

सत्यान्नास्ति परो धर्मः ।



There is no Religion Higher than Truth

THE THEOSOPHICAL MOVEMENT

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WHITE LOTUS DAY

Ere the next issue of this monthly is published Theosophists the world over will have celebrated the forty-third anniversary of the passing of H. P. Blavatsky. In this number is included matter specially selected to enable the reader to prepare himself adequately for participating in that celebration. The extracts from H. P. B.'s letters and the article by Mr. Judge unmistakably reveal the true Lines of Theosophical endeavour which they themselves followed. These selections were first published in 1891-92. Subsequent events have established beyond dispute the work and the validity of those Lines. Wherever they were earnestly adopted and faithfully followed the cause of Theosophy triumphed. Failure has dogged the footsteps of those who neglected them or "improved upon" them. The secret of Mr. Judge's success was fidelity to the Lines; the collapse of those who, calling themselves Theosophists, paid no heed to them offers a lesson for us all who belong to the present generation of student-servers. Similarly, treachery and disloyalty from co-workers, and virulent and bitter attacks from enemies of Theosophy, did not deter H. P. B. from finishing her work, which proclaims its and its author's triumph. Many of H. P. B.'s detractors were highly placed and influential men and women; some of those co-workers and students who thought themselves wiser than she were also more honoured by the world; and yet—where are they? What have they left behind as a life's record? By what magic did H. P. B. not only

survive, but survive triumphantly, against such odds? By the simple magic of loyalty to truth, loyalty to her own Gurus, and loyalty to the Cause to which she had consecrated her life.

Studying with devoted care the Message, exoteric and esoteric, which she left behind, remaining true to the Divine in each of us and faithful to the Programme of the Masters, the student-server of to-day will prevail as H. P. B. herself prevailed, overcoming half the world's apathy and the hostility of the other half.

This year the programme of the Bombay U. L. T. for White Lotus Day (May 8th) will be as follows:—

- I. Welcome Speech.
- II. Welcome to New Members.
- III. Readings:

Bhagavad-Gita—Fourth Discourse pp. 30-34.

The Light of Asia—Book Four

“‘I will depart,’ strife avail.’”

The Voice of the Silence (pp. 70-74. Ind. Ed.)

- IV. Closing Speech.

“ SHE BEING DEAD YET SPEAKETH ”

[In *The Path* for June, July and August 1892 Mr. Judge published the following extracts from private letters of H. P. B. They were read at the meeting in New York which celebrated the first White Lotus Day on the 8th of May 1892. They contain priceless hints and practical teachings and to the student of insight they afford a glimpse into the mighty heart of H. P. B. The first of these extracts is from a letter dated 29th November 1878.—EDS.]

“ You will find the aims and purposes of the Theosophical Society in the two inclosed circulars. It is a brotherhood of humanity, established to make away with all and every dogmatic religion founded on dead-letter interpretation, and to teach people and every member to believe but in one impersonal God; to rely upon his (man’s) own powers; to consider himself his only saviour; to learn the infinitude of the occult psychological powers hidden within his own physical man; to develop these powers; and to give him the assurance of the immortality of his divine spirit and the survival of his soul; to make him regard every man of whatever race, colour, or creed, and to prove to him that the only truths revealed to man by superior men (not a god) are contained in the Vedas of the ancient Aryas of India. Finally, to demonstrate to him that there never were, will be, nor are, any miracles; that there can be nothing ‘supernatural’ in this universe, and that on earth, at least, the only god is man himself.

“ It lies within his powers to become and to continue a god after the death of his physical body. Our society receives nothing the possibility of which it cannot demonstrate at will. We believe in the phenomena, but we disbelieve in the constant intervention of ‘spirits’ to produce such phenomena. We maintain that the embodied spirit has more powers to produce them than a disembodied one. We believe in the existence of spirits, but of many classes, the human spirits being but one class of the many.

“ The Society requires of its members but the time they can give it without encroaching upon that due to their private affairs. There are three degrees of membership. It is but in the highest or third that members have to devote themselves quasi entirely to the work of the T. S. . . .

“ Every one is eligible, provided he is an honest, pure man or woman, no free lover, and especially no *bigoted* Christian. We go dead against idolatry, and as much against materialism.”

“ Of the two unpardonable sins, the first is Hypocrisy—Pecksniffianism. Better one hundred

mistakes through unwise, injudicious sincerity and indiscretion than Tartuffe-like *saintship* as the whitened sepulchre, and rottenness and decay within. . . . This is not unpardonable, but very dangerous, . . . doubt, eternal wavering—it leads one to wreck. . . . One little period passed without doubt, murmuring, and despair; what a gain it would be; a period a mere tithe of what every one of us has had to pass through. But every one forges his own destiny.”

“ Those who fall off from our *living* human Mahatmas to fall into the *Saptarishi*—the Star Rishis, are no Theosophists.”

“ Allow me to quote from a very esoterically wise and exoterically foolish book, the work and production of some ancient friends and foes: ‘There is more joy in the Kingdom of Heaven for one repentant sinner than for ninety-nine saints.’ . . . Let us be just and give to Cæsar what is Cæsar’s, however imperfect, even vicious, Cæsar may be. ‘Blessed be the peacemakers,’ said another old adept of 107 years B.C., and the saying is alive and kicks to the present day amongst the MASTERS.

“ The Esoteric Section is to be a School for earnest Theosophists who would learn more (than they can from published works) of the true Esoteric tenets. . . . There is no room for despotism or ruling in it; no money to pay or make; no glory for me, but a series of misconceptions, slanders, suspicions, and ingratitude in almost an immediate future.* but if out of the . . . Theosophists who have already pledged themselves I can place on the right and true path half a dozen or so, I will die happy. Many are called, few are chosen. Unless they comply with the lines you speak of, traced originally by the Masters, they *cannot* succeed.† I can only show the way to those whose eyes are open to the truth, whose souls are full of altruism, charity, and love for the whole creation, and who think of themselves *last*. The blind . . . will never profit by these teachings. They would make of the ‘strait gate’ a large public thoroughfare leading

* Dated December 1, '88. Subsequent events proved the prediction true.

† Her correspondent had quoted the Simla letter of “K. H.” in *The Occult World*.

not to the Kingdom of Heaven, now and hereafter, to the Buddha-Christos in the Sanctuary of our innermost souls, but to their own idols with feet of clay . . . The Esoteric Section is not of the earth, earthy; it does not interfere with the exoteric administration of Lodges; takes no stock in *external Theosophy*; has no officers or staff; needs no halls or meeting rooms . . . Finally, it requires neither subscription fees nor money, for 'as I have not so received it, I *shall* not so impart it,' and that I would rather starve in the gutter than take one penny for my teaching the sacred truths . . . Here I am with perhaps a few years or a few months only (Master knoweth) to remain on earth in this loathsome, old, ruined body; and I am ready to answer the call of any good Theosophist who *works for Theosophy on the lines traced by the Masters*, and as ready as the Rosicrucian pelican to feed with my hearts's blood the chosen 'Seven'. He who would have his inheritance before I die . . . let him ask first. What I have, or rather what I am permitted to give, I will give."

