

सत्यान्नास्ति परो धर्मः ।



*There is no Religion Higher than Truth*

# THE THEOSOPHICAL MOVEMENT

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## ONE BY ONE

Forty-three years ago, H. P. B. published in her *Lucifer* the following article. It appeared as the opening editorial in Vol. VII for December 15th, 1890. We reprint it in full, for our year 1933 very much resembles 1890. Only in outer appearance are the events of 1933 different from those of 1890: political rivalries, social degradation, scientific puzzlements are present now as then, however differently guised.

That which is the Forlorn Hope for collective humanity is not forlorn for the man of courage who resolves aright, who pulls himself out of the madding crowd, and takes advantage of this very season. It has been written:—

Man's life is in his own hands, his fate is ordered by himself. . . . Let no one imagine that it is a mere fancy, the attaching of importance to the birth of the year. . . . The astral life of the earth is young and strong between Christmas and Easter. Those who form their wishes now will have added strength to fulfil them consistently.

The central message of this article is that if individuals wait for their own regeneration till legislators act and society undergoes a change and nations rise in morals and capacity, they will wait until the Day of Doom. One by one, from the domination of the senses men have

freed themselves; one by one, they have taken the Kingdom of Heaven by violence, and have enjoyed the freedom of thought, will and action. This is also true of us who are of this day and generation. Neither priest nor politician, neither financial magnate nor social welfare worker, can help us really; but each of us can gain the impetus to move to the region of the righteous. For this, inspiration is needed; and it is to be found in the following:—

Even if thou wert the greatest of all sinners, thou shalt be able to cross over all sins in the bark of spiritual knowledge.—*Gita*, iv, 36.

Shun ignorance and likewise shun illusion. Avert thy face from world deceptions: mistrust thy senses; they are false. But within thy body—the shrine of thy sensations—seek in the Impersonal for the “Eternal Man”; and having sought him out, look inward: thou art Buddha. . . . Prepare, and be forewarned in time. If thou hast tried and failed, O dauntless fighter, yet lose not courage: fight on, and to the charge return again and yet again. . . . Remember, thou that fightest for man's liberation, each failure is success, and each sincere attempt wins its reward in time.—*The Voice of the Silence*.

Within you is the light of the world—the only light that can be shed upon the Path. If you are unable to perceive it within you, it is useless to look for it elsewhere.—*Light on the Path*.



## FORLORN HOPES

"Hope without action is a barren undoer."  
—FELTHAM.

"From the lowest depth, there is a path to the loftiest height."—CARLYLE.

One year more at its eleventh hour. A grain of sand on the brink of eternity, preparing to fall and disappear in the fathomless Sand-dial of Father Kronos, the cruel measurer—in space and time. One fortnight more, and 1890—the year welcomed by the teeming millions of the civilized lands, as it now seems but yesterday, will be replaced with the last stroke of midnight by 1891. The Old Year that was born amongst us, that grew so rapidly beside us, became adult, mature, and has now aged—has lived its life, while we, mortals, have lived but a portion of ours. And now (for many of us), the two will soon become things of the Past.

And what hast thou given us, or left us to remember thee by, O year 1890? Not much, in truth, save evil, disappointment and sorrow. Born in the lap of Dame "Influenza," thy days have rolled on—as those of thy predecessors have, and as the days of thy successors will, we fear—in the mephitic atmosphere of political and personal strifes, and also, alas, of very unseemly squabbles among Theosophists. Men have lived thee through, O departing year, as usual, more in envy and bitter hatred of each other than brotherly love; and the sister nations—again, as usual—have passed thee in arrogant glorification of self, in vilification of others, and perhaps, in a trifle more lying and bitter, international slanders. Thus, thou art dying as thou hast lived: in the loud din of mutual condemnation, of unexpected exposures, the crash of gigantic fortunes, the ruin of great reputations, and in a pandemonium worthy of all the Evil Spirits and "goblins damn'd" of our glorious age of pretensions to righteousness, and skin-deep civilization . . . . Good bye, OLD YEAR, good bye; thou blessed by so few and cursed by so many!

Woe to us, men and races born in the tail-end of the present and most dreadful cycle! Mystics and Theosophists, think that the world will be living for the next decade over a volcano. For the year 1891 is the eldest son of the last Septenary in the said cycle. On February 17th next, will commence the last series of seven years which will close the first cycle of 5,000 years of *Kaliyuga*—the "Black Age" of the Hindu Brahmins. Thus, in truth, neither the blessings nor

the curses of men can influence, let alone alter, the Karma of the nations and men which they have generated in their respective Pasts. But people are blind to this truth. They see the decrees of retributive sentences carried out in the marshalling of public events, but refuse, nevertheless, to comprehend their true causes. "Oh," they cry out, "it is the immorality and untruthful nature of Mr. A that has caused this new public scandal. It is a calamity brought, through the hypocrisy of A, on B, and C, and D, and thus, through them, it is affecting a whole nation! We righteous men had nought to do with all this. *Ergo*, our plain duty is now to vilify A, agreeably to our pharisaical social code, to express our holy horror of him, and wash our hands of the rest." . . . Oh, you dear private and political vipers! Has it never struck you, that if the nightmare of a dreaming goose, causing the whole slumbering flock to awake and cackle—could save Rome, that your cackle too, may also produce as unexpected results? That if A, or B, or C,—better think at once, of the whole alphabet—has broken a commandment or two, it is simply because, like all of you, he is the product of his times and century. But don't you know, that the building of a nest by a swallow, the tumbling of a dirt-grimed urchin down the back-stair, or the chaff of your nursery maid with the butcher's boy, may alter the face of nations, as much as can the downfall of a Napoleon? Yea, verily so; for the links within links and the concatenations of this Nidanic Universe are past our understanding. [*Nidanas*, or the concatenation of causes and effects, in the Eastern philosophy.]

Every transgression in the private life of a mortal, is, according to Occult philosophy, a double-edged sword in the hand of Karma; one for the transgressor, the other for the family, nation, sometimes even for the race, that produced him. If its one sharp edge cuts him badly, its other edge may, at a future day, chop into mince-meat those morally responsible for the sins of their children and citizens. One Cain-nation is made to bite the dust, while its slaughtered Abel-sister resurrects in glory. . . . .

"He that is without sin among you, let him cast the first stone"—at the guilty. These words appear to have been said in vain, as even Christian law sneers at their practical application. "Heathen" Theosophy alone tries to remember, in our modern day, these noble words addressed to one caught in adultery: "And Jesus said unto her, Neither do I condemn thee; go and sin no more"; and alone, again, bows in deep reverence before the divine mercy and Buddha-like wisdom of this judgment. But then we are only infidels



and "wretched atheists." Yet this is the key to the seeming "contradictions" in our teachings: we accept and try to follow almost every injunction of Christ—whether the latter be historical or ideal—while feeling the greatest contempt and irritation against that which is now called Christianity but is simply unadulterated Pharisaism.

