

सत्यान्नास्ति परो धर्मः ।



*There is no Religion Higher than Truth*

# THE THEOSOPHICAL MOVEMENT

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## A GREAT MISSION OF MERCY

[ Stenographic report of the closing speech at the Bombay U. L. T. Anniversary meeting on 17th November 1933. ]

And now we come to the last item on our programme before fraternization. Let our minds come together in purity and in aspiration—purity so necessary for knowledge, aspiration so necessary for realizing the Peace of the Spirit, the Power of the Divine Presence. The work of this Lodge to many may appear unpractical inasmuch as the Lodge, as such, is not actively engaged in social welfare or in establishing schools for the young or rest houses for the poor and the needy, whatever its members in their individual capacities may be doing along such lofty lines. The Lodge lives and labours for the spreading of the Teachings of pure Theosophy, Divine Wisdom. But gaining and spreading of knowledge looks to many, at its very best, a kind of enlightened selfishness. On this occasion, celebrating our anniversary and that of the Great Movement, it may prove helpful to us all to see how this Lodge is a great Mission of Mercy that feeds the hungry, clothes the naked, heals the blind and cures the deaf, while appearing to be merely holding meetings and classes. Yes, the Lodge is a Mission of Mercy for the sick minds, for the ill hearts, for the morally weak, for the powerfully proud. While the Lodge is a friend and an admirer of all and every one who, collectively or individually, seek to lift a little of the tremendous weight of misery that is crushing down the poor and the oppressed, itself, the Lodge, labours to open men's hearts and understanding to true charity,

justice and generosity, to endow the human kingdom more and more with its own humanity. In our philosophy man is a fallen god, an immortal who has become mortal so that his inherent and latent divinity may become ultimately manifest in and as his humanity. In essence and germ man is divine; in showing forth and developing to its full measure that divinity he has to become truly human, and then only the Angel will become God, the Asura will become Manushya.

So this Lodge is not only *a* Mission of Mercy; it is *the* Mission of Mercy. Why? Because here men and women, of every colour and caste, of every creed and class, in every station of life, afflicted with any affliction, can find solace and comfort, knowledge and enlightenment. This is not a clinic of a specialist where only one kind of disease is treated; nor is this the consultation chamber of solicitors and barristers where men seek legal advice, and, alas, can even learn how to circumvent the law and escape its justice, or how to deprive a brother of his wealth! No, this is a place where Mercy gently descends like rain filling the heights and the depths with the purity and sweetness of its waters, scattering wide its bounty with joy and content, and says: "Share, share with me! Then share, share with your brothers!"

The knowledge of Theosophy makes a man a self-healer, and each student as he learns our philosophy becomes able to undertake his own

cure, and he succeeds or fails in proportion as he applies what he learns in earnestness and devotion. Again, Theosophy first and foremost gives knowledge about the One Law pervading all Nature, and its numerous aspects in Time and Space. A student of Theosophy develops into a Lawyer of Nature, that is, he understands its processes, but unlike the human lawyer, the spiritual Lawyer does not circumvent the Law, but knowing its operations he works with the Law, he obeys It.

Every earnest student learns about the important laws of Nature which work within himself, and then only can he make applications without blundering. To practise when theory is not known, is to go round and round the jungle of life, and people come down with jungle fever and die or are devoured by the beasts of the forest. They rush in where angels themselves fear to tread! And the very first spiritual exercise or application is *Asana*—Posture. But posture of the Soul, not of the body. Patanjali's *Yoga Sutras* are written in a cipher and their real inner meaning is securely hidden. While he puts *Asana* as the third step, people take it as the first. The first two steps are to learn what not to do and what to do in the moral world and on the ethical plane. So the posture is the posture or attitude of the Soul within who has awakened from sense-life and has bathed in the waters of pure ethics. Then only is it safe for the Soul to assume a posture. And similarly with *Pranayama* or Breathing. It is not a lung and nostril exercise, but something quite different—the inhalation and exhalation of the Soul into the body, of the Guru into the chela, of the Spiritual Presence into the material vehicle.

So you see how this Lodge is the Mission of Mercy for all. To each at his own stage of evolution the Lodge offers the mercy of knowledge which saves from pitfalls, and then the mercy of right application. The Lodge awakens the sleeping, slumbering soul, the idle soul, the intoxicated soul, even the infuriated soul, and of course the dejected soul. And then the Lodge teaches that awakened soul the rite of purification, the true baptism, the spiritual bathing, and so the soul becomes a New Soul—awakened, freshened up, with a new posture or attitude towards the whole of life. The Lodge feeds the hungry soul, clothes the naked soul, by the spiritual means of enabling the soul to earn its own livelihood, to spin and weave its own garments, to dispense the charity of its own newly awakened powers. Each student thus becomes a living fire, and at his shrine, humble and poor like a way-side shrine, others kindle their own heart fire. So in this Mission of Mercy each true student is a missionary, and all replenish their hearts and minds from the Invisible Fire of Divine Wisdom. The authentic literature of the

Wisdom-Religion, of Esoteric Philosophy, of Occult Science, provides the warmth and the comfort; and behind the written and the recorded Word is the Mighty Pen named H. P. B. from whom has flowed the splendid record. And so we salute her, our teacher and our guide, not dead, but alive in her message, not invisible but very near and visible in her sayings and statements, whose glorious mind sheds light in the darkness of this world. And if she is the Mind of the Movement and of this Lodge, Those who sent her, her Masters, and therefore ours also, are the Heart. The heart of the body is hidden, and so is the Heart of this Lodge and of the Movement. From the Teachings to the Teachers. By the labours in this hall we come to know a little of the Giant Mind of H.P.B., and through her we feel the Power of that Heart of Genius which is the Masters. Their Holy Presence is not felt because we are unholy; Their Wisdom is not cognized, because we remain ignorant and will not learn; Their Compassion is not ours because we will not, or do not, drive out of us selfishness and smallness. Let us resolve then, at least those of us who are firmly convinced of the reality of the Great Work, that in the coming year we will try to love unselfishly, to sacrifice in small things of everyday life, to be devoted to the interests of others, to learn so that we may teach, and thus we will touch the Great Ones, and feel in our own hearts Their Holy Presence.

## THE BLESSINGS OF PUBLICITY

[In *The Aryan Path* for January (p. 52) Dr. Ivor B. Hart draws attention to an article, "The Blessings of Publicity," by H. P. Blavatsky. Though written in 1891 its arguments and reasoning are as cogent in 1934: The curse which every piece of armament carries with it has increased in magnitude since then; also scientific knowledge is greater to-day than in 1891; moral degradation has deepened and civilization is nearer its cataclysm.

Unless vested interests are routed from their entrenched position whence they deal a death blow to all carefully prepared schemes for disarmament and security; unless public opinion is educated to see that the noblest aspirations of the masses towards international peace and amity are thwarted by such self-seeking interests, the people will continue to be baulked of their legitimate heritage—Universal Brotherhood. We print the article from *Lucifer*, August 1891.—EDS.]

