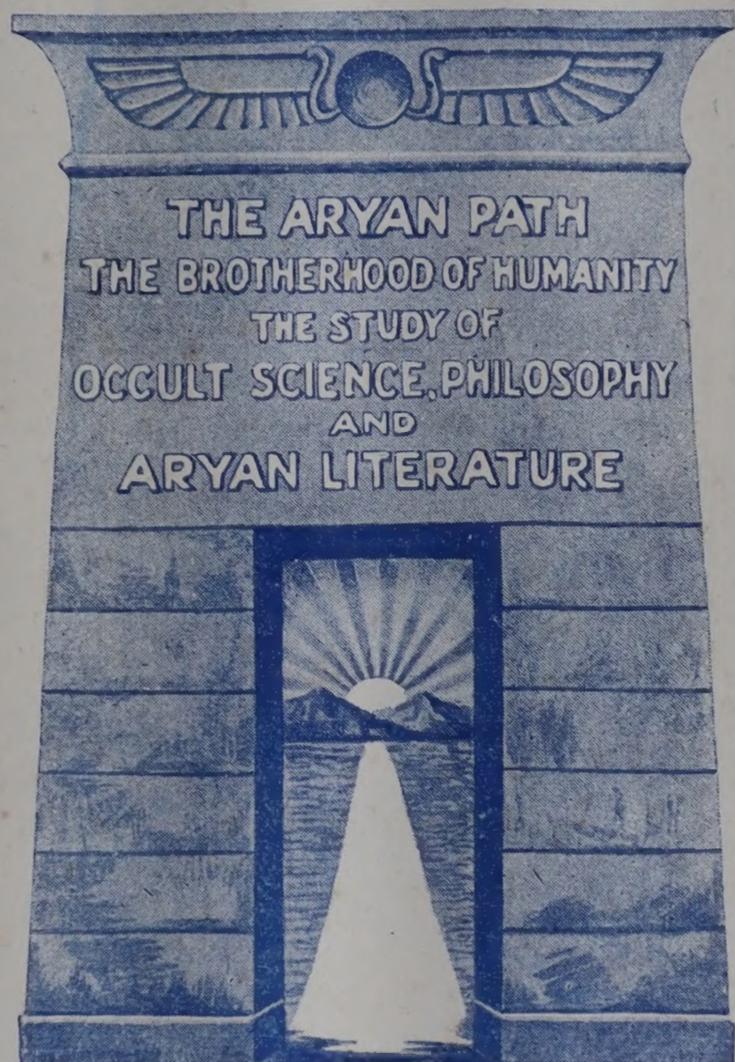




THE OSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



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

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A delicious fragrance spreads from the Leaders of the World over all quarters, a fragrance by which, when the wind is blowing, all these creatures are intoxicated.

—SADDHARMA-PUNDARIKA

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सत्यान्नास्ति परो धर्मः ।



There Is No Religion Higher Than Truth

BOMBAY, 17th May 1949.

VOL. XIX. No. 7.

CONTENTS

Poverty and Pain	97
Vasavadatta	99
Stars	99
Some Teachings of a German Mystic :	
IV.—A Sailor and His Love	100
Suryamaya	103
Whence the Idea of Immortality ?	105
The Eye of Spirit	106
British Philosophy	107
World Federal Government	108
The West and India	108
In the Light of Theosophy	109

AUM

THE THEOSOPHICAL MOVEMENT

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VOL. XIX. No. 7

POVERTY AND PAIN

"From sensuous delight comes grief, from sensuous delight comes fear; he who is free from sensuous delight neither sorrows nor fears."—BUDDHA, *Dhammapada*

"Fascination by the body and its powers is the great death."—SHANKARA, *Vivekachudamani*

"Do not believe that lust can ever be killed out if gratified or satiated, for this is an abomination inspired by Mara. It is by feeding vice that it expands and waxes strong, like to the worm that fattens on the blossom's heart."—H. P. BLAVATSKY, *The Voice of the Silence*

The Festivals connected with the names of Gautama Buddha and the Great Shankara are celebrated by the Buddhist and Hindu devotees of the two Teachers during this month of May; in this they are like Theosophists who remember also on the 8th of that month their Teacher H. P. Blavatsky, of whom we wrote last month. The teachings of the Buddha, of Shankara, of H. P. Blavatsky bear the hall-mark of Immortality and Regeneration. They confer on their pupils that "Beauty which will not fade" of which the Bhikkhu Upagupta spoke to the poor and maimed courtesan Vāsavadattā of Mathura. The story has more than one lesson for every aspirant and so we reprint it below.

The ripening of Karma brings pain. But it carries within itself its own reward. The departure of outer beauty and the oncoming of outer ugliness, which looks like terrible affliction, contains the seeds of future bliss. "Where there is much suffering there also is great bliss," says Upagupta to Vāsavadattā. This is reminiscent of H. P. Blavatsky's *Secret Doctrine* (II. 475).

Woe to those who live without suffering. Stagnation and death is the future of all that vegetates without a change. And how can there be any change for the better without proportionate suffering during the preceding stage? Is it not those only who have learnt the deceptive value of earthly hopes and the illusive allurements of external nature who are destined to solve the great problems of life, pain, and death?

The philosophical aspect of this doctrine is to be found in the following from the same volume (p. 103).

It is only by the attractive force of the contrasts that the two opposites—Spirit and Matter—can be cemented on Earth, and, smelted in the fire of self-conscious experience and suffering, find themselves wedded in Eternity. This will reveal the meaning of many hitherto incomprehensible allegories, foolishly called "fables."

Suffering and Sorrow are natural concomitants of Evolution and Progress. Ordinary men by the million are engrossed in sensuous existence. They fail to see that they are inviting pain by incurring heavy debts contracted for the purpose of sensuous enjoyment. Ignorance carries them along; suffering follows, "even as the wheel of the wagon follows the hoof of the bullock." Then they halt and look around in bewilderment and yearn for the way out.

The ancient teaching about suffering and progress implicit in the terms Dharma and Karma is to be perceived in this Kali-yuga, dark and hard, in the peculiar struggle now going on between the so-called "have's and have-not's." Modern Knowledge lends itself to the use of the gauge of our civilization which divides the human kingdom into the rich and the poor. Money determines a man's worth, and while knowledge and character are respected, it is lucre which counts the most. Poverty is regarded as a stupendous bar to pro-

gress; the latter is seen as subservient to a high standard of living. The so-called low standard is companion to poverty. Therefore the truth that poverty itself has its virtue is not seen. "No good can ever come out of poverty," say the up-to-date reformers. The simple and all-too-visible truth is ignored that in many a palace of the rich and in many homes of those whose standard of living is high there are ignorance, immorality, sordidness which beat all records when compared with their equivalents in the hovels of the unwashed. The profound truth pointed to by Mr. Judge is not adequately valued by many a student of Theosophy; so how can it become a teaching to be presented to the race-mind of the twentieth century? He says:—

But to be born in extreme poverty is not a disadvantage. Jesus said well when, repeating what many a sage had said before, he described the difficulty experienced by the rich man in entering heaven. If we look at life from the narrow point of view of those who say there is but one earth and after it either eternal heaven or hell, then poverty will be regarded as a great disadvantage and something to be avoided. But seeing that we have many lives to live, and that they will give us all needed opportunity for building up character, we must admit that poverty is not, in itself, necessarily bad Karma. Poverty has no natural tendency to engender selfishness, but *wealth requires it* (italics ours). (*Vernal Blooms*, pp. 9-10)

We are not upholding the life of sackcloth and ashes as the ideal. But we cannot remain blind to the evil which upholds the view that money alone makes the mare of progress go! Very wealthy men, affluent families, and gold-fraught civilizations have met their doom in and through lucre. Has that no message for you, reader?

