

सत्यान्नास्ति परो धर्मः ।



*There is no Religion Higher than Truth*

# THE THEOSOPHICAL MOVEMENT

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## THE REAL FIRST STEP

“We of course alter a little always, but never until our old ideas are extended.”

W. Q. JUDGE.

Full of wise aphorisms is the little book *Letters That Have Helped Me*; the above text is from that book.

All people have a dim, and more often an unconscious, aspiration for growth in virtue and strength. Every student of Theosophy is conscious of the inner urge for progress; he has zeal which needs the curb of study, for mere enthusiasm pushes him to by-paths where there is not Life but Death. Knowledge alone gives direction to zeal and enthusiasm; it restores balance in the surge of emotions naturally caused by one's first contact with the Great Truths. The eagerness to progress, the enthusiasm which desires a superior spiritual environment, the zeal to live the higher life, are all aspirations, worthy and—more—noble. But unless aspiration is tempered by knowledge and understanding we are not only likely to go wrong, we are bound to go wrong.

All who contact Theosophy have heard and read of the Great Path on which the soul must go if its inner parent, the Ego, is not to be disappointed. Personality it is which must walk that Path or disappoint the Individuality. The incarnated soul has to abandon the path of the senses, when it sees the Path of the Inner Light. The seeing and recognizing of that

Path by mind alone is not difficult: but even among those who recognize its existence there is simulated scepticism, because the treading is difficult and demands mortification and sacrifice. The senses resent any curb, the flesh desires its own free expression, the general atmosphere of the world is not conducive to self-control and self-abnegation. The earnest student, however, is not unwilling to take the right course, but he often errs because he allows his desires and aspirations to overpower him, instead of holding them in till knowledge gives direction. There are lower and higher desires and so there are lower and higher impulsive actions. Impulsive action is an enemy to spiritual life.

One of the difficulties of the student is to apply in his daily striving the fundamental of his philosophy, that progress is from within without. His very understanding of what he reads and studies depends upon his already acquired powers and their limitations. His very endeavour to apply the truths which his mind has grasped reveals other kinds of limitations. In a hundred ways he meets frustrations, and at each frustration patient Nature holds out lessons for his learning, which he may miss or see wrong or upside down. One common and basic lesson for each student is that his progress can begin where

he is. The tremendous encouragement from which he ought to benefit is in the fact that he is now conscious of the Path of Progress whereas the *hoi polloi* are unconscious; that he has determined to guide his own evolution while the large majority only drift; that while they alter a little unconsciously to themselves he has the knowledge by which he can rise consciously and deliberately to great heights.

Once the student has mastered the pivotal doctrine of his philosophy, that no one can check him save his own karma, and that progress is from within outwards, it will not be difficult for him to see that the method of progress is in extending his own old ideas. How can new ideas come to us? They are attracted by us with the aid of such ideas as we do possess within ourselves and inherently. Such new ideas are not in reality new. Just as the growth of the infant's body into that of a boy is by extension from within, so also our present ideas expand, and in expanding become transformed.

It is necessary therefore to see the kind of thoughts we possess at present. The mind is the starting point, for in the mind the impress of desires, good and bad, produces results. Left to itself the mind becomes but a playground for the desire-impresses, and in most men and women the Soul is imprisoned by those impresses. When the Soul in the body takes stock of those desire-impresses in the mind-stuff the real first step in living the life is taken. Unless we know the nature and the quantity of our own thoughts in which our desires have made their home we cannot undertake the task of dislodging the evil ones, of strengthening the good, *i. e.*, of extending them. In this primary analysis good tendencies are only those which aid the Soul in its chosen task of walking the Path of Soul Progress; all else must be relegated to the realms of evil.

Extension of our own good tendencies is the natural and therefore the right way of Soul growth. Mortification of the evil, purification of what can be purified, unfoldment of the good—all can be achieved only by the mind acquiring knowledge. Growth in Theosophical knowledge leads to practice of Theosophy in an increasing number of incidents as they occur daily and hourly.

The fight is in the mind. It has to free itself from desires, their influence and impact. To achieve this it has to seek the aid of the Inherent Ideas burnt into the real Ego, Buddhi-Manas, by the Great Fathers of the Race. Within us is the storehouse of true ideas absorbed in that age when "Gods walked the earth with mortals". At present they lie submerged. Desires activate the minds of men till they believe them-

selves to be mortal. Those ideas act as vague intuitions—the only saviour and safe guide for poor humanity, till a man here or a woman there awakens to the knowledge of Theosophy. Theosophy stirs and arouses those Inherent Ideas in the student, enabling him to respond more and more to the mission and message of H. P. B. His knowledge and practice act as a canal for the inflow of the Inherent Ideas. According to his devotion will be their flow in clear crystal form and in quick succession. As the mind recedes from Kāma it lifts itself towards the realm of Buddhi.

We must start from where we are: at the core of our mind let us seek for even one single thought which to us can become the Harbinger of Hermes.

### LET US PAY OUR DEBTS

Reflection upon present conditions emphasises the necessity for humanity to patiently and meticulously pay its debts. Trying to evade them in any way as the Communists, Nazis and other Europeans and we Americans are attempting is both dishonest and futile.

If selfishness, self-indulgence and lower mind cleverness have brought us to our present deprivations, what will grosser transgressions produce? In the past they have destroyed civilizations.

Nature's fundamental law (an inherent part of our own spiritual Self) never fails to operate. Constantly being directed by our active minds, it is the perpetual motion of life itself that continually forms Karma. Karma knows no reprieves, no laws of bankruptcy, parties, flags or absolute compulsions. It is mechanically positive; on the moral plane, as the law of cause and effect. Earning-efforts or self-sacrifice are its legal tender and absolute justice is its "Gold Standard". Whatever men force Nature to give them unearned, she will repossess herself of by enforced deprivations. It is a time for testing every system, old or proposed, by the fundamental principles of honesty.

What a time for emphasising the importance of individuals adopting pure spiritual principles! The health of any world-recovery can be only in proportion to the number who do so.

Those who can see it have a tremendous responsibility, a glorious opportunity and a mission. It takes character to court derision and possible violence. Those desperately and blindly rushing about seeking relief, having nailed to the cross of selfishness their own higher reason, are not prepared to accept the responsibility and make the sacrifices necessary to undo the mischief. They seek a miracle, an immediate relief, even

though it be only an opiate to be followed by a worse reaction.

How far we have gotten from recognising that the mills of Karma may grind slowly, "but they grind exceeding small"! Blinded by egotism we ignore that almost self-evident fact. We prefer continuing to trust to the ingenuity of selfish human minds to produce a miraculous cure; to give us everything with little or no effort. And that is the basis of our civilization—dishonesty. What a toll we are paying, and will continue to pay, for the theologic myths of vicarious atonement, black-magic demonstrations, etc. And we can't default in our ultimate payments, nor use debased money in making them.