A well-known public lecturer, a distinguished Egyptologist, said, in one of his lectures against the teachings of Theosophy, a few suggestive words, which are now quoted and must be answered:—

"It is a delusion to suppose there is anything in the experience or wisdom of the past, the ascertained results of which can only be communicated from beneath the cloak and mask of mystery. . . . Explanation is the Soul of Science. They will tell you *we cannot have their knowledge without*

*living their life. . . .* Public experimental research, the printing press, and a free-thought platform, have abolished the need of mystery. It is no longer necessary for science to take the veil, as she was forced to do for security in times past," etc.

This is a very mistaken view in one aspect. "Secrets of the purer and profounder life" not only *may* but *must* be made universally known. But *there are secrets that kill* in the arcana of Occultism, and unless a man *lives the life* he cannot be entrusted with them.

The late Professor Faraday had very serious doubts whether it was quite wise and reasonable to give out to the public at large certain discoveries of modern science. Chemistry had led to the invention of too terrible means of destruction in our century to allow it to fall into the hands of the profane. What man of sense—in the face of such fiendish applications of dynamite and other explosive substances as are made by those incarnations of the Destroying Power, who glory in calling themselves Anarchists and Socialists—would not agree with us in saying:—Far better for mankind that it should never have blasted a rock by modern perfected means, than that it should have shattered the limbs of one per cent even of those who have been thus destroyed by the pitiless hand of Russian Nihilists, Irish Fenians and Anarchists. That such discoveries, and chiefly their murderous application, ought to have been withheld from public knowledge may be shown on the authority of statistics and commissions appointed to investigate and record the result of the evil done. The following information gathered from public papers will give an insight into what may be in store for wretched mankind.

England alone—the centre of civilization—has 21,268 firms fabricating and selling explosive substances.\* But the centres of the dynamite trade, of infernal machines, and other such results of modern civilization, are chiefly at Philadelphia and New York. It is in the former city of "Brotherly Love" that the now most famous manufacturer of explosives flourishes. It is one of the well-known respectable citizens—the inventor and manufacturer of the most murderous "dynamite toys"—who, called before the Senate of the United States anxious to adopt means for the repression of a *too free trade* in such implements, found an argument that ought to become immortalised for its cynical sophistry:—"My *machines*," that expert is reported to have said—"are quite *harmless to look at*; as they may be manufactured in the shape of oranges, hats, boats, and anything one likes. . . . Criminal is he who murders people by means of such machines, not he who manufac-

tures them. The firm refuses to admit that were there no supply there would be no incentive for demand on the market; but insists that every demand should be satisfied by a supply ready at hand."

That "supply" is the fruit of civilization and of the publicity given to the discovery of every murderous property in matter. What is it? As found in the Report of the Commission appointed to investigate the variety and character of the so-called "infernal machines," so far the following implements of instantaneous human destruction are already on hand. The most fashionable of all among the many varieties fabricated by Mr. Holgate, are the "Ticker," the "Eight Day Machine," the "Little Exterminator," and the "Bottle Machines". The "Ticker" is in appearance like a piece of lead, a foot long and four inches thick. It contains an iron or steel tube, full of a kind of gunpowder invented by Holgate himself. That gunpowder, in appearance like any other common stuff of that name, has, however, an explosive power two hundred times stronger than common gunpowder; the "Ticker" containing thus a powder which equals in force two hundred pounds of the common gunpowder. At one end of the machine is fastened an invisible clock-work meant to regulate the time of the explosion, which time may be fixed from one minute to thirty-six hours. The spark is produced by means of a steel needle which gives a spark at the touch-hole, and communicates thereby the fire to the whole machine.

The "Eight Day Machine" is considered the most powerful, but at the same time the most complicated, of all those invented. One must be familiar with handling it before a full success can be secured. It is owing to this difficulty that the terrible fate intended for London Bridge and its neighbourhood was turned aside by the instantaneous killing instead of the two Fenian criminals. The size and appearance of that machine changes, Proteus-like, according to the necessity of smuggling it in, in one or another way, unperceived by the victims. It may be concealed in bread, in a basket of oranges, in a liquid, and so on. The Commission of Experts is said to have declared that its explosive power is such as to reduce to atoms instantly the largest edifice in the world.

The "Little Exterminator" is an innocent-looking, plain utensil having the shape of a modest jug. It contains neither dynamite nor powder, but secretes, nevertheless, a deadly gas, and has a hardly perceptible clock-work attached to its edge, the needle of which points to the time when that gas will effect its escape. In a shut-up room this

\* Nitro-glycerine has found its way even into medical compounds. Physicians and druggists are vying with the Anarchists in their endeavours to destroy the surplus of mankind. The famous chocolate tablets against dyspepsia are said to contain nitro-glycerine! They may save, but they can kill still more easily.

new "vril" of lethal kind, will *smother to death, nearly instantaneously*, every living being within a distance of a hundred feet, the radius of the murderous jug. With these three "latest novelties" in the high season of Christian civilization, the catalogue of the dynamiters is closed; all the rest belongs to the old "fashion" of the past years. It consists of hats, *porte cigars*, bottles of ordinary kind, and even *ladies' smelling bottles*, filled with dynamite, nitro-glycerine, etc., etc.,—weapons, some of which, following unconsciously Karmic law, killed many of the dynamiters in the last Chicago *revolution*. Add to this the forthcoming long-promised Keely's vibratory force, capable of reducing in a few seconds a dead bullock to a heap of ashes, and then ask yourself if the *Inferno* of Dante as a locality can ever rival earth in the production of more hellish engines of destruction!

Thus, if purely material implements are capable of blowing up, from a few corners, the greatest cities of the globe, provided the murderous weapons are guided by expert hands—what terrible dangers might not arise from magical *occult* secrets being revealed, and allowed to fall into the possession of ill-meaning persons! A thousand times more dangerous and lethal are these, because neither the criminal hand, nor the *immaterial*, invisible weapon used, can ever be detected.

The congenital *black* magicians—those who, to an innate propensity towards evil, unite highly-developed mediumistic natures—are but too numerous in our age. It is nigh time then that psychologists and believers, at least, should cease advocating the beauties of publicity and claiming knowledge of the secrets of nature for all. It is not in our age of "suggestion" and "explosives" that Occultism can open wide the doors of its laboratories except to those who *do* live the life.

H. P. B.

## ANIMAL-MAN AND HUMAN-MAN

"Theosophy teaches the animal-man to be a human-man," wrote H. P. B.

What is this animal-man? The phrase is puzzling, particularly to animal lovers who, when Theosophy speaks of the lower qualities in man as animal, see in the statement only an insult to the animal kingdom. Surely, they say, the despised beasts show devotion, loyalty, perseverance, and other qualities that should be emulated by man rather than "killed out" in him. There is no insult, however, as analogy shows. When a grown-up person loses control over himself, or shirks his responsibilities, for ever hanging on to another's apron strings, he is acting childishly. The statement, however, is not derogatory to children, as a class. What is natural and understandable in

them is a retrogression in the adult. So, too, with the animals, our "younger brothers".