Economic poverty brings the great opportunity but the neglected and exploited poor are made to forget that fact. The religions of the priests do not teach the doctrines of Reincarnation and Karma and so the Goddess of Poverty which can enrich the character is hindered in her grand and beneficent work.

But more—these words of the great philanthropist W. Q. Judge have a message for the future:—"Poverty has no natural tendency to engender selfishness, but *wealth requires it*." Money begets selfishness, the womb of pain and suffering.

Is it a wonder that Jesus and Pythagoras and

Buddha of old, and H. P. Blavatsky and Gandhiji in modern times, pointed to the value of poverty and advocated that man should not look upon money as a possession for his personal use but should learn to hold it in trust for the good of all?

Reformers and educators do not enquire about the place and use of poverty because they do not distinguish between the First and the Second of the Four Noble Truths of the Buddha. The first is "Sorrow is" and the Second, "the Cause of Sorrow." Our reformers try to remedy the evil of sorrow caused by pain and suffering, before enquiring into the cause, and they do not ask about the Cause because the necessity of the very manifestation of sorrow is not examined with care and discernment.

The Monk Upagupta refused to go to the beautiful Vāsavadattā for he knew that there were pain and suffering entombed in that body—that in reality it was ugly. But when affliction overtook her the compassion of the Bhikkhu led him to her—to counsel, to help, to inspire, and the fallen woman "became calm and a spiritual happiness soothed the tortures of her bodily pain"; for "where there is much suffering there is also great bliss" and then "she died in pious submission to the punishment of her crime."

Shankara asks in his illuminating *Crest Jewel of Wisdom*: "How can a man escape, who is fascinated by all five senses?" And he adds:—

Things of sense are more penetrating in the hurt they cause than the venom of the black serpent. The poison slays only him into whom it enters, but things of sense destroy through mere beholding.

He only who is free from the great snare of sensuous desire, hard to escape from, builds for liberation and not another, even though he know the six philosophies.

The central plank in the platform of self-reform is that the incarnated soul is capable of learning from his environment. Be he a possessor of great wealth or born to adversity, he can use the knowledge of Theosophy which enables a man to turn every force of evil to good. Poverty is not bad Karma, nor wealth good Karma; he who uses his poverty to good purpose enriches himself and he who uses his wealth wrongly and personally impoverishes himself. It is the task of the embodied spirit to control and guide his sense

and organs so that they shine like lights in the Temple of the Body.

VÂSAVADATTÂ

[Reprinted from *The Gospel of Buddha* by Paul Carus.—EDS.]

There was a courtesan in Mathurâ named Vâsavadattâ. She happened to see Upagupta, one of Buddha's disciples, a tall and beautiful youth, and fell desperately in love with him. Vâsavadattâ sent an invitation to the young man, but he replied: "The time has not yet arrived when Upagupta will visit Vâsavadattâ."

The courtesan was astonished at the reply, and she sent again for him, saying: "Vâsavadattâ desires love, not gold, from Upagupta." But Upagupta made the same enigmatic reply and did not come.

A few months later Vâsavadattâ had a love-intrigue with the chief of the artisans, and at that time a wealthy merchant came to Mathurâ, who fell in love with Vâsavadattâ. Seeing his wealth, and fearing the jealousy of her other lover, she contrived the death of the chief of the artisans, and concealed his body under a dunghill.

When the chief of the artisans had disappeared, his relatives and friends searched for him and found his body. Vâsavadattâ, however, was tried by a judge, and condemned to have her ears and nose, her hands and feet cut off, and [to be] flung into a graveyard.

Vâsavadattâ had been a passionate girl, but kind to her servants, and one of her maids followed her, and out of love for her former mistress ministered unto her in her agonies, and chased away the crows.

Now the time had arrived when Upagupta decided to visit Vâsavadattâ.

When he came, the poor woman ordered her maid to collect and hide under a cloth her severed limbs; and he greeted her kindly, but she said with petulance: "Once this body was fragrant like the lotus, and I offered you my love. In those days I was covered with pearls and fine

muslin. Now I am mangled by the executioner and covered with filth and blood."

"Sister," said the young man, "it is not for my pleasure that I approach you. It is to restore to you a nobler beauty than the charms which you have lost.

"I have seen with mine eyes the Tathâgata walking upon earth and teaching men his wonderful doctrine. But you would not have listened to the words of righteousness while surrounded with temptations, while under the spell of passion and yearning for worldly pleasures. You would not have listened to the teachings of the Tathâgata, for your heart was wayward, and you set your trust on the sham of your transient charms.

"The charms of a lovely form are treacherous, and quickly lead into temptations, which have proved too strong for you. But there is a beauty which will not fade, and if you but listen to the doctrine of our Lord, the Buddha, you will find that peace which you never would have found in the restless world of sinful pleasures."

Vâsavadattâ became calm and a spiritual happiness soothed the tortures of her bodily pain; for where there is much suffering there is also great bliss.

Having taken refuge in the Buddha, the Dharma, and the Sangha, she died in pious submission to the punishment of her crime.

STARS

The night seems darkest just before the dawn. With the coming of the day, light must surely come to dispel the darkness and the gloom. Through all ages men have sweated and toiled in the hope of a brighter morrow. And yet they have not toiled alone or friendless for, just as the stars light up the traveller's way on a dark night, even so have men been guided by stars from other spheres, constantly pointing out the path. These stars are what we call the Elder Brothers, who, having trod the self-same path, use the light of their experience to guide and help the Karmic traveller.

SOME TEACHINGS OF A GERMAN MYSTIC

IV

A SAILOR AND HIS LOVE

[FROM THE GERMAN OF J. KERNNING]

[This article is reprinted from *The Path*, Vol. II, pp. 273-277, for December 1887.—Eds.]

From Holland we have the following story: A mariner named Wipner had a sweetheart, and when, in the year 1760, he was pressed into the navy, he was obliged to leave her. At first he was like one stunned, and he heedlessly gave himself up to the ways of his rough associates. It soon, however, became evident that this would not assuage the anguish of his heart; on the contrary, in the midst of such rude diversions the picture of his loved one only came up the more vividly in the mirror of his memory.

His ship received orders to proceed to sea, sail round Cape Horn and cruise in the Pacific to discover new islands and routes of navigation. With the resignation of despair he saw the European coast fade away. "There is a shore where there is no parting; not until then shall I be happy," he sighed.

In this mood he lived for three years on ship-board without setting foot on shore. He was quiet in conduct and he attended to his duties with the greatest scrupulousness, so that he became a favourite with his superiors. He gave no thought to this; outside of his duties¹ his heart was possessed by but one feeling, the thought of his love and the hope soon to meet her in another world.