"Many are called but few are chosen. Well, no need breaking my heart over spilt milk. Come what may, I shall die at my post, Theosophical banner in hand, and while I live I *do* fervently hope that all the splashes of mud thrown at it will reach me personally. At any rate I mean to continue protecting the glorious truth with my old carcass so long as it lasts. And when I do drop down for good, I hope in such Theosophists as . . . and . . . to carry on the work and protect the banner of Truth in their turn. Oh, I do feel so sick at heart in looking round and perceiving nothing save selfishness, personal vanity, and mean little ambitions. What is this about 'the soldier not being free'?* Of course no soldier can be free to move about his physical body wherever he likes. But what has the esoteric teaching to do with the outward man? A soldier may be stuck to his sentry box like a barnacle to its ship, and the soldier's Ego be free to go where it likes and think what it likes best. . . . No man is required to carry a burden heavier than he can bear; nor do more than it is possible for him to do. A man of means, independent and free from any duty, will have to move about and go, missionary like, to teach Theosophy to the Sadducees and the Gentiles of Christianity. A man tied by his duty to one place has no right to desert it in order to fulfil another duty, let it be however much greater; for the first *duty* taught in Occultism is to do one's duty unflinchingly *by every duty*. Pardon these seemingly absurd paradoxes and Irish Bulls; but I have to repeat this *ad nauseam usque* for the last

month. 'Shall I risk to be ordered to leave my wife, desert my children and home if I pledge myself?' asks one. 'No,' I say, 'because he who plays truant in one thing will be faithless in another. No real, genuine MASTER will accept a chela who sacrifices *anyone* except himself to go to that Master.' If one cannot, owing to circumstances or his position in life, become a full adept in this existence, let him prepare his mental luggage for the next, so as to be ready at the first call when he is once more reborn. What one has to do before he pledges himself irretrievably is, to probe one's nature to the bottom, for self-discipline is based on self-knowledge. It is said somewhere that self-discipline often leads one to a state of self-confidence which becomes vanity and pride in the long run. I say, foolish is the man who says so. This may happen only when our motives are of a worldly character or selfish; otherwise, self-confidence is the first step to that kind of WILL which will make a mountain move:

"To thine own self be true, and it must follow, as the night the day, thou can'st not then be false to any man."

"The question is whether Polonius meant this for worldly wisdom or for occult knowledge; and by 'own self' the *false Ego* (or the terrestrial personality) or that spark in us which is but the reflection of the 'One Universal Ego'.

"But I am dreaming. I had but four hours' sleep . . . Give my sincere, fraternal respects to . . . and let him try to feel my old hand giving him the *Master's grip*, the strong grip of the Lion's paw of Punjab (not of the tribe of Judah) across the Atlantic. To you my eternal affection and gratitude.

Your H.P.B."

"To live like cats and dogs in the T. S. is *positively* against all rules—and wishes of 'the Masters,' as against our Brotherhood—so called—and all its rules. **THEY** are disgusted. **THEY** look on, and in that look (oh Lord! if you could only see it as I have!) there's an ocean deep of sad disgust, contempt, and sorrow . . . The ideal was besmeared with mud, but as it is no golden idol on feet of clay it stands to this day immovable . . . and what the profane see is only their own mud thrown with their own hands, and which has created a veil, an impassable barrier between them and the ideal . . . without touching the latter . . . Have a large Society, the more the better; all that is chaff and husk is bound to fall away in time; all that is grain will remain. But the *seed* is in the bad and evil man as well as in the good ones,—only it is more difficult to call into life and

* Referring to the dilemma of an F.T.S. soldier in the army, presented to her.

cause it to germinate. The good husbandman does not stop to pick out the seeds from the handful. He gives them all their chance, and even some of the half-rotten seeds come to life when thrown into good soil. Be that soil . . . Look at me—the universal Theosophical manure—the rope for whose hanging and lashing is made out of the flax I have sown, and each strand it is twisted of represents a 'mistake' (so-called) of mine. Hence, if you fail only nine times out of ten in your selections you are successful one time out of ten—and that's more than many other Theosophists can say. . . . Those few true souls will be the nucleus for future success, and their children will . . . Let us sow good—and if evil crops up, it will be blown away by the wind like all other things in this life—in its time."

"I am the Mother and the Creator of the Society; it has my magnetic fluid, and the child has inherited all of its parent's physical, psychical and spiritual attributes—faults and virtues if any. Therefore I alone and to a degree . . . can serve as a lightning conductor of Karma for it. I was asked whether I was willing, when on the point of dying—and I said Yes—for it was the only means to save it. Therefore I consented to live—which in my case means to suffer physically during twelve hours of the day—mentally twelve hours of night, when I get rid of the physical shell. . . . It is true about the Kali Yuga. Once that I have offered myself as the goat of atonement, the Kali Yuga recognizes its own—whereas any other would shrink from such a thing—as I am doomed and overburdened in this life worse than a poor weak donkey full of sores made to drag up hill a cart load of heavy rocks. You are the *first* one to whom I tell it, because you force me into the confession. . . . You have a wide and noble prospect before you if you do not lose patience . . . Try . . . to hear the small voice within."

"Yes, there are 'two persons' in me. But what of that? So there are two in you; only mine is conscious and responsible—and yours is not. So you are happier than I am. I *know* you sympathise with me, and you do so because you feel that I have always stood up for you, and will do so to the bitter or the happy end—as the case may be."

"He may be moved to doubt—and that is the beginning of wisdom."

"Well, sir, and my *only friend*, the crisis is nearing. I am ending my *Secret Doctrine*, and you *are* going to replace me, or take my place in America. I *know* you will have success if you do

not lose heart; but do, do remain true to the Masters and *Their* Theosophy and the *names*. . . . May *They* help you and allow us to send you our best blessings."

"There are traitors, conscious and *unconscious*. There is falsity and there is injudiciousness. . . . Pray do not imagine that because *I hold my tongue as bound by my oath and duty* I do not know who is who. . . . I must say nothing, however much I may be disgusted. But as the ranks thin around us, and one after the other our best intellectual forces depart, to turn into bitter enemies, I say—Blessed are the pure-hearted who have only intuition—for intuition is better than intellect."

