

सत्यान्नास्ति परो धर्मः ।



There is no Religion Higher than Truth

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THE DWELLER OF THE THRESHOLD

[The following article by Mr. Judge is reprinted from *The Path* for December, 1888. The pen-name is one of the many Mr. Judge used.—EDS.]

Has such a being any existence? Has any one ever seen it? Are there many or several, and has it any sex?

Such are the questions asked by nearly all students who read theosophical books. Some of those who all their life believed in fairies in secret and in the old tales of giants, have proceeded to test the question by calling upon the horrid shade to appear and freeze their blood with the awful eyes that Bulwer Lytton has made so famous in his "Zanoni." But the Dweller is not to be wooed in such a way, and has not appeared at all, but by absolute silence leads the invoker to at last scout the idea altogether.

But this same inquirer then studies theosophical books with diligence, and enters after a time on the attempt to find out his own inner nature. All this while the Dweller has waited, and, indeed, we may say, in complete ignorance as yet of the neophyte's existence. When the study has proceeded far enough to wake up long dormant senses and tendencies, the Dweller begins to feel that such a person as this student is at work. Certain influences are then felt, but not always with clearness, and at first never ascribed to the agency of what had long ago been relegated to the lumber-room of exploded superstitions. The study goes still farther and yet farther, until the awful Thing has revealed itself; and when that happens, it is not a superstition nor is it disbelieved. It can then never be gotten rid

of, but will stay as a constant menace until it is triumphed over *and left behind*.

When Glyndon was left by Mejnour in the old castle in Italy, he found two vases which he had received directions not to open. But disobeying these he took out the stoppers, and at once the room was filled with intoxication, and soon the awful, loathsome creature appeared whose blazing eyes shone with malignant glare and penetrated to Glyndon's soul with a rush of horror such as he had never known.

In this story Lytton desired to show that the opening of the vases is like the approach of an enquirer to the secret recesses of his own nature. He opens the receptacles, and at first is full of joy and a sort of intoxication due to the new solutions offered for every problem in life and to the dimly seen vistas of power and advancement that open before him. If the vases *are kept open long enough*, the Dweller of the Threshold surely appears, and no man is exempt from the sight. Goodness is not sufficient to prevent its appearance, because even the good man who finds a muddy place in the way to his destination must of necessity pass through it to reach the end.

We must ask next, **WHAT** is the Dweller? It is the combined evil influence that is the result of the wicked thoughts and acts of the age in which any one may live, and it assumes to each student a def-

inite shape at each appearance, being always either of one sort or changing each time. So that with one it may be as Bulwer Lytton pictured it, or with another only a dread horror, or even of any other sort of shape. It is specialized for each student and given its form by the tendencies and natural physical and psychical combination that belong to his family and nation.

Where, then, does it dwell? is the very natural inquiry which will follow. It dwells in its own plane, and that may be understood in this manner.

Around each person are planes or zones, beginning with spirit and running down to gross matter. These zones extend, within their lateral boundaries, all around the being. That is to say, if we figure ourselves as being in the centre of a sphere, we will find that there is no way of escaping or skipping any one zone, because it extends in every direction until we pass its lateral boundary.

When the student has at last gotten hold of a real aspiration and some glimmer of the blazing goal of truth where Masters stand, and has also aroused the determination to know and to be, the whole bent of his nature, day and night, is to reach out beyond the limitations that hitherto had fettered his soul. No sooner does he begin thus to step a little forward, than he reaches the zone just beyond mere bodily and mental sensations. At first the minor dwellers of the threshold are aroused, and they in temptation, in bewilderment, in doubt or confusion, assail him. He only feels the effect, for they do not reveal themselves as shapes. But persistence in the work takes the inner man farther along, and with that progress comes a realization to the outer mind of the experiences met, until at last he has waked up the whole force of the evil power that naturally is arrayed against the good end he has set before him. Then the Dweller takes what form it may. That it does take some definite shape or impress itself with palpable horror is a fact testified to by many students.

One of those related to me that he saw it as an enormous slug with evil eyes whose malignancy could not be described. As he retreated—that is, grew fearful—it seemed joyful and portentous, and when retreat was complete it was not. Then he fell further back in thought and action, having occasionally moments of determination to retrieve his lost ground. Whenever these came to him, the dreadful slug again appeared, only to leave him when he had given up again his aspirations. And he knew that he was only making the fight, if ever he should take it up again, all the harder.

Another says that he has seen the Dweller concentrated in the apparent form of a dark and sinister-looking man, whose slightest motions, whose merest glance, expressed the intention and ability to

destroy the student's reason, and only the strongest effort of will and faith could dispel the evil influence. And the same student at other times has felt it as a vague, yet terrible, horror that seemed to enwrap him in its folds. Before this he has retreated for the time to prepare himself by strong self-study to be pure and brave for the next attack.

These things are not the same as the temptations of Saint Anthony. In his case he seems to have induced an hysterical erotic condition, in which the unvanquished secret thoughts of his own heart found visible appearance.

The Dweller of the Threshold is not the product of the brain, but is an influence found in a plane that is extraneous to the student, but in which his success or failure will be due to his own purity. It is not a thing to be dreaded by mere dilettanti theosophists; and no earnest one who feels himself absolutely called to work persistently to the highest planes of development for the good of humanity, and not for his own, need fear aught that heaven or hell holds.

EUSEBIO URBAN.

THE GITA IN ITS SETTING

"The *Bhagavat-Gitā* is one of those rare books of Esoteric Wisdom, the reading of which entails the deciphering of a profound cipher. This cipher-language is said to have been 'used systematically by the adepts in life and knowledge, who, seemingly giving out their deepest wisdom, hide in the very words which frame it its actual mystery.'" (*The Aryan Path* for July 1934, p. 440.) This is obviously the reason why the message of the *Gitā* has been differently interpreted by different minds. Modern thinkers and writers on the *Gitā* have looked upon it as containing the highest code of conduct and duty, the loftiest teaching of devotion and faith, and the grandest text of Esoteric Wisdom for peace of mind and salvation of soul. Its philosophy is the quintessence of that of the Upanishads. The idea is contained in the beautiful metaphor used in the Meditation on the Divine Song :

सर्वोपनिषदो गावो दोग्धा गोपालनंदनः ।

पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत् ॥

The Upanishads are the Cows; Sri Krishna is the Milkman; Pārtha is the Calf; the righteous drink the Milk; the Milk yielded is the *Gitā* which is verily nectar.

Therefore it is recognised and used as a universal Theosophical book.

What has the *Mahābhārata*, of which the *Gitā* is an integral part, to say about its origin? The *Ādi Parva* which gives a summary of the incidents

considers it important to make this reference :—

दिव्यं चक्षुः ददौ यत्र संजयाय महामुनिः ।

पूर्वोक्तं भगवद्गीता..... ॥ आदिपर्व, १, १६९

The great sage imparted a heavenly vision to Sanjaya.

This is but an echo of Sanjaya's own words at the end of the *Gītā*.

व्यासप्रसादात्श्रुतवानेतद्ब्रह्ममहं परम् ।

I learnt this supreme esoteric wisdom by the favour of Vyasa.

These passages refer to the Gift of Vision that Sanjaya received from Vyasa, which enabled him to narrate the story of the Great War to the blind King. It is recorded that Vyasa offered Divine Sight to the blind Dhritarashtra, but the monarch refused, shrinking from beholding the slaughter of his own flesh and blood. Then the gift was made to Sanjaya who, using the Divine Eye, passed on what he saw and heard for the benefit of humanity, as blind and as fearful as Dhritarashtra; thus the *Gītā* came to be recited. Of all the characters, gloriously good or wilfully wicked, this receiver of Divine Sight has the appellation which means—Completely Victorious : *Sanjaya*.

What does this Giving of Divine Sight to Sanjaya signify? If Sanjaya had not narrated what he heard or saw, we should not have the Song of Life and so we are indebted to the Mediator who was initiated into the Mystery of Kurukshetra. Without a recorder and a narrator who faithfully and accurately *repeats* the truths of the Life Celestial, mortals would have little chance of finding the esoteric truths about that life.

Turning to Arjuna : The same phenomenon is performed by Krishna for the devoted disciple, Arjuna, which enables the latter to see the Universal Form (*Vishva Rupa*) of the Supreme Spirit. But for him Krishna would not have discoursed and Sanjaya could not have repeated the life-giving words. The *Ādi Parva* sums up the telling (II. 2878).

कष्मलं यत्र पार्थस्य वासुदेवो महामतिः ।

मोहजं नाशयामास हेतुभिर्मोक्षदर्शिभिः ॥ आदिपर्व, २, २८७

Vasudeva, the Supreme Intelligence, dispelled the delusive doubt of Pārtha by arguments which revealed the Way of Deliverance.

The position of Arjuna must be noted : He has seen, however gropingly, the Path of Righteousness and has chosen Krishna as his Guide and Guru. The points which are stressed in this citation are the *Kaśmala*, the delusive doubt that clouded the mind of Arjuna, seized by sorrow and suffering, though seated in his war-chariot; the Revelation of the entire Cosmos by the Lord in his own Frame to Arjuna; the dispelling of the pupil's doubts thereby as through the Holy Highway of Deliverance and Peace of which the Master spoke.

Traditionally there are said to be four fundamentals of the *Gītā* without a proper comprehension of which its whole philosophy cannot really be grasped. Assimilation of the *Gītā* teachings is not only through reading and study but also through meditation. It is taught that such meditation is in reality a preparation for the true *reciting* of the *Gītā*; the subjects prescribed for that meditation are to be found in the following four citations :

अशोच्यानन्वशोचस्त्वम् प्रज्ञावादांश्च भाषसे । अ. २; ११

Thou grievest for those who may not be lamented.

सर्वं धर्मान्परित्यज्य मामेकं शरणं ब्रज ।

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ अ. १८; ६६

Forsake every other religion and take refuge alone with me; grieve not, for I shall deliver thee from all transgressions.

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।

न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च ।

नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ अ. २; २३, २४

The weapon divideth it not, the fire burneth it not, the water corrupteth it not, the wind drieth it not away; it is eternal, universal, permanent, immovable and lasting for all time.

पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः ।

नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥ अध्याय, ११; ५

Behold, O son of Pritha, my forms by hundreds and by thousands of diverse kinds, divine, of many shapes and fashions.

The first of these lines refers to the befogged condition (*Kaśmala*) of Arjuna which is due to his sorrow (*śoka*) and results in his false philosophy of conduct (*prajñāvāda*). The second stanza points to the promise by the Lord of the final Emancipation for those devotees who seek the Right Refuge. The next four lines deal with the Great Reality, imperishable, eternal, omnipresent. In the last stanza there is reference to Arjuna's Vision of the Universe of a thousand divine forms.