In the fourth year—it was the sixth of March—the ship lay at anchor. Wipner was sitting quietly at the bow; suddenly his eyes closed, but not in sleep, and he saw his sweetheart before him. He sprang to his feet and reached out his hand, but she had disappeared. He resumed his place, reflected over the apparition, and said to himself: "She is dead, and comes to tell me that she has entered the realm of love and happiness."

¹ The law of spiritual development demands the strictest attention to all duties; the smallest as well as those which seem the greatest. See *Through the Gates of Gold*.

The following day the same experience was repeated, and now he ventured to speak to the apparition. His love seemed to beckon to him, but he could distinguish no words.

Things went this way for several months. Now, however, the vision appeared to him so perfectly that it was difficult for him not to take it for a living person; it also no longer vanished when he attempted to approach, but only withdrew to a certain distance.

At last, at the end of six months, during which the apparition visited him daily, he heard her voice. She spoke to him about the joys of heaven, about the happiness of those who had loved each other, in that realm of bliss, and this filled his heart with such a longing for the other world that he would have cut short his days on earth had he not feared the sin. He even discussed this idea with her, but she counselled him against such a step as it would separate them for a long time. So he gradually became reconciled to his condition, and lived in the company of his love from the other world more happily than do many with their hearts' companions in this world.²

His strange conduct puzzled his shipmates, and the officers feared his reason might have been affected. The captain said: "Perhaps he is troubled by ambition; I have known such cases before. I will make him a sergeant and that will bring him to his senses."

This decision was communicated to Wipner together with instructions for his new post. He however, unconditionally declined the honour. "cannot be severe," he said, "and I would become responsible for too much; I now confide in the consideration of my superiors and endeavour to do their will as best I can."

² An instance of how the devachanic state may be experienced while living in the physical.

Later the captain, on account of his trustworthiness, expressed a desire to take him into his personal service. Wipner did not straightway decline this offer, but he remarked that in such a capacity he feared he might lose favour, for during several hours daily he was accustomed to live alone with his thoughts, during which contact with all external things affected him unpleasantly.

The captain did not insist, but he gave orders to have Wipner closely watched, that the cause of his strange conduct might be ascertained. Pains were taken to gain his confidence, and a portion of his secret was learned. "He sees spirits," the captain was informed, "and he holds intercourse with them several hours each day." The captain laughed and said that if that was all, he might be left to follow his fancy.

Wipner's spirit-love foretold all things to him that concerned himself, and several times it was his fortune to be, if not the saviour, at least a great benefactor of the entire ship's company, by giving a timely warning of impending misfortune. One evening he told the steersman that a great storm would break the next day, and that if precautions were not taken the ship would be lost. The officer felt a little offended at being cautioned, but he asked a few questions, one of which was an inquiry as to when the storm would gather. "In the second hour after mid-day," was the answer.

"From what direction?"

"From the south. If you allow yourself to be influenced by preliminary gusts from the westward we shall be lost; if we are prepared for what comes from the south nothing can harm us."

"Who has told you all this?" he asked.

"That is of no concern; it is enough that I know it and feel it to be my duty to tell you."

"I will take the precautions called for," said the steersman, "and may God be with us!"

The captain was informed of this remarkable warning, and although he had no belief in such prophecies, he nevertheless gave orders to be prepared, since Wipner was a peculiar man. The next day, at one o'clock in the afternoon, the sky began to darken. At two, the storm came with such sudden violence, that at first they could not tell from which quarter the wind blew. It came

from this direction and that, and the sea was torn by its fury so that the waves were given a whirling motion. All at once, however, the wind began to blow a gale from the southward, and had the steersmen not given the ship its course beforehand in accordance with the anticipation of such a wind, the danger would have been extreme, as he himself confessed. The gale was weathered safely, and the captain declared that they were indebted to Wipner for much, if not for the very salvation of the ship.

One day Wipner said to one of the subordinate officers: "Tell the captain that day after tomorrow we shall have an exciting time. Three double-deckers will overhaul us, but courage and sagacity will save us. The first ship, if we offer no resistance but pretend that our crew is too small to fight, will board us; we can thus capture that one and make the others uncertain in their attack. They will approach, but our guns will damage one of them so badly that the third ship will lose courage, take flight and leave us the other two as good prizes. Tell the captain that I have said this, and it will turn out as predicted."

"A wonderful fellow, that Wipner," said the captain on hearing this: "If all this turns out to be true I shall hardly know what to think of him; we will make our preparations; foresight is better than regret."

It all happened just as Wipner said. At ten o'clock of the second day three ships appeared, flying the Portuguese flag, that nation laying claim to that part of the ocean and regarding all craft belonging to other countries as fair game. The captain concealed the greater part of his ship's company below, fully armed, and kept but a few of the weak-looking men on deck. Since there appeared no sign of resistance, the first ship sailed swiftly up to the Dutchman, and grappled her and took prisoners the few men on deck. Then the armed crowd below came pouring up, took the enemy by surprise, and in a few minutes had captured them with their ship. The other ships saw the turn of the fight and were staggered with astonishment; at last they came up to the attack, but the Dutchman's cannon were so well aimed that one ship began to leak so badly it was obliged to desist from attack; the third took to flight and

left the victors in possession of two well-manned and valuable double-deckers.

After this victory the captain called his ship's company together and said: "It would be wrong for me or any one of us, to claim the honour of this day; it belongs alone to our good comrade Wipner. He foretold the attack two days ago and at the same time outlined the plan of defence. To him we owe this victory over an enemy of more than double our strength. I shall announce his service to the government, that it may be fitly rewarded. But in immediate recognition of our debt I hereby make him shipmaster; in this post he is independent, his only duty being to provide for our needs, so that he can give free range to his desire to be of service to us."

"Hurrah for the captain! Hurrah for Wipner our shipmaster!" they all shouted.

It would be too much to attempt to describe all the experiences and prophecies of Wipner here; it is enough to say that he proved the ship's great benefactor, and the fortunate combats and the discoveries which it made upon his long voyage, were mainly owing to him. Fifteen years passed before the ship returned to Holland. Wipner secured an honourable discharge from the service and returned to his native village to pass the rest of his days. It was with sad heart that he recognized the scenes of his childhood, where he had parted from the girl he loved with no hope of seeing her again. He came to his old home. His father and mother were still living, and they could with difficulty comprehend how it was that their son whom they had long mourned as dead should return home. The affecting greeting over, the mother said: "Ah, how Else will rejoice when she hears the news; she has refused all suitors and always declared that only to you would she give her hand."

He looked at his mother astonished and said: "Else is dead and awaits me in heaven; that I know."

"No," spoke his mother, "Else lives! I will send and let her know you are here."

"Wait a moment!" he interposed. "How can that be? For twelve years Else's spirit has been with me, and she tells me every day about the bliss of loving souls in the other life! How

can it be possible that she still lives?"¹

"It is even so," said the father; she lives and has always been a good maid; she was kind to her old parents and cared for them all their lives, and when they died, she buried them with filial devotion. She has often come to us to help us like a daughter, and to console us when age, and our mourning for you, made our burden too heavy."