Soul, the informing force of everything in the universe, in its evolution through the different kingdoms, elemental, mineral, vegetable, animal, unfolds certain powers from within at each stage of its progress. The desire principle, or *Kama*, *i. e.*, instinct and feeling, being the characteristic of the animal kingdom, is the ruling force; an animal's devotion is on the plane of desire; it responds to emotion, but does not perceive and evaluate its own response, and it cannot, for example, formulate a system of philosophy.

Only at the stage of man is there the potentiality of the full development of mind and of the higher powers. The ordinary man, however, does not use his mind, his reasoning and discriminating faculties. Only too often he is governed by his instincts and emotions, becoming thus the slave of his passions and desires, good and bad. He therefore may be said to act like an animal, with this difference, however, that having already developed the lower aspect of mind he is answerable for every evasion of responsibility. But as the mind is used merely to further his desires, he thereby creates more confusion than if he had acted entirely without self-consciousness, with the un-deviating instinct of the animals. A man may be a paragon of good feeling, courage, affection, loyalty, dog-like fidelity, what you will—but if these are without a basis of reason and discrimination, if his heart runs away with his head, he is still only using the powers of the animal-man, just as much as he who is dominated by fierce tigerish passions. The tiger, however, be it noted, is not cruel, since it is neither self-conscious nor responsible, and following this to its logical conclusion, unpalatable as it may be to the animal devotees, neither is the dog self-consciously faithful.

The object of Theosophy is to help every human being to think, feel and act as one. Man has to use reason, discrimination and spiritual understanding to control the "animal" faculties. That is a long task; and the half-way stage of adolescence is always difficult, when the innocence and irresponsibility of childhood are left behind and the wisdom and power of the adult not yet attained. That is the state of most of humanity to-day, but it is an adolescence unnaturally prolonged. Feeling and thinking are not synonymous, and man is a thinker, as the very name implies. Let us then exercise our birthright, put thought into our actions, and question the purpose of life. For when the heart is made wise by the power of the mind, and the mind energized by the power of the heart, then only is the man ready for the next step, the transformation of the human-man into the Divine-Man, the goal of all nature's evolution.

## ON CHURCH MISSIONARIES

We print below Will Rogers' views on missions in China, as recently published in the United States press. The reader will do well to consider on their merits the telling points made, and to recognize the seriousness underlying the American humorist's professional flippancy. Of course what is true of China is also true of India.

All I know is just what I read in the papers, or what I get in the mails. I got a letter the other day about the missionaries. I had insinuated one time after being in China and talking to everybody I could meet, and based a good deal on their opinions (Americans that lived out there), that the missionaries hadn't hardly been what you would call a colossal success.

Lots of 'em have done lots of good, but the same effort by those same splendid men and women, if it had been contributed to parts of our country, would have been more beneficial, and would have added to international good relations.

I MAY BE ALL wet, and probably am, but when an American starts telling a Chinese "how to live," why it's like a new dude telling an old cowman how to run his ranch. Now I can see some sense in a Chinese coming over here and trying to teach us ease, contentment, no worry, greater appreciation of our parents, and a tremendous regard, affection, and veneration for old age.

Every one of those qualities are things that every American knows we are lacking in. Yet those things are bred into the Chinese.

All those things China has got to offer us. What have we got to offer them?

We will leave the religious part out of it, and say that our missionaries teach 'em not only how to be a Baptist, or a Methodist, but how to be sanitary. We bring 'em tooth brushes and paper drinking cups, soap and Fords.

Now let's get down to results, for that's the ultimate answer. What kills the most people in the two countries, lack of good roads and "a reliable mouth wash" in China, or accidents by automobiles in our own country?

I WOULD AS SOON be a heathen and die because the town didn't have a sewer as to be an Episcopalian and get bumped off by a fellow member's Rolls Royce. But these are arguments that no sane person ever gets into, for you never get anywhere.

But always remember that up to the time that the missionaries arrived in China, and especially up to the time when the Yale and Harvard students arrived back home, China was doing great.

China is the only country in the world that no nation has to worry about. All the missionaries in the world can't make China Presbyterian, and all the return students from foreign countries can't keep it from being Chinese. . . .

I have never said that the missionary was wrong. I have only claimed in lots of cases that the system was wrong. My theory of the whole missionary business could

be summed up in a sentence. If you send somebody to teach somebody, be sure that the system you are teaching is better than the system they are practising. Some think it is, some think it ain't.

A difference of opinion is what makes horse racing and missionaries. . . .

My motto is "Save America First, then when you get 'em all saved, save the Portuguese, for the Chinese don't need saving."

On the same subject the following appeared in the November (1933) *Aryan Path*:—

The objective of the church missionary in heathendom is proselytizing; towards its attainment many devices are employed. The blatantly open preaching of the superiority of Christianity to all other religions has ceased; more subtle methods are now in vogue. Thus, for example, commenting on an article by P. K. Mok in the August *Atlantic*, Charles Fiske, Bishop of the Episcopal Diocese of Western New York, writes:—

I cannot conceive of myself, as a missionary to the peoples of the East, attempting to do my work without sympathetic appreciation of their ancient religions. I think it is a fairly good point to make of these ancient world religions that they are, for their races, what the Hebrew religion was to the Jews, a schoolmaster leading them to Christ. I know that must be the way that the better type of missionaries present Christianity now.

This is a clear statement by a responsible ecclesiastical authority to which Japanese, Chinese, Indians, Persians and Arabians should pay attention. When philologists and orientalists interpret the religious, philosophical, or mystical texts of Asia there may creep in an indirect bias; but when the missionary of any church denomination interprets Taoistic, Buddhistic, Brahmanical, Zoroastrian, or Islamic doctrines, a direct play of the forces of bias and prejudice must be looked for, if what Bishop Fiske says is true,—and we do not see how it could be otherwise. His very conscience, education, and enterprise would lead the missionary to adopt that superior attitude. No longer can he say, "all heathen religions are of the devil"; more in consonance with the spirit of this age is the view that there is truth and beauty in every religion, and for his own purpose the missionary has to assert, however diplomatically, that Christianity contains the final word of precept on, and the most sublime example of, the Life of spiritual significance. If Christian missionaries were to accord equal status to all religions, including Christianity, the very *raison d'être* of their own existence would cease. But this they cannot do. The monetary and other help they procure from their co-religionists is in the nature of munition to be used by the "soldier of Christ," who is out to demolish the idols of wood and stone which one class of the heathen is said to reverence in his blindness, or to drive another class from the fanaticism which cries the name of its prophet as the highest and the only true one. Those, like ourselves, who befriend the true in every creed and are not blind to the fact that each religion is overlaid with

blemishes, can well ask Bishop Fiske a plain question: "In what is Christianity superior to any other religion?" For its one Sermon on the Mount, with its beauty and profound power to inspire, there are half a dozen sermons in the Buddhist Canon and another half a dozen passages from the texts of other religions equally inspiring. Christian theology, philosophy, and mysticism can be easily matched by non-Christian systems; even the life labours of great Christians from Jesus down, can be equalled and even excelled by those of non-Christian prophets and saints. One of the claims made on behalf of Christianity is that it preached the Golden Rule for the first time in the history of religious thought. It is only too little known that eras before the first century A. D. that teaching was given.