Prophecy is at a discount in our times. Prophets, both Christian and Heathen, have fallen off in grace. They stand low in the estimation of society, and are out of touch altogether with that portion of mankind which calls itself "cultured." If the soothsayers are no longer stoned by order of the Sanhedrims of our civilized nations, it is because they are no longer believed in. But who is, in our modern day of Didymi? The city *Augurs* "on the Stock Exchange" are, perhaps, the only prophets Society now bows to. For the chief Temple wherein our races worship, is the temple of Mammon and his evil imps; and if his High-priests—the Bulls and Bears—are listened to, it is only because all know that they prophesy but those events which they have themselves carefully prepared, set going and thus "*made to pass.*" To these soothsayers too, methinks, the Karmic tail-end of 1890 was not entirely propitious. But let them go. In the good old days of the preceding *Yugas*, however, it does seem as if our earliest Aryan ancestors—whose eldest descendants are now contemptuously included among the "inferior races"—knew and foresaw clearly, the moral state in which *civilised* mankind would be, in the present era.\* For see what is *prophesied* in the *Purānas*, generally, and in the *Vishnu Purāna*, especially. The following is an abridgment from the fourth volume of the latter (Wilson and Fitz Ed. Hall).

*In those days there will be reigning over the earth, Kings of churlish spirit, of violent temper, addicted to falsehood and wickedness. They in authority will inflict death on women, children and cows, (the sacred animal); they will seize upon the property of their subjects and BE INTENT ON THE WIVES OF OTHERS; they will be of limited power, and will often rapidly rise and fall; their lives will be short, their desires insatiable, and they will display but little piety . . . the world will be wholly depraved . . . Wealth alone will confer rank; wealth will be the only source of devotion; passion the sole bond of union between the sexes; falsehood the only means of success in litigation; and women objects merely of sensual gratification. [Has the*

Prophet caught a glimpse in the astral light of the KREUTZER SONATA of Tolstoi, we wonder!] *The Brahmanical thread (or the priestly array) will alone constitute a Brahman; dishonesty will be the universal means of success; impudence and presumption will be substituted for learning; liberality will be devotion; a man, if rich, will be alone reputed pure . . . fine clothes will be dignity . . . Amidst all castes, he who is the strongest will reign over the earth. . . The people, unable to bear the heavy load of taxes, will take refuge beyond the seas, amongst the valleys of the mountains . . . etc., etc., etc.*

The last sentence looks very much like a prophecy regarding the immense wave of European emigration. However it may be, no modern critic could depict more accurately the present state of things. Is it not verily, "as it is written"? Are not most of our Kings of "churlish spirit," some addicted to falsehood, cruelty and wickedness? Are not our Royal and Imperial Highnesses, and Kings, only *too* truly "intent on the wives of others"? And which of them is a genius, since the days of King Arthur, and the good old kings in the Fairy Tales? Does not wealth in "our day, confer rank" much sooner than real merit; and craft and cunning, false evidence and cant, ensure the best success, before both courts and juries? Outward form alone constitutes in nine cases out of ten, a "man of God" a priest or clergyman. Women are to this day—in England, before the law at any rate—merely the goods and chattels of their husbands, and mere objects of lust but for only too many. Slanders—private or public—are rarely, if ever, save in cases of blackmail, directed against wealthy men; thus, the rich alone have a chance of being "reputed pure" as the prophet has it. But what of the poor man, of one who has no means of going to law for redress: in England, for instance, where justice is the most expensive thing in the Kingdom, and where it is sold in ounces, and paid in pounds—what of him? And what of one, who, besides being poor, is falsely accused, of that *which he can no more disprove than his enemy can prove*—with the handicap, moreover, against him, that while slander and bad reports require no proofs to be eagerly believed in by charitable Christians at large, he can no more disprove the charge—say, of having murdered his mother-in-law in a dream—than he can pay his "costs" in court? For, does not the smallest law-suit generally equal three fires and a successful burglary? How is one so situated, to protect and vindicate himself? In the eyes of the whole

\* In *Vishnu* and other *Purānas* (the former being surely pre-christian) the description of the evils of *Kaliyuga* applies most evidently to our present period. It is stated in them (a) that the "Black Age" will last 1,200 *divine* years, (i.e., 432,000 of the years of mortals); and (b) that the state prophesied for our world will happen *toward the end of the first half of the first "year" of the Kaliyuga*. Now as we know from the teachings of occult science that one of the secret sub-cycles or "years of the Devas" lasts *about* 12,000 of our common years, this brings the calculation to the end of this first cycle of 5,000 years since the present Yuga commenced 3,102 years B.C., between the 17th and 18th of February. —H. P. B.



world, save of his friends, he stands accused of everything his traducers can invent, and thus he remains at the mercy of any blackguard who owes him a grudge. And oh, the terrible helplessness, and the mental agony of the victim, especially in lands of *blessed* freedom of speech and press, such as England and America! Do what he may, the slandered man will go down into his grave with a name left dragging in the mud of calumny; and the inheritance of his children will be the opprobrium attached to that name.\*

Blessed are the deaf, the dumb and the blind, for they will not hear themselves traduced and condemned; not in this world of sorrow, at any rate.

But how far was the Purânîc prophet right when foretelling among other things that "presumption will be substituted for learning," in this, our "black" Age?

Something might be said upon the subject, but silence is in some cases golden. Were truth always declared and spoken, life would become very soon not worth living for the sincere man. Moreover, Dr. Koch, of Berlin, has just caused a lightning rise in the stocks of science, and it would be rather dangerous now to take the latter to task for its "presumptions." Nevertheless, there's always "balm in Gilead." The year 1890, has carried off a considerable number of victims, especially among royalty and the "upper ten," and its sudden and mad changes of weather have nigh driven frantic the legions of gouty and rheumatic humanity. But the past year, now happily dying, has redeemed its sins by bringing forward a new benefactor of men, in the shape of a Neapolitan professor.† This favoured mortal has just found out that growing old, with its gradual weakening of organisms and final decrepitude, is not in the programme of human life at all (nor of animal either); and that perennial youth, from birth till death, is really the lot of all that lives and breathes—even during Kaliyuga. That which causes decay and old age is—again a *bacillus*, you see, and the professor has just discovered this cunning microbe.