Wipner could not make this clear to his mind for some time. At last he decided to see Else, unbeknown to her, before speaking with her. He soon found opportunity, and he noted with sorrow the difference between the original and his spirit-love. The former had grown older by fifteen years; the latter, however, still preserved the looks of life's springtime, where all the magic of youth concentrates itself upon the cheeks to draw the heart of the lover closer to its own. He returned in sadness to his parents and said: "I hardly know what to do; the fair image that came to me daily so far surpasses the real Else that I fear that, on meeting her, I should not show such love as her genuine worth deserves. A heavy trial is before me and I know not how I shall pass the ordeal."

In the evening he sat sadly by himself, thinking of his strange fate when there appeared before him his spirit-love as before. He gazed enraptured on the lovely sight and his heart seemed dissolved in bliss. Determining to remain true to her, he perceived the words: "Hesitate not to fulfil thy promise!" He attempted to speak but the apparition had vanished.

"What shall I do?" he asked himself.

"Keep thy promise!" said an inner voice in reply.

"Then I shall obey," he spoke aloud; "that which she says is infallible, and I may not disregard it."

The next day he sought Else, and after a long talk with her he offered his hand, married her

¹ A common mistake for mystics and seers, mediums and clairvoyants. Crystallizations of thoughts into apparitional forms, as well as the vivid pictures often assumed by ideas, are over and over again taken to be realities. It is seldom that the ordinary, natural clairvoyant is in fact "behind the picture" so as to be able to see from what it really proceeds.

and hoped that the future would bring an explanation of the wonderful experience.

The story became known to many persons. Three years afterwards a stranger came to the village and asked Wipner about it. After hearing the full account, he said: "The Else who appeared to you is the image of your dear one which arose

in your heart, and became manifest to you as a token of your love. Be true to it, for it is a witness to your restored inner life; follow its guidance as before, and it will serve yourself and your wife as a defence against misfortune, and make ready eternal bliss for you in the other life."

SURYAMAYA

[This article is reprinted from *Theosophy*, Vol. XIV, pp. 402-405, for July 1926.—Eds.]

"East is East, and West is West, and never the twain shall meet." The difference between the Western mind and its older sister is rooted in an inversion of view regarding reality. To the Eastern dogma, "All is illusion save unmanifest Spirit," the Western remarks bluntly, "I see, I feel, I taste, I hear. There is no other proof of reality; none needed."

Familiarity breeds the illusion of understanding. It never occurs to a boor to question the fall of an apple. To the minds of Newton and his like this thing is an insoluble mystery, an impossibility when regarded from the viewpoint of the senses.

Antinomy is the curse of the human mind. A scientist untrained in philosophy no more questions the impossibilities of his assumed forces in nature than does a good religionist doubt his theology. An "ether" too tenuous to produce measurable friction upon the surface of a globe travelling faster than a rifle ball, and yet able to support the weight of that globe with the rigidity of steel; immaterial to all the senses and yet the most powerful material agent in nature—no one substance could produce these effects in a single Universe. This hypothetical ether was a "barnacle goose," doomed to the realms of myth as soon as philosophy began to gather together the scattered threads of experiment. It is vanishing. Einstein gave it the death-blow—and plunged himself and science into confusion worse confounded. With the old ether, at least there were no contradictions in experiment; with the Einstein Theory, there has been little else.¹ Now

¹ *Science*, May 9, 1924; May 8, 1925; March 26, April 23, April 30, 1926.

that a wonderful physical technique has been developed, it seems as little able to determine material realities as the classic ether was capable of producing a coherent explanation of cosmic forces. Said H. P. Blavatsky nearly forty years ago:

And now Father Æther is *re-welcomed* with open arms; and wedded to gravitation; linked to it for weal or woe, until the day when it, or both, shall be replaced by something else.... *Recede ut procedes* must become the motto of exact Science.... We know the day is approaching when an *absolute reform* will be demanded in the present modes of Science by the Scientists themselves.... Till that day there is nothing to be done. For if gravitation were dethroned tomorrow, the day after the Scientists would discover some other new mode of mechanical motion... whatever replaces attraction, *alias* gravitation, the result will be the same. Science will be as far from the solution of its difficulties as it is now.... (*Secret Doctrine*, 1888, I, 495-6.)

....Science finds itself absolutely compelled to accept the "hypothetical" Ether and to try to explain it on the materialistic grounds of atomo-mechanical laws. This attempt has led directly to the most fatal discrepancies and radical inconsistencies between the assumed nature of Ether and its physical actions. A second proof is found in the many contradictory statements about the atom—the most metaphysical object in creation. (*S.D.* I, 485.)

Gravity itself, to say nothing of the newer contradictions in forces assigned to the ether, is as deep a mystery as ever.² Difficulties of this kind, seemingly irresolvable in nature, exist in nearly every department of science. The Einstein Theory is here to stay; but it needs revision in some manner as yet unknown.³

² Prof. Walter D. Lambert, *Scientific Monthly*, May 1925.

³ *Science*, January 29, 1926.

That revision may lead in a direction which Western science would have deemed insanity ten years ago; but when hard-headed *savants* begin to wonder whether we are not all deluded as to the real nature of things, who can forecast the possible changes of attitude? Nevertheless, such is the case.¹

Another goes so far as to believe that nothing exists, other than minds at various degrees of evolution; all action is mental, and space itself is a conception of consciousness.²

Pursuing its own Path, Western science is at last arriving at a meeting point with Eastern. Knowing from the first the underlying basis of manifestation, the archaic Eastern Wisdom perceived the inability of matter to explain itself. Assuming the all-inclusiveness of matter as a basis of experiment, Western science is discovering the same secret over the road of disillusion.

But the Eastern has discovered several deceptions of Nature which the Western has not yet reached in order to stumble over.

All the Central physical or objective Suns are in their substance the lowest state of the first Principle of the BREATH. Nor are any of these any more than the REFLECTIONS of their PRIMARIES which are concealed from the gaze of all but the Dhyan Chohans. . . . (S. D. I, 289.)

It was stated elsewhere. . . that Occult philosophy denies that the Sun is a globe in combustion, but defines it simply as a world, a glowing sphere, the *real* Sun being hidden behind, and the visible being only its reflection, its *shell*. The Nasmyth willow leaves. . . are the reservoirs of solar vital energy, "the vital electricity that feeds the whole system. . . . The Sun in *abscondito* being thus the storehouse of our little Kosmos, self-generating its vital fluid, and ever receiving as much as it gives out," and the *visible* Sun only a *window cut into the real* Solar palace and presence, which reflects, however, faithfully the interior work. (S. D. I, 541)

Solar "flames" seen through telescopes are *reflections*, says Occultism. (S. D. I, 530.)

Is there any contact between scientific discovery and these cryptic remarks? There seems to be. The press states that at the last eclipse, the corona (solar "flames") achieved such

¹ Prof. Archibald Henderson, *Science*, Sept. 7, 1923; Editor, *Scientific American*, November 1924; Prof. Painleve, and others.