"The duty,—let alone happiness—of every Theosophist—and especially Esotericist—is certainly to help others to carry their burden; but no Theosophist or other has the right to sacrifice himself unless *he knows for a certainty* that by so doing he helps some one and does not sacrifice himself in vain for the empty glory of the abstract virtue. . . . Psychic and vital energy are limited in every man. It is like a capital. If you have a dollar a day and spend two, at the end of the month you will have a deficit of \$30."

"One refuses to pledge himself not to listen without protest to any evil thing said of a brother—as though Buddha our divine Lord—or Jesus—or any great initiate has ever condemned any one on hearsay. Ah, poor, poor, blind man, not to know the difference between condemning in words—which is uncharitable—and withdrawing in silent pity from the culprit and thus punishing him, but still giving him a chance to repent of his ways. No man will ever speak ill of his brother without cause and proof of the iniquity of that brother, and he will abstain from all backbiting, slandering, and gossip. No man should ever say behind a Brother's back what he would not say openly to his face. Insinuations against one's neighbour are often productive of more evil consequences than gross slander. Every Theosophist has to fight and battle against evil,—but he must have the courage of his words and actions, and what he does must be done openly and honestly before all."

"Every pledge or promise unless built upon four pillars—absolute sincerity, unflinching determination, unselfishness of purpose, and *moral power*, which makes the fourth support and equipoises the three other pillars—is an insecure building. The pledges of those who are sure of the strength of the fourth alone are recorded."

"Are you children, that you want marvels? Have you so little faith as to need constant stimulus as a dying fire needs fuel! . . . Would you let the nucleus of a splendid Society die under your hands like a sick man under the hands of a quack? . . . You should never forget what a solemn thing it is for us to exert our powers and raise the dread sentinels that lie at the threshold. They cannot hurt *us*, but they can avenge themselves by precipitating themselves upon the unprotected neophyte. You are all like so many children playing with fire because it is pretty, when you ought to be men studying philosophy for its own sake."

"If among you there was one who embodied in himself the idea depicted, it would be my duty to relinquish the teacher's chair to him. For it would be the extreme of audacity in me to claim the possession of so many virtues. That the MASTERS do in proportion to their respective temperaments and stages of Bodhisatvic development possess such Paramitas, constitutes their right to our reverence as our Teachers. It should be the aim of each and all of us to strive with all the intensity of our natures to follow and imitate Them. . . Try to realize that progress is made step by step, and each step gained by *heroic* effort. Withdrawal means despair or timidity . . . Conquered passions, like slain tigers, can no longer turn and rend you. Be hopeful then, not despairing. With *each* morning's awakening try to live through the day in harmony with the Higher Self. 'Try' is the battle-cry taught by the teacher to each pupil. Naught else is *expected* of you. *One who does his best does all that can be asked.* There is a moment when even a Buddha ceases to be a sinning mortal and takes his first step towards Buddhahood. The sixteen Paramitas (virtues) are not for priests and yogis alone, as said, but

stand for models for us all to strive after—and neither priest nor yogi, Chela nor Mahatma, ever attained all at once . . . The idea that sinners and not saints are expected to enter the Path is emphatically stated in the *Voice of the Silence.*"

"I do not believe in the success of the . . . T. S. unless you assimilate *Master* or myself; unless you work with me and THEM, hand in hand, heart . . . Yes; let him who offers himself to Masters as a chela, unreservedly, . . . let him do what *he can* if he would ever see Them. . . . Then things were done *because I alone was responsible for the issues.* I alone had to bear Karma in case of failure and *no reward* in case of success. . . . I saw the T. S. would be smashed or that *I had to offer myself as the Scapegoat for atonement.* It is the latter I did. The T. S. lives,—I am *killed.* Killed in my honour, fame, name, in everything H. P. B. held near and dear, for this body is *MINE* and I feel acutely through it. . . . I may err in my powers as H. P. B. I have not worked and toiled for forty years, playing parts, risking my future reward, and taking karma upon this unfortunate appearance to serve Them without being permitted to have some voice in the matter. H. P. B. is not infallible. H. P. B. is an old, rotten, sick, worn-out body, but it is the best I can have in this cycle. Hence follow the path I show, the Masters that are behind—and do not follow me or my *PATH.* When I am dead and gone in this body, then will you know the whole truth. Then will you know that I have *never, never* been false to anyone, nor have I deceived anyone, but had many a time to allow them to deceive themselves, for I had no right to interfere with their Karma. . . . Oh ye foolish blind moles, all of you; who is able to offer himself in sacrifice as I did!"

He that hath a Gospel,
To loose upon Mankind,
Though he serve it utterly—
Body, soul, and mind—
Though he go to Calvary
Daily for its gain—
It is His Disciple
Shall make his labour vain.

It is His Disciple
Who shall tell us how.
Much the Master would have scrapped
Had he lived till now—
What he would have modified
Of what he said before—
It is His Disciple
Shall do this and more . . .

He that hath a Gospel
Whereby Heaven is won
(Carpenter, or Cameleer,
Or Maya's dreaming son),
Many swords shall pierce Him,
Mingling blood with gall;
But His own Disciple
Shall wound Him worst of all!

“ YOURS TILL DEATH AND
AFTER, H. P. B. ”

Such has been the manner in which our beloved teacher and friend always concluded her letters to me. And now, though we are all of us committing to paper some account of that departed friend and teacher, I feel ever near and ever potent the magic of that resistless power, as of a mighty rushing river, which those who wholly trusted her always came to understand. Fortunate indeed is that Karma which, for all the years since I first met her, in 1875, has kept me faithful to the friend who, masquerading under the outer *mortal* garment known as H. P. Blavatsky, was ever faithful to me, ever kind, ever the teacher and the guide.

In 1874, in the City of New York, I first met H. P. B. in this life. By her request, sent through Colonel H. S. Olcott, the call was made in her rooms in Irving Place, when then, as afterwards, through the remainder of her stormy career, she was surrounded by the anxious, the intellectual, the bohemian, the rich and the poor. It was her eye that attracted me, the eye of one whom I must have known in lives long passed away. She looked at me in recognition at that first hour, and never since has that look changed. Not as a questioner of philosophies did I come before her, not as one groping in the dark for lights that schools and fanciful theories had obscured, but as one who, wandering many periods through the corridors of life, was seeking the friends who could show where the designs for the work had been hidden. And true to the call she responded, revealing the plans once again, and speaking no words to explain, simply pointed them out and went on with the task. It was as if but the evening before we had parted, leaving yet to be done some detail of a task taken up with one common end; it was teacher and pupil, elder brother and younger, both bent on the one single end, but she with the power and the knowledge that belong but to lions and sages. So, friends from the first, I felt safe. Others I know have looked with suspicion on an appearance they could not fathom, and though it is true they adduce many proofs which, hugged to the breast, would damn sages and gods, yet it is only through blindness they failed to see the lion's glance, the diamond heart of H. P. B.