No, Bishop Fiske's claim will not hold water; his device may encourage those who work for proselytising the "heathen," but it also makes it necessary for the latter to beware of the missionary and his subtle tactics.

## MUSIC'S ROLE IN HEALING

An article by Edward Podolsky entitled "Music's Role in Healing," which is abstracted in the *Reader's Rapid Review* (September) from the *Etude*, traces the belief in the healthful and curative properties of music back to Homer in Greece and the oldest Egyptian medical papyri. The successful treatment of melancholia with music is illustrated not only by the classic Biblical case of King Saul, but also by the cases of Philip V of Spain and George III of England. Mr. Podolsky reports a French physician as agreeing with the ancient view of the efficacy of music in the treatment of sciatica. He cites numerous other experiments, in the course of the last few decades, in the treatment of disease with music:—

Dr. Hunter in 1892 found that music was of great value for pain and insomnia in his hospital wards. After a trial of various instruments he considered the lyre and harp as yielding the best results.

In 1899 Dr. Herbert Dixon described how he tested the effects of music on his patients. He found that quick, lively music suited those with slow circulation and lowered vitality, whereas soft, soothing music was an aid against night terrors and delirium.

Dr. Xavier Vernier in 1903 proved that music was capable of dispelling fatigue and acting as a stimulus for more work. A greater amount of work was accomplished during the playing of certain types of music than others: *allegro*, *maestoso* and *militaire*, also *largo* and *andante* movements, were found to be accompanied by more production in work than the *allegretto* movement.

Among the more modern experimenters in this particular phase of the influence of musical stimuli were Binet and Courtier who in 1895 conducted a series of experiments on the capillary circulation in the hand. They established the fact that purely sensorial excitations produced a marked effect on the amplitude of pulsation. Dissonances produced a greater effect of the same nature, and sad music nearly always provoked a reduction.

He concludes that "from the evidence before us it can be stated that music has a well-defined influence on all the systems of the human body and in this fashion exerts a profound effect on human health."

The author summarises the recognized physiological effects of music thus:—

1. Music increases metabolism.
2. It increases or decreases muscular energy according to the type of music played.
3. It accelerates respiration and lessens its regularity.
4. It produces a marked but variable effect on volume, pulse and blood pressure.
5. It lowers the threshold for sensory stimuli of different modes.

Apropos of this, H. P. B. refers (*Isis Unveiled*. I. 544) to the knowledge of the ancient Egyptians who used music in the healing department of the temples for the cure of nervous disorders. She furnishes a suggestive clue to the manner of its action:—

From the remotest ages the philosophers have maintained the singular power of music over certain diseases, especially of the nervous class. Kircher recommends it, having experienced its good effects in himself, and he gives an elaborate description of the instrument he employed. It was a harmonica composed of five tumblers of a very thin glass, placed in a row. In two of them were two different varieties of wine; in the third, brandy; in the fourth, oil; in the fifth, water. He extracted five melodious sounds from them in the usual way, by merely rubbing his finger on the edges of the tumblers. The sound has an attractive property; it draws out disease, which streams out to encounter the musical wave, and the two, blending together, disappear in space. Asclepiades employed music for the same purpose, some twenty centuries ago; he blew a trumpet to cure sciatica, and its prolonged sound making the fibres of the nerves to palpitate, the pain invariably subsided. Democritus in like manner affirmed that many diseases could be cured by the melodious sounds of a flute. Mesmer used this very harmonica described by Kircher for his magnetic cures—I, 215.

Music has been described as "the combination and modulation of sounds" (*Isis Unveiled*. I, 275) and sound as "the most potent and effectual magic agent". (S. D. I, 464)

Sound generates, or rather attracts together, the elements that produce an *ozone*, the fabrication of which is beyond chemistry, but within the limits of Alchemy. It may even *resurrect* a man or an animal whose astral "vital body" has not been irreparably separated from the physical body by the severance of the magnetic or odic chord. *As one saved thrice from death* by that power, the writer ought to be credited with knowing personally something about it—I, 555.

## EAST AND WEST

Indians have long been accused—and with much justice—of copying to their detriment manners, customs and opinions of the West. There is so much that they should not copy, but there are other things it would be good for them to adopt. With regard to this, a discriminating Indian will find much food for thought in the January *Aryan Path*, where in several articles the state of affairs in the West is especially considered. The Editor of a French International review, *Europe*, writes: "There is, I think, nothing greater in the European consciousness than a certain sense of human dignity." But this is a plant that should grow on any soil, and if it be lacking in India, it should immediately be cultivated. Its culture will enable Indians to understand more clearly the warnings that thoughtful Europeans are sounding with regard to the civilisation of the West. Thus, the Editor of the well-known literary paper, *The Bookman*, writes on the necessity of retracing our steps from democracy, as it exists to-day, to an aristocratic regime—a rule of the best. Mr. D. L. Murray, writing on "Man and the Machine," is of opinion that the dominance of the Machine (already an accomplished fact in the West, and beginning to be so in the East, for the Machine has for some time begun a campaign of peaceful penetration) is "a menace to man's faculties and liberty," and in the end must necessarily affect the spirituality of a nation. But Mr. Max Plowman utters a special word of warning:—

Let India beware of modelling herself upon patterns in the West confessedly outmoded. Her genius is religious in essence. Let her not barter it for a mess of politics. True to her own character she can learn with proud humility those lessons of household management which the West can teach. True to her religious genius she will be saved from that obsession with power which denotes the retarded growth of irreligious men.

But, despite these wise words, will the glittering jewel of Mara in its Occidental setting still lure the youth of this country to the betrayal of their age-long spiritual traditions?

Similar notes of warning and advice to those voiced in *The Aryan Path* were sounded at the annual dinner of the Birmingham Indian Association. We are indebted to *The Hindu* of December 10th for the account of this gathering. Mr. K. M. Pardhy considered that "the best quality which Indians could find to emulate in Englishmen was tenacity of purpose". Professor Cramp of Birmingham University said that "the West had knowledge but the East had wisdom"—a very illuminating distinction. He felt that as a mutual recognition of their respective qualities became more widespread, both countries would approach a common type of mind which could see

both sides of the question without falling out. Mr. Wilfred Wellock, former Labour M. P. for Stourbridge, may sound slightly cynical at the expense of the West, but his words have cogency:—

Perhaps it is a good thing that India has not become "civilised" too soon. It may be that India will gain power, in time to learn from the follies of the great Imperialistic nations.

## WITCHCRAFT

If witchcraft were but an exploded superstition, as modern sceptics like to claim, there would be no accounting for the perennial interest in it, to which three recent publications, reviewed in *The Times Literary Supplement* for October 19th, 1933, add their testimony: *Witchcraft and Demonism*, by C. L'Estrange Ewen, *The Werewolf*, by Montague Summers, and *Voodoos and Obeahs*, by Joseph J. Williams, S. J. The first deals largely with the English witch-trials of the seventeenth century, the second with werewolves and witchcraft in general, and the last with the Jamaican phase of the African Voodoo and Obeah.