The interpretations of the message of the *Gītā* should be considered incomplete, if not irrelevant, when they are not based, and do not lay sufficient emphasis, on these fundamentals. These express the contemporary view, and should be taken as showing the most intimate acquaintance with the circumstances that necessitated the teaching, the course taken by it and the effect it produced on the thinking minds of the age. In fact, it is said that the real meaning of the truths contained in this Sacred Song will remain unrevealed and their significance will be missed, unless its proper setting is recognized.

THE MESSAGE OF THE GITA

[This is the concluding half of the stenographic report of a lecture given at the Bombay U. L. T. on Sunday, 30th November, 1930 ; the first half was published in our last month's issue. Gita Jayanti, the Birth Festival of the *Gita* was celebrated in India yesterday.—EDS.]

What is the third Message ? The Survey of the Armies—noting the friends and the enemies who are within. Kurukshetra is called Dharmakshetra, the Field of Duty, of Faith, of Religion, of Law. If you go within but do not calmly survey what is what, you will fall prey to dangerous illusions, for within us is also *Kama*, passion, like a lion roaring on the Path of the Spirit. In English you use the same word, even to-day, for Divinity and drunkenness, and the spirit of wine, of intoxication, will be encountered on our way to the Divine and Supreme Spirit, the Atman within. How many millions to-day mistake their own feelings and passions for their Soul ? “I like it, therefore it must be right ; I don't like it, it must be wrong.” *Kâmâtmanah*, kama as Atma, says the third *Gita*. So when you go within, survey the hosts of your passions ranged against you. Do take the sage advice of the mystic Cromwell. Do you remember how when his Ironsides, trained religious soldiers, said to him ; “Master, we have faith in God ; victory is ours !,” he replied : “By all means have faith in God, but keep your powder dry !” There is practical occultism for us all. By all means do not listen to your voice of passion, but do not stop there ; do not blindly rest, waiting for Krishna to give you victory. Begin the fight, note the power of the evil Duryodhana and of his mighty army, and on the other hand note you have but the single Figure at your command, that of Krishna, the Divine Self. Choose wisely like Arjuna. What a wonderful story it is that the *Mahabharata* records. Before the war, both Arjuna and Duryodhana went to consult Krishna and to seek his help. Duryodhana arrived first and found Krishna asleep. Knowing that Arjuna was due, he took the proud seat at the head of Krishna. Then followed Arjuna and he, seeing Krishna asleep, humbly sat at his feet. Krishna awoke. “I came first !” shouted Duryodhana. “But I saw Arjuna first as I opened my eyes,” replied Krishna. “However, what is it that both of you want from this sleeping man ?” Both desired his help and told him so. “Well,” said Krishna, “as Duryodhana came first but I saw Arjuna first, I do not know whose side I should take ; but I will give each of you a choice : one can have all my armies, and the other can have me, poor me alone.” Immediately there were two cries, but they were opposite. Duryodhana exclaimed, “I will have your armies !” while Arjuna touched the lotus feet of the Lord and said : “Thyself, O Master !” Thus each one had

his desire. Such is Krishna, giver of all that men ask, Janardana, and therefore he says :—

Those who devote themselves to the gods go to the gods ; the worshippers of the pitris go to the pitris ; those who worship the evil spirits, the bhutas, go to them, and my worshippers come to me. (IX, 25.)

So survey the armies, but choose and hold fast to the feet of the Divine Teacher, of the Atman within. Why to the feet ? Because we are unprepared as yet to do more than that. Krishna stands on earth with his feet, and we are men of earth and must begin with the feet, unworthy and unprepared as yet to look upon the splendour of that Face, the glory of those Eyes, the power of those Hands. So go within, and analyse, do not be fooled by your passions, do not fall prey to your likes and dislikes, gain calm equipoise so that you may know correctly. What are you doing thereby ? You are educating yourself. You are learning a lesson mightier than that which any University in the Western world can give you. You have found at once your own ignorance, the only devil ; your own Spirit, the only God. Nay more, you know what you have to overcome, as also by whose help you will triumph. This is our matriculation in Self-Examination. The knowledge is appalling and like Arjuna we shall want to retreat, to retire ; but if like Arjuna we ask questions from Krishna, ever and again, we shall learn, we shall fight, we shall conquer.

What is the fourth Message ? Be honest with your own minds ; be true to yourselves. Recognize that each one of us as the Soul is Arjuna. One of Arjuna's names is Nara. In man and man alone can the Supreme manifest fully. That is why each one of us who is Nara, Man, must prepare himself to be a pure channel of Deity, the Universal and Impartite Spirit. For long ages as a Soul we have allowed ourselves to be entangled in the web of passions, to be caught in the prison house of flesh, and we have now learnt from the *Gita* that we must fight against the devil and the tyrant within us. Therefore says Krishna, “Fight.” He calls us to that “glorious unsought fight which only fortune's favoured soldiers may obtain”. A soldier of the true type must be honest, otherwise he will be a hireling disgracing the noble and superior caste of Kshatriya. Don't be a hireling doing other people's dirty work. Remember the true field of battle is the field of duty, *Dharmakshetra*. The tyrant is within you, and in proportion as you overcome the

tyrant within, will you find freedom without. That is the real work of Gandhiji who finds the *Gita* the solace of his life. Hard and irritating is this message for the politician for whom the *Gita* is not a song but a shout! Choose as your pattern the Greatest of Politicians, Krishna, whose state is the man, whose soldier is the mind, whose enemies are the passions within himself, whose priests are good intentions, whose prayers are noble actions. Be honest intellectually,—and to be really honest you will need to study. Ordinary politics you can learn from newspapers, and they blind you and make you a party politician; Spiritual politics you can learn from the *Gita*, the Song of Right Action. To perform right action you will need intellectual honesty, clear perception. How many of us cannot see clearly because we are befogged by attachments, attachment to family, to community, to country, to nation, and such attachment produces aversion and dislike and selfishness. Try to be intellectually honest and you will encounter two enemies: first, your own attachments and aversions, and secondly, those objects and beings to whom you are attached or against whom you have an aversion. Kill out these two kinds of attachments, and their counterparts, the two types of aversions. That is the fourth Message of the *Gita*.

And I could keep you here for another hour translating for you from this book of books, ideal after ideal, message after message. Go to it, my brothers; make the book your own; it is the Gospel of the Soul. It is not a Hindu Scripture, it is a Universal Scripture. Parsis will understand their Gathas better by a study of the *Gita*; the Muslims will find their God-intoxicated poets God-illumined with the help of the *Gita*; the Jews will know the true nature of their Ain-Soph, their Sephirothal Tree, by studying the tenth and eleventh chapters of the *Gita*; the Christians will learn how to practise their Beatitudes by learning from the twelfth discourse of the *Gita*; the Taoists will understand the paradoxes of Lao Tzu by the aid of the pairs of opposites treated of in the *Gita*, and so on. All, all without exception, can find inspiration and true guidance if they turn to the *Gita*.

The Divine Song, the Song of the Lord, the Song Celestial, the Scripture of Devotion, the Treatise on Yoga, expounds *Brahma Vidya*, Theosophy, universal and impersonal. Study it with a pure heart and you will listen in the hollow of your brain, in the chambers of your Heart, to the Song of Songs, the Song of Life. That Song brings courage, brings knowledge, brings victory; each finds in it what he needs, not what he wants. Between our needs and our wants lies the bridge of evolution, a very long bridge, and the *Gita* teaches us how to build that

bridge. To the sufferer it says, "You are dear to the Lord"; to the aspirant it says, "You will find the Lord"; to the deluded it says, "You will overcome your delusion"; to the sinner it says, "In the bark of spiritual knowledge you will reach the other shore of Nirvana." To all it says: "He who has rightly resolved should be accounted righteous." Take a resolve to-morrow, the eleventh day of this Hindu month, a day which gives liberation from the bondage of the senses. Starve, at least for a day, your feelings and your passions to-morrow; resolve to crush the enemy within; set apart at least an hour to read from the Divine Song and to meditate on it. Every page, every verse has a message. Be true Arjunas, real warriors, intent on human service by self-purification, by self-education, by self-victory, by self-rule, true swaraj, the rule of the Great Self, Krishna, over the rule of the small, petty and quarrelsome Duryodhana. Seek the Mysterious Lord by silence, by study, by meditation, and you will celebrate the *Gita Jayanti* as it should be, spreading Light and Peace all around.

Sir S. Radhakrishnan's Convocation Address to graduates of Allahabad University on November 13th contained many Theosophical ideas. We reproduce a few:—

The world calls itself civilised. Though it has accomplished a good deal in science and organisation, though literature and philosophy, religion and art have been going on for centuries, we find ourselves to-day as helpless and untutored children in the presence of conditions which, if not dealt with and remedied, will bring this civilization to an end....

The present crisis is so stupid and yet so serious in its consequences that civilization itself may be ruined. Mankind must be dragged out of the rut in which it had become wedged and compelled to make a fresh start. A society does not grow out of its own motion. It is carried forward by the efforts of a minority, a "remnant" in the words of Matthew Arnold, and that minority owes its inspiration to individuals, the wisest and the best, of insight and wisdom, of courage and power. It is the individuals who rise above their national surroundings, who are in communion with the good, seen and unseen, who have the energy to graft their vision on to the existing social substance—it is they who will carry civilisation forward.... Man is not on earth to be happy. He is here to be honest, to be decent, to be good....

Civilisation is the power to renounce. It is control over selfishness, individual and corporate. It is peaceful co-operation.

In these remarks Sir S. Radhakrishnan recognises the fact which Theosophy is always reiterating—that the world's problem is not primarily economic or financial or political but moral and spiritual. Only the regeneration of individuals, man by man, can bring a permanent solution.

STUDIES IN THE SECRET DOCTRINE

II.—THE ATTITUDE NECESSARY.

Every reader will inevitably judge the statements made from the stand-point of his own knowledge, experience, and consciousness, based on what he has already learnt.—S. D. I. xlvi.

The true philosopher, the student of the Esoteric Wisdom, entirely loses sight of personalities, dogmatic beliefs and special religions.—S. D. I. xx.