The entire space of this whole magazine would not suffice to enable me to record the phenomena she performed for me through all these years, nor would I wish to put them down. As she so often said, they prove nothing but only lead some souls to doubt and others to despair. And again, I do not think they were done just for me, but only that in those early days she was laying

down the lines of force all over the land and I, so fortunate, was at the centre of the energy and saw the play of forces in visible phenomena. The explanation has been offered by some too anxious friends that the earlier phenomena were mistakes in judgment, attempted to be rectified in later years by confining their area and limiting their number, but until some one shall produce in the writing of H. P. B. her concurrence with that view, I shall hold to her own explanation made in advance and never changed. That I have given above. For many it is easier to take refuge behind a charge of bad judgment than to understand the strange and powerful laws which control in matters such as these.

Amid all the turmoil of her life, above the din produced by those who charged her with deceit and fraud and others who defended, while month after month, and year after year, witnessed men and women entering the theosophical movement only to leave it soon with malignant phrases for H. P. B., there stands a fact we all might imitate—devotion absolute to her Master. “It was He,” she writes, “who told me to devote myself to this, and I will never disobey and never turn back.”

In 1888 she wrote to me privately:—

*“ Well, my ONLY friend, you ought to know better. Look into my life and try to realize it—in its outer course at least, as the rest is hidden. I am under the curse of ever writing, as the wandering Jew was under that of being ever on the move, never stopping one moment to rest. Three ordinary healthy persons could hardly do what I HAVE to do. I live an artificial life; I am an automaton running full steam until the power of generating steam stops, and then—good bye! * * * Night before last I was shown a bird's-eye view of the Theosophical Societies. I saw a few earnest reliable Theosophists in a death struggle with the world in general, with other—nominal but ambitious—Theosophists. The former are greater in numbers than you may think, and THEY PREVAILED, as you in AMERICA WILL PREVAIL, if you only remain staunch to the Master's programme and true to yourselves. And last night I saw * * * and now I feel strong—such as I am in my body—and ready to fight for Theosophy and the few TRUE ones to my last breath. The defending forces have to be judiciously—so scanty they are—distributed over the globe, wherever Theosophy is struggling against the powers of darkness.”*

Such she ever was; devoted to Theosophy and the Society organized to carry out a programme embracing the world in its scope. Willing in the service of the cause to offer up hope, money,

reputation, life itself, provided the Society might be saved from every hurt, whether small or great. And thus bound body, heart and soul to this entity called the Theosophical Society, bound to protect it at all hazards, in face of every loss, she often incurred the resentment of many who became her friends but would not always care for the infant organization as she had sworn to do. And when they acted as if opposed to the Society, her instant opposition seemed to them to nullify professions of friendship. Thus she had but few friends, for it required a keen insight, untinged with personal feeling, to see even a small part of the real H. P. Blavatsky.

But was her object merely to form a Society whose strength should lie in numbers? Not so. She worked under directors who, operating from *behind the scene*, knew that the Theosophical Society was, and was to be, the nucleus from which help might spread to all the people of the day, without thanks and without acknowledgment. Once, in London, I asked her what was the chance of drawing the people into the Society in view of the enormous disproportion between the number of members and the millions of Europe and America who neither knew of nor cared for it. Leaning back in her chair, in which she was sitting before her writing desk, she said:—

“When you consider and remember those days in 1875 and after, in which you could not find any people interested in your thoughts, and now look at the wide-spreading influence of theosophical ideas—however labelled—it is not so bad. We are not working merely that people may call themselves *Theosophists*, but that the doctrines we cherish may affect and leaven the whole mind of this century. This alone can be accomplished by a small earnest band of workers, who work for no human reward, no earthly recognition, but who, supported and sustained by a belief in that Universal Brotherhood of which our Masters are a part, work steadily, faithfully, in understanding and putting forth for consideration the doctrines of life and duty that have come down to us from immemorial time. Falter not so long as a few devoted ones will work to keep the nucleus existing. You were not directed to found and realise a Universal Brotherhood, but to form the nucleus for one; for it is only when the nucleus is formed that the accumulations can begin that will end in future years, however far, in the formation of that body which we have in view.”

H. P. B. had a lion heart, and on the work traced out for her she had the lion's grasp; let us, her friends, companions and disciples, sustain ourselves in carrying out the designs laid down on the trestle-board, by the memory of her devotion and

the consciousness that behind her task there stood, and still remain, those Elder Brothers who, above the clatter and the din of our battle, ever see the end and direct the forces distributed in array for the salvation of “that great orphan—Humanity”.

WILLIAM Q. JUDGE
(*Lucifer*, VIII, 290-292, June, 1891.)

“THE CRIME ARMY”

An account of a lecture given in Paris by M. Louis Rollin appeared in *La Liberté* of January 31st on “How the crime army is recruited”. M. Rollin shows that in order to reduce the recruiting of the crime army “it is important to act upon those evils which contain the germ of crime: alcoholism, syphilis, the bestial promiscuity of slums”. But efficient as this course of action may be, it will never be sufficient until we save the moral and physical health of the child. For the crime army is recruited in the most part from amongst abandoned and maltreated children, and those perverted by ignoble parents. The lecturer goes on to say that we must do away with “worthless reformatories” where too often the guardians become brutes. “The gaoler must disappear before the teacher, the educator. . . .” We translate the following:—

Has the child a right to live? A right to respect, as a human being? Has the child a right to demand that his body be not polluted and his soul be not soiled? Has the child a right to justice? Why should I not say even a right to kindness? If the answer to all these questions is in the affirmative, law, institutions, organisations must follow. . . . There is in truth another factor which contributes to the number of the crime army, a complementary agent, if you wish, but whose work is hardly negligible: it is that brutal and coarse materialism which dries up all founts of idealism.

The above words bring to mind what H. P. B. wrote in 1889 in *The Key to Theosophy* (pp. 222-23.)

What is the *real* object of modern education? Is it to cultivate and develop the mind in the right direction; to teach the disinherited and hapless people to carry with fortitude the burden of life (allotted them by Karma); to strengthen their will; to inculcate in them the love of one's neighbour and the feeling of mutual interdependence and brotherhood; and thus to train and form the character for practical life? Not a bit of it. . . . From first to last, your modern system is based on the so-called scientific revelations: “The struggle for existence” and the “survival of the fittest.” All through his early life, every man has these driven into him by practical example and experience, as well as by direct teaching, till it is impossible to eradicate from his mind the idea that “self,” the lower, personal, animal self, is the end-all, and be-all, of life. Here you get the great source of all the after-misery, crime, and heartless selfishness, which you admit as much as I do. Selfishness, as said over and over again, is the curse of humanity, and the prolific parent of all the evils and crimes in this life; and it is your schools which are the hotbeds of such selfishness.