The Lord love him—not the bacillus, but the professor, of course! Just fancy the magic effects of this new "grandest discovery" of the age! One has but to invent and prepare a lymph suited for the complete destruction of the monster, inoculate oneself with it and—remain young for ever. This particular lymph is not yet prepared, nor has

any one, so far as we have heard, begun to work at its invention. Yet, we have no doubt—in view of the lightning speed of the progress of applied science, that the new lymph will prove a terrible rival to Dr. Brown-Sequard's "elixir of life," which, we are not sorry to hear, is fast coming to grief. At any rate it is sure to give a point to some of our bottled insecticides, the "unparalleled flea-catchers" and the like. The latter is also warranted to kill "instantaneously." You have but to catch your flea, say the *instructions*, imprison it by dropping it delicately with thumb and finger into the bottle (like King Solomon's *djin*), cork it up, and—our acrobatic enemy has *lived*! But the triumphs of chemistry can never parallel, let alone surpass, those of modern bacteriology. We may imagine the roaring popularity of the new lymph—when ready. No more grey hair, shaky teeth with their widowed gums, bleared eyes, deafness, and what is more important still—no more wrinkles. The modern Ninon de Lenclos of fashionable society will be able to dispense with her daily prayer, "Oh Lord, grant me the favour of confining my wrinkles to my heels!" Every grandmother will have the privilege of marrying as a "blooming and blushing bride" her own grandson's school-fellow; nor will any more weeping maidens have to be sacrificed to the purse and title of noblemen in their dotage. No decrepit frames will meet our eye—as the one that so impressed the Prince of Kapilavastu, Gautama, that it became the first step that led him to his Buddhahood. Like the Homeric Gods and the heroes of the golden age, we will live and die in the full rosy bloom of youth, and "sweet sixteen" will be no longer at a premium. Truly, where are the "seven sciences" of the pre-Christian ages, when compared to our seventy-seven sciences of modern times. And what shall we say of the latter, after Pope has declared, even of the former, that—

"Good sense, which only is the gift of Heaven;  
And though no science, fully worth the seven?"

Withal, Science applied or pure is a mighty power in our times: especially applied Science in its experimental garb, whether dealing with microbe or practical cannibalism. If it has destroyed religion, it has on the other hand established and guided civilisation, which it is now carrying even into the heart of the darkest continents. Therein, its practical observations of comparative "cruelties"—as between Siberia and Africa—have been especially successful. Let us make obeisance to "Modern Research."

\* And if this is true of Great Britain, what shall we say of India?—EDS.

† The bacillus eluded the Neapolitan professor long ago, and it is now reported that the much talked-of Dr. Voronoff, who transplanted monkey glands into human bodies, has given up his job of rejuvenating old sensualists and is engaged on some other venture.—EDS.



To destroy old age may be truly glorious; yet we, Theosophists, at any rate many of us, would rather decline the offer. Eternal youth is an alluring, but dangerous gift. Youth is quite long enough as it is, to allow each mortal to spin a Karmic web vast enough to cover the span of several successive lives with a dark veil of sorrow. We agree with the Greek chorus in *Oedipus*, that the happiest fate for man is not to be born at all, while the second best is to die—no sooner he sees the light. Sophocles was a wise man in advising mankind to lament rather than rejoice over every new birth. He, whom the Gods love, dies young, Menander tells us. At any rate, old age is less dangerous and more respectable in every country than youth, a defect of which, luckily, man is very soon cured. Progress toward old age is the first approach to the secure haven of life, for every one; and, as Brück has it, it is far from being an evil. The wave of every individual life, he says, rises out of the sea of Being to return to its parent source once more; and in exceptionally healthy people the vital functions become weakened gradually, and without being noticed. A happy old age carries us insensibly, as on a ship, away out of the current of life. We do not ourselves sense the motion, but feel as if the shores were moving and passing before us, until we reach unawares the Ocean of eternal sleep. . . .

Just so; and the "Ocean" is preferable to the "Sea of Being" or Life. Life is certainly, and at its best, "but a walking shadow"; and short as it may be, each mortal will find, one day, that he has lived too long. With most of us

. . . . . "It is a tale  
Told by an idiot, full of sound and fury,  
Signifying nothing . . . . ."

With everyone, without exception, life is as full of pains and sorrows as a bramble-bush of thorns. An undesirable thing, at best.

"But this is Buddhist pessimism!" we hear the reader say. Not at all. No more Buddhist than Christian, and quite as Biblical as Buddhist. For, see for yourself. Does not Jacob complain to Pharaoh of the sorrows of life, when asked his age? "And Jacob said . . . the days of the years of my pilgrimage are an hundred and thirty years; few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage." And Joshua, the son of Sirah describes life from the beginning to its end as one uninterrupted wave of sorrow! In his view, wherever we look we find but cares, fear, dangers, broken hopes and then—death. Do not the long-suffering Job, and the much-married King Solomon, depict life under the same colours? Life is a series of hard trials for the "Soul"; a new

initiation of the Ego into a new mystery, every time IT incarnates. Believe me, reader; the luckiest ticket man can draw in that never ceasing, dark Lottery called human life, is, an—empty ticket.

Since happiness is but a dream on earth, let us be resigned, at least. To do this, we have but to follow the precepts of our respective great and noble Masters on earth. The East had her Sakya-muni Buddha, "the Light of Asia"; the West her Teacher and the Sermon on the Mount; both uttered the same great, because universal and immortal, truths. Listen to them:—

"Crush out your pride," saith the One. "Speak evil of no one, but be thankful to him who blames thee, for he renders thee service by showing thee thy faults. Kill thine arrogance. Be kind and gentle to all; merciful to every living creature. Forgive those who harm thee, help those who need thy help, resist not thine enemies. Destroy thy passions, for they are the armies of Mara (Death), and scatter them as the elephant scatters a bamboo hut. Lust not, desire nothing; all the objects thou pinest for, the world over, could no more satisfy thy lust, than all the sea-water could quench thy thirst. That which alone satisfies man is Wisdom—be wise. Be ye without hatred, without selfishness, and without hypocrisy. Be tolerant with the intolerant, charitable and compassionate with the hard-hearted, gentle with the violent, detached from everything amidst those who are attached to all, in this world of illusion. Harm no mortal creature. Do that which thou wouldest like to see done by all others."

"Be humble," saith the Other. Resist not evil, "judge not that ye be not judged." Be merciful, forgive them who wrong thee, love thine enemies. Lust not; not even in the secrecy of thy heart. Give to him that asketh thee. Be wise and perfect. Do not as the hypocrites do; "but, as ye would that men should do to you, do ye also to them likewise."

Noble words these. Only how far are they practicable, in the Nineteenth Century of the Christian era, and the tail-end of the Brahmanical cycle? Alas! While a Protestant Bishop was opposing these precepts, consequently his Master, here in England, by showing the impossibility of any civilised State carrying them out in practice—(civilisation first, and Christianity afterwards?)—a French journalist of note was doing the same across the Channel. Reviewing the Buddhist Lectures of Professor Leon de Rosny, of Paris, M. Anatole France makes his readers feel that it is a Forlorn Hope, indeed, to think that the present generations of Europe will ever attempt to carry



out the noble commandments of either Christ or Buddha; and hence that true Theosophy is doomed to be, for the present, a failure in its practical realization.