The first study, published last month, closed with the injunction of H. P. B. that her teachings "must be accepted or rejected on their own merits, fully or partially" (S. D. II. 449). In the above two quotations she cautions the student against his own limitations, inherent in himself, and advises him to acquire the right attitude which would enable him carefully to compare and evaluate the teachings of *The Secret Doctrine*. He has to face the fact that these teachings are opposed to both theological dogmas and scientific theories. Born and bred in the manner that we all have been, we have inherited religious beliefs and acquired scientific notions. We have respect for erstwhile teachers, publicists, men of renown, and this colours every perception on every subject.

Esoteric Philosophy is *sui generis*. It is the source and foundation of all knowledge. It is not a collection of doctrines culled from various religious creeds—it is the source of every true idea in all faiths, new or old. It transcends modern science inasmuch as it covers a far vaster field than that of matter, and the method of acquiring knowledge it advocates is not bounded by the joint use of the senses and the mind. Its philosophy is not a speculative one in which the cognitive faculties form the supreme court of judgment, for it shows the way of unfolding the direct perception of intuition, not divorced from, but illuminating, all thinking and reasoning processes. It insists on the necessity of practising ethics, and this it derives from the observation and understanding of the Laws of Nature, physical and superphysical. It deals with the supernormal, but does not recognize the supernatural. Teaching as it does that Magic is Science, made divine or demoniac by the motive and morality of the practitioner, it rejects all miracles; it does not merely say that the age of miracles is past, it affirms that it never existed.

In the above paragraph we have dealt with (a) religion, (b) modern science, (c) speculative philosophy, (d) ethics, and (e) magic and miracles. These five topics provide for each and every student without exception obstacles in mastering the tenets of the Esoteric Philosophy or Wisdom-Religion.

Religious beliefs inherited from one's own family act as a barrier for a very large number of enquirers and students. Especially in a relig-

iously inclined country like India they make a formidable barrier. In a subsequent study we shall examine the problem of the One True Religion and the many false religions, and this will also include the truths contained in every religion but now covered over by falsehoods—beliefs, notions, practices etc. The primary idea to be contemplated and assimilated by the student desirous of understanding *The Secret Doctrine* is found in the following statements of H. P. B. :—

It is perhaps desirable to state unequivocally that the teachings, however fragmentary and incomplete, contained in these volumes, belong neither to the Hindu, the Zoroastrian, the Chaldean, nor the Egyptian religion, neither to Buddhism, Islam, Judaism nor Christianity exclusively. THE SECRET DOCTRINE is the essence of all these. Sprung from it in their origins, the various religious schemes are now made to merge back into their original element, out of which every mystery and dogma has grown, developed, and become materialised. (S. D. I, viii)

THE SECRET DOCTRINE is the common property of the countless millions of men born under various climates, in times with which History refuses to deal, and to which esoteric teachings assign dates incompatible with the theories of Geology and Anthropology. The birth and evolution of the Sacred Science of the Past are lost in the very night of Time.—(S. D. II. 794)

The Esoteric Philosophy of Theosophy does not belong to any religion; every truth in all religions belongs to it. Therefore the student should learn to examine the dogmas and beliefs of every creed, including the one into which he is born, in and by the light of THE SECRET DOCTRINE and its exponent—the book of that name; and not reverse the process.

Turning to modern Science: its influence is more widespread in the West than in India, though here also the number of irrational "rationalists" who have their own religious beliefs and priest-guides is on the increase. There have been and are among students of Theosophy those who would like it to reflect the prestige of Science. It is necessary therefore to draw the attention of the

reader to pp. 477 *et seq.* of Volume I, from which the following is a short extract :—

There can be no possible conflict between the teachings of occult and so-called exact Science, where the conclusions of the latter are grounded on a substratum of unassailable fact. It is only when its more ardent exponents, over-stepping the limits of observed phenomena in order to penetrate into the arcana of Being, attempt to wrench the formation of Kosmos and its *living* Forces from Spirit, and attribute all to blind matter, that the Occultists claim the right to dispute and call in question their theories. Science cannot, owing to the very nature of things, unveil the mystery of the universe around us. Science can, it is true, collect, classify, and generalize upon phenomena; but the occultist, arguing from admitted metaphysical data, declares that the daring explorer, who would probe the inmost secrets of Nature, must transcend the narrow limitations of sense, and transfer his consciousness into the region of noumena and the sphere of primal causes.

A comparatively small number of students is hampered by individual philosophical views for the simple reason that only a few have any philosophy of life ere they come to Theosophy. In India however there are those whose mental perception is coloured and dwarfed because they employ a philosophical point of view (Darshana) for religious and other ends. Thus, an Advaiti and a Vishistadvaiti are not philosophers belonging to differing schools of thought, but something more. The Esoteric Philosophy is "not taught in any of the six Indian schools of philosophy, for it pertains to their synthesis—the seventh, which is the Occult doctrine" (S. D. I. 269). That being so, what can be said of the Western philosophical schools which, compared to the Darshanas, are both shallow and unscientific—shallow in speculation and unscientific in classification.

The ethics and moral principles which guide men and women of our civilization are derived from modern culture but are determined by commercial requirements. Culture and commerce are fighting in the brains and the blood of men and women; the expression of ethics in belief and words is high, in actual practice and deeds very low. Because the very existence of the super-normal is denied the invisible side of Nature is never considered; and while Magic is derided as a science, miracles are accepted on blind faith. Personal affections; cliques made out of class, caste, creed, community; an exaggerated sense of patriotism; racial pride and colour prejudice and the like, affect individual

character and public morality, and these befog the clear vision of the student, thus dimming his appreciation of the noble ethics reared on the foundation of Universal Brotherhood and hindering their practice by the aspirant. The reader is requested to study carefully the whole section on "Cyclic Evolution and Karma" (S. D. I. pp. 634 *et seq.*) and learn about "the esoteric bearing of the Karmic Cycles upon Universal Ethics"; learn that "there are *external and internal conditions* which affect the determination of our will upon our actions, and it is in our power to follow either of the two"; learn to "begin acting from *within*, instead of ever following impulses from without"; learn that "the only palliative to the evils of life is union and harmony—a Brotherhood IN ACTU, and *altruism* not simply in name"; and finally learn the uttermost necessity of "unity in thought and action, and philosophical research into the mysteries of being". Unless this moral perception is acquired, at least in some measure, the clear grasp of the tenets of *The Secret Doctrine* will be most difficult, if not almost impossible.

We cannot close this study of *The Secret Doctrine* without referring to a particular class among its readers. Since the days of H. P. B. distortion and corruption of the teachings of that great book have taken place. Those who have learnt their "theosophy" at any source other than that of H. P. B. need a serious warning: between her teachings and those that commonly pass as Theosophy there is an unbridgeable gulf; the difference between the two is as between day and night. H. P. B. referred to "the wild and fanciful speculations in which many Theosophists and students of mysticism have indulged, during the last few years, in their endeavour to, as they imagined, work out a complete system of thought from the few facts previously communicated to them" (S. D. I. viii). There were only a few, to be counted on the fingers of one hand, to whom the above words applied, when they were penned by H. P. B.; to-day, alas! their number is—legion.

In one place H. P. B. wrote (*U.L.T. Pamphlet* No. 15, p. 6): "Indeed, the modern Eastern student's unwillingness to think for himself is now as great as Western exactions and criticism of other people's thoughts." Avoiding both these tendencies in all the above departments the student has to proceed.

So the true attitude of the student of *The Secret Doctrine* is one of freedom from religious, scientific and philosophical notions, and, facing the book with an open mind, one of response to the appeal made by H. P. B. in the words of Shakespeare :—

"Gently to hear, kindly to judge."

PSEUDO-THEOSOPHISTS

Among the many classes of enemies of Theosophy the most insidious belong to its own household. The risk which the Movement runs from this enemy within the camp is doubly great because he is more than often "sincere". He retains his place in the Movement through what to him are pure motives, honesty and earnestness. His is an unconscious treason.

The profound nature of the sacred Science and the Karma which has befallen its propagation; the precipitation of the Theosophical Movement according to the exact working of cycles; its power to draw within its fold different classes of individuals age after age; above all, the law of polarity whereby opposites and extremes meet—all these attract to Theosophy and its Movement the good and the bad alike, drawing out the beneficence and the maleficence inherent in each; all these clearly explain to the thoughtful student the true inwardness of those who, calling themselves Theosophists, are the insidious enemies of the Theosophical Movement.

As the cycle runs its course the work of studying and propagating real Theosophy is becoming more complex, especially as the enemy within the camp has the advantage of the growing interest in Theosophy and Occultism on the part of a public as yet unable in its ignorance to distinguish the true from the false.

Let us consider some of the more serious species of this class of enemy of Theosophy, defining "enemy" as one who calls himself a Theosophist, but who trading on the knowledge and influence of H. P. B. exploits them for his own purpose, often in amazing unconsciousness of the same.

First, there are people who "correct" and "improve" the Message of the Masters as recorded in the writings of H. P. Blavatsky. They begin on the side of form—language construction, arrangement of foot-notes and paragraphs, etc., and end by altering the very soul of her writings. Ideas which sound incorrect to them because not understood, facts which puzzle them, being outside their range of perception, undergo alteration as well as subtraction.

Next follow attempts to improve on the Message itself. Profound metaphysical concepts misunderstood, and others not understood at all, tempt this second class to make up a simple presentation of the philosophy, regardless of accuracy. Beginning with the laudable task of translating for popular usage the profound writings of H. P. B., in their haste to serve the public they do not give themselves sufficient time to understand the philosophy.

They fall prey to their own hereditary tendencies and judge H. P. B.'s statements from the standpoint of their own knowledge, experience and consciousness. Thus have come into existence, in a great number of books, manuals and pamphlets—teachings as different from those of H. P. B. as is night from day. In some cases this has been admitted and explained away thus: H. P. B. was chela and medium alternately; part of her writings are therefore incorrect; that part which is correct is, again, to be divided into two—that which came direct from the Masters, and that which she, as a chela, herself gave out. Some of these writers claim superior knowledge, claim to have reached greater spiritual elevation than H. P. B. herself. Thousands prove their lack of discrimination and judgment by a blind acceptance of these numerous books, without any comparison of their contents with those of *Isis Unveiled* or *The Secret Doctrine* or *The Key to Theosophy*.

Third come the so-called "teachers" of Theosophy who claim to continue the work of transmitting the message of the Masters. They affirm the greatness and the profundity of H. P. B.'s writings, but add that fifty years have so changed the thought of the world that the very Masters of H. P. B., or Their Colleagues and Brothers are giving out additional information and knowledge. Such people publish volumes over their own names but openly or privately claim close acquaintanceship with Adepts and Mahatmas, and to be inspired by them. These books are different from those in Class II, for they do not often deal with the same matters and subjects treated by H. P. B., but profess to give out information on more recondite or practical themes!

