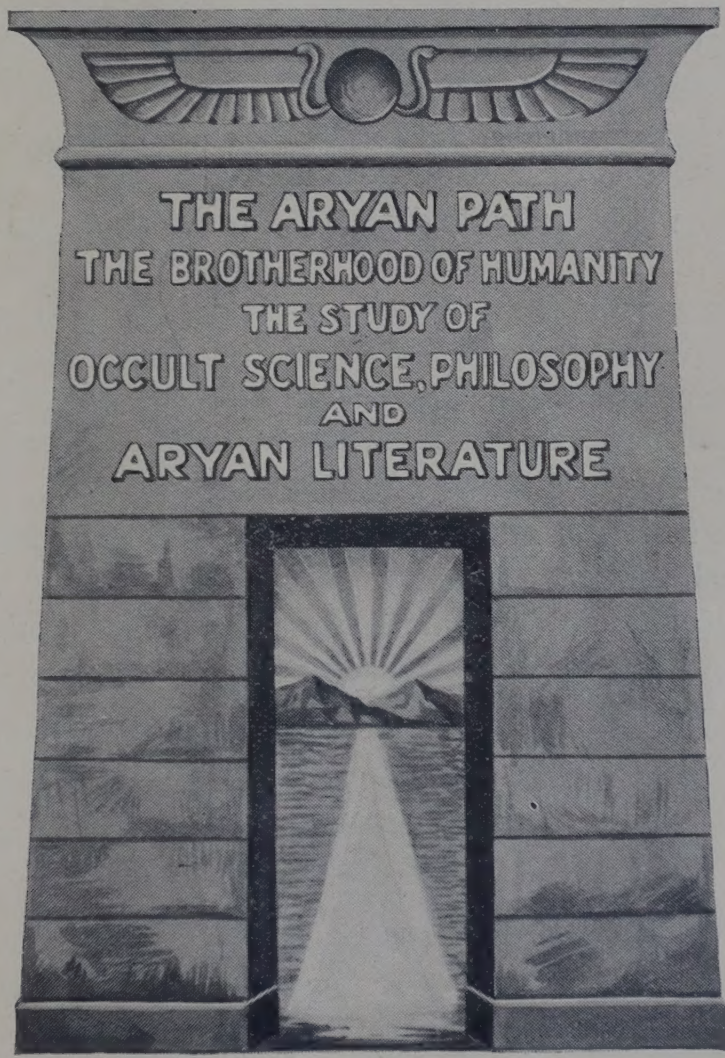




THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



THE ARYAN PATH
THE BROTHERHOOD OF HUMANITY
THE STUDY OF
OCCULT SCIENCE, PHILOSOPHY
AND
ARYAN LITERATURE

Vol. VII No. 1

November 17, 1936

I say again then. It is he alone who has the love of humanity at heart, who is capable of grasping thoroughly the idea of a regenerating practical Brotherhood who is entitled to the possession of our secrets. He alone, such a man—will never misuse his powers, as there will be no fear that he should turn them to selfish ends. A man who places not the good of mankind above his own good is not worthy of becoming our *chela*—he is not worthy of becoming higher in knowledge than his neighbour.—MASTER M.

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- (a) To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour ;
- (b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study ; and
- (c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

BOMBAY, 17th November, 1936

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THE THEOSOPHICAL MOVEMENT

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“BE THEOSOPHISTS, WORK FOR THEOSOPHY”

Our work is to inform, not to proselyte.

It does not matter what people think of “us,” as long as they come and get Theosophy straight.

It is to the Teachings that attention has to be called—not to ourselves who are only handing them on as best we can.

The motto chosen by H.P.B. for the Theosophical Movement of the XIX-XXth Century is well known—“There is no Religion higher than Truth.” As enquirers and students, as mind-beings, we accept with gratitude, and practise with assiduity, the message of that motto—seeking Truth wherever it may be found and in utmost tolerance leaving others free to seek it as they please and to live by its light in their own way.

The United Lodge of Theosophists all over the world has dedicated itself to serve the Cause of Theosophy by practice and promulgation. True to the motto of the Movement it preaches not to proselyte but to inform. It recognizes that its chosen task is definite and specialized, and we may truly say that the particular motto of the U. L. T. is to be found in the words given as the title of this article. Less than a month before her passing H. P. Blavatsky wrote these words. The holy aspirations of the promoters and many associates of the U. L. T. is to become Theosophists, for that is the truest way to work for Theosophy.

In fulfilment of this dual task of practising and promulgating Theosophy we conduct this Monthly—among other activities—which starts its seventh volume with this issue. It is appropriate that we reprint the opening Editorial which W. Q. Judge wrote for his *Path* (Vol. VII, No. 1., p. 1—April, 1892). Some will be touched by its sense of humour; others will bow their heads in reverence at the tenacity with which Mr. Judge laboured against heavy odds. But in reprinting this article we especially draw attention to the closing paragraph, particularly the last sentence. This magazine also

keeps on appearing but to repeat the age-old Teachings of the *Bhagavad-Gita* and the *Dhammapada*—which for the modern world are recorded in the writings of H. P. Blavatsky and William Q. Judge. Its programme and policy are epitomized in the three short sentences with which this article opens and which are some words of Robert Crosbie, Founder of the United Lodge of Theosophists.

SEVEN STEPS FORWARD

With this issue the *Path* starts on the seventh year of life, and the seven past years have been full of action, of work, and of results. We began without an office or capital: it might be said that the business was carried on in a hat at first. Then it moved into a cell or den on Park Row, where no man could enter by the door if the occupant within did not rise to make room for the portal to swing. Subsequently a larger room—cramped in fact—was hired and exultingly then called “commodious” by the *factotum*. Later back again to Park Row and even more commodious, as the quarters of a bee might seem so, by comparison, to an ant. Then again to larger quarters on Nassau street, until now it expects to move into the Society’s permanent house.

So to signalize the event it puts on a new cover, and were subscribers more numerous it might enlarge the number of its pages. But the penalty of independence in business conduct is frequently lack of support from a world that acts on convention and delights in pandering and being pandered to. But

it may as well be known that the *Path* will pander to nothing.

Once more, too, the editor declares he sees no excuse for the existence of this or any other magazine. He wearies of the eternal printing that goes on, for there is nothing new under the sun and we are like squirrels repeating the words spoken by bodies long since dead which were inhabited by ourselves whom now we fail to recognize. But since this is the age of black on white impressed by machinery, we are compelled to publish so that the opportunity of saying the same thing once more to a rebellious and stiff-necked generation shall not be neglected.

PRIESTS OR APOSTLES?

“The Primates and Bishops, Popes and Cardinals, throughout the world should become the Apostles of *Christ practically*, instead of remaining priests of Christ, nominally. Let them each and all, the Lord Primate of England starting the noble example, give up their gigantic salaries and palaces, their useless paraphernalia and personal as well as Church luxury. The Son of Man “had not *where to lay his head*,” and like the modern priests of Buddha, the highest as the lowest, had but one raiment over his body for all property; whereas again—God “dwelleth not in temples made with hands,” says Paul. Let the Church, we say, become *really* the Church of Christ, and not merely the State-Church. Let Archbishops and Bishops live henceforth, if not as poor, homeless, and penniless, as Jesus was, at least, as *thousands of their starving curates do*. Let them turn every cathedral and church into hospitals, refuges, homes for the homeless, and secular schools; preach as Christ and the Apostles are said to have preached: in the open air, under the sunny and starry vault of heaven, or in portable tents, and *teach* people *daily morality instead of incomprehensible dogmas*. Are we to be told that if all the gigantic Church revenues, now used to embellish and build churches, to provide Bishops with palaces, carriages, horses, and flunkies, their wives with diamonds and their tables with rich viands and wines; are we to be told that if all those moneys were put together, there could be found in England one starving man, woman, or child? NEVER!

“The vast majority of the clergy, owing to their ignorance of esoteric truth and their own growing materiality, are unable to act as “spiritual teachers.” Consequently, they cannot give to those who regard

them in that light that which is required. Many persons are now in doubt whether religion is a human institution or a divine one; this because the Church has lost the “keys” to the “mysteries of the Kingdom of Heaven,” and is unable to help people to enter therein. Moreover “the Doctrine of Atonement,” and the denunciatory Athanasian tenet, “he that believeth not shall be damned,” are, to many, so absolutely repulsive that they will not listen at all

“All honour to the clergy, in spite of the “black sheep” amongst them, for their self-sacrificing efforts. But the Church, as such, fails to do the duty which is required of it. To do this duty adequately, exoteric religion must have esoteric Knowledge behind it. Hence the clergy must study Theosophy and become, though not necessarily members of the Society, *practical Theosophists*.”