The first account is sceptical. The author believes that the evidence brought out in the witch-trials in England established no phenomena more abnormal than dreams. Mr. Summers, on the other hand, displays credulity. He even reports, on his own authority, instances of witches taking the shapes of animals, and evolves a quite unconvincing theory to explain the alleged phenomena. The Jesuit's study apparently attributes the Obeah powers to the average Negro's fear of ghosts, and to the skill of the Obeah men as poisoners.

There are other reasons than honest disbelief for minimising psychic phenomena or rejecting their possibility. The commonest one, no doubt, is reassurance of the author himself as well as of the reader, by the denial of reality to what, its existence admitted, would inspire uneasiness and dread. The frightened ostrich and the man afraid of the unknown have the same ineffectual technique for banishing what they do not wish to see. Can it be that a learned Jesuit shares this fear? But, be Father Williams' motive what it may in arguing thus, some West Indian Negroes are addicted to sorcery, something quite distinct from the poisoner's art and from the arousing of unfounded superstitious terror. Among them, as in certain other races, its secret rules of practice are transmitted from one generation to the next, with a resulting range of psychic phenomena. The refusal to admit the possibility of superphysical explanations leaves them unaccounted for.

It is undeniable that, on the pretext of stamping out witchcraft, many shocking crimes have

been committed against innocent men, women, and children, under the impetus of mob frenzy. It does not follow, however, that there was never any foundation for the agitation. It is the fashion nowadays to laugh at the idea of witchcraft as a childish fancy, beneath the notice of the modern mind, but it exists for all that, and it has its dangers. The intentional practice of witchcraft involves the conscious use of mesmeric fluid for evil purposes. The sorcerer practises it deliberately; the medium unconsciously.

... the word "witchcraft" ought, once for all, to be understood in the sense which properly belongs to it. Witchcraft may be either conscious or unconscious. Certain wicked and dangerous results may be obtained through the mesmeric powers of a so-called sorcerer, who misuses his potential fluid; or again they may be achieved through an easy access of malicious tricky "spirits" (so much the worse if human) to the atmosphere surrounding a medium. How many thousands of such irresponsible innocent victims have met infamous deaths through the tricks of those Elementaries!—*Isis Unveiled*. II, 117-118, f. n.

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## ON TIME

A remarkable leading article appeared in the London *Times* of October 21st, 1933, entitled "The Seasons' Difference". The writer had been inspired by the tardy arrival of autumn—for the summer in England last year protracted itself far beyond its appointed length—to give utterance to some profound thoughts:—

... here is one more reminder that the division between the seasons, unmistakable as it may seem in retrospect, is an artificial distinction in an unbroken whole, and is always relative to the observer's point of view and depth of interest.

That platitude is true of all our time-marks. The real continuity underlying what seems at first sight peculiarly adapted to sub-division gives Time a quality and a mystery not shared by other fundamentals of human thought. The idea of space necessarily involves discrete units of length or volume. Recent physical theory makes a similar claim for the quanta of energy, radiation, mass, or whatever may be the latest label for the plain man's force or matter. But Time refuses to be so cabined, confined and parcelled out. The subdivisions which seem so natural to it are man-made and subjective. We see an unmistakable difference between past and future, but it passes the wit of man to steady his finger on the dividing point. For practical purposes he says it is "now". But, even as he speaks, his "now" has travelled into the past, and he is vainly endeavouring to solidify yet another fleeting impermanence. *Dum loquimur fugerit invida aetas*. It is easy to understand that some thinkers have seen in Duration the ultimate reality; the "ever-rolling stream" which bears on its capacious bosom all life and thought. In that unending, unceasing continuance, terms, seasons, birthdays, anniversaries of every kind are but artificial marks set up by momentary man for his own brief purposes. They have no intrinsic validity, no independent existence. And yet, paradoxically, they are essential to the

reality of the Time-stream for human thought. But for such marks it is hard to see how man could be conscious of the flight of Time, or even, as Time is flight, of Time itself.

It is the old problem of the one and the many, of being and becoming, of permanence and change. There is that which is, but which only reveals itself in a process which is only process because it is never the same from one moment to another. The supreme example of that paradox for every man is his own personality. There, through an incessant flux of detail, housed in a body whose very cells perish and renew themselves unweariedly through the longest life, there runs the scarlet thread of identity which tells the man full of years and achievement that he is indeed no other than the timid boy who shivered on the brink of school life sixty years ago. Where that thread came from, where it goes to, he cannot see. But it is for each and every one the abiding element of uniqueness which makes order for him out of a chaos of multiplicity. It is little wonder that the consensus of mankind clings obstinately to the belief that, despite all contrary appearance, such a thread is not destined to be broken.

Theosophists will at once find themselves in agreement with much of this article and be reminded of many passages from the works of H. P. B. The author admits that our divisions of time are artificial and relative to the observer's point of view and depth of interest. This is the truth underlying the homely proverb that "a watched pot never boils." In Time there is constant change—it is a process—and yet back of that process there is a continuance. So with the persistence of man's identity. The personality—the body, the emotions, the thoughts change ceaselessly, but yet there is a continuity and the man of 60 knows himself to have been the boy of 6. Is there any connection then between this persistence of conscious identity, despite the process of our conscious life, and the Time problem? The past is memory—retrospect; the present is experience—momentary; and the future is anticipation—prospect. But the experience of the present merges into the memory of the past and the anticipation of the future materializes as the experience of the present.

H. P. B. writes in her *Secret Doctrine* (I. 37):—

Time is only an illusion produced by the succession of our states of consciousness as we travel through eternal duration, and it does not exist where no consciousness exists in which the illusion can be produced; but "lies asleep."

Time therefore as we understand it is dependent on our consciousness—is an illusion. Even if it be not admitted to be an illusion, as Dr. Ivor B. Hart wrote in *The Aryan Path* for April 1933, "in the language of Western mathematics, time is a function of consciousness". If we had no consciousness (as on the physical plane when we are asleep), we should not be subject to this time process. If we had all-consciousness, similarly, there could not be a time sense.

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## THE BIRTH OF THE DEVOTEE

Theosophy is the quickener of human perceptions. The study of its metaphysical principles helps one to get out of one's puny self and circumscribed world. For a few moments the student is able to forget himself while he contemplates impersonal realities. That is well, but all is not yet accomplished. Real and lasting benefit accrues only when the student learns to see the connection between abstract metaphysics and his own concrete duties. Many a student is like the "civilized" man who, seeing a glorious landscape, exclaims, "How wonderful! How sublime!"—and then returns to gossip or small talk with his friend. Natural beauty, however, does make substantial impress on some people, producing inner conversion. Similarly, the beauty of the metaphysical world of ideas makes a substantial impress on the mind and heart of the earnest aspirant, and conversion results—the devotee is born. And it is the devotee who one day blossoms forth as the devoted disciple.

This is written for the would-be aspirant. All men and women have the germ of devotion within themselves; but not in all does it stir with the urge of manifestation. The quickening of this germ forms the link between the living and the dead. In the spiritually dead the germ of devotion slumbers, overpowered by sense-life—which is not necessarily evil life. When Theosophy stirs this germ to activity, man steps out of the kingdom of the dead into the kingdom of the living. But, alas, many in whom the germ had quickened fall back into sense-life once again, increasing the number of spiritual deaths in our human kingdom. Death of the new-born soul occurs like death of the new-born body. A large number are stirred by the ideals and concepts of Theosophy, but fail to protect and nourish the seed of devotion thus vivified. So the very first step to take is the resolve to persevere.