MADAME BLAVATSKY AND "THE ENCYCLOPAEDIA BRITANNICA"

Regarding her monumental work, *The Secret Doctrine*, Madame Blavatsky declared:—

It is written in the service of humanity, and by humanity and the future generations it must be judged. Its author recognises no inferior court of appeal. Abuse she is accustomed to; calumny she is daily acquainted with; at slander she smiles in silent contempt.

During her lifetime Madame Blavatsky was looked upon by many as a charlatan and an impostor, and although it cannot be even now affirmed that misrepresentation and slander through malice and ignorance have totally died down, few will deny that developments in philosophic thought and scientific research since her death have gone far to vindicate her teachings and her life-work, and that slowly but surely she is coming into her own.

The great change which has come over the Western world in its attitude towards Madame Blavatsky and her teachings is, however, perhaps best illustrated by the articles on Madame Blavatsky and Theosophy in the eleventh edition of *The Encyclopædia Britannica* and the corresponding articles in the latest, *i. e.*, the fourteenth edition of that work of reference. In the earlier edition, Madame Blavatsky is depicted as a juggler, a fraud and so on, but these charges are conspicuous by their absence in the latest edition. *The Encyclopædia Britannica* is said to represent the high-water mark of European scholarship and research, and those who still bring against Madame Blavatsky charges which have been proven false may well be asked to study the two sets of articles and to explain why the charges brought in the earlier edition have been dropped.

In the earlier edition we read:—

Defeated in her object of obtaining employment in the Russian secret service, she resumed her efforts to gain converts to theosophy. For this purpose the exhibition of "physical phenomena" was found necessary. Her jugglery was cleverly conceived, but on three occasions was exposed in the most conclusive manner.

Compare this with the following extracted from the latest edition (*italics ours*):—

... Whilst in India Madame Blavatsky exhibited many phenomena which were accepted by many, and often discredited by those who had not witnessed them; every effort was made in certain quarters to bring her work and teaching into disrepute. Notwithstanding this opposition, and a very adverse report on her phenomena by a Member of the Society for Psychical Research, who went out to India to investigate, but never saw any phenomena himself, Madame Blavatsky had in 1891 nearly 100,000 acknowledged followers in all parts of the world.

Careful students of Madame Blavatsky's works know that in the earlier days of the Theosophical Movement she did produce certain

"phenomena," to open up to men of science "a new and deeply interesting field of enquiry and research when they witnessed physical effects produced at will, for which they were not able to account". The genuineness of these phenomena was admitted by those who witnessed them, and the testimony of men of highest reputation is on record. Mr. Hodgson of the Psychical Research Society, however, who never witnessed these phenomena, characterised them as jugglery, and thanks to an unscrupulous propaganda, the worthless report came to be seriously believed. Those who are still labouring under the delusion that Mr. Hodgson's report "conclusively" exposed Madame Blavatsky will do well to read the critical analysis of that report by Mr. William Kingsland attached as appendix to his well-known work, *The Real H. P. Blavatsky*, and also the editorial on the subject in *The Aryan Path* for September, 1932, and Chapters V and VI of *The Theosophical Movement 1875-1925—A History and a Survey*.

Again, Madame Blavatsky has frequently been charged with plagiarism, and in the earlier edition of *The Encyclopædia Britannica* her works are described as "a mosaic of unacknowledged quotations". This false charge is not repeated in the latest edition. Madame Blavatsky herself gave a most effective reply to it in the introductory chapter of *The Secret Doctrine*, and recently Mr. Geoffrey West has taken special pains to investigate this charge, and his conclusions will be found in the May issue of *The Aryan Path*.

Readers of the articles in the two editions of *The Encyclopædia Britannica* will notice several similar changes of viewpoint showing how Madame Blavatsky is being vindicated slowly but surely.

The bibliographies attached to the articles on "Madame Blavatsky" are also significant. In the earlier edition readers are referred to Solovyov's *Modern Priestess of Isis*, Arthur Lillie's *Madame Blavatsky and Her Philosophy*, and Mr. Hodgson's report to the Society for Psychical Research, all gross travesties which in the latest edition are rightly consigned to oblivion. The article in the latest edition of *The Encyclopædia Britannica* mentions Madame Blavatsky's own works and such books as Sinnett's *Incidents in the Life of Madame Blavatsky*, A. L. Cleather's *H. P. Blavatsky, Her Life and Work for Humanity*, and *Letters of H. P. Blavatsky to A. P. Sinnett*. There can be no doubt that these books will enable a juster appraisal of Madame Blavatsky to be formed, and this is one more proof of the very welcome change in attitude towards Madame Blavatsky and Theosophy.

THE THREE FUNDAMENTALS

I. Deity is a Boundless and Impersonal Principle, Eternal and Omnipresent.

II. The Law of Periodicity acts ceaselessly, in alternate manifestation and reabsorption of universes, in day and night, sleeping and waking, life and death.

III. All Souls are sparks of the Universal Over-soul, but each must achieve conscious immortality by individual efforts through many lives, reaping in each exactly that which he has sown.

In the old-time melodrama it was considered sufficient for a character to put on a different garment to be unrecognized by the other personages. If the heroine wore pink in the first act, in the next she had only to assume a blue frock to be taken for an absolute stranger even by her own lover. That theatrical convention of obtuseness appears sometimes to be reproduced in actuality by students in relationship to the Three Fundamentals of Theosophy. They do not recognize them except in the particular dress and vocabulary in which they first met them.

The Three Fundamental Propositions are not just an object of study, they are the principles of study itself. They are not simply an assignment given to a student at a class, nor are they merely "the three fundamental propositions of *The Secret Doctrine*," meaning thereby the book. They are the Fundamentals of Theosophy itself as the Divine Science of Life.

Let us expand those ideas. The Fundamentals are the principles of study, therefore we can apply them as a test to all the Theosophical writings—a test of our own knowledge as well, be it noted. A good practice would be to summarize, to analyse the articles, pamphlets and books in terms of those Fundamentals. They will be found expressed or implicit as primary seed-ideas in every true Theosophical writing—if we *look* for them. This application gives also a greater power of retaining in the memory the essential contents of anything read, because the knowledge gathered is thus unified instead of being held in isolated fragments. Yet the conceptions are not to be used like labels on museum exhibits. For example, we often speak of Reincarnation as an aspect of the Second Fundamental. It really embodies all three. For reincarnation to take place there must be the unchanging spirit, unlimited, unaffected, the source of its reflection, the incarnating ray. There must be the power, the periodic motion by which that ray appears in incarnation. And lastly there must be the ray itself, unfolding the wisdom and power of its Father in Heaven, through the accumulated experiences of earth life. Whatever the subject considered—Poverty and Karma, Mind-Control, Rounds and Races, Spiritualism True and False, to name just a few at random—the self-same triple

basis will be found in them all.