Fourth, there are those who play with the notion of a "next messenger" and of a "Successor" of H. P. B., and go a step further. Some publish additional Stanzas of Dzyan, others invent articles over the signature of H. P. B. and her Masters. They claim communication with H. P. B. and say that she is giving out through them new and additional teachings.

Fifthly, there are "theosophists" who believe and think and teach differently from H. P. B., but yet in her name, without however committing themselves in public print or from public platform. They argue that "if H. P. B. were present now and here this is how she would feel and behave—we have good reasons for saying this"—!

All these five classes are very dangerous to the Cause of Theosophy and the Masters. They flourish mostly on the devotion of their respective followers. They mislead the general public and especially that portion of it which is just beginning to inquire into Theosophy.

THE CYCLE MOVETH

[Under this caption was published the editorial which opened the sixth volume of H.P.B.'s *Lucifer*, in March, 1890. The article surveys the past and depicts the tendencies of the then present, both of course from the point of view of the esotericist. Forty-four years have wrought mighty changes on every plane of being, and yet the message of the article remains true.—EDS.]

"Let the great world spin for ever down the ringing grooves of change."—TENNYSON.

"The goal of yesterday will be the starting-point of to-morrow."—CARLYLE.

The great mystic of the eighteenth century, the ardent disciple of Jacob Boehme—Louis Claude de Saint Martin—used to say in the last years of his life: "I would have loved to meet more with those who guess at truths, for such alone are living men."

This remark implies that, outside the limited circle of mystics which has existed in every age, people endowed with correct psychic intuition were still fewer at the end of the last century than they are now. These were, indeed, years of complete soul-blindness and spiritual drought. It is during that century that the chaotic darkness and Babylonish confusion with regard to spiritual things, which have ever reigned in brains too crammed with mere scientific learning, had fully asserted their sway over the masses. The lack of soul perception was not confined to the "Forty Immortals" of the French Academy, nor to their less pretentious colleagues of Europe in general, but had infected almost all the classes of Society, settling down as a chronic disease called Scepticism and the denial of all but matter. The messengers sent out periodically in the last quarter of every century westward—ever since the mysteries which alone had the key to the secrets of nature had been crushed out of existence in Europe by heathen and Christian conquerors—had appeared that time in vain. St. Germain and Cagliostro are credited with real phenomenal powers only in fashionable novels, to remain inscribed in encyclopædias—to purblind the better, we suppose, the minds of forthcoming generations—as merely clever charlatans. The only man whose powers and knowledge could have been easily tested by exact science, thus forming a firm link between physics and metaphysics—Friedrich Anton Mesmer—had been hooted from the scientific arena by the greatest "scholar-ignoramus" in things spiritual, of Europe. For almost a century, namely from 1770 down to 1870, a heavy spiritual darkness descending on the Western hemisphere, settled, as if it meant to stay, among *cultured* societies.

But an undercurrent appeared about the middle of our century in America, crossing the Atlantic between 1850 and 1860. Then came in its trail the marvellous medium for physical manifestations, D. D. Home. After he had taken by storm the Tuileries and the Winter Palace, light was no longer allowed to shine under a bushel. Already, some

years before his advent, "a change" had come "o'er the spirit of the dream" of almost every civilized community in the two worlds, and a great reactive force was now at work.

What was it? Simply this. Amidst the greatest glow of the self-sufficiency of exact science, and the reckless triumphant crowing of victory over the ruins of the very foundations—as some Darwinists had fondly hoped—of old superstitions and creeds; in the midst of the deadliest calm of wholesale negations, there arose a breeze from a wholly unexpected quarter. At first the significant afflatus was like a hardly perceptible stir, puffs of wind in the rigging of a proud vessel—the ship called "Materialism," whose crew was merrily leading its passengers toward the Maelstrom of annihilation. But very soon the breeze freshened and finally blew a gale. It fell with every hour more ominously on the ears of the iconoclasts, and ended by raging loud enough to be heard by everyone who had ears to hear, eyes to see, and an intellect to discern. It was the inner voice of the masses, their spiritual intuition—that traditional enemy of cold intellectual reasoning, the legitimate progenitor of Materialism—that had awakened from its long cataleptic sleep. And, as a result, all those ideals of the human soul which had been so long trampled under the feet of the would-be conquerors of the world-superstitions, the self-constituted guides of a new humanity—appeared suddenly in the midst of all these raging elements of human thought, and, like Lazarus rising out of his tomb, lifted their voice and demanded loudly recognition.

This was brought on by the invasion of "Spirit" manifestations, when mediumistic phenomena had broken out like an influenza all over Europe. However unsatisfactory their philosophical interpretation, these phenomena being genuine and true as truth itself in their being and their reality, they were undeniable; and being in their very nature beyond denial, they came to be regarded as evident proofs of a life beyond—opening, moreover, a wide range for the admission of every metaphysical possibility. This once the efforts of materialistic science to disprove them availed it nothing. Beliefs such as man's survival after death, and the immortality of Spirit, were no longer to be pooh-poohed as figments of imagination; for, prove once the genuineness of

such transcendental phænomena to be beyond the realm of matter, and beyond investigation by means of *physical* science, and—whether these phænomena contain *per se* or not the *proof of immortality*, demonstrating as they do the existence of invisible and spiritual regions where other forces than those known to exact science are at work—they are shown to lie beyond the realm of materialism. Cross, by one step only, the line of matter and the area of Spirit becomes infinite. Therefore, believers in them were no longer to be brow-beaten by threats of social contumacy and ostracism; this, also, for the simple reason that in the beginning of these manifestations almost the whole of the European higher classes became ardent “Spiritualists”. To oppose the strong tidal wave of the cycle there remained at one time but a handful, in comparison with the number of believers, of grumbling and all-denying fogs.

Thus was once more demonstrated that human life, devoid of all its world-ideals and beliefs—in which the whole of philosophical and cultured antiquity, headed in historical times by Socrates and Plato, by Pythagoras and the Alexandrian Neo-Platonists, believed—becomes deprived of its higher sense and meaning. The world-ideals can never completely die out. Exiled by the fathers, they will be received with opened arms by the children.

Let us recall to mind how all this came to pass.

It was, as said, between the third and fourth quarters of the present century that reaction set in in Europe—as still earlier in the United States. The days of a determined psychic rebellion against the cold dogmatism of science and the still more chilling teachings of the schools of Büchner and Darwin, had come in their pre-ordained and pre-appointed time of cyclic law. Our older readers may easily recollect the suggestive march of events. Let them remember how the wave of mysticism, arrested in its free course during its first twelve or fifteen years in America by public, and especially by religious, prejudices, finally broke through every artificial dam and over-flooded Europe, beginning with France and Russia and ending with England—the slowest of all countries to accept new ideas, though these may bring us truths as old as the world.

Nevertheless, and notwithstanding every opposition, “Spiritualism,” as it was soon called, got its rights of citizenship in Great Britain. For several years it reigned undivided. Yet in truth, its phænomena, its psychic and mesmeric manifestations, were but the cyclic pioneers of the revival of prehistoric Theosophy, and the occult Gnosticism of the antediluvian mysteries. These are facts which no intelligent Spiritualist will deny; as, in truth, modern Spiritualism is but an earlier revival of crude Theosophy, and modern Theosophy a *renaissance* of ancient Spiritualism.

Thus, the waters of the great “Spiritual” flood were neither primordial nor pure. When, owing to cyclic law, they had first appeared, manifesting at Rochester, they were left to the mercies and mischievous devices of two little girls to give them a name and an interpretation. Therefore when, breaking the dam, these waters penetrated into Europe, they bore with them scum and dross, flotsam and jetsam, from the old wrecks of hypotheses and hazily outlined aspirations, based upon the dicta of the said little girls. Yet the eagerness with which “Spiritualism” and its twin-sister Spiritism were received, all their inanities notwithstanding, by almost all the cultured people of Europe, contains a splendid lesson. In this passionate aspiration of the human Soul—this irrepressible flight of the higher elements in man toward their forgotten Gods and the God within him—one heard the voice of the public conscience. It was an undeniable and not to be misunderstood answer of the inner nature of man to the then revelling, gloating Materialism of the age, as an escape from which there was but another form of evil—adherence to the dogmatic, ecclesiastical conventionalism of State religions. It was a loud, passionate protest against both, a drifting towards a middle way between the two extremes—namely, between the enforcement for long centuries of a *personal* God of infinite love and mercy by the diabolical means of sword, fire, and inquisitional tortures; and, on the other hand, the reign, as a natural reaction, of complete denial of such a God, and along with him of an infinite Spirit, a Universal Principle manifesting as immutable LAW. True science had wisely endeavoured to make away along with the mental slavery of mankind, with its orthodox paradoxical God; *pseudo-science* had devised by means of sophistry to do away with every belief save in matter. The haters of the Spirit of the world, denying God in Nature as much as an extra-cosmic Deity, had been preparing for long years to create an artificial, soulless humanity; and it was only just that their Karma should send a host of *pseudo-“Spirits”* or Souls to thwart their efforts. Shall anyone deny that the highest and the best among the representatives of Materialistic science have succumbed to the fascination of the will-o’-the-wisps which looked at first sight as the most palpable proof of *an immortal Soul* in man*—*i.e.*, the alleged *commu-*

*Let our readers recall the names of the several most eminent men in literature and science who have become openly Spiritualists. We have but to name Professor Hare, Epes Sarjeant, Robert Dale Owen, Judge Edmonds, etc., in America; Professors Butleroff, Wagner, and, greater than they, the late Dr. Pirogoff (see his posthumous “Memoirs,” published in *Rooskaya Starina*, 1884-1886), in Russia; Zöllner, in Germany; M. Camille Flammarion, the Astronomer, in France; and last but not least, Messrs. A. Russell Wallace, W. Crookes, Bal-

nion between the dead and the living?† Yet, such as they were, these abnormal manifestations, being in their bulk genuine and spontaneous, carried away and won all those who had in their souls the sacred spark of intuition. Some clung to them because, owing to the death of ideals, of the crumbling of the Gods and faith in every civilized centre, they were dying themselves of spiritual starvation; others because, living amidst sophistical perversion of every noble truth, they preferred even a feeble approximation of truth to no truth whatever.