The above are extracts from an unsigned editorial in *Lucifer* II. 68 for March 1888 entitled “From ‘Lucifer’ to a Few Readers.” To what extent are the remarks applicable to the priests of modern India, whatever their religious creed? If all the above is true of the well-educated priests of Christendom, is it not more true of the Indian priests mostly ignorant not only on religious philosophy but also on secular subjects? The profession of the priest is not highly respected and a reform is urgently needed.

This question is of more than ordinary interest to the largest of Indian Communities—the Hindus, among whom the abolition of untouchability and the uplift of the poverty-stricken masses are proceeding. Gandhiji’s programme includes the throwing open of the Temples to the Harijans—but what is the state and status of these Temples? What kind of guardians and custodians are in charge of the institutions? Are the temple-priests themselves not in sore need of uplift? In connection with this we draw the attention of our readers to the last paragraph on p. 16, which is an extract from a lecture delivered in the Bombay U.L.T. on December 18th, 1932.

It is men not ceremony-masters, we seek, devotion, not mere observance.

—MASTER K. H.

LIGHT ON THE PATH

A new edition of this valuable gem is published under the auspices of The United Lodge of Theosophists. It is appropriate therefore to reprint here some correspondence which took place in the pages of H.P.B.'s *Lucifer*, Vol. I, about its contents. H.P.B. remarked in the third volume of the same magazine (*Lucifer*, III, p. 347)—“This little book—a true jewel—belongs to, and emanates from the same school of Indo-Aryan and Buddhist thought and learning as the teachings in *The Secret Doctrine*.”

I

There is a sentence in your “Comments” which has haunted me with a sense of irritation: “To obtain knowledge by experiment is too tedious a method for those who aspire to do real work,” etc. Have we any knowledge, of whatever sort, that has been of use in the world, which has been obtained otherwise than experimentally? By patient and persistent toil of sifting and testing, we have obtained the little knowledge that is of service to us. Is there such a thing as “certain intuition”? Has intuitive knowledge, if such there be, been accepted as positive knowledge until it has been submitted to the test of experiment? Would it be right that it should be? Your illustration of the “determined workman” brings the question down (as I think the question should be brought) to the plane of practice. Is there any workman who can know his tools until he has tried them? Is not the history of knowledge the history of intuitions put to the test of practice? Intuitions, or what we call such, seem to me quite as apt and likely to deceive us as anything in the world; we only know them for good when we have tried them.

INTERROGATOR

It seems to me there is some confusion in this letter between obtaining knowledge by experiment, and testing it by experiment. Edison knew that his discoveries were only things to look for, and he tested his knowledge by experiment. The actual work of great inventors is the bringing of intuitive knowledge on to the plane of practice by applying the test of experiment. But all inventors are seers; and some of them having died without being able to put into practice the powers which they knew existed in Nature were considered madmen. Later on, other men are more fortunate, and re-discover the laughed-at knowledge. This is an old and familiar story, but we need constantly to be reminded of it. How often have great musicians or great artists been regarded as “infant prodigies” in their childhood? They have intuitive knowledge of that power of which they are chosen interpreters, and experiment is only necessary in order to find out how to give that which they know to others.

Intuitive knowledge in reference to the subjects with which I have been dealing must indeed be tested by experiment; and it is the whole purpose of “Light on the Path” itself, and the “Comments” to urge men to test their knowledge in this way. But the vital difference between this and material forms of knowledge is that for all occult purposes a man must obtain his own knowledge before he can use

it. There are many subjects of time content to linger on through æons of slow development and pass the threshold of eternity at last by sheer force of the great wheel of life with which they move; possibly during their interminable noviciate, they may obtain knowledge by experiment and with well-tested tools. Not so the pioneer, the one who claims his divine inheritance now. He must work as the great artists, the great inventors have done; obtain knowledge by intuition, and have such sublime faith in his own knowledge that his life is readily devoted to testing it.

But for this purpose the testing has to be actually done in the astral life. In a new world, where the use of the senses is a pain, how can the workman stay to test his tools? The old proverb about the good workman who never quarrels with them, however bad they are, though of course had he the choice he would use the best, applies here.

As to whether intuitive knowledge exists or no, I can only ask how came philosophies, metaphysics, mathematics into existence? All these represent a proportion of abstract truth.

Before I received this letter the “Comments” for this month were written, in which, as it happens, I have spoken a great deal about intuitive knowledge. Therefore, I will now only quote the definition of a philosopher from Plato, which is given near the end of Book V,—

“I mean by philosopher, the man who is devoted to the acquisition of knowledge, real knowledge, and not merely inquisitive. The more our citizens approach this temperament, the better the state will be. True knowledge in its perfection and its entirety, man cannot attain. But he can attain to a kind of knowledge of realities, if he has any knowledge at all, because he cannot know nonentities. Hence his knowledge is half-way between real knowledge and ignorance, and we must call it opinion.”

II A

“What are the senses called astral, in reality? Are they not really spiritual, seizing on the inner essence of things and interpreting it? The ordinary psychic or clairvoyant surely does not use the astral senses. Yet he sees things which we do not see. It would be well to explain this.” B.K.

A. The senses called astral in the comments on “Light on the Path” are the senses which

perceive the inner essence, certainly; which are cognisant of the life underlying every form of matter. The ordinary psychic or clairvoyant only perceives other forms of matter than those we ordinarily see, and perceives them as a child perceives the forms in this world at first, without understanding their meaning. The astral senses carry beyond matter, and enlighten man with regard to any form of life which especially interests him. They show the poet, painter, and composer the things they express to other men, who regard these great ones as beings of another order—beings with the gift of genius. So they are, and the vigour of that genius carries them on into the inner life where meaning, and harmony, and the indefinable all-desired are to be perceived. Wordsworth saw it in nature, he recognised the “spirit in the woods”—not the wood-nymphs but the divine spirit of peace which teaches a lesson in life. Richard Jeffries saw it in nature, too, as perhaps no other man ever has seen it; through the finite visible world he perceived the infinite invisible one, and before he died he had begun to know that the visible world does not exist. Turner, perhaps, is the only parallel. By the invisible world I must repeat again that I do not mean what the spiritualists call by that name—a new world of other forms. I mean the formless world. It is the farthest limit man’s *consciousness* can reach to; and only the pure and star-like soul can become even aware of its existence. It is not man’s divine nature, but the man who enters it with any reverence for the great miracle of life can only do so by the aid of his divine nature, whether as a poet, a painter, or an occultist. The soul which enters it without reverence is unable to endure its extreme rarity of atmosphere and turns to the psychic-astral in which to live; such men become madmen and suicides, more or less pronounced, as men do who refuse to dwell in any form of physical life but the grossest and simplest. There is some law of life which impels men onward—call it evolution or development or what you will; and a man can no more go downwards without suffering than a tree can be placed with its branches in the ground, instead of its roots, without discomfort, and in the end, death.

I propose to use two phrases which have been suggested to me; the psychic-astral and the divine-astral. This seems the only way to make my meaning clear, for the word astral has two meanings, its own proper derivative one, from the Sanskrit *stri* to strew light, and that given it by the use of all occultists. Paracelsus appropriated the word for all things sidereal, subject to the moon and stars, part and parcel of this material universe, even though formed as Dryden says of “purest atoms of the air.” In this sense the spiritualists and psychics have the right of custom to use it as they do, to

describe their world of finer forms. In this meaning an astral shape is the form of the human soul, still in possession of the passions which make it human; and the astral senses perceive not the subtle and supreme glory which Shelley seized on in Prometheus, but a region full of shapes and forms differing but little from those we now wear, and still distinctly material.

The “astral man” in the “Comments on Light on the Path” should have been written the divine-astral man, according to this evident difference of meaning between the present writer and all other writers on occultism.

II B

“Are not the *astral* senses used by every great poet or inventor though he does not see clairvoyantly at all? *i.e.* does not see elementals, astral pictures, forms, etc.”

FAUST.

The answer to the former question seems to contain the answer to this, which is clearly prompted by a conception of the word “astral” in its divine sense.