² Herbert Nichols, *The Monist*, July, 1923.

heights that it has been thought not to be gaseous, as has been hitherto taught.³ It is also somewhat contradictorily stated that temperature measurements of these "gases" show that the *other side* of the sun is always hotter.⁴ How can this be, if the classic theory of planetary motion is correct? According to it, all faces of the sun are exposed to the earth in turn. Perhaps this is a scientific slip—but worth remembering.

Strangest of all, perhaps, is the reported discovery that the sun is a huge reflector which mirrors passing planets and projects their images. Is it the sun which is the mirror; or *is it some medium which mirrors planets and real sun together?*

The "concealed sun," the "Central Spiritual Sun," and allied subjects form one of the most obscure and intriguing phases of the whole *Secret Doctrine*. The visible sun is spoken of as a reflector of the real; elsewhere as a mask for it, and anon as a window cut into it; and Pythagoras taught that the real sun was hidden by the "Altar of Nature," though the *Secret Doctrine* does not mention that fact. The "Central Spiritual Sun" is referred to as a centre of attraction about which the cosmos moves, and which is invisible, being in Laya; terrestrial catastrophes are ascribed to "eclipses" thereof. Then again it is spoken of as an invisible sustaining Principle, omnipresent, and pertaining to the metaphysical rather than the physical universe; to the formless rather than the spatial.

Little of this can be resolved by following Western materialistic modes of thought; but there is another world in it if the Archaic method be followed as guide.

In this "Infinity" of the full Initiate there is neither height, breadth nor thickness, but all is fathomless profundity, reaching down from the physical to the "para-para-metaphysical." In using the word "down," essential depth—"nowhere and everywhere"—is meant, not depth of physical matter. (S. D. I, 131.)

Everything in the Universe follows analogy. "A above, so below"; Man is the microcosm of the Universe. That which takes place on the spiritual plane repeats itself on the Cosmic plane. Concretion follows the lines of abstraction; corresponding to the highes

³ *Washington Post*, Jan. 15, 1925.

⁴ *Popular Mechanics*, May 1926.

must be the lowest; the material to the spiritual.
(S. D. I, 177.)

It takes "privation, form, and matter," to create a physical body, says Aristotle. The archetypal world governs the material. Plane surfaces exist physically because the psychic quality corresponding to flatness exists in the ideal cosmos; physical motion is eternal because the motion of cosmic consciousness never ceases. It is significant that we speak of emotional "attraction" and "repulsion" in the same terms as their physical correlatives.

If it be assumed that the "Spiritual Sun" is the primeval Self to which all being gravitates, that attractive Power would manifest itself on the physical plane as a geometrical centre. If there is a lower phase of spiritual existence, in closer *qualitative* touch with the evolution of this solar system, the physical symbol thereof could well be our visible sun.

Space is a projection of consciousness; consciousness is One in reality, conceiving Itself as many only when vision is turned outwards. Material science incessantly searches for moving causes in the physical world—when none exist. Contradiction, perplexities, and impossibilities are inherent in the method. How can the outward thrown "laws" be understood when conceived of as originating in spaces, and with forces, which have no existence except in the conception of the beholder? So many million miles to the sun! So many light-years to the fixed stars! How many miles is it between love and hatred?

The earth moves about the sun according to certain laws of rotation, so it is said. And in which direction does *Kama* travel with regard to *Atma-Buddhi-Manas*?

What may we hope to learn from the Galileo of a future day—mayhap 1975?

WHENCE THE IDEA OF IMMORTALITY?

Sir Arthur Keith, "speaking frankly" as a Rationalist in the February *Literary Guide and Rationalist Review*, sets a pattern of attitude towards dissenters from one's views which the orthodox might well emulate. He believes that the yearning for immortality which the majority feel springs from man's instinctive desire to live, which, with his instinctive fear of death, he sees as the two outstanding mental characteristics of the human being. Instead of seeing in this all-but-unanimous innate conviction, that there is that in man which survives death, the confirmation of the wisdom of the Sages of the race, Sir Arthur Keith discounts it as instinct and illusion. He shows, however, a praiseworthy attitude in holding that Rationalists, though considering that their eyes are opened and other men the victims of illusion, are not "justified in seeking 'to open the eyes' of those who are still happy in their instinctive bonds."

If the devoutly-minded find religion a necessity, I am altogether in favour of that liberty being given them. I would not even speak disrespectfully of their creed... I would not wilfully hurt, by insult, those who find comfort in religious prejudices.

This recalls what H.P.B. wrote in the Preface to Volume II of *Isis Unveiled*:—

We have personally known such God-fearing priests and clergymen, and we have always avoided debate with them, lest we might be guilty of the cruelty of hurting their feelings; nor would we rob a single layman of his blind confidence, if it alone made possible for him holy living and serene dying.

True, the blind beliefs to which clung those whom Madame Blavatsky would leave undisturbed in their faith included much quite indefensible in the light of Theosophy as of human reason itself. "The strongest instinctive need of all," as Sir Arthur Keith describes the desire for continued life, can defend itself as "the flickering reminiscence of a once divine omniscience—spirit," and, if understood in the light of Reincarnation and Karma becomes a positive logical necessity; but the tolerance of one who thinks that he has proved its falsity is none the less knightly and commendable for that.

THE EYE OF SPIRIT

A Theosophist in outlook if not by name writes inspiringly in the fourth issue of *Enquiry* of "The All-Seeing Eye." Beginning with the countless potencies in man, sleeping because no call is made on them, Mr. Laurence Housman writes that

round us life folds invisible wings which are full of eyes—eyes which we cannot see; but which, if our need or desire for them were sufficiently great and urgent, would be at our service; for they are not merely round us, a cloud of witnesses from the evolutionary struggle of the past, but actually within us, part of ourselves, unconscious, breathless, functionless, yet ready to our need, waiting the call to life.

He pays his tribute to the remote ancestors of man, from whose struggles, difficulties, dangers faced and surmounted, modern man has inherited the "extra fittings of the mechanism of life."

Primitive man has planted in us senses full of eyes, but his own are closed for ever; and I doubt very much whether sticklers for personal immortality really believe that he as an individual will survive and come to the abodes of bliss, unless they also accept the doctrine of successive reincarnations.

The life of the spirit has followed, he writes, an "upward and onward course." Mere self-saving has been succeeded by combination to promote the apparent good of the group in the interests of wealth, power, religion or racial ascendancy, but to see clearly through the special pleading and deceptions of the vested interests today man needs what Mr. Housman calls "the Eye of God," defined as "a spiritual ideal that cannot be changed by circumstance, a code of personal honour and integrity in himself and of good-will and charity to others."

It is interesting that the test which he offers for all the proposals and policies of "the powers which rule the outward things of life" is so similar to Madame Blavatsky's criterion for social efforts, which was: "Will the proposed action tend to promote that true brotherhood which it is the aim of Theosophy to bring about?" The test proposed by Mr. Housman is: "Will what they propose to do be for the good of all?" The eye of the spirit, he declares, if it be really single, cannot be deceived,

if, putting the controversial aspects and the self-interests aside, we let ourselves come face to face with reality—the spiritual claim of brotherhood.

