present volumes . . . though giving out many fundamental tenets from the SECRET DOCTRINE of the East, raise but a small corner of the dark veil. For no one, not even the greatest living adept, would be permitted to, or could—even if he would—give out promiscuously, to a mocking, unbelieving world, that which has been so effectually concealed from it for long æons and ages" (S. D. I. xvii). And again H. P. B. refers to that which "is now permitted to see the light, after long milleniums of the most profound silence and secrecy" (S. D. I. xxii). And she adds: "The records we mean to place before the reader embrace the esoteric tenets of the whole world since the beginning of our humanity" (S. D. I. xx); "that which is given in these volumes is selected from *oral*, as much as from written teachings" (S. D. I. xxxvii).

The aim of the book is thus stated: "to show that Nature is not 'a fortuitous concurrence of atoms,' and to assign to man his rightful place in the scheme of the Universe; to rescue from degradation the archaic truths which are the basis of all religions; and to uncover, to some extent, the fundamental unity from which they all spring; finally, to show that the occult side of Nature has never been approached by the Science of modern civilization" (S. D. I. viii).

The basis and foundation of the book are the Stanzas translated from the Book of Dzyan*, "which are the records of a people unknown to ethnology; it is claimed that they are written in a tongue absent from the nomenclature of languages and dialects with which philology is acquainted; they are said to emanate from a source (Occultism) repudiated by science; and, finally, they are offered through an agency, incessantly discredited before the world by all those who hate unwelcome truths, or have some special hobby of their own to defend" (S. D. I. xxxvii).

Even before the volumes were printed the book was "denounced as a product of my brain and no more," writes H. P. B. (S. D. II. 441, footnote), and adds:—

These are the flattering terms in which the *Evening Telegraph* (of America) referred to this still unpublished

* For pronunciation of this word, see *Secret Doctrine* I. xx, footnote.

work in its issue of June 30, 1888: 'Among the fascinating books for July reading is Mme. Blavatsky's new book on Theosophy . . . (!) THE SECRET DOCTRINE . . . But because she can soar back into the Brahmin ignorance . . . (!?) . . . is no proof that everything she says is true.' And once the pre-judiced verdict given on the mistaken notion that my book was out, and that the reviewer had read it, neither of which was or could be the case, now that it is really out the critic will have to support his first statement, whether correct or otherwise, and thus get out of it, probably by a more slashing criticism than ever.

In spite of the source and the foundation the book must not be called a Revelation. In no sense is it put forward as such; "nor does the author claim the position of a revealer of mystic lore, now made public for the first time in the world's history" (S. D. I. vii). But the earnest student must make certain of its authenticity, of what the Masters Themselves have said (See Foreword, *Some Observations on the Study of The Secret Doctrine of H. P. Blavatsky*). Students themselves should perceive the marvellous consistency of all that H. P. B. has written from first to last; and further, the consistency of her teachings with the previous records, down the ages.

Then, the student must be prepared for the repudiation of the book by modern scientists—though the vehemence with which it is now criticised is less than when the volumes were published. From one point of view this adverse criticism is natural, inasmuch as it is a "very mistaken notion that the work I have called the *Secret Doctrine* had ever been intended by me to dovetail with modern Science" (H. P. B., *U. L. T. Pamphlet No. 15*, p. 4).

However antagonistic modern scientists may be to H. P. Blavatsky personally, their most recent discoveries and teachings are coming close and closer to the doctrines of the Esoteric Philosophy. Her prediction is being fulfilled: "It is only in the XXth century that portions, if not the whole, of the present work will be vindicated" (S. D. II. 442). "In the twentieth century of our era scholars will begin to recognize that the *Secret Doctrine* has neither been invented or exaggerated, but, on the contrary, simply outlined; and finally, that its teachings antedate the Vedas. This is no pretension to *prophecy*, but simply a statement based on the knowledge of facts" (S. D. I. xxxvii). "We are at the very close of the cycle of 5,000 years of the present Aryan Kaliyuga; and between this time [1888] and 1897 there will be a large rent made in the Veil of Nature, and materialistic science will receive a death-blow" (S. D. I. 612). The student will do well to prepare for himself a list of scientific discoveries of the period and to see how "a death-blow" was struck and how the nature of matter itself

was discovered to be "different from the full blooded matter and forbidding materialism of the Victorian scientist," to quote the words of Sir James Jeans, President for 1934 of the British Association for the Advancement of Science.