III

1. “There is a law of nature which insists that a man shall read these mysteries for himself. Will all men seeking the occult path read these mysteries alike, or will each man find the interpretation peculiarly adapted to his own phase of development? No two men read the mysteries contained in the Bhagavat Gita quite alike, each gains the glimpses of light which he is able to assimilate and no more.”

A. This seems to be rather a statement of a truth than a question which can be answered in any way other than putting it into different words, perhaps not so good.

2. “Is the outer world the reflection of the world within? like a shadowed reproduction in clumsy form, the inner being reality?”

A. This is what should be. But materialists have brought their sense of reality into the shadowed life.

3. “How is the intuition to be developed which enables one to grasp swift knowledge?”

A. To me no way is known but that of living the life of a disciple.

4. “Can the laws in super-nature only act on their own plane, or can their reflection be brought down intact in their own purity to govern physical life?”

A. Surely this must be so; yet rarely, for when it is accomplished the man would be divine, a Buddha!

5. "To be incapable of tears"—does not that mean that the physical emotions, being merged into the inner physical, that tears are impossible as being an outward phase of the physical nature—whereas the psychological emotions, to use a physical term are vibratory.

A. "The whole of 'Light on the Path,' is written in an astral cipher" is stated at the outset of the "comments;" the word "tears" does not refer to physical tears in any way.

It is the only word which will convey any idea whatever of the moisture of life, that which bursts from the human soul in its experience of sensation and emotion, and in the passion of its hunger for them.

6. "How is one to take the snake of self in a steady grasp and conquer it?"

W.

A. This is the great mystery which each man must solve for himself.

IV

WALLASEY, Oct. 1st.

Referring to the comments on "Light on the Path," in the first number of *Lucifer*, may I ask whether the full paradox "Before the eyes can see they must be incapable of tears, and yet no eyes incapable of tears can see," i.e., see good or God, is not truer and stronger than its part?

"Therefore the soul of the occultist must become stronger than joy and greater than sorrow" I presume means that he must not *seek* joy or *fear* sorrow, not that he may not enjoy nor sorrow?

The phrase by itself may read "Before the eyes can see they must be incapable of tears," tearless, dry, in fact dead! which is obviously not the author's intention in "Light on the Path."

Yours truly,

A. E. I.

A. Once more I must refer to the preliminary statement in the comments that "Light on the Path," is written in an astral cipher, and that tears do not mean the tears of the physical body, but the rain drops that come from the passion-life of the human soul. These being stayed for ever, the astral sight is no longer blinded or blurred. Divine love and charity then find room, when personal desire is gone. Joy and sorrow, *for oneself*, then drop naturally into another place than that which they filled before.

V

(1.) I desire very strongly to obtain conquest over "self;" would my using the occult means for so doing, which apparently to me lie without the *ordinary* experience of Christians, necessitate my sacrificing any iota of my belief in the *power of Christ*?

(2.) If I submit myself to the occult conditions

under which the four first rules in "Light on the Path" may be "engraved on my heart and life;" will these conditions permit me to *pray throughout* for the Divine help and strength of the Eternal Christ, who has passed the portal, opened the "way," and whom I believe to be the "Master of Masters," the "Lord of Angels"?

(3.) Do the words—"the disciple"... "must then so shut the gates of his soul that *no comforter* can enter there nor any enemy"—mean, that we are wilfully to exclude ourselves from any desire for the sympathy, strength, and support of the spirit of One who said "No man cometh unto the Father but by Me," and who drank the cup of agony to the very dregs for love of the Brotherhood?

L. H. FF.

A. (1.) Not any iota of your belief in the power of the Christ-spirit would or should be sacrificed; it would rather increase, for that spirit is the same Divine overshadowing which has inspired every Redeemer.

(2.) It matters very little by what name you call the Master of Masters, so that you do appeal to "*Its*" power throughout.

(3.) Man can find no comforter save in the Divine Spirit within himself. Does not the tale of the life of Jesus illustrate this, looking at it from one point of view? In what dread isolation He lived and died; His disciples, even those who were most beloved by Him, could not reach His spirit in its sublime moments, or in the hours of its keenest suffering. So with every one who raises himself by effort above the common life of man, in however small a degree. Solitude becomes a familiar state, for nothing personal, not even a personal God, can comfort or cheer any longer.

VI

"Is there any chance of self-deception? May one enter the path so gradually as to be conscious of no radical change, representing a change of life or stage of progression? How is it with one who has never experienced a great and lasting sorrow, or an all-absorbing joy, but who in the midst of both joy and sorrow strives to remember others, and to feel that he hardly deserves the joy, and that his sorrow is meagre in the presence of the great all-pain? How is such a one to enter through the gates? By what sign shall he know them?"

Y. H.

A. It is difficult for such a one to know anything of what lies beneath the surface of his nature until it has been probed by the fiercer experiences of life. But, of course, the theory of re-incarnation makes it possible that such experiences are left behind in the past. The entrance to the gates is marked by one immutable sign; the sense that personal joy or sorrow no longer exist. The disciple lives for humanity, not for himself; works for all creatures that suffer instead of knowing that he himself has pain.

SCIENTIFIC ADVANCE AND POLITICAL IMMORALITY

The Presidential Addresses before the British Association for the Advancement of Science for the last several years have been preoccupied with society's moral and spiritual lag behind material science. It is not surprising, therefore, to find a social scientist in the Presidential Chair this year, Sir Josiah Stamp, the famous economist, who spoke upon "The Impact of Science Upon Society."

Sir Josiah deplored the small number of specialist scientists who are skilled in the synthesising of scientific knowledge, which he declared should be the most appropriate auxiliary to their work. There is truly a great need for the pooling of specialised knowledge in a common fund. A philosophy of modern science which would bring into working harmony principles and fundamentals common to scientific thought in different branches would pave the way for a great cultural advance. But effective synthesis demands the supplementing of the Aristotelian with the Platonic method; it requires a matrix of basic propositions into which the isolated facts may be fitted.

The basic propositions common to all sciences are not difficult to discover or to accept, but their very obviousness causes them to be overlooked. Such are the universality of law, the fact that harmony is the basic law of nature, and action and reaction are its handmaids, the fundamental homogeneity of matter, the dominance of life over form and the ubiquity and ceaselessness of motion, which is Life, the eternal and uncreated Deity.

Sir Josiah dwells on another important idea :—

Since man does not live by bread alone, if a ruthless industrial organisation continually tears up the family from its roots, transferring it without choice, to new surroundings, destroying the ties of kin, home and social life, of educational and recreational environments, it is far from ideal. Human labour can never be indefinitely fluid and transferable in a society that has a soul above consumption of mere commodities.

Of course, as Sir Josiah mentions, the trouble would not arise if men were automata. But fortunately for human development, "most people prefer to govern their own lives indifferently, rather than to be ideal mammals under orders."

The moral effects, upon the character and happiness of the individual, of unemployment resulting from too rapid introduction of innovations without corresponding adjustments escape altogether, as Sir Josiah points out, a mere analysis of the social cost of sustaining the unemployed. And he pertinently inquires :—

What shall it profit a civilisation if it gain the whole world of innovation and its victims lose their souls? . . . We have spent much and long upon the science of

matter, and the greater our success the greater must be our failure, unless we turn also at long last to an equal advance in the science of man.

Sir Josiah believes that the field of ethics "needs the toil of new thought."

The whole body of ethics needs to be reworked in the light of modern corporate relations, from Church and company, to cadet corps and the League of Nations.

It is true that the formulation of ethics by spiritual leaders in the past has been in terms of the relation of individual man to his fellow men. And now that so much of human activity is group action, perhaps the time is ripe for a precise formulation of how nation should behave to nation, the corporation to its employees, its stockholders, its rivals and the public. But on what other basis can the new ethics rest than on the ethical precepts of Buddha, of Krishna, of Jesus and Lao-Tse and all the other great Teachers of the past? Those ethics are sound because they are statements in the field of morals of the basic universal law of action and reaction. No ethics contrary to that law can be safely promulgated or applied.

It is interesting to note the preoccupation of other scientists at the association meetings with the responsibility of science to the community. Professor J. C. Philip, President of the Chemistry Section, spoke on "The Training of the Chemist for the Service of the Community"; Professor William Cramp, President of the Engineering Section, spoke on "The Engineer and the Nation." Each defended his own line of research, yet each acknowledged his class culprit in submitting to the dictates of governments in time of war when patriotism clouds soul-vision, and millions are offered as a holocaust to the glorification of the few.