It may be that one will find four conceptions, but the fourth will be the synthesis of the other three. God-Law-Evolution make up LIFE. The Philosophy of Theosophy is the synthesis of Religion, Science and Art. Raja-Yoga is not merely Bhakti-Yoga, Gnana-Yoga or Karma-Yoga, but all three in one.

It may be asked why Mme. Blavatsky gave those universal propositions in metaphysical form. The answer is that she presented them thus in *The Secret Doctrine*, but since the Fundamentals are not the exclusive property of that particular book she gave them in other ways elsewhere. The most obvious example is in *Isis Unveiled*, Vol. II, p. 124, taken from the religious and ethical point of view.

1. Everything existing, exists from natural causes ;
2. Virtue brings its own reward and vice and sin their own punishment ;
3. The state of man in this world is probationary.

The Secret Doctrine was dedicated "to all true Theosophists . . . for they called it forth and for them it was recorded". That is, they had already developed the perception that demanded and could understand in some measure the more abstract presentation. But the manner suited for one purpose may be ill-fitting for another. The *needs* of the reader or hearer must be the deciding factor in the method used.

Finally, the Three Fundamentals are not just an assignment of platform work, because they are not simply the basis of study. To be fundamental they must be seen and felt in every phase of work-a-day life. He who does not see the Fundamentals as the basis of waking, eating, walking, reading, working, cleansing mind and body, meeting folk of all kinds, has not begun to grasp their fundamental nature. If he cannot see them in his own nature, can he see them correctly in great Nature? If he does not consider them practically, can he be sure that his metaphysical conception is sound? To know the Three Fundamentals in their fullness means that one knows the whole of Life, but that is the state of the Perfected Being alone. Our realization of them lies many lives ahead, but at least we can take a further step on our journey thither—to-day.

THE IDEA OF LAW

In *The Secret Doctrine* H. P. B., in order to make understandable the great universal Law of Periodicity, turns to such everyday facts as the alternation of Day and Night, Life and Death, Sleeping and Waking. And straightway the common everyday things glow with a new and potent meaning, and we realize we have lived in this world like a child or an animal, taking its wonders for granted, looking at the things of life without seeing them, using them without thought.

One of the aspects of life that has become thus familiar to man is that of Law. Think for a moment what the world would be were there no "laws of nature". There could be no dependence on any single thing. The inconsequential topsyturvydom of *Alice in Wonderland* would be sanity itself in comparison. Fire might burn or it might not. Air might by chance occasionally support life, but who could say when? Liquids might melt into gas irrespective of any mere boiling point, and as for the solids, there could be no guarantee that their gravitational mass or resistance to atmospheric pressure would remain the same for two consecutive seconds. Man could neither plan nor carry out his plans, he could only be swept along with the shifting events as in a chaotic dream. Yet this is the nightmare conception most people have of the world in its moral and psychological aspects, as in what one might call the historical, *i. e.*, in the succession of experiences that come to each one as effects of the inner causes. Ninety-nine out of a hundred people think that things happen by chance, by providence, by luck, or by the inscrutable will of god, irrespective of law. They have not yet awakened to the fact that they are in a chaotic dream, for they have not questioned life, within or without.

Since there is law and order at every point of physical nature, surely it is sane to examine the other aspects of life, to trace out there also the working of law. If here on the physical plane we sow corn in our fields, we *know* it will grow as corn not as strawberries or seaweed. It will sprout on the spot of its sowing and not in our neighbour's field. Conversely if we see corn in our neighbour's domain we can know that it did not spring there by luck or some miracle, but was sown by the owner. It will be said that these facts are too obvious for mention, for everyone knows them well. Yet applied to the inner nature, are they so easy to know? When we look at the harvest of our neighbour's environment, his circumstances and character, all that goes to make up the field of the soul's activities, is it so easy to be free from the idea of "lucky man"? When we find the weeds of sorrows and woes, of faults and infirm-

ities spread out over our own "land," is it so easy to blame only ourselves?

Yet all the great teachers, the wise ones, have taught that in the understanding of this law of sowing and reaping lies peace and freedom. We can trust life and its justice, we can work on with steady confidence, relying on Law as implicitly as the scientist who works with physical nature. We need no longer waste our energy in wishes and regrets, we can begin to learn the spiritual laws of life to become in time Knowers not merely of the outer shell of matter, but of the inmost core of Life itself.

ARE WE DOGMATIC?

Orthodox religions are accused of dogmatism. So is Theosophy. But what is dogmatism? Dogma meant originally tenet or doctrine, but its meaning has now degenerated into "an arrogant declaration of opinion" without a foundation of proof. Can a doctrine, then, be dogmatic in itself? It can be true, or false, or mixed in character. Two people may, however, present the same truth, and in one case it will appear dogmatic, in the other, not. Two people may hear the same truth. To one it will appear sheer dogmatism, to the other a plain statement of fact. The same applies to falsehood and to fiction, for a scientist may present a false or faulty hypothesis, dogmatically or otherwise.

We may say, therefore, that the dogmatic character of a tenet does not depend on the tenet itself, but on the mode of its exposition and acceptance. That is, it lies in the manner of speaker and writer, or in the reaction of hearer or reader, or perhaps in both.

What quality, then, makes a speaker or writer dogmatic? If he himself has no real basis of proof, has accepted in blind faith the statements he repeats and expects others to believe them likewise on his mere word, his speech cannot be other than dogmatic. The newcomers to a cause, or those whose adherence is emotional rather than intelligent, are the most zealous at "laying down the law". Those who are most anxious to force their views on others have examined their own position the least. Equally the hearer and readers whose preconceived notions have never been examined or tested are the first to proclaim as dogmatic any statement which conflicts with their own unproven ideas.

Thus then we have the test. If a man finds himself resenting an attack on, or a contradiction of, *his* principles, *his* tenets, let him look to his conceptions of those principles. How did they

come to be *his*? Was it by unconscious absorption in early youth, or were they ever reasoned out? If the latter, were the premises sound? or complete? What does he *mean* by the abstract words used to define his principles, and has he ever applied the latter practically?