The book is in two volumes; the students must reject as spurious a so-called third volume issued, for the first time, six years after the death of H. P. Blavatsky; it forms no part of her genuine *Secret Doctrine*. They must also be on their guard against so-called revised editions. The U. L. T. Edition of the two volumes bound in one and printed in New York in 1925 is authentic.

At the end of the second volume H. P. B. wrote:—

But when it becomes undeniably proven that the claim of the modern Asiatic nations to a Secret Science and an esoteric history of the world, is based on fact; that, though hitherto unknown to the masses and a veiled mystery even to the learned, (because they never had the key to a right understanding of the abundant hints thrown out by the ancient classics), it is still no fairy tale, but an actuality—then the present work will become but the pioneer of many more such books. (S. D. II. 795.)

The first study on the great Text Book of Theosophy of the Twentieth Century may be fittingly closed with the wise warning about it by H. P. B. herself:—

The reader can never be too often reminded that, as the abundant quotations from various old Scriptures prove, these teachings are as old as the world; and that the present work is a simple attempt to render, in modern language and in a phraseology with which the scientific and educated student is familiar, archaic Genesis and History as taught in certain Asiatic centres of esoteric learning. They must be accepted or rejected on their own merits, fully or partially; but not before they have been carefully compared with the corresponding theological dogmas and the modern scientific theories and speculations. (S. D. II. 449).

LOVE WITH AN OBJECT

[The following article is reprinted from *Lucifer*, Vol. I, p. 391 *et seq.* It was published over the signature—"Emanuel". The aspirant to the higher life will find in it a message and also some hints for the practice of Right Asceticism. To aid him in this task we will give here three extracts from letters written by the Adept-Brother, the Master K. H.:—

The calls of mere friendship or even enthusiastic regard are too feeble to draw the "Lha" who has passed on a stage of the journey to him he has left behind, unless a parallel development goes on. M. spoke well and truthfully when saying that a love of collective humanity is his increasing inspiration; and if any one individual should wish to divert his regards to himself, he must overpower the diffusive tendency by a stronger force.

The passions, the affections are not to be indulged in by him, who seeks to KNOW; for they "wear out the earthly body with their own secret power; and he, who would gain his aim—*must be cold.*" He must not even desire too earnest-

ly or too passionately the object he would reach: else, the very wish will prevent the possibility of its fulfilment, at best—retard and throw it back.

I hope that at least *you* will understand that we (or most of us) are far from being the heartless, morally dried up mummies some would fancy us to be. . . . Until final emancipation reabsorbs the *Ego*, it *must* be conscious of the purest sympathies called out by the esthetic effects of high art, its tenderest cords respond to the call of the holier and nobler *human* attachments. Of course, the greater the progress towards deliverance, the less this will be the case, until to crown all, human and purely individual personal feelings—blood-ties and friendship, patriotism and race predilection—all will give away, to become blended into one universal feeling, the only true and holy, the only unselfish and Eternal one—Love, an Immense Love for humanity—as a *Whole*!

These three statements may look contradictory; they are only paradoxical; all three advocate consistently the same teaching.—EDS.]

Some distinguished contributors to theosophical literature have of late been describing what qualities are necessary to constitute a perfect man, *i. e.*, an Adept. They said that among other things it was absolutely and indispensably necessary, that such a being should possess Love—and not merely Love in the abstract—but love regarding some object or objects. What can they possibly mean by speaking of “Love with an object,” and could there possibly be love without any object at all? Can that feeling be called love, which is directed solely to the Eternal and Infinite, and takes no cognizance of earthly illusions? Can that be love which has no object or—in other words—is the love of forms or objects the true love at all? If a man loved all things in the universe alike, without giving any preference to any of them, would not such a love be practically without any object; would it not be equal to loving nothing at all; because in such a case the individuality of any single object would be lost to sight?