### "BRING OUT THE BEST"

"What the people want is a practical solution of the troubles besetting us." So it was when these words were written about fifty years ago; so it is to-day. "That solution," it was added then, "you have in Theosophy." True at all times. But, even when holding to this way out of the difficulties, many students have fallen victims to a common delusion.

Unconsciously to themselves people tend to depreciate the effect of small efforts in striving to live the Ethical Life, because of the tendency in the race mind which favours large-scale action as efficacious. Each student striving daily makes the vortices of heart-force here and there which help to change the entire current of world thought. They are tiny rifts in the dense clouds of intellect through which the light may struggle in beams of ever-growing strength.

We must have strength to go on, daily struggling to lead the Theosophical life despite all our failures. In fighting for something for ourselves, we lose strength; in working each as an infinitesimal unit, thinking of the grand and mighty whole, we gain it from that force which is the especial property of the whole only when united.

What is the practice advocated in Theosophy for the trials of the family life, the business life or the professional life? There is an injunction, "Bring out the best and not the worst in yourself as in another," which is an alembroth for all situations of utmost difficulty.

Striving to learn how to bring out the best, not the worst, means finding ourselves on the road to all kinds of knowledge, knowledge about human nature, about one's own hidden self, often surprisingly despicable, and knowledge as to what now may be perplexing in the philosophy of Theosophy. More, in bringing out the best in ourselves we learn to take everything that comes in life as

a teacher. In the process the personal self may get bruised but through pain we learn that which we did not learn through joy and harmony.

Bring out the best and not the worst. Incessant watchfulness against the ignoble feelings which arise in ourselves gives birth to the power of expressing the good and the true. In the human soul the sense of justice is deeply ingrained; its reverse reflection is the feeling of resentment in the lower self—at what looks like injustice. As we bring out from within justice for others we see how Nature and Karma are ever just to ourselves. Generally, people are so wrapped up in their own point of view that they feel aggrieved at being misunderstood. To that extent they have not been able to bring out the best within themselves. Feelings of resentment at what *look like* injustices have no place in Theosophic life. As Karma is true, "nothing can happen to me which I, myself, have not deserved."

"No person is able to make his bodily environment correspond exactly to the best that is within him, and others therefore continually judge him by the outward show," said Mr. Judge once. If trying to bring out the best, not the worst, teaches anything it is the folly of this last. So great is the difference between the Inner Self of a person and his outer personality that we often find that others know much more than we do of members of our own family whom we had thought we really knew. Their heights and depths of thought and feeling, visible elsewhere, are hidden from us because of our utterly unknown to ourselves "superiority". We are so surrounded by our own worst that we fail to perceive the good in others. Then there is the subtle trap which accompanies our effort to bring out the good in someone else—the birth in us of a holier-than-thou attitude. Better to restrict our efforts to bringing out the good in ourselves till we learn the art of evoking the good in another.

We delude ourselves into thinking that it is our devotion to Theosophy which brings on our difficulties. No, it is our subtle egotism sensed by all around us. Interlinked as we all are on every plane of nature, thoughts and feelings we may hide from ourselves are intuited by others, even those whom we call "Non-Theosophists". Trying to understand "What in me causes another to offend" teaches us how much we can learn from others whereas we formerly thought theirs was the task of learning from us.

"Bring out the best." Most people do sincerely and earnestly want to help others—there is joy in service. But as we learn humbly to let others give and take help in their own way—not in the way that we would have them do—life grows sweeter. In fact, the best in all of us comes out.

## LITERATURE AND THEOSOPHISTS

## WORK IN THE PRESENT CYCLE

[The opening Editorial of *Lucifer* for November 1889 (Vol. V, p. 173) clearly indicates one of the tasks students of Theosophy in this era should attend to. Not merely confining our work to the study and promulgation of "books concerning adepts and phenomena" and even technical Theosophical standard publications (which latter no doubt is a paramount duty) we should watch, familiarize ourselves with, and encourage the popularizing of such literature as is called "Theosophical" in this article.—EDS.]

## THE TIDAL WAVE

*"The tidal wave of deeper souls,  
Into our inmost being rolls,  
And lifts us unawares,  
Out of all meaner cares."*

LONGFELLOW.

The great psychic and spiritual change now taking place in the realm of the human Soul, is quite remarkable. It began towards the very commencement of the now slowly vanishing last quarter of our century, and will end—so says a mystic prophecy—either for the weal or woe of civilized humanity with the present cycle which will close in 1897. But the great change is not effected in solemn silence, nor is it perceived only by the few. On the contrary, it asserts itself amid a loud din of busy, boisterous tongues, a clash of public opinion, in comparison to which the incessant, ever increasing roar even of the noisiest political agitation seems like the rustling of the young forest foliage, on a warm spring day.

Verily the Spirit in man, so long hidden out of public sight, so carefully concealed and so far exiled from the arena of modern learning, has at last awakened. It now asserts itself and is loudly re-demanding its unrecognized yet ever legitimate rights. It refuses to be any longer trampled under the brutal foot of Materialism, speculated upon by the Churches, and made a fathomless source of income by those who have self-constituted themselves its universal custodians. The former would deny the Divine Presence any right to existence; the latter would accentuate and prove it through their Sidesmen and Church Wardens armed with money-bags and collection-boxes. But the Spirit in man—the direct, though now but broken ray and emanation of the Universal Spirit—has at last awakened. Hitherto, while so often reviled, persecuted and abased through ignorance, ambition and greed; while so frequently turned by insane *Pride* "into a blind wanderer, like unto a buffoon mocked by a host of buffoons," in the realm of Delusion, it remained unheard and unheeded. To-day, the Spirit in man has returned like King Lear, from seeming insanity to its senses; and, raising its voice, it now

speaks in those authoritative tones to which the men of old have listened in reverential silence through incalculable ages, until deafened by the din and roar of civilization and culture, they could hear it no longer. . . .

Look around you and behold! Think of what you see and hear, and draw therefrom your conclusions. The age of crass materialism, of Soul insanity and blindness, is swiftly passing away. A death struggle between Mysticism and Materialism is no longer at hand, but is already raging. And the party which will win the day at this supreme hour will become the master of the situation and of the future; *i. e.*, it will become the autocrat and sole disposer of the *millions* of men already born and to be born, up to the latter end of the XXth century. If the signs of the times can be trusted it is not the *Animalists* who will remain conquerors. This is warranted us by the many brave and prolific authors and writers who have arisen of late to defend the rights of Spirit to reign over matter. Many are the honest, aspiring Souls now raising themselves like a dead wall against the torrent of the muddy waters of Materialism. And facing the hitherto domineering flood which is still steadily carrying off into unknown abysses the fragments from the wreck of the dethroned, cast down Human Spirit, they now command: "So far hast thou come; but thou shalt go no further!"