Says Professor Cramp :—

Three-fourths of the work of the engineer is devoted to the development of communication. Roads, canals, bridges, railways, harbours, ships, motor-cars, aeroplanes, telegraphs, telephones, television, all these and many more are humanity's hyphens. *Their natural effect is to foster friendliness and dissolve differences. Left undisturbed by the politician, the scaremonger, and the patriot, the engineer would demolish the Tower of Babel and render war impossible.* Build a channel tunnel; then Calais and Dover become neighbours and Anglo-French understanding ensues in all senses. Place transmitters in the trenches with receivers and televisions at home; then war becomes unthinkable. *The very first thing that a government does on going to war is to seize and control every means of communication and every engineering device that might otherwise serve to unite the combatants. . . . Verily for the promotion of peace and understanding engineering easily outclasses every religion; and for battle, murder and sudden death it has no equal.* [Italics ours]

Because of the vital rôle of the chemist in our everyday life, Professor Philip says :—

Chemistry should have a place beside medicine, law, and engineering. . . . A just estimate of the chemist's function is almost impossible for those who associate him chiefly with explosives and poison gas and regard him as a particularly devilish kind of scientist. . . . It is of course true that chemists have produced dangerous and poisonous substances, but most of these were discovered originally in the general quest for knowledge, and many have legitimate and valuable applications ; their use for destructive purposes is a perversion. . . .

The truth is that the employment for other than beneficial ends of the substances discovered by the chemist is due, not to his especial wickedness, but to the weakness and backwardness of the human spirit. Like other scientists, the chemist normally has a constructive point of view, and he cannot but deplore the fact that, as Sir Alfred Ewing said in his Presidential Address : "*The command of Nature has been put into man's hands before he knows how to command himself.*" [Italics ours]

I think I speak for the vast majority of my fellow-chemists in saying that we dislike intensely the present world-wide prostitution of knowledge and skill to destructive ends. The sooner this is eliminated, and the less call there is for lethal and devastating materials, the greater will be our satisfaction.

Professor Philip quotes Mr. H. A. L. Fisher's statement : "With science we may lay civilisation in ruins, or enter into a period of plenty and well-being, the like of which has never been experienced by mankind," and adds :—

To the clearing of this conflicting situation, the scientist has not always made the constructive contribution which he might have done : he has been content to adopt an objective and detached attitude, suggesting sometimes complete indifference to the wider human issues at stake.

Scientists who subscribe to the present lukewarm indifference to their ethical responsibility thus stand condemned by one of their own leaders, implicitly if not explicitly. It is such immoral scientists who lead J. B. Priestley in one of his plays cited by Professor Philip to characterise the chemist as a wholesale murderer, an adroit poisoner and a sneaking incendiary. This view of research, says Professor Philip, "although it is crude and ill-informed, nevertheless confronts the scientist with the question whether he is not assenting too readily to the misuse of his knowledge and skill."

Impelled by patriotic motives, most scientists have put themselves freely at the disposal of the State in time of need, but many are hesitating to admit that patriotism must always override considerations of humanity. Whatever be our individual attitude in this matter, it is time for chemists and scientists in general to throw their weight into the scale against the tendencies which are dragging science and civilization down and debasing our heritage of intellectual and spiritual values.

This sounds encouraging, but unless these sentiments are followed by vigorous, united and fearless action they will remain but empty words. If we have quoted at length from Professor Philip's speech it is because he sounds a clear note, both of warning and of hope in the present discordant chaos. Why should scientists the world over remain the dupes of plausible politicians ?

In this connection it is interesting to note also the following from the *News Chronicle* of August 17th. It presents the statement on "Scientists and War" issued by the International Peace Campaign, London, and signed by some of the great names in present-day science, including Professor J. B. S. Haldane and Mr. Julian S. Huxley. It reads :—

No scientist who reflects upon the uses to which his work is put can fail to recognise that the world is now faced with an unescapable choice ; whether science shall be used for the benefit or for the destruction of humanity.

The International Peace Campaign has the support of thousands of inarticulate scientific workers in many countries who would like to be helping to build up a world of peace and friendship among the people, but who, day by day, see instead the restriction and evil application of their labours.

Such manifestoes also want the solidification afforded by fearless and disinterested action. If the scientists of the world, knowing the terrible powers which they are wresting from Nature, would refuse even on penalty of imprisonment or death to reveal their secrets to those whose ethical responsibility had not been proven beyond possible doubt, a new age might well be ushered in.

If confirmation were needed of the desirability of keeping dangerous knowledge esoteric, it would be furnished by the recent admission of Mr. William Dubilier, perhaps the most famous living American inventor, in an interview reported in the *News Chronicle* for August 19th. The holder of three hundred patents and deviser of the apparatus used by the Allied countries to detect submarines during the war, is quoted as saying :—

It's pathetic. In every country the scientists are putting all they know into finding new ways of destroying humanity. I know, because I'm in it too.

"What can you do about it ?" he asks. "Most scientists and inventors would walk out of it if they could ; but they can't. There is no way of making them stop altogether." But *is there not*, if a few take the initiative and show their readiness to sacrifice themselves, if necessary, to save humanity ?

THE FUTURE OF EDUCATION

Sir Richard Livingstone, President of the Educational Science Section of the British Association for the Advancement of Science read a long and studied paper on "The Future of Education" to his colleagues at Blackpool. Judging the tree by its fruits, Sir Richard finds but little worthy of praise and a great deal deserving of criticism in the present educational system. The task of education as Sir Richard sees it, is "to take the rough-hewn block which it receives from the quarry of nature and shape from it a human figure, to develop the faculties, and quicken and discipline the reason and apprehension." Such a system can hardly hope for success when confronted with the characteristics, the development and the spiritual aspirations of a growing child. Sir Richard stresses the importance of a "cultural element" in education; as for the society which lacks it "the bad film and the betting news will be its relaxation; the bad press its literature; passion, prejudice, the catchword and the slogan, will be its masters."

Sir Richard's address brings out that the vast majority in England are not truly educated and this despite the laws which enforce education—or school attendance—to a certain age. Daily we read of the struggles of leaders in philosophy and education "to help men to use their leisure rightly," which Aristotle defined as the object of education. "But," adds Sir Richard, "if the leisure of the future is to be entirely devoted to the films and the dogs, civilisation will not have gained much by it." He sees hope in enforced adult education as advocated by Plato, for in this way only can he visualize the right study of those humanistic subjects which he believes incomprehensible to the child or the adolescent. Few boys or girls will follow Sir Richard when he says:—

At the ages of 14 or 15 the mind cannot cope with, if it can conceive, the subjects which compose a liberal education and are vital to the citizen. A boy reads literature—*Hamlet* or *King Lear*—and should read them. But what can the profound scepticism of *Hamlet*, the passion and agony of *Lear* mean to him? He reads history. Can he form a true conception of Charles and Cromwell, Bismarck and Napoleon III? The Hadow Report spoke of giving "a humane or liberal education" through the schools which they proposed. The thing is impossible. It is impossible because "a humane or liberal education" includes subjects which a fifteen-year-old is not sufficiently adult to grasp.

Here we cross swords with Sir Richard. In his own words, he sees

man in a remote past climbing with stumbling footsteps out of savagery; then, with progress so gradual that we hesitate to give it the name, with endless experiments, aberrations, collapses, false starts, surmounting the

obstacles which Nature, his fellow-beings, his own physical and moral limitations put in his path.

And when this unfortunate creature reaches the schoolroom after so lamentable a past, he is regarded as "a rough-hewn block which it [the school] receives from the quarry of nature" and is treated accordingly. This may be the prevalent view. Reincarnation makes of every child a Spiritual Being with a history reaching far back into the night of time.

The scepticism of *Hamlet*, the passion and agony of *Lear* are not so uncommon an experience at the age of 14 or 15. Because of the purity and plastic elasticity of the young mind these emotions bear a reality, a profundity and a tragedy too often missed by minds crystallised and hardened in fixed grooves, and by hearts dulled by a lifetime of suffering. What growing boy or girl has not suffered the scepticism of *Hamlet*, the passion and agony of *Lear*—in silence and alone? The hero-worshipping boy who in his play with other boys personates Charles or Cromwell, Bismarck or Napoleon III or the more loved characters of Arthur's Round Table expresses more history, philosophy and psychology in his "dramas" than the greatest actor on the stage who plays his rôle for but one night. To the one, life is real; to the other it is all a play. Yet this reality of the child's life is the moulder of his character. *Hamlet* and *Lear*, Arthur and his Knights enter into him, become one with him, before the deadly seal of worldly conventionalism stops the valves of his heart.