But, whether they placed belief in and followed "Spiritualism" or not, many were those on whom the spiritual and psychic evolution of the cycle wrought an indelible impression; and such ex-materialists could never return again to their iconoclastic ideas. The enormous and ever-growing numbers of mystics at the present time show better than anything else the undeniably occult working of the cycle. Thousands of men and women who belong to no church, sect, or society, who are neither Theosophists nor Spiritualists, are yet virtually members of that Silent Brotherhood the units of which often do not know each other, belonging as they do to nations far and wide apart, yet each of whom carries on his brow the mark of the mysterious Karmic seal—the seal that makes of him or her a member of the Brotherhood of the Elect of Thought. Having failed to satisfy their aspirations in their respective *orthodox* faiths, they have severed themselves from their Churches in soul when not in body, and are devoting the rest of their lives to the worship of loftier and purer ideals than any intellectual speculation can give them. How few, in comparison to their numbers, and how rarely one meets with such, and yet their name is legion, if they only chose to reveal themselves. Under the influence of that same passionate search of "life in spirit" and "life in truth," which compels every earnest Theosophist onward through years of moral obloquy and public ostracism; moved by the same dissatisfaction with the principles of pure conventionality of modern society, and scorn for the still triumphant, fashionable thought, which, appropriating to itself unblush-

four Stewart, etc., etc., in England, followed by a number of scientific stars of the second magnitude.

†We hope that the few friends we have left in the ranks of the Spiritualists may not misunderstand us. We denounce the bogus "spirits" of *séances* held by professional mediums, and deny the possibility of such manifestations of spirits on the physical plane. But we believe thoroughly in Spiritualistic phenomena, and in the intercourse between Spirits or *Egos*—of embodied and disembodied entities; only adding that, since the latter cannot manifest on our plane, it is the Ego of the living man which meets the Ego of the dead personality, by ascending to the Devachanic plane, which may be accomplished in trance, during sleep in dreams, and by other subjective means.

ingly the honoured epithets of "scientific" and "foremost," of "pioneer" and "liberal," uses these prerogatives but to domineer over the faint-hearted and selfish—these earnest men and women prefer to tread alone and unaided the narrow and thorny path that lies before him who will neither recognize authorities nor bow before cant. They may leave "Sir Oracles" of modern thought, as well as the Pecksniffs of time-dishonoured and dogma-soiled lay-figures of Church-conventionality, without protest; yet, carrying in the silent shrine of their soul the same grand ideals as all mystics do, they are in truth Theosophists *de facto* if not *de jure*. We meet such in every circle of society, in every class of life. They are found among artists and novelists, in the aristocracy and commerce, among the highest and the richest, as among the lowest and the poorest. Among the most prominent in this century is Count L. Tolstoi, a living example, and one of the signs of the times in this period, of the occult working of the ever moving cycle. Listen to a few lines of the history of the psycho-spiritual evolution of this aristocrat, the greatest writer of modern Russia, by one of the best *feuilletonistes* in St. Petersburg.

.... "The most famous of our Russian authors, the "word-painter," a writer of Shakespearean realism, a heathen poet, one who in a certain sense worshipped in his literary productions life for the sake of life, *an sich und fur sich*—as the Hegelians used to say—collapses suddenly over his fairy palette, lost in tormenting thought; and forthwith he commences to offer to himself and the world the most abstruse and insoluble problems.... The author of the 'Cossacks' and 'Family Happiness,' clad in peasant's garb and bast shoes, starts as a pilgrim on foot in search of divine truth. He goes to the solitary forest *skits** of the *Raskolnikyi*,† visits the monks of the Desert of Optino, passes his time in fasting and prayer. For his *belles lettres* and philosophy he substitutes the Bible and the writings of the Church Fathers; and, as a sequel to 'Anna Karenina' he creates his 'Confessions' and 'Explanations of the New Testament'."

The fact that Count Tolstoi, all his passionate earnestness notwithstanding, did not become an orthodox Christian, nor has succumbed to the wiles of Spiritualism (as his latest satire on mediums and "spirits" proves), prevents him in no way from being a full-fledged mystic. What is the mysterious influence which has suddenly forced him into that weird current without almost any transition period? What unexpected idea or vision led him into that new groove of thought? Who knoweth save himself, or those real "Spirits," who are not likely to gossip it out in a modern *séance-room*?

And yet Count Tolstoi is by no means a solitary example of the work of that mysterious cycle of psychic and spiritual evolution now in its full

**Skit* is a religious hermitage.

†*Raskolnik*, a Dissenter; hitherto persecuted and forbidden sects in Russia.

activity—a work which, silently and unperceived, will grind to the dust the most grand and magnificent structures of materialistic speculations, and reduce to nought in a few days the intellectual work of years. What is that moral and invisible Force? Eastern philosophy alone can explain.

In 1875 the Theosophical Society came into existence. It was ushered into the world with the distinct intention of becoming an ally to, a supplement and a helper of, the Spiritualistic movement—of course, in its higher and more philosophical aspect. It succeeded, however, only in making of the Spiritualists its bitterest enemies, its most untiring persecutors and denounciators. Perchance the chief reason for it may be found in the fact that many of the best and most intellectual of their representatives passed body and soul into the Theosophical Society. Theosophy was, indeed, the only system that gave a philosophical *rationale* of mediumistic phenomena, a logical *raison d'être* for them. Incomplete and unsatisfactory some of its teachings certainly are, which is only owing to the imperfections of the human nature of its exponents, not to any fault in the system itself or its teachings. Based as these are upon philosophies hoary with age, the experience of men and races nearer than we are to the source of things, and the records of sages who have questioned successfully and for numberless generations the Sphinx of Nature, who now holds her lips sealed as to the secrets of life and death—these teachings have to be held certainly as a little more reliable than the dicta of certain “intelligences”. Whether the intellect and consciousness of the latter be *induced* and artificial—as we hold—or emanate from a personal source and entity, it matters not. Even the *exoteric* philosophies of the Eastern sages—systems of thought whose grandeur and logic few will deny—agree in every fundamental doctrine with our Theosophical teachings. As to those creatures which are called and accepted as “Spirits of the Dead”—because, forsooth, they themselves say so—their true nature is as unknown to the Spiritualists as to their mediums. With the most intellectual of the former the question remains to this day *sub judice*. Nor is it the Theosophists who would differ from them in their higher view of Spirits.

As it is not the object of this article, however, to contrast the two most significant movements of our century, nor to discuss their relative merits or superiority, we say at once that our only aim in bringing them forward is to draw attention to the wonderful progress of late of this occult cycle. While the enormous numbers of adherents to both Theosophy and Spiritualism, within or outside of our respective societies, show that both movements were but the necessary and, so to say, Karmically pre-ordained work of the age, and that each of them

was born at its proper hour and fulfilled its proper mission at the right time, there are other and still more significant signs of the times.

A few years ago we predicted in print that after a short cycle of abuse and persecution, many of our enemies would come round, while others would, *en désespoir de cause* follow our example and found mystic Societies. As Egypt in the prophecy of Hermes, Theosophy was accused by “impious foreigners” (in our case, those outside its fold) of adoring monsters and chimæras, and teaching “enigmas incredible to posterity”. If our “sacred scribes and hierophants” are not wanderers upon the face of the earth, it was through no fault of good Christian priests and clergymen; and no less than the Egyptians in the early centuries of the new faith and era, had we, from fear of a still worse profanation of sacred things and names, to bury deeper than ever the little of the esoteric knowledge that had been permitted to be given out to the world.

But, during the last three years all this has rapidly changed, and the demand for mystic information became so great, that the Theosophical Publishing Society could not find workers enough to supply the demand. Even the “Secret Doctrine,” the most abstruse of our publications—notwithstanding its forbidding price, the conspiracy of silence, and the nasty, contemptuous flings at it by some daily papers—has proved financially a success. See the change. That which Theosophists hardly dared speak about with bated breath for fear of being called lunatics but a few years ago, is now being given out by lecturers, publicly advocated by mystical clergymen. While the orthodox hasten to make away with the old hell and sapphire-paved New Jerusalem, the more liberal accept now under Christian veils and biblical nomenclature our Doctrine of Karma, Reincarnation, and God as an abstract Principle.

Thus the Church is slowly drifting into philosophy and pantheism. Daily, we recognize some of our teachings creeping out as speculations—religious, poetical and even scientific; and these noticed with respect by the same papers which will neither admit their theosophical origin nor abstain from vilipending the very granary of such mystic ideas—the Theosophical Society. About a year ago a wise critic-aster exclaimed in a paper we need not advertise:—

“To show the utterly *unscientific* ideas with which the work (the *Secret Doctrine*) is crammed, it may be sufficient to point out that its author refuses belief in the existence of *inorganic matter* and endows atoms with intelligence.”

And to-day we find Edison's conception of matter quoted with approval and sympathy by London magazines from *Harper's*, in which we read:

“I do not believe that matter is inert, acted upon by an outside force. To me it seems that every atom is possessed by a certain amount of primitive intelligence:

look at the thousand ways in which atoms of hydrogen combine with those of other elements. . . . Do you mean to say they do this without intelligence?"

Mr. Edison is a Theosophist, though not a very active one. Still, the very fact of his holding a diploma seems to inspire him with Theosophical truths.

"Theosophists believe in reincarnation!" say contemptuously our Christian enemies. "We do not find one word ever said by our Saviour that *could be interpreted against the modern belief in reincarnation.*" preaches the Rev. Mr. Bullard, thus half opening, and very wisely too, a back door for the day when this Buddhistical and Brahminical "inane belief" will have become general.

Theosophists believe that the earliest races of men were as ethereal as are now their astral doubles, and call them *chhayas* (shadows). And now hear the English poet-laureate singing in his last book, "Demeter, and other Poems"—

The ghost in man, the ghost that once was man,
But cannot wholly free itself from men,
Are calling to each other through a Dawn,
Stronger than earth has ever seen; *the veil*
Is rending, and the voices of the day
Are heard across the voices of the Dark.
No sudden heaven, nor sudden hell for man,

Æonian evolution, swift or slow,
Through all the spheres—an ever opening height,
An ever lessening earth. . . . [Italics ours]

This looks as if Lord Tennyson had read Theosophical books, or is inspired by the same grand truths as we are.