Amid all this external discord and disorganization of social harmony; amid confusion and the weak and cowardly hesitations of the masses, tied down to the narrow frames of routine, propriety and cant; amid that late dead calm of public thought that had exiled from literature every reference to Soul and Spirit and their divine working during the whole of the middle period of our century—we hear a sound arising. Like a clear, definite, far-reaching note of promise, the voice of the great human Soul proclaims, in no longer timid tones, the rise and almost the resurrection of the human Spirit in the masses. It is now awakening in the foremost representatives of thought and learning; it speaks in the lowest as in the highest, and stimulates them all to action. The renovated, life-giving Spirit in man is boldly

freeing itself from the dark fetters of the hitherto all-capturing animal life and matter. Behold it, saith the poet, as, ascending on its broad, white wings, it soars into the regions of real life and light; whence, calm and godlike, it contemplates with unfeigned piety those golden idols of the modern material cult with their feet of clay, which have hitherto screened from the purblind masses their true and living gods. . . .

Literature—once wrote a critic—is the confession of social life, reflecting all its sins, and all its acts of baseness as of heroism. In this sense a book is of a far greater importance than any man. Books do not represent one man, but they are the mirror of a host of men. Hence the great English poet-philosopher said of books, that he knew that they were as hard to kill and as prolific as the teeth of the fabulous dragon; sow them hither and thither and armed warriors will grow out of them. To kill a good book, is equal to killing a man.

The "poet-philosopher" is right.

A new era has begun in literature, this is certain. New thoughts and new interests have created new intellectual needs; hence a new race of authors is springing up. And this new species will gradually and imperceptibly shut out the old one, those fogies of yore who, though they still reign nominally, are allowed to do so rather by force of habit than predilection. It is not he who repeats obstinately and parrot-like the old literary formulæ and holds desperately to publishers' traditions, who will find himself answering to the new needs; not the man who prefers his narrow party discipline to the search for the long-exiled Spirit of man and the now lost TRUTHS; not these, but verily he who, parting company with his beloved "authority," lifts boldly and carries on unflinchingly the standard of the *Future man*. It is finally those who, amidst the present wholesale dominion of the worship of matter, material interests and SELFISHNESS, will have bravely fought for human rights and *man's divine nature*, who will become, if they only win, the teachers of the masses in the coming century, and so their benefactors.

But woe to the XXth century if the now reigning school of thought prevails, for Spirit would once more be made captive and silenced till the end of the now coming age. It is not the fanatics of the dead letter in general, nor the iconoclasts and Vandals who fight the new Spirit of thought, nor yet the modern Roundheads, supporters of the old Puritan religious and social traditions, who will ever become the protectors and Saviours of the now resurrecting human thought and Spirit. It is not these too willing supporters of the old cult, and the

mediæval heresies of those who guard like a relic every error of their sect or party, who jealously watch over their own thought lest it should, growing out of its teens, assimilate some fresher and more beneficent idea—not these who are the wise men of the future. It is not for them that the hour of the new historical era will have struck, but for those who will have learnt to express and put into practice the aspirations as well as the physical needs of the rising generations and of the now trampled-down masses. In order that one should fully comprehend *individual* life with its physiological, psychic and spiritual mysteries, he has to devote himself with all the fervour of unselfish philanthropy and love for his brother men, to studying and knowing *collective* life, or Mankind. Without preconceptions or prejudice, as also without the least fear of possible results in one or another direction, he has to decipher, understand and *remember* the deep and innermost feelings and the aspirations of the poor people's great and suffering heart. To do this he has first "to attune his soul with that of Humanity," as the old philosophy teaches; to thoroughly master the correct meaning of every line and word in the rapidly turning pages of the Book of Life of MANKIND and to be thoroughly saturated with the truism that the latter is a whole inseparable from his own SELF.

How many of such profound readers of life may be found in our boasted age of sciences and culture? Of course we do not mean authors alone, but rather the practical and still unrecognized, though well known, philanthropists and altruists of our age; the people's friends, the unselfish lovers of man, and the defenders of human right to the freedom of Spirit. Few indeed are such; for they are the rare blossoms of the age, and generally the martyrs to prejudiced mobs and time-servers. Like those wonderful "Snow flowers" of Northern Siberia, which, in order to shoot forth from the cold frozen soil, have to pierce through a thick layer of hard, icy snow, so these rare characters have to fight their battles all their life with cold indifference and human harshness, and with the selfish ever-mocking world of wealth. Yet, it is only they who can carry out the task of perseverance. To them alone is given the mission of turning the "Upper Ten" of social circles from the broad and easy highway of wealth, vanity and empty pleasures into the arduous and thorny path of higher moral problems, and the perception of loftier moral duties than they are now pursuing. It is also those who, already themselves awakened to a higher Soul activity, are being endowed at the same time with literary talent, whose duty it is to undertake the part of awakening the sleeping Beauty and the Beast, in their enchanted Castle of

Frivolity, to real life and light. Let all those who can, proceed fearlessly with this idea uppermost in their mind, and they will succeed. It is the rich who have first to be regenerated, if we would do good to the poor; for it is in the former that lies the root of evil of which the "disinherited" classes are but the too luxuriant growth. This may seem at first sight paradoxical, yet it is true, as may be shown.

In the face of the present degradation of every ideal, as also of the noblest aspirations of the human heart, becoming each day more prominent in the higher classes, what can be expected from the "great unwashed"? It is the head that has to guide the feet, and the latter are to be hardly held responsible for their actions. Work, therefore, to bring about the moral regeneration of the cultured but far more immoral classes before you attempt to do the same for our ignorant younger Brethren. The latter was undertaken years ago, and is carried on to this day, yet with no perceptible good results. Is it not evident that the reason for this lies in the fact that for a few earnest, sincere and all-sacrificing workers in that field, the great majority of the volunteers consists of those same frivolous, *ultra*-selfish classes, who "play at charity" and whose ideas of the amelioration of the physical and moral status of the poor are confined to the hobby that money and the Bible alone can do it. We say that neither of these can accomplish any good; for dead-letter preaching and forced Bible-reading develop irritation and later atheism, and money as a temporary help finds its way into the tills of the public-houses rather than serves to buy bread with. The root of evil lies, therefore, in a moral, not in a physical cause.

If asked, what is it then that will help, we answer boldly:—Theosophical literature; hastening to add that under this term, neither books concerning adepts and phenomena, nor the Theosophical Society publications are meant.

Take advantage of, and profit by, the "tidal wave" which is now happily overpowering half of Humanity. Speak to the awakening Spirit of Humanity, to the human Spirit and the Spirit in man, these three in One and the One in All. Dickens and Thackeray both born a century too late—or a century too early—came between two tidal waves of human spiritual thought, and though they have done yeoman service individually and induced certain partial reforms, yet they failed to touch Society and the masses at large. What the European world now needs is a dozen writers such as Dostoevsky, the Russian author, whose works, though *terra incognita* for most, are still well known on the Continent, as also in England and America among the cultured classes.