What will always be outer darkness to the man of practical "common sense" is the luminous soul vision of the poet, the mystic, the seer, a vision which penetrates to the core of the heart still open, pure and undefiled. How else account for genius, for Mozart and child mathematical geniuses cited by Sir Richard—and, we would add, for the Buddha, Pythagoras, Jesus, infant prodigies in humanistic subjects and men like Boehme, the ignorant cobbler?

Deprive Mozart of his piano because he is too young at the age of five to perform in the Hall of Salsburg University, take away his manuscript paper and his pen, and where will be his manifestation of genius? Has Sir Richard ever put into the hands of a boy or girl of 14 or 15 the *Bhagavad-Gita*, a sermon of the Buddha or sayings of Confucius or Jesus? Has he tried to discuss the ethical philosophy of Plato, Pythagoras, or Lao-Tze with an adolescent boy or girl? We think that if he has not, a surprise awaits him. Those who have made the experiment using the Socratic method tell us that the clear vision of the child mind solves many a recondite problem because, being nearer its Spiritual Parent, it can still look directly on Ideas.

"WOULD'ST THOU BECOME A YOGI OF TIME'S CIRCLE?"

A STUDY IN "THE SECRET DOCTRINE"

Time was not, for it lay asleep in the infinite bosom of duration.—*Secret Doctrine*, I, 27.

The appearance and disappearance of the Universe are pictured as an outbreathing and inbreathing of "the Great Breath," which is eternal, and which, being Motion, is one of the three aspects of the Absolute—Abstract Space and Duration being the other two.—*Ibid.*, I, 43.

Esoteric Philosophy divides boundless duration into unconditionally eternal and universal Time and a conditioned one (*Khandakāla*). One is the abstraction or noumenon of infinite time (*Kāla*); the other its phenomenon appearing periodically.—*Ibid.*, I, 62.

What is Time, for instance, but the panoramic succession of our states of consciousness?
—*Ibid.*, I, 44.

Time is only an illusion produced by the succession of our states of consciousness as we travel through eternal duration, and it does not exist where no consciousness exists in which the illusion can be produced.—*Ibid.*, I, 37.

Kronos stands for endless (hence immovable) Duration, without beginning, without an end, beyond divided Time. Chronos cuts down with his scythe even the longest and (to us) seemingly endless cycles, yet, for all that, limited in Eternity, and puts down with the same scythe the mightiest rebels. Aye, not one will escape the scythe of Time! Praise the god or gods, or flout, one or both, and the scythes will not be made to tremble one millionth part of a second in its ascending or descending course.—*Ibid.*, I, 412.

Live neither in the present nor the future, but in the eternal.—*Light on the Path*.

In our modern civilization the illusion of time is formidable. "Time is money," says the businessman as he rushes from place to place or hurriedly scrutinizes the pile of papers on his desk. "I am pressed for time," says the social butterfly as she flutters from one engagement to another. Children have to tear through their lessons for at the end of the term there is the examination, and then—another term. That Time devours everything and all, is clear; and yet the very tick of the clock is rhythmic and even steady. The clock does not seem to rush; sometimes men wish that it did!

Numerous devices have been invented to resist the overpowering action of Time. Recreation is opposed to labour and a difference is made between Sunday and weekdays; but recreation is made as strenuous as labour, and the holiday brings its own fatigue and reaction—they are different from those of labour. Many Theosophical students suffer from the illusion of Time, and "rush madly or boldly out to do, to do," and neglect the advice of Mr. Judge: "Let the anxieties to do lie still and dormant." Others mistake the teaching and take a fatalistic view of Time and Cycles of Time, overlooking the words of a Master: "It is always wiser to work and force the current of events than to wait for time—a habit which has demoralised the Hindus and degenerated the country."

What has *The Secret Doctrine* to say on the subject of Time? The quotations given at the head

of this article tell the story. Beginning with the metaphysical aspect and passing through the psychological to the ethical and practical, these quotations give us not complete and full information, but valuable food for thought. *The Secret Doctrine* is not written for those who want information but for those who need food for thought.

To begin with the universal and the metaphysical: *The Secret Doctrine* distinguishes between Duration and Time. Duration is like Abstract Space, and Time like Manifested Space. Duration cannot be divided; Time can be, as, for example, Past, Present, Future; long or short cycles; Manvantara and Pralaya. Duration is beginningless and endless; Time is finite. Duration is Be-ness, Time is Becoming. Duration is an aspect of the Absolute and Time is the differentiated phenomenal manifestation of that noumenal aspect. In Zoroastrianism Duration is named as *Zervane-Akerne*, and Time is described as the "Sovereign Time of the Long Period"—*Zervane Daregho Khodate*.

Cycles of Time pertain to consciousness: ordinary human consciousness is able to comprehend the ordinary cycles, such as day and night, the seasons and the centuries. Mathematicians and astronomers formulate longer cycles which stagger the imagination of the ordinary man. But for every man there is a background to his past and a beyond to his future. The panoramic succession of cosmic

events is related to the consciousness of the astronomer as that of mundane events is related to the consciousness of the ordinary man ; but behind both panoramas the past still stretches, and beyond both lies the limitless future. But there are super-astronomers whose vision of yugas and kalpas make the light-years of modern calculators a paltry computation. They know what are the ultimate divisions of Time, and such men "feel irritated at having to use these three clumsy words—Past, Present, and Future—miserable concepts of the objective phases of the subjective whole, they are about as ill-adapted for the purpose as an axe for fine carving." Such men live in the Eternal Now, for Their consciousness is freed from illusion ; for Them Time does not exist but only the Active Repose of Duration. Krishna describes Himself as the mighty world-destroying Time because He has conquered Time. None of us can escape the scythe of Time until we, through purity and enlightenment, acquire the art of wielding that scythe, co-operating with Nature. For it is said : "Help Nature and work on with her ; and Nature will regard thee as one of her creators and make obeisance."

If we can abandon those states of consciousness in which the illusions of Time are produced, and can acquire that pure state which is not of the past, or of the present, or of the future, but of the Eternal—then the round of day and night, birth and death, manvantara and pralaya, ever extending into longer and longer periods, will cease, and the Duration of Blessedness will be ours.

By what method shall we reach this goal of living neither in the past, nor present, nor future ?

As to the past : "Kill in thyself all memory of past experiences. Look not behind or thou art lost." Nature is so merciful in her process that our own memory of the distant past is veiled from our mortal eyes in the present. The assimilated lessons of all experiences are with us in the Ego, and if we can cultivate the habit of learning daily our lesson, storing the essence of experience and forgetting the incident, we should be copying Nature which is impersonal. Nursing our past wounds, dwelling on our past triumphs, we generate new Karma and enlarge the web of personality.

At the other end is the future : Fear of the future is a sure sign that we are centred in the personal. One strong manifestation of living in the future is the desire forcefully to change the present. "Beware of change ! For change is thy great foe. This change will fight thee off, and throw thee back

out of the Path thou treadest, deep into viscous swamps of doubt." Shall we not then attempt to change ? Why not ?—but the change must be of the "within," not of the "without" ; not of the environment but of the personality ; not of the body but of the mind. No change of habits without a change of attitude energized by ideation. Change naturally results in the "without" because a false state of consciousness has been abandoned. That inner change ultimately begets the Steady Centre at which the Soul abides, guarding itself against "the lightest breeze of passion or desire," and "the smallest wave of longing or regret for Maya's gifts illusive."

Therefore our last quotation at the head of this article does not say "live in the present," but "live in the eternal." That Eternal, arrived at by our refusing to be affected by memory of the past and anticipation of the future, knows no change ; but it cannot be obtained by neglecting the present but by transmuting it.

Caught up in the self-made web of Karma the only way to free ourselves is to pay our debts to Nature for bringing us those experiences by means of which we have progressed so far. Life must be lived and actions must be performed, but if we renounce the fruits of deeds which are our duties, and offer them as sacrifices on the altar of human brotherhood, we shall have stepped out of the present into the Eternal. Mr. Judge writes :

"I would point out to you the only royal road, the one vehicle. Do all those acts, physical, mental, moral, for the reason that they must be done, instantly resigning all interest in them, offering them up upon the altar. What altar ? Why, the great spiritual altar, which is, if one desires it, in the heart. Yet still use earthly discrimination, prudence, and wisdom."