"Oh!" we hear some sceptics exclaiming, "but these are poetical licences. The writer does not believe a word of it." How do you know this? But even if it were so, here is one more proof of the cyclic evolution of our Theosophical ideas, which, I hope, will not be dubbed, to match, as "clerical licences". One of the most esteemed and sympathetic of London clergymen, the Rev. G. W. Allen, has just stepped into our Theosophical shoes and followed our good example by founding a "Christo-Theosophical Society". As its double title shows, its platform and programme have to be necessarily more restricted and limited than our own, for in the words of its circular "it is (only) intended to cover ground which that (the original or 'Parent') Society at present does not cover". However much our esteemed friend and co-worker in Theosophy may be mistaken in believing that the teachings of the Theosophical Society do not cover esoteric Christianity as they do the esoteric aspect of all other world-religions, yet his new Society is sure to do good work. For, if the name chosen means anything at all, it means that the work and study of the members must of necessity be Theosophical. The above

is again proven by what the circular of the "Christo-Theosophical Society" states in the following words:—

It is believed that at the present day there are many persons who are dissatisfied with the crude and unphilosophical enunciation of Christianity put forward so often in sermons and theological writings. Some of these persons are impelled to give up all faith in Christianity, but many of them do this reluctantly, and would gladly welcome a presentation of the old truths which should show them to be in harmony with the conclusions of reason and the testimony of undeniable intuition. There are many others, also, whose only feeling is that the truths of their religion mean so very little to them practically, and have such very little power to influence and ennoble their daily life and character. To such persons the Christo-Theosophical Society makes its appeal, inviting them to join together in a common effort to discover that apprehension of Christian Truth, and to attain that Power, which must be able to satisfy the deep yearnings of the human heart, and give strength for self-mastery and a life lived for others.

This is admirable, and shows plainly its purpose of counteracting the very pernicious influences of exoteric and dogmatic theology, and it is just what we have been trying to do all along. All similarity, however, stops here, as it has nothing to do, as it appears, with *universal* but only sectarian Theosophy. We fear greatly that the "C.T.S."—by inviting

"To its membership those persons who, while desirous of apprehending ever more and more clearly the mysteries of Divine Truth, *yet wish to retain as the foundation of their philosophy the Christian doctrines of God as the Father of all men, and Christ as His revelation of Himself to mankind*"

—limits thereby "the Mysteries of the Divine Truth" to one single and the youngest of all religions, and *avatars* to but one man. We hope sincerely that the members of the Christo-Theosophical Society may be able to avoid this Charybdis without falling into Scylla.

There is one more difficulty in our way, and we would humbly ask to have it explained to us. "The Society," states the circular, "is not made up of Teachers and Learners. We are all learners." This, with the hope distinctly expressed a few lines higher, that the members will "gladly welcome a presentation of the old truths. . . in harmony with the conclusions of reason," etc., leads to a natural query: Which of the "learners" is to present the said truths to the other learners? Then comes the unavoidable reasoning that whosoever the "learner" may be, no sooner he will begin his "presentation" than he will become *nolens volens* a "teacher".

But this is, after all, a trifle. We feel too proud and too satisfied with the homage thus paid to Theosophy, and with the sight of a representative of the Anglican clergy following in our track, to find fault with details, or wish anything but good luck to the Christo-Theosophical Association,

IN THE LIGHT OF THEOSOPHY

Extracts from a Bombay U. L. T. lecture on "Christmas" are published in *The Aryan Path* for December ; the number also contains articles on the various phases and doctrines of Christianity of special value to the Theosophical student. In January *The Aryan Path* commences its sixth volume.

The China Weekly Review has been publishing articles on the current revival of Confucianism in China as a reaction to the blind acceptance of Western ideas and to arrest the reported decline of morality and ethics among the people. Not only is there a "Return-to-Confucius" Movement, inaugurated in Canton, but a "New Life Movement" sponsored by General Chiang Kai-shek, with an ethical code based on the rules of conduct laid down by Confucius. The writer of one of these articles, Mr. C. Y. W. Meng, points out that :—

Our Great Sage has shown to us that if we want to renew the strength of our nation, we must revitalize the old moral values, which are : wisdom, loving kindness, and courage, and which, stated in other terms, are loyalty, filial devotion, kindness, love, faithfulness, justice, peace and harmony. These constitute the essence of the spirit of the Chinese people as revealed in history, which is ages old. The purpose of our Great Sage was to enrich and deepen that spirit through moral influence, and to replace the principle of might with the principle of righteousness. General Chiang, in selecting "propriety," "justice," "integrity" and the "sense of shame" as the basis of the "New Life Movement," is also prescribing the right remedies for prevailing diseases, for to those who want to cure the ills of China, the spiritual heritage of our race is a perennial source of inspiration.

It is well that those who have scorned the wisdom of their fathers should return to the teachings of Confucius, who himself was a codifier and transmitter of the immemorial truths. In countries like India and China the Wisdom of old sages can once again be put to practical uses and students of Theosophy everywhere will rejoice at such attempts described in the above extract.

And speaking of old knowledge—a striking picture of the past culture of India appears in the recently issued April number of the *Journal of the Andhra Historical Research Society* in a carefully documented article on "Libraries in Ancient and Medieval India," by M. Rama Rao. It is well-known that in ancient days the fame of India as a great centre of learning was widespread. Their vast collections of rare MSS. were a chief attraction of the old universities. One of these, Taxila, is said to have drawn students from Greece, Korea and Japan. Libraries were maintained, too, in connection with the periodical law-making and judiciary assemblies

called the Parishads, dating from pre-Buddhistic times. The technical and educational institutions known as the Ghatikas, and the Samgams or literary societies of South India also had their libraries, as did the Hindu temples and the Jaina and Buddhist monasteries. The collections of religious and historical works attached to each Jaina monastery were known as *Bharati Bhandars*, "Treasuries of Wisdom".

The vicissitudes, however, to which numberless Indian libraries with their priceless collections have been subject under successive religious persecutions vindicate the secrecy in which the most precious of the ancient MSS. have been concealed from spoliating and irreverent hands. Great numbers of the ancient MSS. have survived in the public world and form the gems of many modern royal and private collections.

To practise the wisdom of the ancients we must first possess for study and understanding their records. And the work of collecting and collating these ancient MSS. is most necessary.

Of interest in connection with these old Manuscripts is the description of ancient writing materials in Mr. Rama Rao's article. Birch bark, cotton cloth, wooden boards, skin and ivory, metals of various kinds, stone, brick and paper all have served at various times as writing media, but the author tells us :—

Leaves known as *Panna* (Parna) were the most common writing material in ancient times. These were mostly of the palmyra tree which grows in abundance mostly in the Dekkan. MSS. recently discovered in India and Central Asia prove the use of these leaves as early as the 4th century A.D. A tradition recorded in the life of Hieun Tsang mentions that the Buddhist canon was written on palm-leaves at the first Buddhist council held after Buddha's death. In order to be fit for use, the leaves were first dried, next boiled or soaked in water, then again dried and finally polished with stone or conch-shells. After this they were cut to the proper size. Generally their length varied from 1' to 3' and the breadth from 1½" to 4". The practice was either to write on these leaves with ink or inscribe on them with a stylus. In the latter case they were afterwards blackened with soot or charcoal. Such leaves were placed one over the other and pierced either in the middle or on the sides in order to pass strings through them. The bundle of leaves was then placed between two wooden boards and then the strings were tied round them.

This process must be the surviving remnant of the still more hoary one described in the very first sentence of the Proem to *The Secret Doctrine*—"a collection of palm leaves made impermeable to water, fire, and air, by some specific unknown process".

THE U. L. T. DECLARATION

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

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

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

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

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

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

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

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

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THE THEOSOPHICAL MOVEMENT

December, 1934

VOL. V. No. 2

CONTENTS

	PAGE
The Dweller of the Threshold	17
The Gita in Its Setting	18
The Message of the Gita	20
Studies in The Secret Doctrine :	
II. The Attitude Necessary	22
Pseudo-Theosophists	24
The Cycle Moveth	25
In the Light of Theosophy	30

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There is no Religion Higher than Truth

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th January 1935.

VOL. V. No. 3.

THE SIGNS OF THE TIMES

[In her *Lucifer* for October 1887 H. P. B. published this article, which was not signed. It deals with three topics, and the sub-headings inserted are our own.—EDS.]

It is intensely interesting to follow season after season the rapid evolution and change of public thought in the direction of the mystical. The educated mind is most undeniably attempting to free itself from the heavy fetters of materialism. The ugly caterpillar is writhing in the agonies of death, under the powerful efforts of the psychic butterfly to escape from its science-built prison, and every day brings some new glad tidings of one or more such mental births to light.

As the New York "Path" truly remarks in its September issue, when "Theosophical and kindred topics. . . are made the texts for novels," and, we may add, scientific essays and *brochures*, "the implication is that interest in them has become diffused through all social ranks." That kind of literature is "paradoxically proof that Occultism has passed beyond the region of careless amusement and entered that of serious enquiry." The reader has but to throw a retrospective glance at the publications of the last few years to find that such topics as Mysticism, Magic, Sorcery, Spiritualism, Theosophy, Mesmerism, or, as it is now called, Hypnotism, all the various branches in short of the *Occult* side of nature, are becoming predominant in every kind of literature. They visibly increase in proportion to the efforts made to discredit the movements in the cause of truth, and strangle enquiry—whether on the field of theosophy or spiritualism—by trying to

besmear their most prominent heralds, pioneers, and defenders, with tar and feathers.

I.—OCCULT FICTION

The key-note for mystic and theosophic literature was Marion Crawford's "Mr. Isaacs." It was followed by his "Zoroaster." Then followed "The Romance of Two Worlds," by Marie Corelli; R. Louis Stevenson's "Dr. Jekyll and Mr. Hyde;" "The Fallen Idol," by Anstey; "King Solomon's Mines" and the thrice famous "She," by Rider Haggard; "Affinities" and "The Brother of the Shadow," by Mrs. Campbell Praed; Edmund Downey's "House of Tears," and many others less noticeable. And now there comes a fresh outburst in Florence Marryat's "Daughter of the Tropics," and F. C. Phillips' "Strange Adventures of Lucy Smith." It is unnecessary to mention in detail the literature produced by avowed theosophists and occultists, some of whose works are very remarkable, while others are positively scientific, such as S. L. Macgregor Mathers' "Kabbalah Unveiled," and Dr. F. Hartmann's "Paracelsus," "Magic, White and Black," &c. We have also to note the fact that theosophy has now crossed the Channel, and is making its way into French literature. "La France" publishes a strange romance by Ch. Chincholle, pregnant with theosophy, occultism and mesmerism, and called "*La Grande Pretresse*," while *La*

Revue politique et littéraire (19 Feb. 1887, *et seq.*) contained over the signature of Th. Bentzon, a novel called *Emancipée*, wherein esoteric doctrines and adepts are mentioned in conjunction with the names of well-known theosophists. A sign of the times!

Literature—especially in countries free from government censorship—is the public heart and pulse. Besides the glaring fact that were there no demand there would be no supply, current literature is produced only to please, and is therefore evidently the mirror which faithfully reflects the state of the public mind.