And what the Russian novelist has done is this:—he spoke boldly and fearlessly the most unwelcome truths to the higher and *even to the official classes*—the latter a far more dangerous proceeding than the former. And yet, behold, most of the administrative reforms during the last twenty years are due to the silent and *unwelcome* influence of his pen. As one of his critics remarks, the great truths uttered by him were felt by all classes so vividly and so strongly that people whose views were most diametrically opposed to his own could not but feel the warmest sympathy for this bold writer and even expressed it to him.

"In the eyes of all, friends or foes, he became the mouthpiece of the irrepressible no longer to be delayed need felt by Society, to look with absolute sincerity into the innermost depths of its own soul, to become the impartial judge of its own actions and its own aspirations."

Every new current of thought, every new tendency of the age had and ever will have, its rivals, as its enemies, some counteracting it boldly but unsuccessfully, others with great ability. But such are always made of the same paste, so to say, common to all. They are goaded to resistance and objections by the same external, selfish and worldly objects, the same material ends and calculations as those that guided their opponents. While pointing out other problems and advocating other methods, in truth, they cease not for one moment to live with their foes in a world of the same and common interests, as also to continue in the same fundamental identical views on life.

That which then became necessary was a man, who, standing outside of any partizanship or struggle for supremacy, would bring his past life as a guarantee of the sincerity and honesty of his views and purposes; one whose personal suffering would be an *imprimatur* to the firmness of his convictions, a writer finally, of undeniable literary genius:—for such a man alone, could pronounce words capable of awakening the true spirit in a Society which had drifted away in a wrong direction.

Just such a man, was Dostoevsky—the patriot-convict, the galley-slave, returned from Siberia; that writer, famed in Europe and Russia, the pauper buried by voluntary subscription, the soul-stirring bard, of everything poor, insulted, injured, humiliated; he who unveiled with such merciless cruelty the plagues and sores of his age. . . .

It is writers of this kind that are needed in our day of reawakening; not authors writing for wealth or fame, but fearless apostles of the living Word of Truth, moral healers of the pustulous sores of our century. France has her Zola who points out, brutally enough, yet still true to life—the degradation and moral leprosy of his people. But Zola, while castigating the vices of the lower classes, has never dared to lash higher with his pen than the *petite bourgeoisie*, the immorality of the higher classes being ignored by him. Result: the peasants who do not read novels have not been in the least affected by his writings, and the *bourgeoisie* caring little for the *plebs*, took such notice of *Pot bouille* as to make the French realist lose all desire of burning his fingers again at their family pots. From the first then, Zola has pursued a path which though bringing him to

fame and fortune has led him nowhere in so far as salutary effects are concerned.

Whether Theosophists, in the present or future, will ever work out a practical application of the suggestion is doubtful. To write novels with a moral sense in them deep enough to stir Society, requires a great literary talent and a *born* theosophist as was Dostoevsky—Zola standing outside of any comparison with him. But such talents are rare in all countries. Yet, even in the absence of such great gifts one may do good in a smaller and humbler way by taking note and exposing in impersonal narratives the crying vices and evils of the day, by word and deed, by publications and practical example. Let the force of that example impress others to follow it; and then instead of deriding our doctrines and aspirations the men of the XXth, if not the XIXth century will see clearer, and judge with knowledge and according to facts instead of prejudging agreeably to rooted misconceptions. Then and not till then will the world find itself forced to acknowledge that it was wrong, and that Theosophy alone can gradually create a mankind as harmonious and as simple-souled as Kosmos itself; but to effect this theosophists have to act as such. Having helped to awaken the spirit in many a man—we say this boldly challenging contradiction—shall we now stop instead of swimming with the TIDAL WAVE?

*The Aryan Path* (June) published an article on "The Novel" by the well-known critic, Gerald Gould, with an extract from the above article, "The Tidal Wave" by H. P. B. In *The Manchester Guardian* (22nd June) Mr. Allan Monkhouse wrote on "Art and Propaganda," from which we extract the following:—

"The Aryan Path," a periodical which is particularly associated with Theosophy, is published at Bombay, but it contains articles by well-known English writers. Among those who contribute to the June number are Miss Cicely Hamilton, Mr. J. C. Powys, Mr. Gerald Gould, and Mr. Hugh Fausset. Mr. Gould's article is on "The Novel: Its Influence on Propaganda," and some remarks by Mme. Blavatsky, written over forty years ago, are appended. Mme. Blavatsky wrote at a time when, in her view, a new race of authors was springing up—"and this new species will gradually and imperceptibly shut out the old ones, those fogies of yore who, though they still reign nominally, are allowed to do so rather by force of habit than predilection." I am not clear how far Mme. Blavatsky would consider that her prediction is fulfilled, and it may be feared that there are yet a few fogies of yore among us. The point seems to be that literature had been tending to frivolity or selfish display, though in the great world an era of humanity and moral healing was beginning. What the European world required was "a dozen writers such as Dostoevsky," who could be induced to speak the truth fearlessly. Novelists must no longer write for wealth or fame but to arouse the moral sense of society.

Dostoevsky is a very remarkable writer, but a dozen of him at a time would be too many, especially if they pushed out Turgenievs and Balzacs. ... To put it brutally, we cannot always be bothering ourselves about raising the level of humanity; we must take some joy in such humanity as there is.

You may start writing novels and plays because you want to help humanity, but if you are the right sort you will go on because you like the job. The artist in us will assert itself. ... As a preacher a novelist is not often a success, but if the preacher must use the arts it seems that fiction is the most likely one. Advertisement which might be conceived as debased propaganda makes considerable use of the picture, but didactic painting is so far discredited that it would be astonishing to find any first-rate artist attempting it. ... Yet there is no moral exercise more ardent and more persistent than that which the artist must practise. The laws that he must obey are not clearly formulated; they are implicit in his being. To overweight his work with propaganda might conceivably be for the benefit of the world and so be a reasonable exchange for his own soul. What a difficult world it is for the artist of an excessive humanity!

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## HINDU SOCIETY IN 1880 AND TO-DAY

Commenting on the condition of Hindu Society in *The Theosophist* I, p. 312 for September 1880 H.P.B. wrote:—

"We find that Hindu Society comprises two distinct parties, one, that of the free-thinkers, *all-denying*, sceptical, and wholly materialistic, whether of the Bradlaugh party, or the "modern school of thought;" the other, orthodox, bigoted, full of the unreasoning superstitions of the Brahminical schools, and believing in anything if it only tallies with one or the other of the *Puranas*. Both the *ne plus ultra* of exaggeration and, as the saying goes, "each more Catholic than the Pope," whether the latter is represented by Bradlaugh or the Caste Almighty, the most inflexible of gods. ... The Theosophical Society—whatever any inimical paper may say—knew why it was wanted in India, and came just in time to place itself between the above-named parties."

A similar situation prevails to-day. One class making rationalism, communism etc., its god will have nothing to do with mysticism and Asiatic psychology; the second class of the orthodox not only persist but have brought their influence even in political sphere. Between the two there are to-day as in 1880 "honourable exceptions" but fortunately their number is larger. Politics and social service, however, claim their attention much more than the study of the ancient science of Yoga or Occultism.