Mr. Housman paraphrases thus the prayer which Jesus gave:—

But you, when you seek guidance, separate yourself from all outside interests, and examine into the origin and hidden cause of things; and in the tracing out of those hidden causes your eyes will be opened.

That he calls "science, spiritually applied." He considers that science "as expressive of that secret Fatherhood of things, which is the spirit of life" has had a great spiritual victory in gaining from its struggle with religion

the right and the power to trace things out to the hidden Fatherhood, to that great law of cause and effect which lies at the back of everything, and which if we will only take it rightly and reverently, is a most wonderful revelation of the working of the Creative Force leading up to the spiritual life in man, out of which we may deduce the conception of the disinterested standpoint—the good of all.

The truths newly discovered by science, he believes,

help to explain God, or (if you object to the use of the word "God") help to explain the working of those spiritual forces which take hold of and move and mould the human heart to higher ends and ideals than the heart of primitive man could compass.

"The spiritual point of view," he declares "has paved the way for the scientific, and the law of unselfishness for the individual has been the forerunner of that economic discovery, that our true benefit can only come through the good of all, to which society is slowly feeling its way."

He believes that it is "the Life Force—the hidden Fatherhood in cause and effect" that "is bringing us gradually to the discovery that we can't have the good Society without caring for the well-being of all." Every nation, he declares has to care far more intensely for other nations' welfare before the international problem can be solved. That may, nay must, take a long time to bring about, but Mr. Housman points, as does Theosophy, to the contribution which the individual can and ought to make to that end. We may admit with him that we have no direct solution to offer to the big-scale political, financial and territorial problems. But if each takes hold of himself; if we,

each individual one of us, . . . determine that we will be, or try to be, a conscious unity, deeply desiring the good of all, and never our own good, or our country's

good, by the denial or curtailment of another's; if we will do that individual thing in the secrecy of our own hearts, our eyes will become more open,—far more open toward the solution of political and international problems than perhaps we now think possible. For so into the world, through each one of us, will come one ray at least of light from that All-Seeing Eye, in which there is no darkness, whose Kingdom shall be peace.

[We may take this opportunity of drawing the attention of all Theosophical students to a very recent volume by Laurence Housman. *Strange Ends and Discoveries* contains "Tales of This World and the Next" which are as instructive as they are entertaining. Especially we point to the "Hidden Identity" which students of the Esoteric Philosophy will find very useful for comparison with "A Hindu Chela's Diary" which was reprinted in our Tenth Volume and also with "An Occult Novel," reprinted in our Ninth.—EDS.]

BRITISH PHILOSOPHY

Prof. H. H. Price's lecture on "British Philosophy Between the Wars," published in the January *Horizon*, would make depressing reading for the Theosophical student, did not his conviction of the law of cycles reassure him. The Absolute Idealism which reigned supreme in British philosophy from the '80's to the 1920's, with its Coherence Theory of Truth, its profound interest in ancient Greek philosophy and its penchant for metaphysics, lost the lead to Realism and it, in turn, to Neo-Empiricism, which will have none of what experience cannot confirm.

The Realists, proclaiming the objects of knowledge independent of the mind, set out to check propositions by their correspondence with "Reality," though they soon found the difficulty of maintaining that in sense perception we know objects directly, and resorted to several confusing categories which their successors have tried to do away with. Their preponderant interest in the external world, Professor Price says, had as one result that

the philosophy of science—and particularly the philosophy of Physics—has come to be one of the main pre-

occupations of philosophers; and the scientists... have come half way to meet their philosophical colleagues.

The previous divorce between science and philosophy Professor Price rightly holds to have been "a very serious weakness in the whole fabric of Western culture."

A swing-back to the Empiricism which had preceded Absolute Idealism brought on the scene the Logical Positivists or the Neo-Empiricists. These, he says, tend to transform philosophical problems into problems of language, of meaning. They decry metaphysics and reject the whole idea of deducing conclusions about matters of fact from *a priori* premises. Their claim that such statements as that the universe is an organic whole or that Reality is spiritual are no statements, since they can neither be confirmed nor refuted by experience itself, rests, however, on the undemonstrable assumptions that concrete proofs are the only valid proofs and that the average modern man is the highest product of human evolution.

The standing of metaphysics is at a low ebb today in Britain, and Professor Price believes that much of what he writes applies to the Dominions and some of it to the whole English-speaking world. "The word 'metaphysical' is now almost a term of abuse. Hardly any reputable philosopher nowadays would dare to produce a metaphysical system." He excepts Whitehead, who, he suggests hopefully, may be regarded, two or three generations hence, as "one of the greatest thinkers of the twentieth century."

As the ideas put in re-circulation by the Theosophical Movement of the last quarter of the century undoubtedly contributed to the rise of Idealism, though Professor Price credits the impulse to Kant and Hegel, so, we predict, when philosophers take seriously to the study of *The Secret Doctrine* the trend to the rehabilitation of metaphysics will receive a positive impetus and the way will be paved for the cyclic effort. "To make of Science an integral *whole* necessitates, indeed, the study of spiritual and psychic, as well as physical Nature," H.P.B. wrote. And certainly no system of philosophy which shuts out all but a corner of human experience can be complete or permanently satisfying.

WORLD FEDERAL GOVERNMENT

Convinced that people everywhere are desperately wanting peace and that lasting peace is impossible with the retention of full national sovereignty, a group of British statesmen have initiated a Movement for World Federal Government. A Member of its Executive Committee, Mr. Henry Osborne, M. P., the Chairman of the Steering Committee of the People's World Constituent Assembly proposed for the end of 1950, told members of several Bombay groups on April 7th the minimum powers which would have to be surrendered to an effective World Government.

Peace, he declared, demands effective enforcement of just laws made by a duly constituted legislature and backed by courts. The World Government would therefore have to have the power to make laws and enforce them. It would have a monopoly of armed forces, to constitute a World Police Force, the armed forces of the several nations to be reduced to their local police needs. It would have a monopoly of the processes involved in atomic development and it alone would have the right to manufacture weapons of mass destruction. A world bank to fix the rates of exchange is also planned, a regulated currency being essential for the World Government's raising of money by taxation and using it for the good of mankind as a whole. The World Government would assess world resources, a beginning for which task has been laid by United Nations bodies such as the Food and Agriculture Organization. It would initiate, finance and carry through large-scale economic developments and see that the fruits of planning were fairly distributed.

But, if the right to make war had to be surrendered, the obligations of democratic participation had not. A democratic structure responsive to the peoples of the world would be provided, but eternal vigilance would be necessary to prevent its drifting under despotic control.

The sponsors of the Movement plan before long an unofficial popular ballot in many countries to judge the strength of popular support. Such a beneficent effort may prove premature. If it

succeeds, a long step towards universal brotherhood will have been taken. A strong proof of the *bona fides* of the sponsors is their readiness to give a straight representation of 1 per million in the Constituent Assembly, which would give Asia with its vast population a predominant voice. Many share the conviction expressed by Pandit Nehru in April 1948 that "a World Government must come." How soon it comes will depend upon the readiness of individuals and nations to sacrifice themselves for the good of the whole. All enduring political reforms depend in the last analysis on making men accept the principle of equal rights and privileges for all without distinction and "feel and recognize in their innermost heart what is their real, true duty to all men."