Such an examination, done dispassionately, will either clarify and consolidate his position or prove its inherent faultiness. In either case he will be the gainer, and ready to pass to the next stage, that of the larger tolerance. He will not ask himself with regard to other people's views, "Do I like them?" or even "Do they fit in with my ideas and knowledge?" but rather: "Are they true? Have I the necessary knowledge at the present time to prove or disprove them? Is my reason sound enough to judge the probability of truth in them?" Thus he will emulate the fabulous bird of Hindu allegory, the Hansa, which separated the milk and water mixed for its drink, drinking only the milk. He will learn to discriminate between the true and the false, and then, from the tolerance gained in listening will come the true humility in speaking, for he will have won to the Doctrine of the Heart.

The "Doctrine of the Eye" is for the crowd; the "Doctrine of the Heart" for the elect. The first repeat in pride: "Behold, I know"; the last, they who in humbleness have garnered, low confess: "Thus have I heard."

CHELASHIP

Chelaship has nothing *whatever* to do with means of subsistence or anything of the kind, for a man can isolate his mind entirely from his body and its surroundings. Chelaship is a *state of mind* rather than a life according to hard and fast rules on the physical plane. This applies especially to the earlier probationary period, while the rules given in *Lucifer* for April last ["Practical Occultism"—vide *Raja-Yoga or Occultism*, p. 17] pertain properly to a later stage, that of actual occult training and the development of occult powers and insight. These rules indicate, however, the mode of life which ought to be followed by all aspirants *so far as practicable*, since it is the most helpful to them in their aspirations.

It should never be forgotten that Occultism is concerned with the *inner* man who must be strengthened and freed from the dominion of the physical body and its surroundings, which must become his servants. Hence the *first* and chief necessity of Chelaship is a spirit of absolute unselfishness and devotion to Truth; then follow self-knowledge and self-mastery. These are all-important; while outward observance of fixed rules of life is a matter of secondary moment. . . .

Woman has as good a chance as any man has to reach high Adeptship. Why she does not succeed in this direction in Europe is simply due to her early education and the social prejudice which causes her to be regarded as inferior to man. This prejudice, amounting to a curse in Christian lands, was mainly derived from the Jewish Bible, and man has profited by it.

(*Lucifer* IV. p. 348—June 1889)

THE TRUE PROPAGANDIST

Akkodhena jine kodhan
Asadhun sadhuna jine.

Overcome another's envy by your kindness;
Overcome bad people by your goodness.

Once when our LORD BUDDHA wished to send some one to preach his LAW to unknown and foreign nations, an Arahat named Punna Thero, who was noted for his kindness and long-suffering, offered himself for the service. Our LORD said to him:—

"Supposing that when you preach to foreign and savage nations, the people, instead of hearing you gratefully, should revile you and heap abusive language upon you; what would be your feelings towards them?"

Punna Thero replied:—

"LORD, I should feel kindly and gratefully towards them, because they abused me only, but did not hustle or assault me."

"But supposing that they proceeded to hustle and assault you, what then?" continued our LORD.

"LORD, I should still feel kindly and gratefully towards them, because, though they assaulted me, they yet did not injure me with weapons."

"But if they did injure you with weapons, what then?" asked our Master.

"LORD, I should still feel kindly and gratefully towards them, in that although they thus injured me, they did not kill me."

"But if they even proceeded to kill you, what would your feelings be?"

"LORD, I should still feel kindly and gratefully towards them, because, having injured me so severely, they did not leave me to linger in agony and desire death in vain."

Then said our Blessed Lord: "Go forth and preach, and prosper in your work, for you are indeed fit to carry My law among the heathen."

(*Lucifer* IV. p. 79—March 1889)

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 चिन्तनसंशयाः ॥

"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. It is possible that prayers go unheeded; but what is an ordinary man to do when faced with troubles in life which he cannot surmount? Should he not try to get some consolation in prayers?

Ans. The mere fact that this question is asked shews that the questioner has begun to doubt the efficacy of prayer. In which case, the only consolation he will get from praying will be a fictitious one, as it will be the offspring of conscious self-deception. But without such outside aid, unsatisfactory though it be, what is an ordinary man to do? He must first realize that whatever his circumstances, he has brought them on himself by his own actions in this or a past life. They are the effects of causes he himself has sown. He cannot therefore *justly* expect to do away with them by petitions to some extra-cosmic God. He has to right the wrongs by the power of the Spirit within him. Every man has this power within himself to overcome his circumstances, but it will take time, for he has to set in motion causes which will counteract the previous causes that have borne such bitter fruit.

The first-thing the ordinary man of the world, who has had the good fortune to contact Theosophy, should do, is to acquaint himself with the Law of Karma, and its twin doctrine, Reincarnation. When by study he has logically proved to himself that there is no injustice in his present circumstances, and that he alone is the author of the entanglement in which he finds himself, he will be driven to admit that he alone is the person to resolve these tangled strands into order again. He will see that this cannot be done by prayer, in the accepted sense of getting somebody else to do the work for you. Such prayer kills self-reliance. It can only be done by readjusting his life and cultivating necessary virtues such as patience

and dispassion, which will enable him to bear the present ills calmly. Nearly all prayers are for personal ends, either for oneself or the personal needs of other people. These prayers have come into being from the belief in that bugbear, a Personal God, who holds within his hands the power to give or withhold his mercies—at his own caprice. What reliance could be placed on such a being? The only God we can contact is the "Father in secret" to whom Jesus prayed, the Immortal Spirit within us, and necessarily It is not concerned with the wants of our *personality*. To contact this Spirit, our Higher Self, we have to rise above petty personal troubles and meditate on universal truths. The subject of Prayer from the Theosophical point of view is dealt with in *The Key to Theosophy*, by H. P. Blavatsky (Indian Edition, pp. 51-68), which the questioner should read for fuller information.

Q. How does Theosophy explain the idea of "Praise" as used in religions?

Ans. Mr. Judge once advised people to study their dictionaries, and following this advice we find that "to pray" "means" "to speak and make known one's desires to God," and "prayer" is described as "solemn giving of thanks to God and a making known of our requests to him" (*Chambers's Twentieth Century Dictionary*). "Praise" is thus defined: "A glorifying, as of God in worship." So that we gather that prayer may, or may not, include praise whereas praise would not include petitions. Praise, followed by prayer, seems to be diplomatic when addressing an extra-cosmic deity, for if he be adroitly flattered first, he may lend a lenient ear to the requests that follow. That is really what it comes to, although the millions of devout persons who pray would be horrified at such an interpretation.