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## MORE THOUGHTS ON TIME

Time is increasingly a preoccupation of Western minds.

Two further newspaper gleanings can be added to the *Times* leader that formed the basis of the article "On Time" in the January (1934) number of *The Theosophical Movement*. The first gives an example of how electrical shock can change the sense of time:—

Vivid recollections of the prolongation of time have been described by victims of electrical shock and one man who watched a bicycle pass by at a good speed after he had been "shocked" declared that he could see every spoke in the bicycle wheel and "it barely seemed to me to be turning". The same man declared that he could feel every reversal of the alternating current at the rate of 60 complete cycles per second.—*The Morning Post*, January 12th.

The other, an article on "The Illusion of Speed," by Edwin Bristowe (*The Morning Post*, December 27th, 1933), points out that the impression of speed depends upon the combination of a host of nervous sensations, rather than on the actual rate of miles per hour:—

These nervous sensations combine in varying degrees and ratios, according to the number, diversity, force and balance of such attendant circumstances as noise, distance, size, area for manoeuvring, possibility of danger, and sense of wonder. It is the measure and intermixture of these factors which create or dispel the impression of speed. And how little this has to do with miles per hour—the cold fact of a speedometer reading!

A noisy car race on the track close at hand gives an overwhelming sense of speed compared with an air race whose actual rate is far faster. An express train screaming through a crowded railway station is the very embodiment of speed. But look at the same train crossing a viaduct miles away, when it only appears to crawl.

After giving many examples to prove his point the writer concludes thus:—

True speed, therefore, like time and space, must have something human in it to mean anything at all. Without the connivance and co-operation of man on earth, neither time nor space would exist.

The sooner we can hammer home the fact that time and space are aspects of that Reality which lies beyond, the better for us. For the evolution of man's nature demands the transformation of this time-and-space sense into the sense of the Eternal, the transmutation of the limited personal outlook into that of impersonal universality. The first creates its own particular phantasmagoria of illusion, the second gains "the right perception of existing things, the knowledge of the non-existent".

Mr. Aldous Huxley presents the results of his reflections on time and duration in *Time and Tide* for March 31st and April 7th. Real time he

defines as "an irreversible current forever streaming in one direction".

Regular, one, undifferentiated, time goes sliding on beneath and through all life, beneath and through its various pains and pleasures, its boredoms and enlightenments and seemingly timeless ecstasies—always the same mysterious dark lapse into nothing. . . . The endless continuity of time is appalling; arbitrarily, therefore, men parcel up the flux into sections. It is always and everywhere horribly the same; they impose imaginary differentiations and plant little landmarks of their own devisings. The current flows implacably on, forthright and irreversible; in their imagination, they distort it into a circular, or at least a spiral movement with periodical returns to an identity. . . . Nature gives the first hint. The heavenly bodies march about the sky, and their marching is time made visible. . . . It seems natural, therefore, to conceive of time as a series of circles—little round day, large round month, huge round year. . . . The rim of the year is studded with periodical festivals which serve to break up and differentiate the flux—to emphasise, by their regular recurrence, the essentially circular nature of the movement of spatialized time.

Mr. Huxley points out that there are also artistic techniques for "parcelling up the continuous flux, for bending an irreversible current into the semblance of a circle". In music, poetry and the dance, "the basic material is in each case time, which is taken raw, so to speak, as mere duration, and transformed, by means of rhythm and repetition, into a pattern composed of qualitatively different parts and involving circular returns to an identity".

H. P. B. implies that time is but a by-product of consciousness, "an illusion produced by the succession of our states of consciousness as we travel through eternal duration" (*The Secret Doctrine*, I, 37), non-existent where there is no consciousness in which the illusion can be produced.

In the experience of the mystic, past, present, and future merge in the Eternal NOW. For him duration is spatialized, in the words of Mr. Huxley, "not as a ring but as a glowing point".

But, alas, when he emerges from his ecstasy, he finds the current still flowing—realizes that it has been flowing even while he imagined that he had altogether abolished it. The flux may be an illusion, but it is an illusion always and unescapably there.

The attention of the reader may be drawn to the distinction between Duration and Time made by H. P. Blavatsky in *Transactions of the Blavatsky Lodge*, pp. 9-14.

## KRISHNA DAY—ITS MEANING AND ITS MESSAGE

[Stenographic report of a lecture delivered at Bombay U. L. T. on August 17th, 1930. We print the first part in this issue as this year Krishna Janma-Ashtami falls on August 31st. The closing portion will appear next month.—Eds.]

One of the three great objects of this present Theosophical Movement, founded by Madame H. P. Blavatsky under the guidance and with the help of her two Indian Masters in 1875, is the comparative study of religious philosophies, with a view to elucidating the great truths of life which underlie all religions and philosophies, especially of the ancient world.

It is not our purpose, however, to examine this Great Day by showing how some of the points related to it also belong to the Birthdays of other Sages; how, for example, to-day's festival is very similar to that of Christmas, and how in fact Christ in the West and Krishna in the East are symbols representing the same great ideas both in reference to the universe and to man. No, to-day we want rather to pursue that other Theosophical task, namely to restore to modern India the spiritual values of her ancient heritage. What philologists and orientalists have done with the Sanskrit language, that must be done with the philosophy of the Vedas, the Brahma Sutras, the Upanishads, the Gita, the Itihasa and the Puranas. The soul-satisfying, the mind-illuminating truths are there in those ancient scriptures and some master-mind of the near future must shape them into a complete structure. In that confident hope some of us who labour here in this U. L. T. have begun the task of emphasizing that a new angle of vision, of devotion and knowledge combined, be used in approaching the high and lofty teachings of the ancient sages.

Great Days, Sacred Festivals, are but symbols, and although there has been much misunderstanding and mixing up, much ignorance and confusion in apportioning the values, historical and mythical, —and myths are often truer than history—still in these symbols we have one of the means whereby we can fathom the message of our Pitris, of the Rshi-Fathers of our ancient race.

Leaving to our philologists and orientalists the task of discussing with their brains if Krishna is historical or mythical, and if He lived, where and when and how did He live, let us go to the ancient teaching which is blessed nourishment for our souls.

And perhaps the best way to begin our study is to name some of the aspects which the great figure of Krishna symbolises and represents. Some of these aspects are very metaphysical, others are of a less metaphysical character and more readily understood by human minds. Krishna

symbolises first of all the Absolute Deity, the Unknowable, the Rootless Root of all that was, is or will be. But Krishna is also the God in Nature, the One Life everywhere present. Krishna is therefore present in us, each one of us, and so He is in this aspect the basis of every human Soul. Then, as we all know, Krishna is also the actual Teacher, the Guru who taught Arjuna, the individual Master, the Emancipated Being. But Krishna is also the symbol representing the collectivity of all Teachers on this earth. Krishna is the Great Sacrifice, the Renouncer, the Avatara. And finally Krishna is the Living Power by which all could and should live their daily lives, that Power which is the energising force of all those who are trying to lead the spiritual life. Shall we try to remember all these various aspects? Let us go over them again, and note them.