THE WEST AND INDIA

Under the title "The West and India" printed in *The Aryan Path* (April 1949) a moving letter from C. M. Turnbull in which he writes of some of the cruelties of our time which, whether blood-sports, insistence on the death penalty or the dangerous Western trend to sacrifice "rightness" to the letter of man-made laws, he believes to be rooted in "fear, which comes not far short of lack of spiritual conviction."

He sees "novels and films, two of the greatest educational factors in the West today," fostering a false sense of justice and fitness. He writes:—

Perhaps we see the hero die with a sigh of relief because we fear him, fear his greater sense of right and wrong which upsets our petty little apple cart.

But, in spite of this, Mr. Turnbull believes that the "tragic death of Gandhiji sounded a note in the minds of many Westerners—it directed their eyes towards the East." He sees a great future for India if she will accept her great responsibility and makes his appeal thus:—

Her responsibility is not only to herself, but to the world. The world, on the edge of chaos and ruin, sorely in need of spiritual guidance and knowledge, it is in need of the spirit of tolerance which springs from the very bosom of India. It is in need of many the qualities of the soul which India has to offer.

This is only one of many calls from the West to India; how India will answer remains yet to be seen.

IN THE LIGHT OF THEOSOPHY

Students of Theosophy, convinced of the fundamental unity of truth, will welcome the move initiated at a representative gathering of over 100 Bombay citizens on March 31st to nationalize important festivals of the different religions of India. Success in this effort can do much to bring together the followers of the various religions and will be of value not only for national unity but also for the fostering of a cosmopolitan spirit.

These advantages were recognized by different speakers at the gathering, and a National Festivity Committee to work for the nationalization of important communal festivals was appointed, with Shri S. K. Patil, since elected Mayor of Bombay, as Chairman.

There is a limit to the usefulness of going through the form of participation in each other's celebrations. Feasting with the Muslims on Ramzan-Id without appreciating the significance of the preceding month of fasting; exchanging gifts at Christmas, decorating non-Hindu homes with lights at Divali, may all make for friendlier mutual feeling, but the full benefit of such common festivals will be felt only when the effort is made to get at and to popularize the truths enshrined in each. In this direction the United Lodge of Theosophists led the way, many years ago, devoting lectures to the festivals about to be celebrated and bringing out their inwardness. Aspiring on Ramzan-Id to spiritual elevation, symbolized by the Prophet's illumination following a month of meditation and austerities; sharing the yearning for "peace on earth; good-will to men" and for the spiritual rebirth which the Christmas festival symbolizes; seeking at Divali to let the light of the Spirit, a ray of which is in each, shine forth in the darkness of the material world—thus can the real unification and the real brotherhood be brought about.

Meantime the National Festivity Committee represents a step in the right direction and has our cordial good wishes for its undertaking.

In a lecture at the United Lodge of Theosophists, Bombay, on 24th March, on "The

Theosophy of the Maharashtrian Saints," the contributions of Dnyaneshwar in the thirteenth century, of Namdev and of Eknath, were briefly referred to, but the lecture dealt chiefly with Tukaram in the first half of the seventeenth century.

Tukaram had built upon the foundations laid by Dnyaneshwar, putting the keystone to the arch reared on those foundations by Namdev and Eknath. Tukaram taught in the language of the people. His *abhangas* numbered more than 4,500. Some were devoted to the study of the concept of God, some were devotional and some gave practical counsel.

Tukaram's yearning towards God came out prominently in his *abhangas*. "I want to fly back to you as the child wants to fly back to its mother." He was popularly considered to have put forward only the worship of a God with attributes, whereas the Sanskrit pundits taught of an attributeless Deity. The lecturer differed from those who held that Tukaram had supported the Personal God idea. He had presented his teachings to different types of people, the ordinary folk, the more intelligent and more sophisticated group, and devotees. "Hari" as used by Tukaram meant three different aspects of that Deity. Tukaram's references to the image standing on a heap of bricks at Pandharpur were meant for the least developed. If the supreme, primeval manifestation was everywhere, it would be present in that heap of bricks as well as in other portions of the universe. Many *abhangas* were quoted in Marathi and translated to show that Tukaram had believed in the infinite Presence, whose power sustained even the tree and its leaves, as well as in Reincarnation and in Karma. He had preached as the *Gita* did, action without regard to its fruits.

The Labour Week project initiated by Shri K.G. Saiyidain, Educational Adviser to the Government of Bombay, when he was Director of Education in Jammu and Kashmir, is described in a valuable little brochure, *An Experiment in Social*

Education.

The idea behind the project is one which needs wide propagation in India. It was directed at inculcating a sense of the dignity of labour and cultivating the capacity to work together for socially desirable ends. All the primary and secondary schools of the State participated and careful planning in advance meant that some valuable work was done in cleaning and improving the school buildings and grounds, improving the roads, etc., and firing the villagers by example with enthusiasm for cleaning up their own premises.

It was felt that the Labour Week had resulted for teachers and pupils in a new companionship of shared service, and had brought both into close relationship with the local community. The sense of social service and of social solidarity is an important educational objective, and the Kashmir experiment deserves careful study and adaptation to other areas.

The Museum of Navajo Ceremonial Art at Santa Fe, New Mexico, in the South-western United States, is "designed to perpetuate the spiritual culture of a primitive people," the Navajo Indians. The building is designed as a modern interpretation of the Navajo ceremonial "Hogahn," with a cribbed log roof, single skylight and octagonal sides, in which are exhibited copies of the symbolic sand paintings of the Navajos. These paintings, the originals of which are destroyed immediately after their ceremonial use, are said to be of great importance for the student of primitive art and religion. They symbolize graphically the thought embodied in Navajo myths and rituals, and are said to represent the most complete record of these among the American Indians. "No other Indian tribe has carried the art so far in regard to both myth and ritual, or as an art form." The highly developed symbolism of these paintings is said to furnish an interesting parallel to Indian, Tibetan and Chinese symbolic art.

Besides over 300 copies of sand paintings, the collections of the Museum include music records of approximately 2,000 Navajo chants, ceremonial objects, baskets, blankets and silver and an ex-

tensive library of books and manuscripts on Navajo art and religion, along with comparative material from other countries, including Asiatic countries.

Several publications have been issued, bulletin by the founder of the Museum, Miss Mary C. Wheelwright, giving in condensed form the myth on which the sand paintings are based, and the Navajo Religion Series, besides a volume on the Navajos' star lore.

The legends in the bulletins deal with ceremonial magic of different types, much of it for healing purposes. The co-operation of the Wind people pointing to the invoking of the help of elementals the winds and the stars teaching medicinal lore the numerals brought into the accounts, the place in these also of the Sun, of eagles and of snakes are all so many indications of how much one with a thorough knowledge of the Universal Symbolism to which H. P. B. gave some of the keys, could make out of these tales. The Museum of Navajo Ceremonial Art seems to be doing a valuable piece of work in preserving and making available for study this Navajo lore, for, as Madame Blavatsky has written in *The Key to Theosophy* :—

Popular folk-lore and traditions, however fanciful at times, when sifted may lead to the discovery of long-lost, but important, secrets of nature.