But praise, untouched by personal petitions, comes in a different category. The Ancient Hindus sang hymns of praise to the Gurus, without any ulterior motive; there are similarly Christian hymns in honour of Jesus, and so on. These are the outpourings of the human heart in gratitude to the Great Beings who sacrificed all for humanity and whose example is an inspiration to all. We are told in *The Key to Theosophy* (Indian Edition, p. 205,) that "gratitude does more good to the man who feels it, than to him for whom it is felt," and one of the Theosophical Masters once wrote, "Ingratitude is not among our vices."

IN THE LIGHT OF THEOSOPHY

In the first number of *The Kalyana-Kalpataru* appears an article on "The God of Theosophy" from which we take the following about the Impersonal nature of Deity.

Impersonality, like *Nirvāna*, is a state or condition of Life or Consciousness. It is not some vague abstraction any more than is *Nirvāna* annihilation. Impersonality is indescribable in terms of ordinary human experience; but its potency can be sensed by a calm reflection on Impersonal Men and on an impersonal attitude to life as practised by earnest souls who aspire to attain Impersonality.

The word "Karma" is often used, by those imperfectly acquainted with the doctrine, in a restricted sense in connection with some unfortunate occurrence in our lives. But Karma is a Universal Law which meets out justice impartially—mechanically if you like—and from it flow good as well as evil results:—

It will not be contemned of any one;
Who thwarts it loses, and who serves it gains;
The hidden good it pays with peace and bliss,
The hidden ill with pains.

Also we have to remember that no man can live unto himself alone. He is connected by a series of affinities with his family, his nation, the human race, and finally with the whole of nature. So that whatever is in Nature, whatever processes obtain therein, are, just as much as the individual, subject to Karmic Law. There must then be Universal effects, the Karma of Nature. It is to this aspect that A. E., the Irish poet, draws attention in a short poem, "Karma," which appeared in *The New English Weekly* of December 14th, 1933. We quote the two middle verses—

I ask the wise to say
Why are we heir
To the wonder of the sky,
The shining there.
What Justice gave to me
This star-delighted air?

Is there still in us
A heaven-descended ray
Of that which wrought the tapestry
Of night and day?
Do our first works, sun, moon and stars,
Shine on our clay?

Such words could only be written by one who has grasped something of the immensity of "the Law which moves to righteousness".

The Bombay Chronicle reports that Mr. K. M. Munshi, presiding over the social gathering of the Sahitya Sansad said that "material civilisation

was not culture. Iron bridges, high flying aeroplanes and destructive cannons were not culture; sky-scaling towers, palatial legislative assemblies and royal edifices did not form indications of culture." This is very reminiscent of what H.P.B. wrote in her article, "Civilization, the Death of Art and Beauty." (*Lucifer* VIII, 177-186, May 1891).

In the same speech Mr. Munshi said: "Which will live—untouchability or Indian culture? The message of the ancient sages recorded in the Vedas gives the reply across the centuries: untouchability shall die so that Indian culture may live for ever." The realization of ancient Indian culture by modern men and women is not possible unless it is recognized that religion and spirituality are not the same, that belief and faith are poles asunder, for belief is blind and becomes faith only when illumined by knowledge.

The public of Bombay celebrated during the last month the centenary of the late Mr. Karsondas Mulji, the social and religious reformer. He was Editor of *Satya Prakash*, in which he exposed the immoral acts of the Maharaja (High Priest) of a Vaishnava sect, and thus introduced a reform of far-reaching consequences. Mr. L. R. Tairsee narrates the story of the famous High Court libel case in which Mr. Karsondas won a victory in an interesting brochure. The present Chief Justice of Bombay, Sir John Beaumont, presiding over one of the meetings of the Centenary celebration, said:—

History showed that in almost all religious systems the priests had a tendency to make claims amongst an ignorant congregation which the founder of the religion never intended to make, to assert an intimacy with the deity which no human being could in fact enjoy and to take advantage of their claims in order to commit acts which were wholly wrong. That phenomenon was not peculiar to the Hindu religion. The same sort of thing also happened to Christianity in the middle ages. History had also shown that it was very difficult to combat such abuses, for not only did priests have great temporal influence, not only were they able to cause a great deal of trouble to their enemy in this world, but they can also threaten him with unknown penalties in the next, and therefore they have a considerable advantage at the start.

The purification of any religion from the curse of the priest takes time and it may be set down as a Theosophical aphorism that in proportion as the power of the priest declines that of true religion increases.

THE U. L. T.

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

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching,*" and therefore has neither Constitution, By-laws nor Officers, the sole bond between its Associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and it welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect, yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

The foregoing is the form signed by Associates of the United Lodge of Theosophists.

DIRECTORY

1. Amsterdam ...	30, Jasonstraat	(1931)
2. Bombay	51, Esplanade Road	(1929)
3. London	20 Grosvenor Place, S. W. 1.	(1925)
4. Los Angeles ...	245 West 33rd Street	(1909)
5. New York	1 West 67th Street	(1922)
6. Pacific Grove, Calif.	Monterey Ave.	(1931)
7. Papeete, Tahiti	Quai d'Uranie	(1932)
8. Paris... ..	14 Rue de l'Abbé de l'Epée, 5 ^e	(1928)
9. Philadelphia ...	1711 Walnut Street	(1925)
10. Phoenix, Arizona	32 North Central Avenue	(1930)
11. San Diego, Calif.	6th & E Streets	(1931)
12. San Francisco...	4th & Market Streets	(1909)
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,
BOMBAY

THEOSOPHICAL PUBLICATIONS

MAGAZINES

<i>Theosophy</i> (English)—Los Angeles now in its XXII nd volume	
<i>Théosophie</i> (French)—Paris	IXth "
<i>De Theosoof</i> (Dutch)—Amsterdam	Vth "
<i>The Aryan Path</i> (English)—Bombay	Vth "
<i>The Theosophical Movement</i> —Bombay	IVth "

BOOKS

By H. P. BLAVATSKY* *Isis Unveiled*

Centenary Anniversary Edition. A photographic reprint of the original edition of 1877. Two volumes bound in one.

* *The Secret Doctrine*

A photographic reprint of the original edition of 1888. Two volumes bound in one.

* *Theosophical Glossary*

A photographic reprint of the original edition of 1892.

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we find a profounder wisdom in her INNER
Self than you will ever find yourselves
able to perceive. In the superficial details
of her homely, hard-working, common-
place daily life and affairs, you discern
but unpracticality, womanly impulses, often
absurdity and folly ; we, on the contrary,
light daily upon traits of her inner nature
the most delicate and refined, and which
would cost an uninitiated psychologist years
of constant and keen observation, and
many an hour of close analysis and efforts
to draw out of the depth of that most
subtle of mysteries—human mind—and
one of her most complicated machines,—
H. P. B.'s mind—and thus learn to know
her true INNER Self."*

—MAHATMA K. H.

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