"Ah me!" he writes, "If He did live, as I firmly believe He did, Sakyamuni was the most perfect of men. 'He was a Saint!'—as Marco Polo exclaimed, after hearing his history. Yea, he was a Saint and a Sage. But this kind of Wisdom is not suited for the ever active European races, for the human families that are so strongly possessed by life. The Sovereign panacea discovered by Buddha as a remedy against the Universal evil, will never do for our temperaments. It demands renunciation, and what we want is to acquire; it teaches us to desire nothing, and lust and desire are stronger in us than life. As a final reward, we are promised Nirvana, or absolute Rest, when the thought alone of such a rest creates a feeling of horror in us. No; Sakya Muni Buddha has not come for us, nor can he save us—whatever M. de Rosny may do or say!"

No; He cannot. But no more can Christ, as it seems. Buddha was not alone in offering the remedy of "personal indifference" to the allurements of this world, or care for the *self* of matter, as a *panacea* against the world's evils, its sins and temptations. The "Kingdom of God" of Jesus, is but another name for "Nirvana." His injunctions to take no thought for the morrow, nor as to what we shall eat, drink, or clothe our body with, but to live, as "the fowls of the air and the lilies of the field" are but another version of the teachings of Buddha (*Vide* Matth. vi. 24-34 and vii. *et seq.*). Both the Masters tried to impress their followers with the idea that "Sufficient unto the day is the evil thereof"; but so far, the Buddhist laymen alone, have tried to follow the injunction, while the Buddhist clergy have done so *literally*, and do so to this day.

Many and great are the reforms enacted in this age; and yet, as year rolls after year, each bringing some new light, each speeding the wheel of progress and civilization, no *new* reform seems to affect or alter the *old* man. It is a

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indeed! Let us then say good bye to the Old Year and reproach him no longer. Let us neither curse nor bless him; but saying "Sufficient unto *the year* 1890, is the evil thereof," let Karma dispose and take care of the coming 1891.

### PSYCHOMETRY

A remarkable case of the possession of psychometrical power is described in an article by Antonina Vallentin which is abstracted in the *Magazine Digest* for October 1933, from the *Miroir du Monde* (Paris). According to this article, which is entitled "The Man with the Sixth Sense," Raphael Schermann of Vienna is consulted by the police of several countries for help in the unravelling of mysteries. He calls

himself a graphologist merely, but Schermann "sees" the individual in his every physical feature through his writing. He holds that an individual's writing reflects, not only his character, but his thoughts, worries, and wishes, as well. He claims to have discovered in one man's signature his intention to commit a murder. He has even ventured into the field of prophecy, and it appears that some of his predictions have come true. He is said to depend on a state described as a trance, though that name scarcely fits the condition pictured, which seems one of intense concentration rather than of "subconsciousness," as alleged.

The so-called sixth sense, which Schermann is alleged to possess, is nothing more nor less than the psychometry described by H. P. B. in *Isis Unveiled*, (1877).

One of the most interesting discoveries of modern times, is that of the faculty which enables a certain class of sensitive persons to receive from any object held in the hand or against the forehead impressions of the character or appearance of the individual, or any other object with which it has previously been in contact. Thus a manuscript, painting, article of clothing, or jewelry—no matter how ancient—conveys to the sensitive, a vivid picture of the writer, painter, or wearer; even though he lived in the days of Ptolemy or Enoch. Nay, more; a fragment of an ancient building will recall its history and even the scenes which transpired within or about it.—I, 182.

The psychometer, by applying the fragment of a substance to his forehead, brings his *inner-self* into relations with the inner soul of the object he handles. It is now admitted that the universal aether pervades all things in nature, even the most solid. It is beginning to be admitted, also, that this preserves the images of all things which transpire. When the psychometer examines his specimen, he is brought in contact with the current of the astral light, connected with that specimen, and which retains pictures of the events associated with its history.—I, 183-4.

H. P. B. also confirmed the possibility of the clairvoyant psychometer catching previsions of future events as well as reflections of past happenings, from the astral emanations of the object which he holds.

It is interesting to note that one of the "discoverers" of psychometry, Professor Buchanan of Louisville, U. S. A., predicted the very application of the faculty which Raphael Schermann is making. He said that it would enable us "to detect vice and crime. No criminal act . . . can escape the detection of psychometry when its powers are properly brought forth."—*Isis Unveiled*, I, 332.



## "RING IN THE CHRIST THAT IS TO BE!"

Readers of Tennyson's "In Memoriam" are familiar with the famous New Year stanzas in which the poet urges us to—

Ring in the valiant man and free,  
The larger heart, the kindlier hand,  
Ring out the darkness of the land,  
Ring in the Christ that is to be.

These lines show that Tennyson understood the true import of the word "Christ," so grossly misinterpreted by the churches.

The following passage from *Tennyson: A Memoir*, by his son, gives us further insight into the poet's attitude:—

He had a measureless admiration for the "Sermon on the Mount"; and for the Parables—"perfection, beyond compare," he called them. I heard a talk on these between him and Browning, and Browning fully agreed with my father in his admiration. Moreover my father expressed his conviction . . . that the forms of Christian religion would alter; but that the spirit of Christ would still grow from more to more "in the roll of the ages."

Till each man find his own in all men's good,  
And all men work in noble brotherhood.

"This is one of my meanings," he said, "of 'Ring in the Christ that is to be' . . . . when the controversies of creeds shall have vanished, and

Shall bear false witness, each of each, no more,  
But find their limits by that larger light,  
And overstep them, moving easily  
Thro' after-ages in the Love of Truth,  
The truth of Love." (*Akbar's Dream*)

Tennyson's conception of Christ is analogous to Madame Blavatsky's description of the "Christ Principle" as universal and eternal, "The awakened and glorified Spirit of Truth." (*Esoteric Character of the Gospels*, p. 6).

## MAN—THE CORPSE BEARER

In Japanese Buddhism there is the story of a man who for years on end carried the remains of his dear one in a sack tied to his neck. At last he met the Buddha, who persuaded him to drop the sack and enter the Noble Path.

How many Theosophical aspirants carry the remains of old attachments? In the effort to free ourselves from our vices we often overlook this strange source of obstacles. Recognizing our own moral weakness and fighting it is a hard task; but these attachments of subtle formation, which masquerade as virtues, affections, and heart-qualities, are more difficult even to detect. The aspirant who wants to tread the Noble Path has not only to overcome the sin of hate and the heresy of separateness, but he has also to free himself from the entanglements of personal and pleasant attachments—those affections which

entrap his heart; those charities which befog his vision; those kindnesses which weaken his sense of justice; those partialities in love which ensnare the soul, harden the sense of possession, and strengthen the sense of egotism. The Master K. H. once wrote:—

It is not enough that you should set the example of a pure virtuous life and a tolerant spirit; this is but negative goodness—and for chelaship will never do.

The war has to be waged on two fronts: positive evil has to be killed; but there is also negative goodness—a very subtle foe. The army of negative goodness and personal attachments is of cunning formation. Confucius said, "Your goody-goody people are thieves of virtue." Each student, therefore, must look out for his "goody-goody-ness"; let him make sure that he is not carrying the corpse of a past love.