A psychic experience of special interest is described by Mr. Fenner Brockway in his brief contribution to *Incidents of Gandhiji's Life*, edited by Shri Chandrashanker Shukla. Mr. Brockway, a friend of India long in touch with Gandhiji by letter, had come to India in 1927 as a fraternal delegate from the Independent Labour Party to the Indian National Congress and the Indian Trade Union Congress. He was in a motor accident just before the Congress opened in Madras, and every day Gandhiji came to the hospital to visit him. When Gandhiji learned that he was not able to sleep at night owing to pain he took his hand. Mr. Brockway says that an extraordinary calm came over him and that night for the first time he slept without a drug.

On another occasion I discussed with Gandhiji the effect of drugs. He was very interested in a personal experience of mine. Under the effect of the drug I thought that I had left my body and was looking de-

on it. The body which I had left on the bed was violently physical and was expressing feelings and desires which I did not know existed within me. When I woke up I found that a doctor, a hospital orderly and two nurses were trying to hold me down in bed.

Gandhiji, he says, was "interested in my experience as an indication that it was possible to separate the higher and lower characteristics in the human personality." He had gathered, however, that Gandhiji was not in favour of the use of drugs, "believing that mental and spiritual powers could be used to bring about sleep and conquer pain."

This experience of looking down at the body as a spectator is not an unusual one. It is abnormal at the present stage, but is not always due to the use of drugs, against which Theosophy warns.

The value of a truly secular State comes out clearly in an address by Mrs. Agnes E. Meyer, published in the February *Atlantic Monthly*. In the great system of secular schools which we envisage for India we must avoid the compromise in the separation of Church and State into which the U.S.A. has slipped. The provision for released time in which children receive instruction in the religion of their parents has apparently made for division and ill-feeling. Since, as she declares, the public school has as its

primary mission to strengthen community solidarity, to stabilize family life and give all children a sense of brotherhood, it should refuse categorically to become the battleground of sectarian religious beliefs.

Such stabilization of family and community life in an orderly society is necessary "so that the individual will feel firm ground under his feet." That the realization of the ideals of equality, solidarity and universal justice cannot be taken for granted in a democracy is proved by the shocking living conditions in which thousands are crowded into the Negro ghetto under the very windows of Columbia University.

Expert knowledge must be kept responsive to social needs, and for the production of "experts who are educated and humane persons in the fullest sense of those words" the schools must stress the connection of "skills with the larger purposes of life."

But the split between "science and the wisdom that is the fruit of a balanced development" is not the only shortcoming ascribable in part to the schools. Mrs. Meyer deplors the fact that too little demand is made upon pupils, and the growing insistence on promotion regardless of achievement. There is a warning for India in what she says:—

As a result of this equalitarianism in our schools, work is beginning to be looked upon as an evil in our society which everybody should avoid as much as possible.

The last article of the late religious philosopher, Nicolas Berdyaev, who died in March 1948, appears in *World Review* for March 1949 as his "Political Testament." He challenges in it the division of the West into Eastern and Western blocs, Soviet Russia versus the Democracies. Himself an exile from Russia, he yet proclaims the spiritual mission of his country as being to bring about the unity of mankind and the brotherhood of peoples.

He criticises the working of both Communism and Socialism, but insists that there are both light and darkness, and good and evil in each one and "so the tragic division of the world into a Western and an Eastern bloc cannot possibly be understood as a polarisation into a kingdom of light and a kingdom of darkness, of good and evil."

Professor Berdyaev calls for the purification of the moral atmosphere, the "substitution of truthfulness and sincerity for the conventional lies, falsehoods and delusions from which our world is perishing." He believes that only of a religious conviction could be born "the inspired vision of a radically new society and transfigured human relationships." He sees no possibility of a real reconciliation of "East" and "West" on the basis of a materialistic Socialism any more than on that of a materialistic Communism or of a materialistic Capitalism.

Only a "religious" Socialism can imbue modern society with a dynamic power, although I realize that this is a dream rather than a tangible reality—a dream the significance of which cannot be perceived unless the world experiences a complete spiritual renewal.

Such great religious movements there have been

and there may be again, when the rush of a great spiritual current sweeps men from their moorings of selfishness and their feeling of separateness from their fellows. Madame Blavatsky wrote in *The Key to Theosophy*: —

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.

Mr. Roy Walker in his recent brochure, *Bread and Peace* (The C. W. Daniel Co., Ltd., Rochford, Essex, England. 1s.) adduces several arguments for vegetarianism in addition to the fact supported by Plato that a vegetarian diet will support more people. He quotes also Herbert Spencer's statement that

the behaviour of men to the lower animals and their behaviour to each other, bear a constant relationship.

There is food for thought in the sentence Mr. Walker quotes from "Henry Thoreau, who was a wise man":—

It is hard to provide and cook so simple and clean a diet as will not offend the imagination; but this, I think, is to be fed when we feed the body; they should both sit down at the same table.

If the facts about slaughterhouses were not suppressed, we believe with Mr. Walker, this proviso would rule out meat from the diet of most people.

Equally interesting is his stand on modern nutritional science. It claims that it has done enough when it has analyzed vegetable or animal matter for the presence of certain nutritive elements and for its freedom from harmful substances. "It begs the question," he writes, "as to whether man is not simply a physical but a psycho-physical organism, and whether nourishment acceptable to body is also acceptable to mind and spirit." The nutritionist proposes to set the house in order without reference to a hypothet-

ical dweller; "soul, if such there be, must adjust herself accordingly."

But the true use of food is to minister to the well being of the whole man, to contribute to the ideal of a healthy mind in a healthy body. . . . Just as the mind and spirit provide the most delicate checks and balances to adjust the physical sex instinct to choice of an appropriate partner, so mind and spirit are meant to inform the bodily appetite for food, so that the material that is transubstantiated into our very flesh shall be wholly appropriate to the personality. There is such a thing as dietetic promiscuity, and it is as dangerous to the higher human integrations as sexual promiscuity.

This last sentence is an exaggerated statement purposely quoted to draw attention to the serious underlying truth. The whole brochure is commended to the attention of Theosophical students.

In the April 1949 *Aryan Path* appears a valuable article by Lt.-Col. R. P. Morrison, "The Symbolism of Truth," in which the author works out from the Christian scriptures some telling illustrations of the fact that there need be no quarrel between science and religion when symbols are understood. H. P. Blavatsky declared "There are few myths in any religious system worthy of the name, but have an historical as well as a scientific foundation." She goes so far as to say that

...without the help of symbology (with its several departments, of which the moderns know nothing) no ancient Scripture can ever be correctly understood.

(*The Secret Doctrine*, I. 303)

In studying the legends of the Bible as symbolic accounts of Cosmic and psychological events and scientific facts Lt.-Col. Morrison makes clear the importance of using the key of symbolism. He also adds his testimony by implication to what H. P. B. taught: that a correct understanding of symbols would reveal the missing link between the soulless materialism of modern science and the superstitious credulity of dogmatic religion, supplying each with what it lacks and welding the two, when purified, into a Religious Science or a Scientific Religion.

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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

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 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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