Day by day, by ideation we have to learn to understand Duration as distinct from Time ; by imagination to visualize "the Past, the Present and the Future as the ever-living trinity in one—the Mahamaya of the Absolute IS" ; and by action to copy the examples of Those who are Masters of the "Boundless Age."

Know, if of Amitabha, the "Boundless Age," thou would'st become co-worker, then must thou shed the light acquired, like to the Bodhisattvas twain, upon the span of all three worlds.

THE SPIRIT OF FRIENDSHIP

“ I THE GREAT LORD AM THE FRIEND OF ALL CREATURES.”—*Bhagavad-Gita*, V, 29.

It is natural that the Theosophical student should desire to cultivate a friendly attitude to humanity in general and to his own brethren in particular. The realization of Universal Brotherhood (the goal of Theosophical Yoga) is advanced by our dwelling on the metaphysical and impersonal concepts on which this great truth is founded. But the ethical practice which quickens our nature and hastens that realization depends on the personal effort made to cultivate and to express friendliness in every walk of our daily life. What Prana or Life-Energy is to the body, that the spirit of friendship is to Universal Brotherhood. The quality of Prana makes human magnetism fair or foul ; the quality of ideation makes friendship impersonal or personal. Impersonal friendship—the highest kind of friendship—is not a cold negation and contains a warmth, a cheer, an affection and an understanding that remains unshaken and undisturbed by the storms of personalities. Of this highest kind of friendship we have the example in that of Krishna and Arjuna. In the fourth chapter of the *Gita*, when speaking of the supreme secret which he imparts to Arjuna, the Master addresses his disciple as “devotee and friend.”

Like all other qualities in Nature, friendship is threefold. Because most men at present are in the rajasika state, the bond of friendship partakes of the Rajas quality in the main. Rajasika friendships are not impersonal ; they are conducted and maintained according to a kind of trade agreement whose basis is free from evil or spoliation. “You do me some good, and I do you some good—let us be friends.” As long as mutual satisfaction abides the contract continues. But the plane of Rajas or Motion, when not controlled by the soul who rises from it as a stepping-stone to the plane of Satva—pure goodness, truth and beauty—pushes him down to the plane of Tamas—inert darkness and delusion. A gang of robbers and a troupe of drunkards and debauchees are examples of tamasic friendship ; this type is bound to split up into smaller units till unchecked selfishness and egotism enchains the person to the plane of Loneliness—antithesis of Nirvana.

Friendships of the ordinary rajasika type have in them lovely qualities ; such friendships are capable of unfolding much that is good and gracious in us, provided we do not allow them to deteriorate. Often under the stress of modern life such friendships are apt to degenerate from simple and sweet fun to sensuous enjoyments and carnality. But if in such friendships a higher note of learning and philosophy, of beauty and art and literature is

induced, a step in the direction of the higher plane of Satva is taken. But leaving this aspect, of great importance to the good people of the world, let us confine ourselves to the Theosophical world in which the student-aspirant is labouring.

For some reason a man withdraws from the company of crowds and is attracted to those whose hearts and minds are being united and who, enlightening one another with the aid of Wisdom, are full of enjoyment and satisfaction. This is the starting point. But coming as he does to the Theosophical Lodge from the great outside world the student very naturally drifts into new friendships, but still of the rajasika type. Though in contact with the method of impersonality he is still acting on the plane of the personal. Though Arjuna contacted Krishna, he was full of doubt, hesitancy and bewilderment. The path which is Impersonal is with difficulty attained by corporeal beings. Impersonal friendship sounds hard and appears meaningless and purposeless to one who is entrenched in the personality. A striking example of this continuation of rajasika friendship is to be found in the aspirant's attitude to visible helpers and invisible Teachers. It forms not an unbreakable bond of friendship but a contract, the life of which depends on terms and conditions. One of the conflicts of the struggling and striving probationer is rooted in his wrong view concerning helpers and Teachers. Arjuna refuses to fight, or complains that Krishna is confusing him, or indulges in presumption and treats his Elder without respect—these all spring from the rajasika concept of friendship. This in the early stage ; soon the aspirant overcomes his grief at parting with friends of the personality or at chastising the enemies of his real Ego. Until he acquires the attitude of satvic friendship to the world and to the Lodge to which he belongs, the student will not receive the grace and beneficence which flows from the Blessed Ones who are “free from enmity, well disposed to all creatures, merciful,”—the real friends of the human race. The Path of Impersonal Friendship is the way the Chela walks, and in the course of his pilgrimage he finds his truest friend : the Guru understands, guides and helps him as no other can.

How to cultivate the spirit of satvic friendship ?

Emerson said that “the only way to have a friend is to be one.” Here is a good starting point. If a student of Theosophy tries to become an impersonal friend he finds excellent opportunities in the Lodge where like-minded aspirants are seeking the same path.

The principle of give and take is a basic one in all friendships and it plays its part in the satvic one : one must fit oneself to give as well as to receive advice and instruction and help on every plane. Human pride disguised as unselfishness, sacrifice, or modesty, refuses aid while it is eager to serve and help ; contrariwise laziness disguised as poverty seeks and receives aid on every plane without any attempt at repayment. Again one desires to give and does not mind the world knowing it, but when he accepts help he minds greatly if others become aware of it. These and other like symptoms do not bespeak satvic friendship. In the world of souls, give and take are all sacrifices on the altar of human brotherhood, which brings us to the second important principle of impersonal friendship.

Expressions of impersonal friendship do not harm the Cause of Theosophy. Any help rendered to a friend becomes *ipso facto* service of the Cause. In satvic friendship the highest good of the friend coincides naturally with service to the Cause. In rajasika friendships conflicts of duty often arise : in serving a friend some one or some thing is sacrificed, and there arise feelings of partisanship. Not so in satvic bonds : in sacrificing for the friend we are sacrificing for the Cause. This principle of impersonal friendship is an excellent gauge which quickly unmasks pranks of the personality. If our receiving any particular kind of help serves the Cause, there need be no shame or hesitation in getting it. The Buddha was not ashamed to go his round with the begging bowl. If our giving any particular aid to some one helps the Cause, it becomes our joyous duty to render it. But in both actions the student should examine himself and make sure that his personality, as receiver or giver, has not been slyly to the fore. For this reason, generally speaking, it is better to let the impersonal Lodge render and receive help.

Satvic friendship is not born in a day, or of a mere wish. The student will experience the sifting which drives the refuse of Tamas away and reveals the husks of Rajas. This is a psycho-physiological process taking place within himself by which the tamasic lives of his own nature are ejected and the rajasic transmuted into the satvic. This is not a pleasant process, and because of the inner conflict the student blunders and falls.

The great protection in maintaining and sustaining satvic friendships comes from Love or Compassion. Love is a powerful unifier on the plane of Rajas, but there it is of a different species. On the satvic plane Love eternal is "the light of everlasting right," also described as "the One Pure Light, the Light that is free from affection" *i.e.*, free from "any act of affecting" by one's own personality, or from "acting upon" other personalities and also free from

a "state of being affected" in one's own personality by other personalities. This kind of Love sounds cold detachment, not expansive attachment. In reality it is not so. Even a touch of this eternal Love experienced in consciousness makes the heart warm and fills it with a force which is strong enough to embrace all mankind. Ordinary love blinds our vision ; that of the satvic plane brings wider and deeper vision. Cupid blinds because he is blind, but Eros, in Esoteric Philosophy, is the electric Power of affinity and sympathy, the divine desire in the gods, as well as in all Nature, to create and give life to Beings.

How is one to come under the influence of Eros, the Divine ?

By opening one's mind to the truth that the Power of Mercy functions in Nature. The student is apt to emphasize the justice aspect of Karma and the individual soul-progress aspect of Reincarnation, and overlook that Karma is the Mother of Mercy and that human Egos are Manasas who entered the school of earth not only to learn but to teach—to impel the lower kingdoms to come up to where they are.