## THE INDIAN ALL FAITHS CONFERENCE

The *Proceedings* of the first "All Faiths Conference" held at Nasik (India) last June are now published. The Conference was convened with the laudable object of emphasising "the essential unity of the human family and the unity behind all faiths". The general tenor of the papers read at the Conference cannot be said to be highly conducive to the realization of this object; there seems an undercurrent of exclusive claims running through several of them. But as a first step towards the organizing of the work the Conference promoters deserve congratulations.

Such a movement as the All Faiths Conference will succeed in its real object provided it enables the sectarian to see that his own religion is not superior to other religions, that what is valuable in it is also to be found in them; even while he uses his own special form of religion he may be educated into the perception of that truth. This will naturally lead him to another significant conclusion, *viz.*, that his prophet, his holy book, his rites, his formulae are but temporary material symbols trying to convey eternal spiritual verities, and that other symbols equally good and equally potent are used by men of faiths other than his own. By these two steps man can cross the barren deserts of formal exoteric creeds and reach the Heavenly City of Esoteric Wisdom-Religion.

On the next page we publish extracts from the stenographic report of a lecture on "The Brotherhood of Religions," delivered at the U. L. T. in Bombay on the 22nd October, which set forth the Theosophical view.



## THE BROTHERHOOD OF RELIGIONS

The first thought that we want to put before you in reference to our subject is one engendered by the sad pity that it should have become necessary to discuss it. A civilization that necessitates the existence of many mutually antagonistic religions cannot really be a great one; for many, varied and contradictory religions imply that knowledge is absent, that speculation is rife, that belief is flourishing. Religion in its true sense is a binding force, uniting man to man; hence conflicting religions which separate man from man are not spiritual expressions, but actual destructive forces. Moreover, it is a well-known fact among the learned and the scholarly, that debate on religious topics can become not only warm but extremely hot!—while among the masses religious differences are the cause of enmity and jealousy, and even strife, leading to blood-thirstiness. No, the fact that opposing religions flourish must be taken as a sign of decadence in our civilization. Along two lines of activity this blemish and defect is sought to be removed. One is the rejection of every form of religious belief; materialistic science shows the way of rejection, a perilous way, for in clearing the jungle of superstitious belief and fanaticism, it also destroys the ancient trees which give knowledge and which make sacrifices possible. The way of science is the way of destruction—with the evil, the good also is wiped out. Then, there is the second method: one which some of our friends in Bombay want to adopt, the way of friendliness to all religions, the method of bringing them together, the popularizing of the idea that all religions are great and good. That certainly is a noble method, and yet it too has its limitations. The real success of any movement for the fellowship of faiths will depend upon the depth of perception of all who mould and shape it. The danger of this second method lies in permitting, under the guise of tolerance towards all religions, the very crass and superstitious beliefs which are one of the main causes of the difficulty our civilization is facing. Claims of an exclusive nature are the very life-force which keep many religions going; and therefore all such claims, which pit creed against creed, and religion against religion, have to be rejected, and not connived at. There is a great deal of hypocrisy, conscious and unconscious hypocrisy, in matters of religious belief, and the great task of any movement for the brotherhood of religions is to emphasise that such hypocrisy leads to danger, and defeats peace and enlightenment. . . .

We must begin by stating the fundamental proposition of Theosophy in the matter. Theo-

sophy says that the source of all religions is one, and that source is divine; but it adds that all religions without exception are overlaid with evil, and are full of corruption. All are true at the bottom, all are false on the surface.

In this statement two opposing factors must be noticed. If one says: "All religions are true because all have a divine source, and therefore I accept any and everything from any and every religion," he will be preparing himself for the lunatic asylum! On the other hand if one says: "All religions are corrupted, let's throw them all out," he is ready for spiritual suicide. To be rational, and every student of Theosophy is a true rationalist, he must accept, after study and reflection, the fact that all religions have truth and all religions, without exception, are full of evil, saturated with corruption . . . Students of Theosophy seek the fountain-head, go to the source, and are at once the friends as well as the enemies of all differing religions. The enemies? Yes; Theosophy does not desire ever to sail under false colours. It refuses to compromise. Therefore it fearlessly declares that it rejects every claim to superiority made by the Pope or the Patriarch, by the Mobed or the Maulana. Theosophy does not accept Jesus as the only begotten son of God, any more than it accepts Muhammad as the only supreme prophet. Theosophy rejects the claim that the Dharma of the Hindus is superior to other religions, or that Zoroastrianism is the only creed that teaches purity. Theosophy thus does away with every vestige of that which results in creating and maintaining many religions, all mutually hostile and contradictory.

But how did these different and differing religions, with truth within them, arise? By what process have these many religions come to occupy the place they do occupy in our civilization? May I here say a word that much harm has been done by a pseudo-theosophical teaching on the subject, as you will notice if you get the inwardness of the real Theosophical position. What is it? This: no Rishi, no Buddha, no Mahatma, no Christ, no Prophet, ever tried to establish a religion. Each and every one of them was a reformer. Each and every one of them was a protestant, *i. e.* he protested against the falsehood of prevailing religious views. Each and every one of them exposed the vagaries and lies and corruption of religions; each and every one of them taught a Way to Life, a Way to Wisdom, a Way to Brotherhood.

It is entirely untheosophical to say that Rishis and Prophets came out from Their Occult world



of Light, into our mortal world of darkness, to establish a new religion. No, they came to restore the one Eternal Religion. Did Krishna come to establish a new religion? No—to restore the mighty Art that was lost, which was already ancient in his ancient world of 5,000 years ago. The *Gita* does not establish a new religion; it teaches the Way of Life. Take the Buddha. Did he establish the Northern and Southern churches of Buddhism? He was a Hindu, born in the Kshatriya caste; and when he saw rottenness and corruption all around him, caused by religious ignorance and priestly cunning, he reiterated the old, old truths taught by his Illustrious Predecessors before him. Did Jesus come to establish a Church? Was it he who founded the most ancient of the Christian churches, the Greek church? Would he tolerate the creed which goes under the name of Roman Catholicism, or what passes as the creed of the Anglican or any other Protestant denomination? Jesus would do with the over-dressed bishops and priests and money collectors in the churches what he did with the money changers in the Jewish temple. No, Jesus did not come to establish a religion; he tried to purify the faith of his fathers, for remember he himself was a Jew; but Judaism had become degraded and corrupted. Once again, like Krishna, like Buddha, Jesus taught a Way of Life. A long line of Zarathushtras, also showed the Way to Knowledge and Life, trying to save the old Persians from blind belief and moral death. The central teaching of Zoroastrianism is: "There is One Path, the Path of Purity: all other paths are false." And yet if Zoroastrianism forbids proselytism—and it is a good point in favour of the religion—then what is to happen to millions who are not born Zoroastrians? Is there no path of purity for them? Of course there is. What Parsi can prevent any one not a Parsi practising "Good thoughts, good words, good deeds"? The Parsi community can prevent a person going into the Fire Temple, but who can prevent any one kindling the Fire of Ahura Mazda in his own heart? No, if you study carefully even the fragments that now remain of the Religion of Fire you will find that the great line of Teachers known as Zarathushtra always and ever taught, like Jesus, like Buddha, like Krishna, a Way of Life. What about Muhammad, the Prophet of Arabia? That creed, like Christianity, proselytizes; also, like Christianity, it makes claims. But let me read something to you. Listen to this:—

Those who believe not in Allah and His Messengers, and would make a distinction between Allah and His Messengers, and say, we believe in some, and reject others of them, and seek to take a middle way in this matter; these are really unbelievers, and we have prepared for the un-

believers an ignominious punishment. But they who believe in Allah and His Messengers, and make no distinction between any of them, unto those will He surely give their reward; and Allah is gracious and merciful.