When enquirers are aroused to a sense of the beauty and truth inherent in Theosophy, they become enthusiastic, but many fail to translate their enthusiasm into a resolution to stand fast. They look for some miracle to take place within themselves, and all too often when disappointed in that, sense-life pulls them back to soul-death. But he who continues steadfastly finds himself rewarded by the view of a new universe—

... like stout Cortez when with eagle eyes  
He stared at the Pacific—and all his men  
Look'd at each other with a wild surmise—  
Silent, upon a peak in Darien.

Thus the devotee is born. \*

Aspiration to know, and the earnest effort to apply—these are the parents of devotion. But the new-born devotee perforce must pass through the trials of babyhood, two of which correspond with the infant's teething and learning to walk. To be able to take in and to digest the solid nourishment of knowledge, the devotee has to cut his teeth by hard study; and to obtain sure soul-footing in his attempts to promulgate what he learns, he must patiently suffer a few falls. These falls will not injure him beyond repair, provided he is all attentive to what Theosophy and the Masters of Theosophy—his spiritual parents—have to say. He must give due regard also to the older brothers and sisters in his soul-family.

One of the most serious conflicts in the early life of the devotee results from his immediate past: consciously or unintentionally his family, or the friends he had made when he was centred in sense-life, for one reason or another, make difficulties, and thus create pitfalls for him. Sometimes in trying to please or placate them, the young devotee falls. If his devotion survives that trial, he may swing to the other extreme, and try to run away from the sphere of duty, only to find himself entering the jungle of failures.

The devotee must memorise and live up to the aphorisms:—

*"Come out from among them and be ye separate."*

*"Do your duty by every duty."*

The ways of the world not being his ways, he cannot adopt them; neither can he expect the world to accept or even appreciate his own hopes and ideals, his words and methods. A quiet reflection on the first of the two aphorisms will help him to that realisation and will strengthen him.

The second aphorism will teach him to live *in* the world but not *of* the world. It will show him that he has to perform his Dharma not towards persons, as such, but towards his own Karmic obligations. The devotee has to discharge his duty by every *duty*. The method of performing action and discharging duty must be in accordance with his philosophy, and at every turn he must learn to search the Scriptures, the Holy Writ. Before action he must consult his books; after an action, he must review it in the light of Theosophy. The mental grasp of lofty ideas is not alone sufficient; such ideas must be utilised to strengthen his moral stamina.

Thus the devotee approaches the Path of Discipleship.

## KNOWLEDGE EASTERN AND WESTERN

In *The Hibbert Journal* for July 1933 appeared an article by Mr. L. V. Lester Garland on "Plato, Aristotle and Catholicism," which concluded with the remark :—

But the question which is disturbing the world of to-day, as it disturbed the world of the fourteenth and fifteenth centuries, is whether there can be under human conditions any formulation of philosophical and spiritual truth so complete that it is possible to say that nothing essentially new can be added to it.

A question like this can be asked only by one unfamiliar with the esoteric philosophy taught by the Eastern Rishis of yore and presented in modern times by H. P. Blavatsky under the name of Theosophy. For two thousand years, Western metaphysicians have devoted their attention to the study of external phenomena in their endeavour to probe the Ultimate Reality, and their attempts have failed. It is small wonder, then, that such philosophy has been characterized as a search in a black hole for a rat that is not there. On the other hand, the Eastern Sages, thousands of years before the birth of Jesus, sensed at the back of the universe an Omnipresent, Eternal, Boundless and Immutable Principle, and by raising their consciousnesses to the highest spiritual plane they found that the Self in man was one with this fundamental Principle, and in that high spiritual state of Self-Realization they intuitively sensed the ultimate Truth. Some of the fundamental teachings of these Sages have been enshrined in the sacred books of the East and particularly in the Upanishads. This failure of Western philosophers, this realization of Eastern Sages, has been very ably shown by Mr. Edmond Holmes in his latest book, *The Headquarters of Reality*.

Let us see what esoteric philosophy has to say about knowledge. In the first place it is important to note that it differentiates between two kinds of knowledge—the real and the unreal—Head-learning and Soul-wisdom. Not only in *The Voice of the Silence* is this distinction drawn, but H. P. B. also in an Editorial of *Lucifer* (Sept. 1890) goes into the matter fully under the title of "The Dual Aspect of Wisdom". She quotes the teaching as presented in the Christian scriptures :—

St. James teaches two kinds of wisdom ; a teaching with which we fully concur. He draws a strong line of separation between the divine or *noëtic* "Sophia"—the wisdom from above—and the terrestrial, psychic, and devilish wisdom . . . For the true Theosophist there is no wisdom save the former. . . With regard to "psychic" wisdom, however, which James defines as terrestrial and devilish, it has existed in all ages, from the days of Pythagoras and Plato, when for one *philosophus* there were nine *sophistae*, down to our modern era.

It is such wisdom from above that is to be found in *The Secret Doctrine*, a work that H. P. B.

has described as "The Synthesis of Science, Religion, and Philosophy," for in it all *real knowledge* pertaining to these three has there been gathered together into one harmonious whole.

In her preface to this book, as well as in other writings, she has explained how she was able to achieve this great feat. She points out how with the help of the Great Adepts she was enabled to collect and incorporate information "scattered throughout thousands of volumes embodying the scriptures of the great Asiatic and early European religions, hidden under glyph and symbol, and hitherto left unnoticed because of this veil". Whether or not one accepts this—there can be no doubt that *The Secret Doctrine* contains the most convincing explanations as to the origin and ultimate goal of the Universe, and solves the riddle of existence in a manner which leaves no room for doubt in the mind of an impartial student. Nearly fifty years have elapsed since the publication of this work, but any cultured and open-minded student may read for himself how the latest developments in philosophic thought and in science go to corroborate the teachings of Mme. Blavatsky. Thus a well-known English writer on scientific subjects, one occupying an important position in the University of London, Dr. Ivor B. Hart, pointed out, in *The Aryan Path* for Feb. 1933, that two very significant facts emerged from a study of Madame Blavatsky's works :—

One is that most of the problems that are confronting the modern physicist to-day were certainly discussed from the special angle of Eastern Philosophy by Mme. Blavatsky half a century ago ; and the second point is that the general trend of research and speculation on the part of our European savants is actually bringing them into line with the pronouncements of *The Secret Doctrine* on these topics.

Similarly, in the issue for June 1933, Mr. J. D. Beresford, a distinguished author, wrote that Mme. Blavatsky had in her works set out that vast plan of Being, some fraction of which had since been tediously corroborated by the methods of observation and measurement ; and he raised the very significant question :—

Can we then doubt that those who draw inspirationally from the unfathomable well of knowledge are tapping the original source of wisdom, and that all the resources of science are but a secondary activity whereby some trickle of the overflow is slowly accepted by the reason and laboriously added to the list of established facts ?