- 1st. Krishna is the Absolute Deity :
- 2nd. The principle of the One Life manifested in all forms throughout the whole of Nature.
- 3rd. The basis of the soul in man, the origin and the source of all of us as manasic beings.
- 4th. He is the Guru, Arjuna's Charioteer, the Teacher.
- 5th. He is the symbol of the Great Lodge of all Masters, of all Gurus.
- 6th. He is the Great Avatara and therefore is closely linked up with any and all Divine Incarnations.
- 7th. He is that Power of true Spirituality which should be the energizing power in the lives of all of us.

We will naturally not have time to go into all these seven aspects in detail. But let us go on thinking and speaking on this seven-fold basis and Krishna's Flute will strike the note for our study together. Let us try to catch that Divine Music which plays and plays and plays; a tradition records that the birds in the air and the beasts in the field hear the flute; that buds blossom and plants sprout pleased with its melody; that even stones catch its vibrating notes; but that, alas, man alone with a heart harder than stone or rock heareth it not! Let us hear what the Lord has to say to us to-day!

First of all, Krishna is the Absolute Deity, immanent and manifested, transcendent and unmanifested. He is that which is known in philosophical terminology as the Unknowable, the

Rootless Root and the Causeless Cause of all that was, is or ever will be. Therefore He is Parabrahman. Does He not say in the Xth Discourse of the *Gita* "I established this whole universe with a single portion of myself, and remain separate?" And please remember he says this after naming some of His *Vibhūtis*, His Divine Excellencies.

Then Krishna is the One Life, that mysterious and divine principle which animates all forms, from the glow-worm to the sun, from the atom to the cosmos. "I am the Atma, the Ego, which is seated in the hearts of all creatures, I am the beginning, the middle and the end of all existing things." Read what He says about His *Vibhūtis*, His Divine Excellencies, in the Xth, read the details given in the XIth and the XVth discourses and you will catch a glimpse of Nature, One, Indivisible and Impartite, yet manifesting through kingdoms, species and organisms. Here as in the Jataka Tales of the Buddha, our astronomers, our physicists and chemists, our botanists and zoölogists, will find the solutions to their many problems. But of course this aspect of the study of the *Gita* is a difficult one, necessitating scientific understanding of Great Mother Nature. But who can say that he is pure enough, strong enough, wise enough, let alone to know Krishna as Parabrahman, but even to ask with folded hands as Arjuna did, "Show me, O *Yogeshwara*, O Master of Devotion, thy *viswa-rupa*, thy inexhaustible Self"? This Divine Vision cannot be ours yet, and so we must pass on to the third aspect of Krishna.

Krishna is in the heart of every man and of every woman. This is a more important aspect for us to note to-day. Krishna is the Higher Self of each one of us. "I am the knower in every mortal body," He says in the XIIIth, and in that same discourse occurs the wonderful śloka which describes the powers of the Spirit in the body:—

उपद्रष्टाऽनुमता च भर्ता भोक्ता महेश्वरः ।

परमात्मेति चाप्युक्तो देहेऽस्मिन्पुरुषः परः ॥

"The Spirit in this body is called *Maheshwara*, the Great Lord, the spectator, the enjoyer, the sustainer, the admonisher, and also *Paramatma*, the the Highest Soul." This is the great Truth proclaimed by all Great Teachers. This Spirit in the body is the "Father in secret" of Jesus. "*Tattvam asi*," "Thou art that," say the Upanishads. "I am verily the Supreme Brahm," say the Vedantists. "Look within, thou art Buddha," states the Book of the Golden Precepts. So Krishna is verily in all men, the savage and the sage, the criminal and the saint, the coward and the true *Kshatriya*. We shall come back to this, but now let us go to the fourth aspect.

Krishna is the Guru, the Teacher. He represents the Emancipated Being, the Liberated

Soul, Arjuna's Charioteer. But Arjuna is Man, *Nara*, the fighter of vice and sham, and so all of us should be true Arjunas and have Krishna as our Guru. What this Teacher did in the public world, what He taught, as also what are the traditions woven into His life-incidents, all these are interesting as well as useful studies, but we cannot look into them to-day. Let us pass on.

Krishna is the symbol representing the Collectivity of all Masters, all Perfected Men. This is a most important key and one which should be popularised in this cycle. The *Gita*-study confers on us real clairvoyance, not seeing the invisible, but understanding the visible, whereby all teachers can be judged, accepted, and followed. For the greater the Guru the more like Krishna he will be. How men fall by the way because they will not use the measure which the *Gita* gives to every builder of the human temple! "And know that I am Brihaspati, the Guru or Teacher." Study the teacher-aspect of Krishna, both individually and as the symbol of the Great Lodge of Masters, and you will be able to evaluate the claims of those who talk and babble! For please note that Krishna also says: "And among the wise of secret knowledge, I am their silence." A study of the *Gita* in this light brings inner conviction of the existence of Living Teachers, Perfected Men, who form a Great Brotherhood, and who live on this very earth of ours.

And now we come to a most difficult aspect of Krishna, for it is one which conceals an indescribable mystery. Krishna is the Avatara. "The Great Sacrifice—*Adhiyajña*—I am myself in this body," He says in the VIIIth discourse. "Before Abraham was I am" is but a correct copy of the opening verses of the IVth discourse. In this aspect Krishna is the name of a distinct principle in Nature, like Spirit, like Matter, like Energy, which is that of Divine Compassion. Krishna is the *Anupadaka*, the Parentless One. This principle, says *The Voice of the Silence*, is not an attribute, "it is the Law of LAWS, ALAYA'S SELF," eternal Harmony the Self of Alaya, the Self of the World-Soul. What Atma is to us, that Divine Compassion, the Law of Laws, is to the Great Lodge of Masters. Krishna thus viewed is not just one individual Master, is not any single Guru or Teacher, but is that principle which all emancipated ones try to attain and to embody within Themselves. When an emancipated Soul of former fields of evolution, out of compassion infinite, comes to do the work of the Planetary Being in this or in any other earth, He brings within Himself, and with Him, the seed, the *bija*, for all future Avataras, sometimes designated as Maha-Vishnu. Thus Krishna becomes the *Adhi-Purusha*, the Primal Man, who strikes the key-note of Truth at the starting of all cycles,

major and minor—Vivasvat at one cycle, Manu at another, Iswaku at a third, and so on, all receiving from the same Seed, from the one Source, the Light, the Wisdom and the Power of His Great Sacrifice. That is why Krishna is called Purna Avatara, not only because He incarnated in His full glory as related in the *Mahabharata*, but also because He is the principle which furnishes Divine Compassion to any vehicle or channel when it is needed. But this is a mystery too deep to go into, and deeper still to speak about. Let us only remember that if it is true that we know something of the incarnation of Krishna 5,000 years ago, at the starting of the Kali-Yuga, we know nothing of His work in earlier periods and especially at the commencement of this humanity, when the Planetary Being, the Father of Wisdom, incarnated the Light of Krishna as the *Adhi-Purusha*. And then it was that those great Truths were impressed within men's Souls, those Truths which are called our inherent ideas, and which come to us as our instinctive intuitions. They were burnt into our very Souls in the innermost part of our Natures, in Manas, the Thinker. Therefore Krishna says, "And among the organs and the senses, I am the Manas," and this brings us to the seventh and last point :

The Living Power in our lives, in the lives of all, for as we saw already Krishna is in all men. He is the greatest of democrats, the True Father of all human brothers, hence He makes no distinction whatsoever among races, among creeds, among castes, between sexes, or among social conditions. Hence each and all can through that Power escape the death of the soul, the death of the mind, ultimately the death of the true body.