This is a purely Theosophical attitude. And do you know where it is from? From Al-Qur'ân, the 4th chapter, verses 150 to 152. Or take this other quotation, from the same scripture:—

Invite men unto the way of thy Lord, by wisdom and mild exhortation; and dispute with them in the better way: for thy Lord well knoweth him who strayeth from His path, and He well knoweth those who are rightly directed. If ye punish, then punish with the like of that wherewith ye were afflicted: but if ye suffer wrong patiently, verily this will be better for the patient. Wherefore do thou bear opposition with patience: but thy patience shall not be practicable unless with Allah's assistance. And be not thou grieved on account of the unbelievers; neither be thou troubled for that which they subtly devise; for Allah is with those who keep their duty unto Him and those who are doers of good.—Chapter xvi, 125-8.

And yet it is said: But true Muslims must oppose idolatry and destroy idols. The Qur'ân says "Invite men unto the way of thy Lord by wisdom and mild exhortation." And listen to this other definite piece of instruction:—

We have not appointed thee a keeper over them (the idolaters); neither art thou responsible for them. Revile not them unto whom they pray beside Allah lest they wrongfully revile Allah without knowledge.—Chapter vi, 108-9.

I have purposely quoted the Qur'ân, for much abuse and misunderstanding exists; let us not put on the shoulders of the Prophet the sins and the blunders of his followers. Muhammad, too, taught a Way of Life.

Then how did these many religions come to exist? How did the Way of Life and of Wisdom become a religious creed? If you study the history of any religious movement you will trace three stages, three periods, during which the true becomes corrupted, the good becomes vicious. The first period is the period of the Teacher, the Reformer, the Prophet. The function of every spiritual Teacher is a twofold one: to expose the corruption of religious creeds and, secondly, to teach the way of the Inner Soul Life. Then comes the second period: after his death, the true disciples, apostles, pupils, try to systematize the teachings and to promulgate them as faithfully as possible by repeating what the Teacher gave or recorded. In the third period the priest comes to the fore, and organizes another religious creed. You will find that every spiritual Movement has suffered thus, and that the priest of every creed is the enemy of the prophet. Therefore many sane



and wise and pure Christians look upon the Christian church to-day as Antichrist. And of course it is true, for the church indulges in those very practices which Jesus tried to overthrow. Our own Theosophical Movement, alas, has suffered and is suffering from the same corruption and degradation. That is why with so many of you Theosophy is in disfavour. There are thousands upon thousands in India who do not yet know the difference between Theosophy and pseudo- or false theosophy, between the period of the Teacher, H. P. Blavatsky, and the period of the priests. Our U. L. T. Movement has among its missions the very task of re-establishing the Way to Life. But to return to our subject.

You can study the establishment of an organized religion if you take one of the modern faiths. Take for example the religion of the Sikhs. Nānak is regarded as the founder and the prophet. He was a contemporary of Martin Luther and in many respects the work Nānak undertook is similar to that of Luther which produced the reformation in Christendom. Nānak, like Buddha, was a born Hindu; and like Buddha, he saw, even as a boy, through the absurdities of a creed organized by priests. At the time of his sacred thread ceremony his iconoclastic spirit expressed itself most forcibly. The story is beautiful and has its moral. Let me tell it to you.

Everything was ready. The purohit called the boy to attention. Nānak looked into the eyes of the priest and asked: "Pandit, what is the use of this thread? What purpose does it serve? What is the meaning of wearing it?" The purohit explained: "You see, dear boy, no one can perform any rite, social or religious, without it. The thread purifies, and will entitle you to be a man of your caste, who has religious rights and religious duties. No thread, no religion." But Nānak argued: "Yet, if a man puts it on and changes not his ways? All our caste men are not pure; yet they all wear the thread and they all perform ceremonies; therefore the thread has not purified them all." The purohit did not know what to say. "Argue not," he shouted, "it is so written in the Shastras and our forefathers have all done it. Enough!" Then the influence of the Infinite and Invisible Presence came upon Nānak, and he uttered the memorable words: "O pandit, from the cotton of Compassion spin out the thread of love. Make the knots of purity, truth and self-control. Let the mind remain concentrated on that thread. That thread never breaks, never need be changed, never can be lost. Revere those who wear such thread!" The purohit was touched. The wise words of the young boy, gently yet

firmly spoken, awakened the priest-initiator to some perception. He spoke: "Good and true are the words you have uttered. But now, look at all this expense and trouble taken on your behalf. Surely, you can see that you must accept the thread and wear it." "Enslave myself?" enquired Nānak. "No, I would rather give my life. I cannot put it on. True conviction gains respect. True and truthful living brings perfection. No, I cannot wear this." Imagine the confusion in the assembly! There was much entreaty. The priest threatened, and the friends flattered. Both threats and flatteries alike failed. His own mother, at last, said: "Please do it for my sake. Do not disappoint me, son!" "Mother, I obey you," answered Nānak and he took the thread. He had shown the way, had set the example by his words. He had made it clear that the form matters nothing without life. He who has real Life needs no form, though he may use it for some good reason of the outer life. In Nānak's case he took the form side only out of filial obedience.

This boy growing up continued the work of the poet Kabir. He wanted to do away with the quarrels of Hinduism and Muhammadanism. He taught and practised the Way of the Inner Life. Then what? To-day we have not only Hinduism and Islam, but one more—Sikhism; Nānak was a man of Peace. The Sikh religion is that of the martial race of whom India is legitimately proud. But does not the story illustrate what we have been considering? Did Nānak want Sikhism as known to-day? No, it is human credulity, man's mental laziness, man's moral flabbiness, which are taken advantage of by the cunning priest, every time.