A love which is directed towards all things alike, an universal love, is beyond the conception of the mortal mind, and yet this kind of love, which bestows no favours upon any one thing, seems to be that eternal love, which is recommended by all the sacred books of the East and the West; because as soon as we begin to love one thing or one being more than another, we not only detract from the rest an amount of love which the rest may rightfully claim; but we also become attached to the object of our love, a fate against which we are seriously warned in various pages of these books.

The *Bhagavad Gita* teaches that we should not love or hate any object of sense whatsoever, nor be attached to any object or thing, but renounce all projects and fix our thoughts solely on It, the Eternal, which is nothing and no object of cognition for us, but whose presence can be only subjectively experienced by, and within ourselves. It says: “He

is esteemed, who is equal-minded to companions, friends, enemies, strangers, neutrals, to aliens and kindred, yea to good and evil men” (Cap. vi., 14); and further on it says: “He whose soul is united by devotion, seeing the same in all around, sees the soul in everything and everything in the soul. He who sees Me (Brahmâ) everywhere and everything in Me, him I forsake not and he forsakes not me. . . . He who sees the same in everything—Arjuna!—whether it be pleasant or grievous, from the self-resemblance, is deemed to be a most excellent Yogin” (Cap. vi, 29, 32).

On almost every page of the *Bhagavad Gita* we are instructed only to direct our love to that which is eternal in every form, and let the form itself be a matter of secondary consideration. “He must be regarded as a steadfast renouncer, who neither hates nor desires.” . . . “In a learned and modest Brahman, in a cow, in an elephant, in a dog, and a Swapâka; they who have knowledge see the same thing.” . . . “Let no man rejoice in attaining what is pleasant nor grieve in attaining what is unpleasant; being fixed in mind, untroubled, knowing Brahma and abiding in Brahma.” . . . “He who is happy in himself, pleased with himself, who finds also light in himself, this Yogin, one with Brahmâ, finds *Nirvana* in Him.”

The great *Hermes Trismegistus* teaches the same identical doctrine; for he says “Rise and embrace me with thy whole being, and I will teach thee whatsoever thou desirest to know.” The *Bible* also tells us that “God is Love” (I. John iv., 8), and that we should love Him with all our heart, with all our soul, and with all our mind (Math. xxii., 37), and while it teaches that we should love nothing else but God (Math. xx., 37), who is All in All (Ephes. i., 23), yet it affirms, that this God is omnipresent, eternal and incomprehensible to the finite understanding of mortals (I. Timoth. vi., 16). It teaches this love to be the most important of all possessions, without which all other possessions are useless (I. Corinth. xiii., 2), and yet this God, whom we are to love, is not an “object” (John i., 5), but everywhere. He is in us and we in Him (Rom. xii., 5). We are to leave all objects of sense and follow Him alone (Luc. v., 2), although we have no means of intellectually knowing or perceiving Him, the great Unknown, for whose sake we are to give up house and brethren, sisters, father, mother, wife, children and lands (Mark x., 29).

What can all this mean, but that love itself is the legitimate object of love? It is a divine, eternal, and infinite power, a light, which reflects itself in every object while it seeks not the object, but merely its own reflection therein. It is an indes-

tractible fire and the brighter it burns, the stronger will be the light and the clearer will its own image appear. Love falls in love with nothing but its own self, it is free from all other attractions. A love which becomes attached to objects of sense, ceases to be free, ceases to be love, and becomes mere desire. Pure and eternal love asks for nothing, but gives freely to all who are willing to take. Earthly love is attracted to persons and things, but Divine spiritual love seeks only that which is divine in everything, and this can be nothing else but love, for love is the supreme power of all. It holds together the worlds in space, it clothes the earth in bright and beautiful colours, it guides the instincts of animals and links together the hearts of human beings. Acting upon the lower planes of existence it causes terrestrial things to cling to each other with fond embrace; but love on the spiritual plane is free. Spiritual love is a goddess, who continually sacrifices herself for herself and who accepts no other sacrifice but her own self, giving for whatever she may receive, herself in return. Therefore the *Bhagavad Gita* says: "Nourish ye the gods by this and let the gods nourish you. Thus nourishing each other ye shall obtain the highest good" (Cap. iii., 11.); and the Bible says: "To him who has still more shall be given, and from him who has not, even what he has shall be taken away" (Luke xix., 26).