We have quoted at random two of the contributors to *The Aryan Path*, but it would be easy to cite from many others. If Mr. Lester Garland would follow in the wake of the writers named in this article and devote his attention to Mme. Blavatsky's works, he might find that there does exist a "formulation of philosophical and spiritual truth so complete that it is possible to say that nothing essentially new can be added to it".

## QUESTIONS ANSWERED

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

चित्रं वटतरोर्मूले वृद्धाः शिष्या गुरुर्युवा ।  
गुरोस्तु मौनं व्याख्यानं शिष्यास्तु चिह्नसंशयाः ॥

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

Q. Mr. Sinnett says: "It is not the goody-good or devoutly aspiring man that attains to the highest development." What is the highest development, and how best attained?

Ans. Mr. Sinnett had in view the doctrine found in many books old and new that wisdom as well as virtue is needed in him who aspires to the "highest development". Virtue leads only to heaven, wisdom leads to union with the whole. But wisdom must at last have virtue as companion. Virtue pursued and practised through many lives will lead at last to wisdom, yet wisdom first attained makes the cultivation of virtue easier. The highest development cannot be attained in any single incarnation. The teachers say that we must seek the company of those who are pure and wise, who lead holy lives, and that we must look for knowledge with persistency, humbleness, and faith, and that thus setting our feet upon the path the goal will loom in sight after many weary struggles.

W. Q. JUDGE (*Forum*, p. 9, October 1890)

Q. In *Forum* 16 it says: "Virtue leads only to heaven. Wisdom leads to union with the whole." What is here meant by virtue?

Ans. According to the dictionaries the radical meaning of virtue is strength. Other meanings are bravery, efficacy, valour, moral goodness, the abstaining from vice, or conforming to the moral law. In this last sense the word is used. There is nothing synonymous between virtue and wisdom. In the Christian scheme fear of God is the beginning of wisdom. There is the wisdom of erudition, but properly wisdom means having knowledge or to know; or skilled in arts, science, or philosophy, or in magic and divination. (2 Samuel XIV.) In homely language, then, to be virtuous is to be good; to be wise is to possess knowledge. If the kingdom of God is the perfectness of evolution, then knowledge is what leads to it sooner than

virtue. Of course these terms are used with the theosophical scheme of man and nature in view, and in that light it appears that in addition to virtue we must have knowledge, for a life of virtue leads to pleasures of devachan, with good karma for next life and thus through many lives; but knowledge added to virtue shows how to use virtue and its results in finding and treading the path leading to the Supreme which is All.

W. Q. JUDGE, (*Forum*, p. 9, January 1891)

[Our readers are invited to send questions for this column, so that its practical efficacy may be enhanced. No questions were received this month, so we have made a selection from old records.—EDS.]

"Who Tells the Truth?" is the subject of an article contributed by Charles Richet of the French Academy of Science to the *Revue des Deux Mondes* (Paris). His thesis is that not all "truths" are equally true, and he presents a galaxy of relative truths in the fields of science, economics, history, art, and morals—scientific truths being demonstrable and artistic truths symbolic.

We are convinced that we know a great deal about this world of ours and we unhesitatingly accept as truths the phenomena which repeat themselves continually in our lives. It matters little that these truths are probably only appearances. We must accept the surrounding mechanical world as it manifests itself to our senses and perception and take it as a reality, therefore, as a truth. . . . Upon multiplied experience and observation must the first and last judgment be based. But even the result of the latter is never more than an average.

Theosophy agrees that, while everything in the Universe is relative and illusionary, "the experience of any plane is an actuality for the percipient being, whose consciousness is on that plane" (*The Secret Doctrine*, Vol. I. p. 296). But it denies that there is no reality anywhere; absolute Truth exists, but only in the spiritual regions. The inner knowledge can and must be developed if we would know that Truth. The rationale of its development was given by H. P. B. in her article in *Lucifer* for February, 1888, "What is Truth?" reprinted in U. L. T. Pamphlet 17:—

On the plane of spirituality, to reach the Sun of Truth we must work in dead earnest for the development of our higher nature. We know that by paralyzing gradually within ourselves the appetites of the lower personality, and thereby deadening the voice of the purely physiological mind—that mind which depends upon, and is inseparable from, its medium or *vehicle*, the organic brain—the animal man in us may make room for the spiritual; and once aroused from its latent state, the highest spiritual senses and perceptions grow in us in proportion, and develop *pari passu* with the "divine man." This is what the great adepts, the Yogis in the East and the Mystics in the West, have always done and are still doing.

## IN THE LIGHT OF THEOSOPHY

Mr. Oliver Baldwin's definition of "patriotism" is quoted in *The Bookman* for November 1933, from his recently published *Unborn Son*:—

My object in public life is to see that the vast mass of people in this country get enough to eat, are decently housed, sufficiently clad, have congenial work and access to those forms of recreation and knowledge that they prefer. And that is the "patriotism" I advocate. For holding these views I am "unpatriotic," because I do not consider that materialism, flag worship, tradition and pride of imperial possession should come before those other things.

To a certain limited extent the human organism can be improved by improving its surroundings. In that direction, the outlook for society is good, if "patriotism" of Mr. Baldwin's professed type becomes the actual motive force of leading public men. It comes close to the Theosophical definition of what is due to humanity at large: "Full recognition of equal rights and privileges for all, and without distinction of race, colour, social position, or birth." (*The Key to Theosophy*, Indian Ed., p. 194)

Modern statecraft to a large extent ignores such rights, and it is unfortunately still true that "the social condition of large masses of the people renders it impossible for either their bodies or their spirits to be properly trained, so that the development of both is thereby arrested". (*Ibid.*, p. 195) Theosophists are in thorough sympathy with all true efforts to improve conditions, but they realize that favourable environment alone makes no man good or wise. "Where there is no vision the people perish."

The masses need practical guidance and support from the educated who are their natural leaders, whose modes of thought and action will sooner or later be adopted by those masses; these leaders, even a few among them, by educating themselves in the truths of Eastern philosophy and of Asiatic psychology—Theosophy, in short—will be able to impart to the masses the principles of Universal Unity and Causation; Human Solidarity; the Law of Karma; and Reincarnation—four links of the golden chain which should bind humanity into one family, one Universal Brotherhood.

That tobacco, widely regarded as relatively harmless, may have, in reality, a poisonous effect upon the human body is indicated by an article by Oran Raber in *Good Health* (Battle Creek, Mich., U. S. A.), who cites authorities to prove that nicotine paralyses the cells concerned in keeping "the passages to the lungs and stomach free from objectionable germs, dust, etc." (Dobryanski).

Tobacco tends to increase the beat or pulse rate, so that the heart makes a lot of small strokes instead of the few, slow, strong strokes with high volume output which the work of an athlete requires. (Henderson).

Tobacco smoke causes a decrease in the protective action given the body by the scavengers of the blood; *i. e.*, the white corpuscles, due to a direct toxic action of nicotine upon them. (Fukuye)

A trace of nicotine has been found in the milk of a mother who smoked. (Hatcher and Crosby)

Until men come to look upon the body as a living temple, they will naturally choose food and stimulants on the basis of what will titillate sensation, instead of what will keep the soul's vehicle in best working order. But, "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". (*The Key to Theosophy*, Indian Ed., p. 219)

The late Dr. Charles H. Parkhurst enunciated a profound truth when he wrote that sex differences are an aspect of the eternal duality of the manifested universe. His posthumous article on Feminism, which appeared in *The New York Times Magazine* for September 24th, points out that man and woman are the expressions of the inevitable polar law, of positive and negative, centripetal and centrifugal forces, and that femininity is an inalienable characteristic of every woman.