Then what shall we do? Destroy all religions? Certainly not. But neither shall we accept all religions. Each religion can be utilized to purify our social and corporate life. Followers of each creed can do the sacred work of a return to the first principles of their own religion. Let such followers earnestly and sincerely seek the light which the Teacher and the Prophet gave. Let them pass from belief to knowledge, from rites and ceremonies rooted in custom and superstition, to the Ritual of Life based on Wisdom and Compassion to be found in their scriptures. Seek the Way of Life, and remember that religious pride, sense of religious superiority, exclusiveness which divides man from man, is irreligion. This will require study, comparative study of religions. If a Parsi, for example, desires to know more about the Path of Purity, *Ashoi*, he will find in the *Gita*, in the *Dhammapada*, in the Sermon on the Mount, in the sayings of the Jewish Prophets, many a hint, many a warning, many a teaching. If a Brahmin desiring to attain Mukti, Liberation, would study the



conception of Ahura Mazda—why the Asura he dreads is Ahura, the Great Light of Sacrifice—he would avoid the pitfall of false Mukti or Liberation. Study the philosophy and the truth enshrined in the two words, Ahura and Asura, and much confusion of Hindu creedalism will vanish. Let the Muhammadan really become the truly “faithful,” let him live up to those quotations we read, and he will become a Sufi, a Poet, a Mystic, and run with love in his heart to embrace his fellow men rather than with sword to pierce their flesh.

What is the great vision that arises before us in the India of to-morrow as we dwell upon the possibilities of this true brotherhood of religions? It is a vision of the Temple Invisible, not made with hands, in which the Soul will call all the faithful to prayer, and where the mind of man will be the intelligent priest, and the heart of man will feel the substantial strength of the Great Presence. In the sight of that Invisible Temple what need is there for any church, any mosque, any synagogue? Who wants to go to a Fire Temple who has the warmth of *Atar* in his own heart? Who wants to go to a church who has realized that Christos is within each one of us? Who wants to take flowers to a mandir of Vishnu or Shiva, who has left the dirty shows of passion and pride and prejudice behind, and whose life is full of flower-like actions, of gentle and kindly understanding, of humility and charity, of the power to protect and the inspiration to regenerate? Ah, my brothers, true Religion of the Heart and of the Mind is born only when ignorant beliefs, religious superstitions and customs and claims of creeds die. It is this vision of a Spiritual Regeneration which inspires us here in this Lodge to labour for the coming cycle. The age of true democracy, Spiritual Democracy, is what we are working for. And it will not arise till religious competition, religious bigotry, and religious pride are killed. Let us adopt the saying of Muhammad: “Let there be no compulsion in Religion,” and side by side with that teaching also recognize that the greatest of sinners can overcome evil by spiritual knowledge as Krishna taught. Let us pray as Jesus instructed in the Sermon on the Mount. There is no time to read that instruction to you to-day, but just remember that we must enter into the closet of the heart, and pray in silence. Think of these words, and then think of the hymn singing going on in the churches at this very hour!

What have we done? In examining together the limitations of religious creeds, and the evil existing in all of them, we have also seen the beauty and the strength of real Religion. In quoting Nānak's story we learnt what each boy and each girl ought to learn; in reading from Al-

Qur'ān we learnt what true tolerance means: how we should respect and revere all true Teachers and Prophets. From the Bible we learnt the way of real prayer, of true worship: the meditation in the silence and secrecy of our closet—our own heart.

★ And now let us close by reading one more extract from the Zoroastrian *Gatha*—the great speech of the Teacher of the Fiery Wisdom:—

Ye who have come from near and ye who from afar have come, seeking knowledge! Now listen with attention and ponder with care all I say. On this occasion weigh my words, so that false doctrines may not assail your soul any more. Man walks the wicked way because of his *varna*, colour, i. e., inner belief which manifests in his words.

—*Yasna*, 45-1

“Ye who come from far and near,” and what was the teaching about? About the two primeval forces of Spirit and Matter which develop as good and evil in the human kingdom. But please note, there were those from afar, and those who were near. They were not all Zoroastrians, but all were enquirers, seekers of truth, and to them all the lesson about good and evil is given. The choice is offered not merely to put on the sacred thread and shirt, not merely to go to the fire temple when alive and to the tower of silence when dead; the choice is offered between good and evil—the Way of Life, the Way of Life ever.

To realize the ideal of spiritual democracy we must seek for the Soul within which is good, as this *Gatha* implies; It must be true, as the Sermon on the Mount indicates, and It must be full of beauty. Confucius, the great Chinese Teacher, once said that when we love that which is beautiful we do so without constraint, and naturally. To be beautiful of soul, he said, we must make our thoughts sincere.

The short cut, if we may say so, to true Religion, which necessitates getting away from all creeds, is to look upon the human Soul as a triad of the Good, the True, and the Beautiful. That is what the Greeks did, and that is what we should do.

And so in closing let us invoke upon us all the Blessings of the Great Teachers whose Light ever is True, whose Life ever is Good, whose Words ever are Beautiful. The great Adept Shankaracharya, in his *Vivekachudamani*, the Crest Jewel of Wisdom, describes Them as the Great Peaceful Ones who live regenerating the world like the coming of spring. Let us then invoke Their Blessings so that religious strifes may cease, the Light of the One Religion shine on us, uniting us all in one Glorious Universal Brotherhood.



## IN THE LIGHT OF THEOSOPHY

Last month in these columns we noticed a speech of Sir Alladi Krishnaswami Aiyar on the dangers of religious instruction in schools. But these dangers are not admitted or even recognized by many in responsible educational posts. Not long ago, Dr. James H. Cousins, Principal of the Madanapalle College, delivered a lecture on Religious Education. He explained that "as times rolled on, religion had become a matter of indifference to the modern youth of the world to whatever nationality they belonged". He said that "the problem in education was to revive on a stronger basis that genuine reverence of God of their ancestors". We are indebted to *The Hindu*, (Educational and Literary Supplement), for the summary of his lecture. We should have thought that the Principal of a College purporting to be Theosophical, would have welcomed this general indifference to organized religion, and would not have wished to return once again to orthodox and outworn creeds. The mind of youth to-day is open and willing to receive a rational explanation of things, which alone pure Theosophy can give. For many generations the ancestors of the youth of India have given way to gross superstition, and have lived their lives, dominated by priests. It is that which has made Young India revolt against their religion, and turn to the materialistic West for guidance. But give them once again the Wisdom-Religion which teaches self-dependence, as against other-dependence, and which is reasonable and may be inquired into—then surely the youth of India, or of any other country, will find a philosophy which will satisfy their souls and regulate their actions.

The common weakness of pointing out one's neighbour's faults while overlooking one's own rarely helps the neighbour and always hurts the self-constituted censor. Cant has been well called the most loathsome of vices. He who indulges in it is guilty of hypocrisy, which begins with trying to deceive others, but ends in the supreme tragedy of self-deception. Directing attention ever without, too often the critic fails to see what calls for righting within the legitimate sphere of his own responsibility, which, if he right it not, will go unrighted. This is emphasized in the editorial in the December *Aryan Path*, which prefaces an able article by J. D. Beresford, "The Sin of Retaliation". Mr. Beresford deals with the Nazi regime in Germany and the pained astonishment of other nations at the outrages and injustices reported in connection with it. Without condoning the alleged brutalities, Mr. Beresford questions whether any

nation in our modern world could accept the invitation, "Let him that is without sin cast the first stone."