Love is an universal power and therefore immortal, it can never die. We cannot believe that even the smallest particle of love ever died, only the instruments through which it becomes manifest change their form; nor will it ever be born, for it exists from eternity, only the bodies into which it shines are born and die and are born again. A Love which is not manifest is non-existent for us, to come into existence means to become manifest. How then could we possibly imagine a human being possessed of a love which never becomes manifest; how can we possibly conceive of a light which never shines and of a fire which does not give any heat?

But "as the sun shines upon the lands of the just and the unjust, and as the rain descends upon the acres of the evil-minded as well as upon those of the good"; likewise divine love manifesting itself in a perfect man is distributed alike to every one without favour or partiality. Wherever a good and perfect human being exists, there is divine love manifest; and the degree of man's perfection will depend on the degree of his capacity to serve as an instrument for the manifestation of divine love. The more perfect he is, the more will his love descend upon and penetrate all who come within his divine influence. To ask favours of God is to conceive of Him as an imperfect

being, whose love is not free, but subject to the guidance of and preference to, mortals. To expect favours of a Mahatma is to conceive him as an *imperfect* man.

True, "prayer," *i. e.* the elevation and aspiration of the soul "in spirit and in truth" (John xiv., 14), is useful, not because it will persuade the light to come nearer to us, but because it will assist us to open our eyes for the purpose of seeing the light that was already there. Let those who desire to come into contact with the Adepts enter their sphere by following their doctrines; seeking for love, but not for an object of love, and when they have found the former, they will find a superabundance of the latter throughout the whole extent of the unlimited universe; they will find it in everything that exists, for love is the foundation of all existence and without love nothing can possibly continue to exist.

Love—divine love—is the source of life, of light, and happiness. It is the creative principle in the Macrocosm and in the Microcosm of man. It is *Venus*, the mother of all the gods, because from her alone originates Will and Imagination and all the other powers by which the universe was evolved. It is the germ of divinity which exists in the heart of man, and which may develop into a life-giving sun, illuminating the mind and sending its rays to the centre of the universe; for it originates from that centre and to that centre it will ultimately return. It is a divine messenger, who carries Light from Heaven down to the Earth and returns again to Heaven loaded with sacrificial gifts.

It is worshipped by all, some adore it in one form and some in another, but many perceive only the form and do not perceive the divine spirit. Nevertheless the spirit alone is real, the form is an illusion. Love can exist without form, but no form can exist without love. It is pure Spirit, but if its light is reflected in matter, it creates desire and desire is the producer of forms. Thus the visible world of perishable things is created. "But above this visible nature there exists another, unseen and eternal, which, when all created things perish, does not perish" (Bh. G. viii. 20), and "from which they who attain to it never return." This is the supreme abode of Love without any object, unmanifested and imperishable, for there no object exists. There love is united to love, enjoying supreme and eternal happiness within her own self and that peace, of which the mortal mind, captivated by the illusion of form, cannot conceive. Non-existent for us, and yet existing in that Supreme *Be-ness*, in which all things dwell, by which the universe has been spread out, and which may be attained to by an exclusive devotion.

IN THE LIGHT OF THEOSOPHY

One is likely to raise the question whether civilization now exists or whether we are not the witnesses of and participants in a more or less spotty and modified savagery. . . . In a world in which there are no longer any frontiers we are attempting to carry on in the manner of essential barbarism, in a spirit of greed, of suspicion, of mutual distrust. . . . There is need that we should stand on our feet like men, and, challenging the rest of the world so to stand, to think without contempt and to speak without patronage, to learn more surely than to teach, and to banish by an act of will and of love all temptations to misunderstanding.