II.—OUR TRADUCERS: THE VALUE OF ATTACKS

True, Conservative editors, and their submissive correspondents and reporters, still go on slashing occasionally in print the fair faces of mystic spiritualism and theosophy, and some of them are still found, from time to time, indulging in a *brutal* personal attack. But they do no harm on the whole, except perhaps to their own editorial reputations, as such editors can never be suspected of an exuberance of culture and good taste after certain ungentlemanly personal attacks. They do good on the contrary. For, while the theosophists and spiritualists so attacked, may view the Billingsgate poured upon them in a true Socratean spirit, and console themselves with the knowledge that none of the epithets used can possibly apply to them, on the other hand, *too much* abuse and vilification generally ends by awakening the public sympathy for the victim, in the right-minded and the impartial, at any rate.

In England people seem to like fair play on the whole. It is not *bashi-boozook*-like actions, the doughty deeds of those who delight in mutilating the slain and the wounded, that can find sympathy for any great length of time with the public. If—as maintained by our lay enemies and repeated by some *naïf* and too sanguine missionary organs—Spiritualism and Theosophy are “dead as a door-nail” (*sic*, *vide* American Christian periodicals),—aye, “dead and buried,” why, in such case, good Christian fathers, not leave the dead at rest till “Judgment Day”? And if they are not, then editors—the profane as well as the clerical—why should you still fear? Do not show yourselves such cowards if you have the truth on your side. *Magna est veritas et prevalebit*, and “murder will out,” as it always has, sooner or later. Open your columns to *free* and fearless discussion, and do as the theosophical periodicals have ever done, and as *Lucifer* is now preparing to do. The “bright Son of the morning” fears no light. He courts it, and is prepared to publish any inimical contributions (couched, of course, in decent language), however much at vari-

ance with his theosophical views. He is determined to give a fair hearing in any and every case, to both contending parties and allow things and thoughts to be judged on their respective merits. For why, or what should one dread when fact and truth are one’s only aim? *Du choc des opinions jaillit la vérité* was said by a French philosopher. If Theosophy and Spiritualism are no better than “gigantic frauds and will-o’-the-wisps of the age” why such *expensive* crusades against both? And if they are not, why should Agnostics and searchers after truth in general, help bigoted and narrow-minded materialists, sectarians and dogmatists to hide our light under a bushel by mere brutal force and usurped authority? It is easy to surprise the good faith of the fair-minded. Still easier to discredit that, which by its intrinsic strangeness, is already unpopular and could hardly be credited in its palmy days. “We welcome no supposition so eagerly as one which accords with and intensifies our own prejudices” says, in “Don Jesualdo,” a popular author. Therefore, *facts* become often cunningly concocted “frauds”; and self-evident, glaring lies are accepted as gospel truths at the first breeze of Don Basilio’s *Calumnia*, by those to whose hard-crusted pre-conceptions such slander is like heavenly dew.

But, beloved enemies, “the light of Lucifer” may, after all, dispel some of the surrounding darkness. The mighty roaring voice of denunciation, so welcome to those whose little spites and hates and mental stagnation in the grasp of the social respectability it panders to, may yet be silenced by the voice of truth—“the still small voice”—whose destiny it ever was to first preach in the desert. That cold and artificial light which still seems to shine so dazzlingly over the alleged iniquities of professional mediums and the supposed sins of commission and omission of *non-professional* experimentalists, of free and independent theosophists, may yet be extinguished at the height of all its glory. For it is not quite the perpetual lamp of the alchemist philosopher. Still less is it that “light which never shone on sea or land,” that ray of divine intuition, the spark which glimmers latent in the spiritual, never-erring perceptions of man and woman, and which is now awakening—for its time is at hand. A few years more, and the Aladdin’s lamp, which called forth the ministering genius thereof, who, making three salutes to the public, proceeded forthwith to devour mediums and theosophists, like a juggler who swallows swords at a village fair, will get out of order. Its light, over which the anti-theosophists are crowing victory to this day, shall get dim. And then, perhaps, it will be discovered that what was claimed as a direct ray from the source of eternal truth was no better than a penny rush-light, in whose deceitful smoke and soot people

got hypnotized, and saw everything upside down. It will be found that the hideous monsters of fraud and imposture had no existence outside the murky and dizzied brains of the Aladdins on their journey of discovery. And that, finally, the good people who listened to them, had been all the time seeing sights and hearing things under unconscious and mutual *suggestion*.

III.—SUGGESTION : SCIENTIFIC SORCERY

This is a scientific explanation, and requires no black magicians or *dugpas* at work ; for “suggestion” as now practised by the sorcerers of science is—*dugpaship* itself, *pur sang*. No Eastern “adept of the *left hand*” can do more mischief by his infernal art than a grave hypnotiser of the Faculty of Medicine, a disciple of Charcot, or of any other scientific *light* of the first magnitude. In Paris, as in St. Petersburg, crimes have been committed under “suggestion.” Divorces have occurred, and husbands have nearly killed their wives and their supposed co-respondents, owing to tricks played on innocent and respectable women, who have thus had their fair name and all their future life blasted for ever. A son, under such influence, broke open the desk of an avaricious father, who caught him in the act, and nearly shot him in a fit of rage. One of the keys of Occultism is in the hands of science—cold, heartless, materialistic, and crassly ignorant of the other truly psychic side of the phenomenon : hence, powerless to draw a line of demarcation between the physiological and the purely spiritual effects of the disease inoculated, and unable to prevent future results and consequences of which it has no knowledge, and over which it has, therefore, no control.

We find in the “Lotus” of September, 1887, the following :—

A French paper, the *Paris*, for August 12th, contains a long and excellent article by G. Montorgueil, entitled, *The Accursed Sciences*, from which we extract the following passage, since we are, unfortunately, unable to quote the whole :—

“Some months ago, already, in I forget what case, the question of ‘suggestion’ was raised and taken account of by the judges. We shall certainly see people in the dock accused of occult malpractices. But how will the prosecution go to work? What arguments will it bring to bear? The crime by ‘suggestion’ is the ideal of a crime without proof. In such a case the gravest charges will never be more than presumptions, and fugitive presumptions. On what fragile scaffolding of suspicions will the charge rest? No examination, but a moral one, will be possible. We shall have to resign ourselves to hearing the Solicitor-general say to the accused: ‘Accused, it appears from a perquisition made into your brain, etc.’

Ah, the poor jurymen! it is they who are to be pitied. Taking their task to heart, they already have the greatest difficulty in separating the true from the false, even in rough and ready cases, the facts of which are obvious, all the details of which are tangible and the re-

sponsibilities clear. And we are going to ask them on their soul and conscience to decide questions of black magic! Verily their reason will not hold out through the fortnight; it will give way before that and sink into thaumaturgy.

We move fast. The strange trials for sorcery will blossom anew; somnambules who were merely grotesque will appear in a tragic light; the coffee grounds, which so far only risked the police court, will hear their sentence at the assizes. The evil eye will figure among criminal offences. These last years of the XIXth century will have seen us step from progress to progress, till we reach at last this judicial enormity: a second Laubardemont prosecuting another Urbain Grandier.”

Serious, scientific, and political papers are full of earnest discussions on the subject. A St. Petersburg “Daily” has a long *feuilleton* on the “Bearing of *Hypnotic Suggestions* upon Criminal Law.” “Cases of Hypnotism with criminal motives have of late begun to increase in an ever progressing ratio,” it tells its readers. And it is not the only newspaper, nor is Russia the only country where the same tale is told. Careful investigations and researches have been made by distinguished lawyers and medical authorities. Data have been assiduously collected and have revealed that the curious phenomenon,—which sceptics have hitherto derided, and young people have included among their evening *petits jeux innocents*,—is a new and terrible danger to state and society.

Two facts have now become patent to law and science:—

- (I) *That, in the perceptions of the hypnotised subject, the visionary representations called forth by “suggestion,” become real existing actualities, the subject being, for the moment, the automatic executor of the will of the hypnotiser; and—*
- (II) *That the great majority of persons experimented upon, is subject to hypnotic suggestion.*

Thus Liébeault found only *sixty* subjects intractable out of the *seven hundred* he experimented upon; and Bernheim, out of 1,014 subjects, failed with only *twenty-six*. The field for the natural-born *Jadoo-wala* (sorcery-mongers), is vast indeed! Evil has acquired a play-ground on which it may now exercise its sway upon many a generation of unconscious victims. For crimes undreamt of in the waking state, and felonies of the blackest dye, are now invited and encouraged by the new “accursed science.” The real perpetrators of these deeds of darkness may now remain for ever hidden from vengeance of human justice. The hand which executes the criminal suggestion is only that of an irresponsible automaton, whose memory preserves no trace of it, and who, moreover, is a witness who can easily be disposed of by compulsory suicide—again under “suggestion.” What better means than

these could be offered to the fiends of lust and revenge, to those dark Powers—called human passions—ever on the look out to break the universal commandment: "Thou shalt not steal, nor murder, nor lust after thy neighbour's wife?" Liébeault *suggested* to a young girl that she should poison herself with prussic acid, and she swallowed the supposed drug without one moment's hesitation; Dr. Liégois *suggested* to a young woman that she owed him 5,000 francs, and the subject forthwith signed a cheque for the amount. Bernheim *suggested* to another hysterical girl a long and complicated vision with regard to a criminal case. Two days after, although the hypnotiser had not exercised any new pressure upon her in the interim, she repeated distinctly the whole suggested story to a lawyer sent to her for the purpose. Had her evidence been seriously accepted, it would have brought the accused to the guillotine.

These cases present two dark and terrible aspects. From the moral stand point, such processes and *suggestions* leave an indelible stain upon the purity of the subject's nature. Even the innocent mind of a ten year old child can thus be inoculated with vice, the poison-germ of which will develop in his subsequent life.

On the judicial aspect it is needless to enter in great detail. Suffice to say that it is this characteristic feature of the hypnotic state—the absolute surrender of will and self-consciousness to the hypnotiser—which possesses such importance, from its bearing upon crime, in the eyes of legal authorities. For if the hypnotiser has the subject entirely at his beck and call, so that he can cause him to commit any crime, acting, so to say, invisibly within him, then what are not the terrible "judicial mistakes" to be expected? What wonder then, that the jurisprudence of one country after the other has taken alarm, and is devising, one after the other, measures for repressing the exercise of hypnotism! In Denmark it has just been forbidden. Scientists have experimented upon sensitives with so much success that a hypnotised victim has been jeered and hooted through the streets on his way to commit a crime, which he would have completed unconsciously, had not the victim been warned beforehand by the hypnotiser.