*The Aryan Path* editorial bears the same title, "The Mote and the Beam," as a vigorous article by H. P. B., which appeared in *Lucifer* for August 1890. The situation at that time was comparable with the present. Then Russia's Siberian policy was under fire from outraged public opinion in other countries, and H. P. B., without attempting to excuse Russia, turned the torch-light upon England and America, from which the denunciations were loudest. To quote her telling phrase, she objected to "drunken John and drunken Jonathan nodding so frowningly at drunken Peter, and so gravely moralising at him as though they were themselves sinless".

Dean Inge contributes a stimulating defence of mysticism to *Everyman* for October 6th. He defines mysticism, as "the belief that the human spirit is akin to the divine, and is capable of entering into immediate communion with the Spirit of God". He suggests "prayer" as a shorter word for the "practice of the presence of God," and asserts that "on the inward side, nothing helps so much as very frequent acts of prayer, no matter how short they are". Theosophists will find no fault with these statements, provided the true meaning of God and prayer are understood. St. Paul, Plotinus, and Boehme, to list a few of the mystics he cites, worshipped "that deific essence of which we are cognizant within us, in our heart and spiritual consciousness". True prayer "is the inexpressible yearning of the inner man to go out towards the infinite," or Plato's "ardent turning of the soul toward the divine". The silent and *unuttered* prayer which Theosophy advocates has nothing in common with the "vain repetitions" of the churches, against which Jesus spoke so strongly but which the Dean, as a modern Churchman, must support if not approve. In this connection, attention is invited to the section "On God and Prayer," in H. P. B.'s *Key to Theosophy*.

*The Daily Express* of London has presented its readers with a series of ten articles on various philosophers, ranging from Plato to Bacon, Schopenhauer and Nietzsche. Naturally, in accordance with the appeal of a popular paper, gossip about personal idiosyncrasies and anecdotal titbits are inclined to oust the actual philosophical ideas, and in some cases the reader might well echo the exclamation of Prince Hal on finding Falstaff's inn-



bill; "O monstrous! But one half-pennyworth of bread to this intolerable deal of sack!"

Nevertheless the series is of importance in that, like a straw in the wind, it shows the trend of the public mind to-day, for no daily paper is so philanthropically minded that it offers something for which there is no demand. It behoves the Theosophist to take full advantage of the favouring wind in the work of proclaiming the true philosophy, which is something other than the speculations of any individual or group.

Beverley Nichols recently engaged the Church Devil in a sprightly chat which he reports in *Everyman* for October 13th, 1933. The Devil is tremendously opposed to disarmament, as threatening his toothsome supply of munition-makers, but he is little worried by the present prospects.

You just wait. I've got some very pretty things up my sleeve for them. No, my dear fellow, if you want peace and disarmament in Europe you must find some way of getting rid of me first. And I'm content to take my chance against you all!

The truth thus humorously presented is one Theosophy has long stressed. The fight is not between the Pacifists and Militarists, but between the good and evil forces in each man. The roots of war and all its violence lie in human nature.

That our educational system is anything but perfect no one seriously doubts. Examinations may be no test of knowledge. Perhaps they should be abolished. But in their revolt from the ordinary educational methods, the Advanced Schools and the neo-educationists have gone to extremes, and Mr. Ivor Brown, in a witty article which appeared in *The Manchester Guardian* of September 30th, feels that he must protest "in the interests of the children who are being encouraged\*to mess about with handicrafts and country dances in a state of complacent illiteracy at an age when many great Englishmen had almost finished their University course". As regards examinations, why accentuate the at present necessary evil by becoming almost hysterical over it?

Nervousness is created by talking about nerves. Where there are a lot of scatter-brained elders dithering about nerves, eagerly hunting for cases of exhaustion amid the "pressure" and saying what a fearful thing the examination system is, then there is every likelihood that the children will yield to the suggestion, become neurotic in their teens, and be carried fainting from the examination-room, if they ever get there.

This is all very good, but how has this nervous state come about? In a word, by want of self-discipline. It is true Theosophy would do away with examinations, prizes—everything that

fosters the competitive spirit. But this does not mean there is to be no *learning* nor *discipline*. Our schools foster in games a co-operative spirit, and it is up to each individual member of a team to do his best, because otherwise the whole team is weakened. But is such a spirit to be found in serious class work? If it were, it would mean that each individual unit in the class energized himself to do his best—to discipline himself, not for his own special gain, but for the benefit of the class. Our whole educational system has been based on discipline imposed from without, hence examinations, etc. The New Educationists would do away with discipline altogether. But there is the middle, and true way—*discipline from within*.

Mr. J. A. Spender writes in *The News Chronicle* of October 10th on the many similarities to be found in the creeds of Communism as represented in Russia and Nationalism as represented in Germany. And this, in spite of the fact that the Nazis claim that they are helping the world to defeat Communism. But Mr. Spender finds that they have both come from the same spiritual home, and that their similarities outweigh their differences. "Both are the products of a state of defeat and the chaos which followed it." Though Mr. Spender disagrees with both "creeds" he points out that they have given birth to "very real emotions which are carrying millions forward in a kind of mystical exaltation that cares nothing for criticism or remonstrance". The ideas that vitalize both systems point to —

a great moral and spiritual unrest—the cumulative result of strife, bitterness, fear, suspicion, prolonged now over 20 years and leading to a widespread disbelief in the old forms of government. They will pass or cease to be dangerous in proportion as the other nations stand together for peace and show themselves capable of restoring the conditions of the good life for their citizens. But we must understand them and not suppose that mere denunciation will dispose of them.

But what has this "wide-spread disbelief in the old forms of Government" led to? The Communist leaders insist that the citizen should study the works of Karl Marx; the Nazi leaders consider his writings as poisonous. Both political systems are in reality autocratic, and lay down exactly what shall or shall not be done, what shall or shall not be thought. This is only another instance of discipline imposed from without, instead of being energized from within—another interference with the free-will of mankind. The "real emotion and mystical exaltation" referred to above are merely a species of crowd hypnotisation. While it is maintained the systems will endure, but when the people in mass emerge from their trance state, they will find that they have been enslaved.



# 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)
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*It is men not ceremony-masters, we seek,  
devotion not mere observances.*

—MAHATMA K. H.

*We preach but to those who really want  
to know.—H. P. B.*

*Not for all the alliances in the world  
shall we renounce what we consider to be  
The Truth—or pretend belief in that which  
we know to be False.—H. P. B.*

*We must study the philosophy and the doctrines of-  
fered to us before we are in a position to pass judg-  
ment and say that they are not true or that they shall be  
rejected. To judge or reject before examination is the  
province of little minds or prejudiced dogmatists. And  
as the great body of philosophy, science, and ethics of-  
fered by H. P. Blavatsky and her teachers has upon it  
the seal of research, of reasonableness, of antiquity, and  
of wisdom, it demands our first and best consideration  
in order that we may with fitness conclude upon its ac-  
ceptation or rejection.—W. Q. JUDGE.*

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