These are Theosophical sentiments; they are expressed by the Editor of *The Personalist* (Los Angeles, California). This is the first instalment of a series he is contributing under the heading, "The Reflections of a Peripatetic"; it is in the nature of a preface, ere he commences his search for truth and wisdom, first in Europe, and then in the Far East. Of course the value of this will greatly depend on whom Mr. Flewelling meets, where he goes and what he contacts; but his motives are pure and his ideals high:—

That we may see and understand, that we may be better able to sympathize with other men and other races, that we may realise the common bonds that bind our destiny together, that we may catch some new conception of our common brotherhood in the common fatherhood of God, because of the hope which lingers in the box of fate, we turn our faces eastward.

This recalls to our mind some words of H. P. B., written for the seeker of Occult and Spiritual truths, which also have their message for all travellers looking for the Light of the East:—

"One single journey to the Orient, made in the proper spirit, and the possible emergencies arising from the meeting of what may seem no more than the chance acquaintances and adventures of any traveller, may quite as likely as not throw wide open to the zealous student the heretofore closed doors of the final mysteries. I will go farther and say that such a journey, performed with the omnipresent idea of the one object, and with the help of a fervent will, is sure to produce more rapid, better, and far more practical results, than the most diligent study of Occultism in books—even though one were to devote to it dozens of years."

The Times (London) regularly preaches a sermon, liberal in tone and frequently broad-minded, though always using Christian phraseology, in the shape of a contribution by "A Correspondent". Often have we wished that this column could be made to carry a more universal appeal by the use of ideas culled from religions other than Christianity. The cause of comparative study of religious ethics would be benefited, and the much needed spirit, not only of tolerance but also of appreciation

of religions other than one's own, would find expression in an important place. This thought recurred at the perusal of the article on "When Men Differ" (October 4th), on the subject of truth and tolerance in speech:—

Outspokenness is indeed sometimes an agreeable occupation. . . . We determine that a firm line must be taken; we square our moral shoulders and speak our mind; and we come away from the interview with a glow of satisfaction. There is virtue in such frank speaking. It is certainly better than bottling up indignation till it turns sour. But unless our attitude has something more than mere downrightiness; unless there is present, as the real motive of our candour, a deep desire to help, coupled with a determination to understand, to allow for the truth in the other man's position, and the inevitable margin of error in our own, we are not, in the Christian sense, "speaking the truth" at all. There is a certain kind of love, equally easy and equally spurious. Few of us really relish the prospects of quarrels and misunderstandings. We like to think of ourselves as tolerant folk. And to deal faithfully with a person or a situation is a delicate matter. It is easy to persuade ourselves that the way of love is the way of tolerance, of saying nothing, of letting it pass this time. This is not love, any more than the other is speaking the truth.

Among students of Theosophy both these types flourish; there are those who are "outspoken" when they only interfere with the *dharma* of another, and there are "tolerant" folk who are so "brotherly" that instead of nursing the sick to health, they themselves contract disease to prove the "unity of life" with the ailing comrade!! The "umbleness" of Uriah Heep evolves into treachery as the "frankness" of the proverbial "candid friend" into venom.

The Kalyana-Kalpataru (September 1934) contains the following true words:—

At the present time there is a great dearth of really self-sacrificing and experienced Sadgurus [pure teachers] You find any number of Gurus and preachers wherever you cast your eyes—a majority of such Gurus are hypocrites, immoral, covetous for others' wife and property, seekers of fame and eager to receive homage, and call themselves exclusive devotees, highest Jñanis, nay, incarnations of God Himself, without having recourse to *Sadhana* (spiritual realisation). That is why genuine preachers are held at a discount to-day.

Even in Theosophical circles playing the Guru is not unknown. There are people who make claims in Theosophical terminology, and those who do not are "held at a discount". H. P. B. herself once wrote:—

"We are all fellow-students, more or less advanced; but no one belonging to the Theosophical Society ought to count himself as more than, at best, a pupil-teacher."—(*Five Messages*, p. 4).

From time to time Indian papers record a phenomenon such as the following which took place in Hoshangabad last month :—

A Naga Sadhu, Disciple of the Mahant of Kripalpuri, Juna Akhara, Benares, is demonstrating here a marvellous feat of nine days' Yogic Samadhi (trance). At the beginning of the current Navaratri festival, seven days ago, he sat down and allowed himself to be covered up to his breast with earth over which wheat seeds were sown. The crop now is about one foot high and the Sadhu still sits motionless without any visible signs of life. He breaks Samadhi on Dasarath Day. Large crowds are assembling daily for his Darshan.