By an intellectual appreciation of this truth the spirit of friendship is conceived in our minds as a potency. But in day-to-day living we have to make that potency in us act outwardly. Acts of friendship have to be performed, but as we are aiming at satvic friendship, these acts should find approval in the impersonal philosophy of Theosophy. We should cultivate a willing and ready spirit of friendship for all, enemies included, and this, first, in the mind. Our minds must learn to distinguish the spirit of friendship from the feeling of friendship. The meditation on pity and compassion, in Yoga called *Karuna-Bhawana*, generates the power to love all dispassionately. Therefore our real pity and mercy do not blind us to the prevailing faults and vices of those we befriend. Tender mercy sees and therefore deals out strict justice. These two—justice-mercy, tenderness-strictness—go together and Masters are their perfect embodiments. Our human perception is not always merciful and therefore not always just ; our sense of justice is limited and so our mercy lacks the divine spirit of tenderness, while human emotion overflows in mere pathos. Thus the recipient's character is often injured and hindered in growth. But "inaction in a deed of mercy becomes an action in a deadly sin." Better it is to err on the side of mercy. Better not to be always thinking of the wrath of justice. Our motive—why do we desire to perform an act of charity and mercy?—and the mood which comes upon us after the act is done, reveal to us whether the friendship was impersonal and satvic or otherwise. But we need not go out

seeking for opportunities to do deeds of mercy ; they will come our way if we have the spirit of friendship. Modern social servants go out to render help, and feel satisfaction. Occultism teaches its votary to fecundate the mind with sympathy and to keep the heart calm and do whatever is *necessary* to do. If in the midst of a life of duty opportunities naturally, *i.e.*, Karmically, arise, and they must and will, let the aspirant materialize his sympathy and calmly render help and forget about it, to go on with the task in hand.

Thus is formed slowly a centre of Light within our own mundane consciousness which enables us to be devoted to the interests of others, to give peace and knowledge, to practise *Dana*, Charity and Love Immortal.

THE CYCLE

THE FUTURE WHICH IS NOW THE PAST

The following is "From the Note Book of an Unpopular Philosopher" in *Lucifer* III, p. 84, September 1888, under the sub-heading "Thoughts on the Birthday of *Lucifer*—Ever Onward."

In its ceaseless and, also, too rapid flight along the path of Eternity, Time has taken one mighty stride more : a step of twelve months' duration toward the last day of our present age ; also of the lives of many of us within, and of all of us beyond—the ultimate frontier of our senile century. In twelve years more the curtain will have dropped, shutting out the foot-lights from the actors and all the latter from the public view

It is only then that many a scene enacted in the sad drama of life, and many an hitherto misunderstood attitude of some of the chief actors in that Mystery of the Age called Theosophy and its Societies, will appear in its true light.

Students will do well to read here the opening article written by H.P.B. introducing *The Vahan* in its first number, December 1890, from which the following is extracted :—

It has been always held that a true Theosophist must have no personal ends to serve, no favourite hobby to propagate, no special doctrine to enforce or to defend. For, to merit the honourable title of Theosophist one must be an altruist, above all ; one ever ready to help equally foe or friend, to act, rather than to speak ; and urge others to action,

while never losing an opportunity to work himself. But, if no true Theosophist will ever dictate to his fellow brother or neighbour what this one should believe or disbelieve in, nor force him to act on lines which may be distasteful to him, however proper they may appear to himself, there are other duties which he has to attend to : (a) to warn his brother of any danger the latter may fail to see ; and (b) to share his knowledge—if he has acquired such—with those who have been less fortunate than himself in opportunities for acquiring it.

Now, though we are painfully aware that a good number of members have joined the T. S. out of simple curiosity, while others, remaining for some time out of touch with the movement, have lost their interest in it, we must never lose the hope of reviving that interest. Many are the Fellows who, having failed at first to help on the cause, have now become earnest "working members," as they are called. Therefore, we say to-day to all : "If you would really help the noble cause—you must do so now : for, *a few years more and your, as well as our efforts, will be vain.*" The world moves in cycles, which proceed under the impetus of two mutually antagonistic and destroying forces, the one striving to move Humanity onward, toward Spirit, the other forcing mankind to gravitate downward, into the very abysses of matter. It remains with men to help either the one or the other. Thus, also, it is our present task, as Theosophists, to help in one or the other direction. We are in the very midst of the Egyptian darkness of *Kali-yuga*, the "Black Age," the first 5,000 years of which, its dreary first cycle, is preparing to close on the world between 1897 and 1898. Unless we succeed in placing the T. S. before this date on the safe side of the spiritual current, it will be swept away irretrievably into the Deep called "Failure," and the cold waves of oblivion will close over its doomed head. Thus will have ingloriously perished the *only* association whose aims, rules and original purposes answer in every particular and detail—if strictly carried out—to the innermost, fundamental thought of every great Adept Reformer, the beautiful dream of a UNIVERSAL BROTHERHOOD OF MAN.

Verily, of philanthropical, political and religious bodies we have many. Clubs, congresses, associations, unions, refuges, societies, each of them a social protector of special men and nations, special arts and sciences, or a bulwark against this or that evil, spring up daily, each of these moved by its own party or sectarian spirit. But which of them is strictly *universal*, good for all and prejudicial to none ? Which of them answers fully to the noble injunction of the Buddhist Arhats and also of King Asoka ? "When thou plantest trees along the roads, allow the shade to protect the wicked as the good."

When thou buildest a Rest-House, let its doors be thrown open to men of all religions, to the opponents of thine own creed, and to thy personal enemies as well as to thy friends." None, we say, none save our own Society, a purely unsectarian, unselfish body; the only one which has no party object in view, which is open to all men, the good and the bad, the lowly and the high, the foolish and the wise—and which calls them all "Brothers," regardless of their religion, race, colour or station in life.

To all these we now say: As "there is no religion higher than Truth," no deity greater than the latter, no duty nobler than self-sacrifice, and that the time for action is so short—shall not each of you put his shoulder to the wheel of the heavy car of our Society and help us to land it safely across the abyss of matter, on to the safe side?

The "Unpopular Philosopher" continues under the heading—"The Verdict of Posterity":—

In those days of the forthcoming age Solomon shall sit in judgment over David. The century that shall be born shall pass its sentence over the century which is now fast dying. And the grandchildren of the modern theosophists will have to find a verdict for, or against their sires. What shall it be? Perhaps, there are those who know, but who of them shall tell! Those who can see into the womb of futurity and could prophesy, keep aloof from the sneers of the Philistines. In our days of Iconoclasm and prosaic realism he is no philosopher—not even an "unpopular" one—who dabbles in things unseen. Let us abstain, since Theosophists are denied the privileges granted to certain astrologers—let us rather render to Cæsar that which belongs to Cæsar; the full homage due to the eminent virtues which characterise our age. How glaringly its bright image falls on the dark screen of the Past! what a contrast between its Christian purity, fortitude, charity, chastity and unselfishness, and the vices and dissipation of—say—its long departed predecessor, the age of the Imperial and Pagan Rome! This is affirmed in scores of works, preached from thousands of pulpits. What will be the *impartial* opinion of Century XX about its predecessor is easy to see. Our historians are the sons and descendants of those patriotic biographers who made of the Emperor Julian an apostate, and of Constantine a Saint. Fear not then the verdict of thy immediate posterity, O Century XIX. Blessed shall be the fruit of thy womb, in any case. For, whether that fruit be green or over-ripe, godly or diabolical, so long as thy rotten civilisation goes on producing historians, so long shall thy policy of plunder and bloodshed be called civic and military virtues, and sham, lie and hypocrisy stand proclaimed as Spartan-Christian ethics.

QUESTIONS ANSWERED

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

चित्रं वटतरोर्मूले वृद्धाः शिष्या गुर्युवा ।

गुरोस्तु मौनं व्याख्यानं शिष्यास्तु चिह्नसंशयाः ॥

"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. Do not take the Law into your own hands, it is said. But when a person persistently does wrong despite persuasion and explanation and thus gets into difficulties should not one help? If so, what help should be given?

Ans. Can we take the Law into our own hands? Is Law something that can be taken hold of? Is it not defined as "an undeviating and unerring tendency in the Universe to restore equilibrium, and it operates incessantly"? If a person does wrong, Karma will right it "to-morrow or after many days"—and he will have to pay for his wrong-doing; this will continue (1) till the wrong-doer learns the lesson, for it is said that "when the lesson is learnt the necessity ceases"; or (2) the unerring force of Karma will destroy him, for nature can only be conquered by the knowledge of the Law of Harmony, *i.e.*, by intelligent co-operation with that "undeviating and unerring tendency."