It is true that the differences between men and women are psychical as well as physical, and that the masculine and feminine characters are complementary. The essential female character is totally different from the essential male one. The woman with masculine traits and manner is a development as anomalous and unpleasing as the womanish man. But, while Dr. Parkhurst is right as far as sex in any one life is concerned, a full treatment of the subject would include its relation to the doctrine of reincarnation. For any given life the soul builds a body of one or the other sex in terms of its own polarity, which undergoes a change in the process of evolution. There is no essential spiritual difference between man and woman, the spiritual soul itself being entirely above sex.

Furthermore, the physical phenomenon of sex as we have it to-day marks but a phase in human development. The differentiation into sexes took place at a definite point in human evolution. Similarly, we learn from *The Secret Doctrine*, the present method of reproduction will, in the process of cyclic transformations, be superseded.

The attempt of an Indian fakir to hypnotise a lion at Mantua, Italy, nearly cost him his life and caused a panic among spectators, the *News Chronicle* (London) for the 11th October reports. After successfully hypnotising a young lioness, he found his passes resisted by a large lion, who suddenly leapt upon the hypnotiser and mauled him severely before he could be rescued.

Many fakirs have power over animals which seems almost miraculous, as is proved by striking instances cited in *Isis Unveiled* (I, 383, and II, 622-3). Occasional failures, even in those of their order who possess this power, are easily understood in the light of H. P. B.'s statement (*Isis Unveiled*, II, 105-6) that fakirs are virtually mediums. No medium is master of himself, and such influence as he can exert over inferior beings and potencies in nature is to say the least fitful. The passivity which mediumship involves is the antithesis of the condition necessary for *spiritual* development and powers. Such a catastrophe as recorded above could never have happened to an initiated Yogi-Occultist.

Mr. St. John Ervine protests against the betrayal of liberty by the youth of to-day. In *The Observer* (London) for November 5th, he wrote:—

If there is any purpose in civilisation it is this, that we shall develop a community in which every human being shall enjoy the utmost freedom that is compatible with the liberty of other people. Can anyone who surveys the state of Europe to-day deny that that purpose is being thwarted and that masses of men and women are being enslaved amid the rousing cheers of the young... The Bolshevists and the Hitlerites are alike in this, that they are prohibitionists, eternally forbidding people to do things. Their resemblance to the puritans in all ages is remarkable. Hitler and Stalin, as I have stated here before, are the spiritual by-blows of Calvin.

The Theosophist views the creation of nations of "Yes-men" with profound misgiving. Automatism is the blank denial of all that makes man human and is a long step towards passivity. Freedom of decision and choice is indispensable to the gaining of moral strength. The man of *Paradise Lost*, "sufficient to have stood, though free to fall," is and must be the type of man if he is to progress. The minute regulation of the lives of individual men, whether imposed by others or the State, can only lengthen the journey for the souls who acquiesce in it, by postponing the attainment of their moral majority.

If proof were wanted, one need only turn to America's disastrous thirteen-year experiment in legislating morality, the Prohibition farce just ended. No sane man claims that people are not better off without alcohol, but its attempted forcible banishment brought on the United States a

train of evils, from defiance of the Prohibition law itself to far more serious crimes. An article in *Time and Tide* for November 18th, 1933, analyses the fiasco and points to its cause:—

The mistake which the American experiment has taught the world to avoid in its temperance legislation henceforth is to approach the drink problem from the angle of force instead of from that of patient public education and scientific taxation. . . . The greatest blunder of the Drys was to try to create a new sin, and to legislate for its suppression by laws which public resistance rendered unenforceable.

The world is in a bad state, but the cure lies not in Prohibition or dictatorships, but in *self-regeneration*, man by man.

The great desirability, nay, the need, of a closer *rapprochement* between East and West, in the interest of world culture, was urged by "R.T.F.", who reviewed in the October *Personalist* four volumes bearing on Oriental philosophy and its influence on the West.

One of the most important tasks in the world to-day, and possibly the most important cultural task, is the interpretation of the East to the West, and of the essential spirit of the West to the East, in the interest of mutual understanding, sympathy, and co-operation. There are so many impediments in the way that it is easy to declare the contrasting civilizations forever incompatible, and mutual understanding impossible. Over against the proud and bitter reserve of the East Indian must be set the boastful and triumphant self-consciousness of western society, neither of which attitudes is good for the world. There is a profounder spirit in the Oriental thought than the west has ever taken the time or the trouble to plumb; there is a sympathy and an altruism in western culture of which the East is scarcely conscious, since they know us chiefly through our overbearing and usually ignorant military class, or through our equally ignorant and exploiting trader.

Gradually ideas repromulgated by H. P. B. are permeating the race mind. Hervey Allen's *Anthony Adverse*, for example, says:—

The accounts of the good and evil of a lifetime cannot be balanced by explanations and the books closed. The balance is carried forward into other lives; into actions and reactions until equilibrium results. Only time can liquidate it in full.

The prefacing quotation is from Sir Thomas Browne:—

There is something in us that can be without us, and will be after us, though indeed it hath no history of what it was before us, and cannot tell how it entered into us.

The high lights are Anthony's rare glimpses of Reality in Nature and himself, as in the transcendent moment when he realizes nature as the flower of Light, and himself as but a living atom of the whole. Indeed, the whole long, gripping story is but the setting for a "play within the play," a soul saga that runs like a golden thread through the varicoloured beads of adventure.

## 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)
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13. Washington D. C.	709 Hill Building	(1922)

### THE BOMBAY U. L. T.

#### PROGRAMME

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

Sundays, 6-15 p. m. Public Lecture.

Wednesdays, 6-15 p. m. Question-Answer Meeting.

Fridays, 6-15 p. m. Study Class—Text-book: *The Ocean of Theosophy* by W. Q. Judge.

Saturdays, 3-00 p. m. Theosophy School, especially for children but there are also classes for adults.

Reading Room and Library are kept open every week day from 10 a. m. to 7-30 p. m.

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.

Correspondence should be addressed to:

THE UNITED LODGE OF THEOSOPHISTS

51, Esplanade Road,

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## THE THEOSOPHICAL MOVEMENT

JANUARY, 1934

VOL. IV, No. 3.

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—MAHATMA M.

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—MAHATMA K. H.

## CONTENTS

	Page
A Great Mission of Mercy...	33
The Blessings of Publicity ...	34
Animal-Man and Human-Man ...	36
On Church Missionaries ...	37
Music's Role in Healing ...	38
East and West ...	39
Witchcraft ...	39
On Time ...	40
The Birth of the Devotee ...	41
Knowledge Eastern and Western...	42
Questions Answered ...	43
Who Tells the Truth? ...	43
In the Light of Theosophy...	44

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