The idea of the eternal dissolution of matter into waves and the materialisation of waves back into matter, has now some experimental foundation.

Thus the Scientific Correspondent of *The Manchester Guardian* closes a series of three articles on "The New World Picture". Theosophical students will take note how modern science is approaching the old doctrine of Pralaya, of which H. P. B.'s *Secret Doctrine* describes several kinds.

Even to us, as we stand at our cell-windows staring into the star-flecked night, there come sky-wide moments of expansion, elusive moments of insight. Realisations, felt rather than thought, fall into the obscure waters of our minds, and our beings expand in widening circles that embrace all life and fade into the outer darkness. And at such times we are aware of a symbolism in our position, and have a passing elation that we, lowest in the scale of social valuations, should be meet emblems of all men, convicts and kings. We know the human spirit to be essentially a prisoner staring through a bar-chequered darkness at unapproachable stars In a cell of inviolable separateness mankind stares through the window of the senses at the world without, living only for the rare consoling moments of illusion when he is one with the universe, and the universe is a fulfilment of himself.

The man who wrote these words is a convict in Chelmsford Prison. His two letters to Mr. John Middleton Murry and the latter's pregnant reflections which they inspired made *The Wanderer* for July an arresting number. The acquaintance of Mr. Murry's correspondent with penal institutions has been long. A third of his life has been spent in industrial schools and gaols and he educated himself in prison libraries. He has tasted freedom quite unknown to many whom the world calls free, and has had some rare glimpses of mystic realization. But he has not assimilated them, nor caught their implications, for he writes :—

If one could see the whole effect, realise the part one was contributing to the whole, the subordinate position would be tolerable.

Each man requires to feel, as Mr. Murry shows man did in the Greek city-states, that life has meaning and himself a role that cannot be dispensed with in the play. The Greek city-states

achieved a step in advance of the illusion of individual separateness from which most human misery springs. They stopped short of the larger unity. They could not, as Mr. Murry puts it, "accomplish the One". The modern nation-states of Fascist Italy and Nazi Germany, in which Mr. Murry sees "a bastard renaissance of the Greek idea," are similarly walled and circumscribed. Such groupings at their best are half-way houses ; at their worst, shells that the growing mind and heart of man must break or perish of constriction. A lasting consciousness of integration with all his fellow men, nay, with the whole of Nature, is an immediate and pressing need of man.

Practical men, so-called, challenge the value of metaphysics. Yet metaphysics is preëminently the science of pattern, of synthesis, of interrelationship. Its study favours, as no other can, the grasp of the essential unity of life, the recognition of the ordered plan of growth of atoms, men and worlds. The thinkers of the ancient East caught the synthetic vision and recorded it in a philosophy of life so wide it has no boundaries but shoreless Space. They proved the unity that moderns dimly glimpse, and found the secret of life in the unbroken series of its manifestations. They saw that each man is a conscious cell in the great body of humanity and that, through exercise of the free will of each, the life of one can help or hinder all. The Esoteric Philosophy which H. P. B. expounded under the title of Theosophy is but the modern presentation of that synthesis of the sages of the ancient East.

The man who finds and grasps the implications of that synthesis cannot content himself with hoarding his moments of mystical realization, as the miser hoards his gold. Such moments are rare visions from the mountain-top which, having caught, the valley dweller must take with him to the plains, to try to share them with his fellow men. Else will his inspiration fade away, sterile and evanescent as a picture in the clouds. He stops too soon who is content to see all things and creatures in himself alone. The next and more important view is of them and himself as correlated parts of the great Self of all. It is that vision which supplies the motive force for self-forgetfulness which is Self-recollection, for service which is Freedom, for sacrifice in which alone is found the truest Bliss.

The News Chronicle (London) of 20th September comments:—

Cremation of Sir Ernest Wild marks further the amazing increase in cremation in this country: 7480 persons were cremated last year as compared with only a little over 1000 twenty years ago."

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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