What can we do to our brother the persistent wrong-doer? If it falls within our province of duty (not otherwise), we may tell him of his wrong-doing. But it is always a better way to point out the Right Path without discussing his blunders. Our first task as helper is to direct his attention to the Right Way of Life—to what should be done rather than what should not be done. It often helps a wrong-doer to turn a new leaf in the book of life, if his weaknesses and blemishes are not glaringly pointed out to him. But his persistence may be such that it may become necessary as part of our duty to speak to him, clearly but kindly; at the same time some constructive aid must be given. Having done this, nagging should be avoided. If he still persists, there is nothing to be done but leave him to his Karma. If, however, his wrong-doing is breaking the law of the State, he must be warned that steps will be taken to make his crime known, thus preparing him for legal consequences.

IN THE LIGHT OF THEOSOPHY

We regret to chronicle the death on October 7th 1936 of Dr. G. N. Chakravarti, a well known member of the Adyar T. S.

India's great leader Gandhiji keeps on pointing to the evil and exposing the weaknesses of the immoral doctrine of Birth-Prevention. In *Harijan* for September 12th he discloses the views of the late Muslim leader well-known for his medical knowledge—Dr. Ansari—"who gave a graphic account of the condition to which the men were reduced after they had mated for some time with their wives or other women who they knew were using contraceptives." Gandhiji adds:—

I receive almost daily piteous letters from students and sometimes even from teachers complaining how they had become slaves to the habit and were being gradually reduced to loss of manhood.

Reverting to the subject in *Harijan* of October 3rd Gandhiji writes:—

Many young men and women are to be found in India who would be glad to be free from the craving for mutual intercourse in whose grip they find themselves. This craving is stronger than the strongest intoxicant which has ever enslaved man. It is futile to hope that the use of contraceptives will be restricted to the mere regulation of progeny. There is hope for a decent life only so long as the sexual act is definitely related to the conception of precious life. This rules out of court perverted sexuality and to a lesser degree promiscuity. Divorce of the sexual act from its natural consequences must lead to hideous promiscuity and condonation, if not endorsement, of unnatural vice.

The student's attention is drawn to Gandhiji's *Self-Restraint versus Self-Indulgence* reviewed in *The Aryan Path* for February 1934 (p. 105) and also to an article on the book by Claude Houghton in the same volume, p. 508.

We drew the attention of readers in our issue of September 1934 to the wholehearted approval of the Bishop of Liverpool of the practice of Cremation. Again we find the Bishop has been advocating the practice in *The Liverpool Diocesan Review* and recommends it especially for growing cities. The late Bishop Gore was cremated, a fact which shook the conservative attitude of many orthodox churchmen—and the Bishop of Liverpool is certainly doing his bit for the cause. So much for the Church. What of the medical profession?

The Manchester Guardian (September 5th) reports Lord Horder as coming forward and destroying what has perhaps been felt to be the most valid objection to the practice of cremation—namely, that

it assists crime. As a prominent medical man, his words must necessarily carry great weight. Speaking at a conference of the Cremation Society at the Leicester Town Hall, he said:—

No intelligent and responsible person would to-day argue that cremation assists crime. Throughout the whole period of cremation there is no recorded case of suspicion having arisen following a cremation. Indeed there are many examples of cremation having assisted the detection of crime. A recent case which occasioned widespread publicity would not have reached the courts had not the person, later adjudged the murderer, sought cremation for the unfortunate victim.

The system of certification for cremation, whereby two qualified medical men must certify the cause of death and see the body, is a safeguard against crime which were it applied to burial would prevent the need for many of the exhumations that take place to-day. Actually by this system, cremation acts as a deterrent to crime.

Another and utilitarian advantage is its cheapness as against private burial; one can insure with the Society in Great Britain for one's cremation at a few pence a week. Finally cremation solves the problem of wastage of valuable lands in crowded areas.

The latest cremation statistics for Great Britain are: In 1925, 2,701 persons were cremated. In 1935 the number was 9,614. In 1925 there were sixteen crematoria operating in that country; to-day there are thirty-one, and thirty-eight others are known to be under consideration.

In the Gifford Lectures for 1935-6, recently published, Dr. Hensley Henson, Bishop of Durham, dealt with "Christian Morality: Natural, Developing, Final." He undertook to prove that Christian morality is the morality most congruous with human nature, that it is a developing morality and that it is the final morality for the human race. But the ethics taught by Jesus differ not at all from those taught by all the great spiritual Teachers. It is not fair to base judgments on the reactions of the non-Christian world to primitive Christianity. All great religions at their source were genuine and true; all in the course of time have declined, including Christianity. Does Dr. Henson fancy that the ethics of primitive Christianity are any less foreign to modern practice than those of the non-Christian religions in their beginnings?

H. P. B. wrote in her *Key to Theosophy* (p. 192):—

What you call "Christian duties" were inculcated by every great moral and religious Reformer ages before

the Christian era. All that was great, generous, heroic, was, in days of old, not only talked about and preached from pulpits as in our own time, but acted upon sometimes by whole nations. The history of the Buddhist reform is full of the most noble and most heroically unselfish acts. "Be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing; but contrariwise, blessing" was practically carried out by the followers of Buddha, several centuries before Peter. The Ethics of Christianity are grand, no doubt; but as undeniably they are not new, and have originated as "Pagan" duties.

A recent *Times* editorial deals in humorous vein with the defence offered by a man charged with theft that when the moon is full he is not responsible for the strange things that he does. The writer justly condemns the common human tendency to blame anyone or anything but oneself for one's misdeeds, but he admits that in this case the culprit "has the poets and common language on his side in this plea of mild and intermittent lunacy."

The influence of the moon upon men and lower forms of life is dealt with at length in *The Secret Doctrine*. The student's attention may be drawn also to the last two pages of "Thoughts on the Elementals" reprinted in *Raja-Yoga*, where some interesting hints upon the mystery of the moon's influence will be found. We quote the following from an unsigned article entitled "Whence the Name, 'Lunatics'?" which appeared in *The Theosophist* IV, pp. 171-2, for April 1883.

It is well-known that the moon-beams have a very pernicious influence; . . . eastern Occultists had more real information about the genuine character of our treacherous satellite than the Western astronomers with all their big telescopes. Indeed "fair Diana," the "Queen of Night," . . . is the worst—because secret—enemy of her Suzerain, and that Suzerain's children vegetable and animal as well as human. Without touching upon her occult and yet generally unknown attributes and functions, we have but to enumerate those that are known to science and even the profane.

The moon acts perniciously upon the mental and bodily constitution of men in more than one way. No experienced captain will allow his men to sleep on deck, during the full moon. Lately it was proved beyond any doubt, by a long and careful series of experiments, that no person—even one with remarkably strong nerves—could sit, lie or sleep for any length of time, in a room lit by moonlight without injury to his health. Every observing housekeeper or butler knows that provisions of any nature will decay and spoil far more rapidly in moonlight than they would in entire darkness. The theory that the cause of this does not lie in the specific perniciousness of the moon-beams but in the well-known fact that all the refrangible and reflected rays will act injuriously—is an exploded one.

In his recently published *Forty Years of Psychic Research*, the well-known American investigator of psychic phenomena, Mr. Hamlin Garland,

testifies that his long career of investigation has left him where he started, a seeker and a questioner. He has failed to find corroboration for the claims of the Spiritualists, but he is convinced that psychic phenomena do occur. One such phenomenon is what we may call passive or psychic clairvoyance, of which the following passage from his book is a good description:—

It seems to be a negative process. I have only to throw my eyes out of focus and render my mind as blank as possible. In this negative state I wait till a figure, a portrait, or a message comes into my mind—then I report what I see or hear. I have no power to distinguish the false from the true. I am a wireless receiving station. I get messages and give them for what they are worth to my listeners.

Its rationale is seeing with the inner senses pictures in the Astral Light, but what the seer sees is coloured by his own thoughts and motives. Ordinary clairvoyance is transitory, inadequate and fragmentary, and it deals only with the lower strata of the Astral Light. Moreover, to see is one thing, to understand what is seen another. But let no one mistake this faculty for the highest order of clairvoyance which is true spiritual vision. The latter is very rare.

Spiritual sight comes only to those who are pure, devoted, and firm. It may be attained by special development of the particular organ in the body through which alone such sight is possible and only after discipline, long training, and the highest altruism. (*The Ocean of Theosophy*, p. 143).

"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!"

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The United Lodge of Theosophists

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

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*"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 furnished to Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with.

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