The power of Atma-Vidya, the Maha-Vidya, the Great Vidya or Science which makes of Atma, Mahatma, flows from the Lotus Feet of this Father of Wisdom, this parentless One, this God who out of His infinite Compassion becomes man whenever evil flourishes and faith decays, so that men may become gods. He is the Soul of all Mahatmas who incarnate on this earth to help humanity.

Let us note the fact that by realizing that there are these inherent ideas within our own Souls we come to realize something of the nature of the Great Renunciation of all Avatars, and this recognition will lead us to seek the Gurus whose very task it is to assist men to unfold those ideas to the full. We then see that the Masters, that the Gurus, can only be found *within*, in our own hearts, in the very place where the Divine Hand of Krishna placed the seed of spirituality—Krishna, the Mysterious Lord, *Yogeshwara*, the Lord who is united with all of us through His Great Sacrifice.

Thus from our study one tremendous factor has emerged. The Master is not to be found outside of us. We cannot go outside in search of the true Guru, but we must turn within and try to find the image of the Teacher burnt into our own spiritual consciousness. You will recall we have used several times the expression "burnt into". It is significant of the existence of fire as a spiritual power, the divine fire in our own lives, which is the divine fire in Nature.

### AM I ON THE PATH?

*Question.* If it is true that to ascertain the truth of the doctrine put forward by Theosophy many lives will be required after one has started on the Path, how and where am I to find that Path and to know it when I do?

*Ans.* Do not look at this matter as if you had never been on the path before. It is more than likely in every case where an inquirer asks this question, either mentally or of some other person that he has trod the path in another life. Some hold that all Theosophists were on this path hitherto. Each life is a step on the path, and even though we may make many and huge mistakes we can still be on the way. One should not be anxious to know if he is on the path by reason of a constant conformity to some set rules or regulations about a path. That anxiety is mechanical. Nature and the path of true wisdom are not mechanical, but for each soul there is a way and means suitable to it and to none other. By watching these mechanical ways mistakes are made. For instance, one becomes a vegetarian from a secret desire to get nearer the astral world thereby, and not because it is deemed a sin to take life. The rule will not be violated. Great inconvenience is undergone and much watching indulged in so as to keep the rule, and much attention and energy given to it which is taken from some other duty. All this is a mistake, for the kingdom of heaven is not gained by eating meat or by refraining from it. This mistake is due to too much desire to be sure one is on the path.

But it is not necessary one should know that he is on the path. If he uses his best reason, best intuition, and best effort to find out his duty and do it, then one may be sure the path is there without stopping to look for it. And the path for one person may be the carting of packages, while for another it may lie in deep study or contemplation. On this the *Bhagavad Gita* says that the duty of another is full of danger, and it is better to die in the performance of one's own duty than to perform most wonderfully the duty of another.

W. Q. J. in *The Theosophical Forum*, May 1895.

## IN THE LIGHT OF THEOSOPHY

*The Indian Social Reformer* (21st July) says:—

Religion is not politics, nor social reform. It is a matter largely of inherited belief unanswerable to secular reason. In all religions, dissenters have the right to set up their own places of worship if they feel conscientious objections to continue to worship in old churches or temples.

This is perfectly true. But the cause of Religion, as against religions, suffers when dissenters only establish another place of worship without also bringing in the aid of "secular reason". If Religion is to perform its true function it must have both aspects (a) the philosophical and (b) the mystical. Without metaphysics and philosophy there can be no use of reason, and without actual practice of Religion there can be no mysticism. Religious practices become formal, and degenerate into superstition when the basis of knowledge is absent. Philosophy without life very soon becomes verbal speculation.

Rabindranath Tagore in his message to the youth of Ceylon concluded thus:—

I am tired and old. This is perhaps my last meeting with you. With all my heart I take this occasion to entreat you not to allow yourselves to be awed by the insolence of vulgar strength, of stupendous size, nor lured by the spirit of storage, by the multiplication of millions, without meaning and without end.

Both the great leaders of modern India reiterate their message to the young not to be glamourised by physical achievements of the Western civilization which is collapsing under its own weight. It is, however, necessary for the youth actually to taste that peace and power which comes from living the life of wisdom and simplicity; and for that knowledge of soul science is necessary. And what is true of Indian youth is also true of the rising generation of every clime.

Turn from East to West. Prof. Gilbert Murray speaking at the International Universities Conference at Oxford on July 2nd condemned what was described as "this age of violence".

Violence has come forward in public life to a degree which I do not remember at any time in my life. I think that there is now more suppression of truth than I have ever known. You have to go far back into the Middle Ages to get as much. There are more people than ever, in the ordinary sense of the word, innocent of crime now in prison or in exile in different parts of the world, and there has been a recrudescence of the abominable practice of torture in prison, especially the torture of untried people. In addition, there has been more oppression of minorities than for a very great time in the past.

Apropos of East and West there is a wise thought expressed by Wyndham Lewis in *The Bookman* for July:—

It is useless talking about the new society which will emerge from the present ferments unless one takes into account the Chinaman or the Hindu as well as the Western European; and that racial middleman, the Russian, is likely also to have some influence.

*The Bombay Chronicle* has been printing a lively interchange of views on the respective merits of vegetarian and meat diet. Some interesting facts are cited in a letter published July 28th, to show that meat eating is not necessary to produce great physical strength and bravery. It is well known that more Mahammedans in India are meat eaters than Hindus or Sikhs. Yet out of ten Indian regiments which have had the coveted title of "Royal" added to their names as having the finest war record for bravery and fighting qualities, six are reported to have been composed wholly of Hindus and Sikhs, while one was more than three-quarters Hindu and two others half Hindu or Hindu and Sikh and half Mohammedan. The *Chronicle's* correspondent remarks:—

No doubt, it cannot be denied that a man who subsists mainly on meat diet is apt to be more cruel than a man eating less of meat and more of vegetable diet, but facts do not prove that the former is braver than the latter.

The same correspondent cites the finding of Col. McCarrison, of the Government Food Value Research Laboratory, that the usual Sikh diet of whole-meal bread (chapaties) made from hand-ground wheat flour, milk and milk products, and green vegetables, is the most nourishing and ideal diet in the world.

In her *Key to Theosophy* (p. 218), referring to the variety of arguments which vegetarians in general put forward, H. P. B. says:—

Some of their arguments are very weak, and often based on assumptions which are quite false. But, on the other hand, many of the things they say are quite true. For instance, we believe that much disease, and especially the great predisposition to disease which is becoming so marked a feature in our time, is very largely due to the eating of meat, and especially of tinned meats.

In that connection we shall also quote the sane and common sense point of view presented (p. 219) by H. P. B.:—

Don't you grasp yet that we never impose any hard-and-fast obligations in this respect? Remember once for all that in all such questions we take a rational, and never a fanatical, view of things. If from illness or long habit a man cannot go without meat, why, by all means let him

eat it. It is no crime; it will only retard his progress a little; for after all is said and done, the purely bodily actions and functions are of far less importance than what a man ~~thinks and feels~~, what desires he encourages in his mind, and allows to take root and grow there.

In the latest issue of *The Journal of the Young Men's Parsi Association* an article appears under the title "Whither Zoroastrianism?" from which we extract the following:

A new civilization is bound to arise out of that of the nineteenth century now in ruins. Men of culture discern the tendency of this new civilization to turn away from an outer and rigid formalism towards an inner and growing life: thus, in politics away from red tape and whips to practical idealism; in science away from materialism towards spirituality; in philosophy away from speculation towards application; in religion away from mere ritualism towards mind enlightenment.

This unmistakable tendency may, very likely will, meet frustration for some time to come. But it will assert itself, and individuals or communities will have to adapt themselves to the uprising of the new culture.

Among other institutions, religions are bound to undergo a change. One of the most pronounced manifestations of the new-stirring life is the crumbling of organized religions. There are more real Christians outside the churches than within; the renaissance of Islamic culture in Turkey is taking place because it has freed itself from the Caliphate. Gandhiji with his religion in life and practice is a better Hindu than the heads of most orthodox maths. We could multiply examples.

Now what about Zoroastrianism? In the rising tide of a new culture will it emerge as a living force or a useless corpse?

Perhaps it may help our study to seek an answer to a simple question—What is Zoroastrianism? Is it a Way of Life or a deadening sacerdotalism?

Who is a true Zoroastrian? A born Parsi who dons the sacred shirt and thread and breaks the law of purity without thought or compunction, or one who earnestly endeavours to practise Manashni, Gavashni, Kuneshni? Who is a true worshipper? He who goes to the Atash-Behram and knows not the meaning of what he bows down to, or he who does not go there because he carries in his own mind that Fire which is called the Son of Ahura Mazda? We could fill a page with such questions.

Like all other religious creeds Zoroastrianism has been corrupted by credulity and superstition. Has not the time come for an inner religious reformation?

A reviewer of Mr. Alfred Noyes's book, "The Unknown God," in the well-known science journal, *Nature*, speaks of "our modern spiritual penury" and stresses the necessity of a true religion which one can believe with his whole heart. This is what he writes:—

As Mr. Noyes most justly says, the need of the world today is a religious need, but it is extremely doubtful whether this can now be satisfied by the orthodoxies of the past, however attractive they may be in themselves, however intellectually coherent they may be if you grant their premises, and however much by their grandeur they may expose our modern spiritual penury. "The world is grop-

ing," says Mr. Noyes, "for a religion in which it can believe without evasions, without dishonest ambiguities, without self-deception, and without superstition." That is just the point. A religion, however satisfying in other directions, is no good to you unless you can believe it with your whole heart. That Mr. Noyes finds traditional Catholic orthodoxy completely satisfying himself is evident from this utterly sincere and large-hearted book. But not all of us are so fortunate.

Every thoughtful person will be in complete agreement with what is stated above, but not with the tacit implication that religion of the kind described does not exist. True Gnosticism as taught by the sages and seers of yore and synthesised in modern times by H. P. Blavatsky is, in fact, true Religion which the modern world stands sorely in need of. An unbiassed study of these immemorial teachings should convince anybody that they satisfy in an eminent degree the spiritual needs of our age and present a philosophy of the origin and goal of life and the universe which one can believe "without evasions, without dishonest ambiguities, without self-deception, and without superstition" and withal with one's "whole heart". That views such as the above should be expressed in a science journal of international repute like *Nature* is indeed a sign of the times.

An eye-witness's account of how an old Indian villager in Saidapet, Madras, scented out a dangerous six-foot snake in thick grass appears in *The Bombay Chronicle* for 28th July.

First he faced the east and stood rigid with his hands by his side as though called to attention, and started inhaling vigorously. After a few moments he said "Pambu illai" (no snake)... But after he had been inhaling vigorously for a few moments with his face to the south, I noticed his expression change and his hands begin to quiver. Then, after raising his right hand to the tip of his nose, he outstretched it and pointed to a spot about 15 feet from him, saying in a very emphatic manner, "There is the snake."

It was killed. The article adds:—

Snake-charmer's noses are trained to detect the smell of any snake and near Nagpur (snake town) most of the villagers are said to possess the same attribute. A scent of flowers where there are no flower trees is believed in Indian villages to come from a snake in the vicinity.

This recalls H. P. B.'s statements in *Isis Unveiled* (Vol. I, p. 382) for both of which she cites authorities:—

In the Antilles, the negroes discover, by its odour, a serpent which they do not see. . . . "In Egypt, the same tact, formerly possessed, is still enjoyed by men brought up to it from infancy, and born as with an assumed hereditary gift to hunt serpents, and to discover them even at a distance too great for the effluvia to be perceptible to the dull organs of a European. . . ."

## THE U. L. T.

Each United Lodge of Theosophists is wholly autonomous, but all of them are bound by the single link of the Declaration. All are endeavouring to form, in the words of H. P. B., "a true Universal Brotherhood of man, not of brother-religionists or sectarians only".

## 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.

## DIRECTORY

1. Amsterdam ...	30, Jasonstraat	(1931)
2. Bombay ... ..	51, Esplanade Road	(1929)
3. London ... ..	20 Grosvenor Place, S. W. 1.	(1925)
4. Los Angeles ...	245 West 33rd Street	(1909)
5. New York ... ..	1 West 67th Street	(1922)
6. Pacific Grove, Calif.	Monterey Ave.	(1931)
7. Papeete, Tahiti	Quai d'Uranie	(1932)
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Every Wednesday there will be a Question Answer meeting, preceded by a short talk.

The reading room and library will be open every week day from 10 a. m. to 6 p. m., and on Sundays from 5 to 7-30 p. m. "Silence" is the only rule to be observed.

Neither for the meetings, nor for the use of the library is any fee charged. The Lodge and all its activities are founded on Sacrifice, reared on Sacrifice, and maintained by Sacrifice.

Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance given to Associates in their studies and in efforts to form local lodges. There are no dues of any kind, and no formalities to be complied with.

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