In Brussels a recent and sad case is well-known to all. A young girl of good family was seduced while in a hypnotised state by a man who had first subjected her to his influence at a social gathering. She only realised her condition a few months later, when her relatives, who divined the criminal, forced her seducer to make the only possible reparation—that of marrying his victim.

The French Academy has just been debating the question:—how far a hypnotised subject, from

a mere victim, can become a regular tool of crime. Of course, no jurist or legislator can remain indifferent to this question; and it was averred that the crimes committed under *suggestion* are so unprecedented that some of them can hardly be brought within the scope of the law. Hence the prudent legal prohibition, just adopted in France, which enacts that no person, save those legally qualified to exercise the medical profession, shall hypnotise any other person. Even the physician who enjoys such legal right is permitted to hypnotise a person only in the presence of another qualified medical man, and with the written permission of the subject. Public *séances* of hypnotism are forbidden, and they are strictly confined to medical *cliniques* and laboratories. Those who break this law are liable to a heavy fine and imprisonment.

But the keynote has been struck, and many are the ways in which this *black art* may be used—laws notwithstanding. That it will be so used, the vile passions inherent in human nature are sufficient guarantee.

Many and strange will be the romances yet enacted; for truth is often stranger than fiction, and what is thought fiction is still more often truth.

No wonder then that occult literature is growing with every day. Occultism and sorcery are in the air, with no true philosophical knowledge to guide the experimenters and thus check evil results. "Works of *fiction*," the various novels and romances are called. "Fiction" in the arrangement of their characters and the adventures of their heroes and heroines—admitted. Not so, as to the *facts* presented. These are *no fictions*, but true *presentiments* of what lies in the bosom of the future, and much of which is already born—nay corroborated by *scientific* experiments. Sign of the times! Close of a psychic cycle! The time for phenomena with, or through mediums, whether professional or otherwise, is gone by. It was the early season of the blossoming, of the era mentioned even in the Bible;* the tree of Occultism is now preparing for "fruiting," and the Spirit of the Occult is awakening in the blood of the new generations. If the old men only "dream dreams," the young ones see already visions,† and—

*"It shall come to pass that I will pour out my Spirit upon all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams; your young men shall see visions" (Joel ii. 28).

†It is curious to note that Mr. Louis Stevenson, one of the most powerful of our imaginative writers, stated recently to a reporter that he is in the habit of constructing the plots of his tales in *dreams*, and among others that of Dr. Jekyll. "I dreamed," he continued, "the story of 'Olalla' . . . and I have at the present moment two unwritten stories which I have likewise dreamed. . . . Even when fast asleep I know that it is I who am inventing." . . . But who knows whether the idea of "invention" is not also "a dream"!

record them in novels and works of fiction. Woe to the ignorant and the unprepared, and those who listen to the syrens of materialistic science! For indeed, indeed, many will be the unconscious crimes committed, and many will be the victims who will innocently suffer death by hanging and decapitation at the hands of the righteous judges and the *too innocent* jurymen, both alike ignorant of the fiendish power of "SUGGESTION."

GHOSTS AND ASTRAL BODIES

In *Harper's Magazine* for November, a man vouched for as holding an important position in a leading American university recounts, under a pseudonym, his experiences during four months' residence in a haunted house. It had been built nine years before but he and his wife were the first tenants. The phenomena were all auditory and were observed not only by the writer but also by his wife, and some of them by house guests, one of whom was a confirmed materialist and sceptic. They ranged from frequent clicks and taps to distinct sounds of footsteps upstairs and down, the sound of falling and moving objects, and a crash apparently loud enough to have been heard a mile away, recurring at intervals. The case is by no means an isolated one. Parallels are cited in Charles G. Harper's *Numerous Haunted Houses*, notably the famous Wesley family's ghost,—whose activity along this line was distinctly more marked.

It is a sad commentary on the tenacity with which fears are cherished that the writer should have felt it necessary to protect his professional standing by narrating his experiences under a pseudonym. It must be admitted that the treatment meted out to past witnesses to like occurrences amply justifies the precaution. The writer says, "I do not believe in ghosts, though I am of course aware that we have no final evidence against them," but he insists that "something strange was loose in that house" and wishes he could discover what it was.

The explanation is forthcoming from Theosophy. In *Isis Unveiled* (I, 69), Madame Blavatsky refers to well-attested apparitions of "unrestful 'souls,' hovering about the spots where they were murdered, or coming back for some other mysterious reasons of their own". She reprints an account of a similar case, except that it was visible whereas the professor's "ghost" confined himself to sounds in his attempts to draw the notice of the "living". She says that it "was doubtless a *genuine* elementary apparition, which made itself visible of its own free will . . . for aught we can tell it might have been the real personal umbra of the 'spirit,' persecuted, and earth-bound, either by its own remorse

and crimes or those of another person or spirit." The troublesome visitant to the professor's house in all probability was drawn to the spot by some attraction of association.

Sceptics still scoff while proofs accumulate of the existence of an inner, unseen realm. Eastern Psychology and Theosophy present the explanation, but they cannot give ears to those who will not hear, or force those who prefer to remain blind to see.

Here is one such piece of evidence. The novelist, Mr. William Gerhardi, has had a psychic experience and also had the courage to admit it in the *Sunday Express*. On five occasions he has been objectively conscious while his physical body lay asleep, and has travelled a little in the vicinity of where it lay. He describes his own sleeping body.

It was myself, not dead, but breathing peacefully, my mouth slightly open.

My cheeks were flushed, as if I must have felt hot under those blankets and eiderdown drawn over my shoulders.

My hair, lifted by the pressure of the pillow, presented an aspect of my face not familiar to me, never before having seen myself asleep.

The face, lying sideways and deeply sunk into the pillow, was pathetic and touching in its vacant innocence of expression; and here was I, outside it, watching it with a thrill of joy and fear.

I was awed and not a little frightened to think that I was in the body of my resurrection.

So that's what it's like? How utterly unforeseen!

But I was not dead, I consoled myself; my physical body was sleeping peacefully under the blankets, while I was apparently on my feet and as good as before.

Theosophists can ignore his gratuitous fling at their literature, which he admits he has never read, and his consequent prejudice against the term "astral," which leads him to employ the word "luminous," its exact equivalent! Perhaps he has heard of the peregrinations in the astral body of so-called invisible helpers described in pseudo-theosophy—which are sheer wild fancy. During sleep the average man is in a subjective state.

Those interested can study the subject in *U. L. T. Pamphlet* No. 11 and for further information go to H. P. B.'s answers in the *Transactions of the Blavatsky Lodge*.

But we particularly wish to stress the importance of such a piece of evidence. Many difficulties of modern science will be solved and its knowledge come into line with that of ancient soul-science if the existence of this Astral Body becomes an established fact. It is the veritable missing link in the evolutionary theory of modern science. H. P. B. once wrote in her *Secret Doctrine* (II. 149).

The whole issue of the quarrel between the profane and the esoteric sciences depends upon the belief in, and demonstration of, the existence of an astral body within the physical, the former independent of the latter.

STUDIES IN THE SECRET DOCTRINE

III.—THE PREPARATION AND SUBJECTS FOR STUDY

It must be left to the intuition and the higher faculties of the reader to grasp, as far as he can, the meaning of the allegorical phrases used. Indeed it must be remembered that all these Stanzas appeal to the inner faculties rather than to the ordinary comprehension of the physical brain.—S. D. I. 21.

The inner spiritual eye of the seer, and the faculty which manifests through it is not clairvoyance as ordinarily understood, *i.e.*, the power of seeing at a distance, but rather the faculty of spiritual intuition, through which direct and certain knowledge is obtainable.—S. D. I. 46 f.n.

Buddhi is the faculty of cognizing the channel through which divine knowledge reaches the "Ego," the discernment of good and evil, "divine conscience" also; and "Spiritual Soul," which is the vehicle of *Atma*.—S. D. I. xix.

There are only two classes of people who will take to the study of *The Secret Doctrine* seriously.

One, the intellectually curious who want to learn something about Theosophy as expounded by its greatest teacher in her *magnum opus*. Some of these use the information obtained in order to fling ridicule on the book and especially on its writer; others appropriate the teachings without due acknowledgment; a very, very few find their way to practical Theosophy—which means a life of study and of service.

The second class is composed of those who are already students—either those with ready-made deposits from past lives in the shape of memory and character, etc.; or those who having contacted Theosophy take to the study of the monumental work.

The hereditary enemies of Theosophy, or the beneficent White Magic, also use the book, as best they can, for their own nefarious purpose—the enslavement of the human mind, thus creating the soulless entity which acts like a corpse in their hands.

As these studies are meant for the earnest and sincere student of Theosophy aspiring to become a pupil-teacher under the guidance of the Gurus of H. P. B., we shall deal with them, leaving the rest of the above-mentioned intelligences to their own tasks and their own Karma.

In the last study we saw what are the obstacles within man himself which the student must guard against and ultimately overcome. Here we must learn what virtues and faculties are necessary for a real, growing comprehension of *The Secret Doctrine*. In the three quotations given above a thorough answer will be found. It must not be, however, thought that a study of the two volumes is not possible without a previous development of the faculty of intuition. This fact must be impressed on his consciousness by the student: *The Secret Doctrine*, regularly studied, in a proper fashion, develops intuition. Paradoxical as it may sound, the persistent study of the book unfolds the very faculty without which its contents cannot be comprehended. H. P. B. has said that since "this work withholds far more than it gives out, the student is

invited to use his own intuitions" (S.D. I. 278); and he will do well to remember her statement elsewhere that "True knowledge comes slowly and is not easily acquired." With humility but with self-confidence the student should begin his task, but he must persevere in his communion with the book regularly and punctually day by day.

In the old Upanishadic traditions references are made to the right manner and approach by which the enquirer and the aspirant were wont to come to the Sages and their Wisdom. Here also a true approach is necessary: a quiet fresh mind free from moods, unconcerned with other views and sundry knowledge but steadily active in receiving impresses from the ideas of the book—not for blind acceptance but for intelligent grasp, to be assimilated later on when they are perceived to be true. It has been said that *The Secret Doctrine* should be regarded as a book of reference, a kind of Theosophical encyclopædia—this estimate is false. *The Secret Doctrine* is a book to be read and studied, not only to be referred to. It is a book by which the student can and should evaluate other teachings, but he should not use it to amplify or advertise the views and opinions of other books. Then, it has been said that *The Secret Doctrine* is too profound, too deep, too complex and intricate a book to be read and studied by the ordinary man. The alarm thus caused is false. Let not the student be glamourised or daunted either by the false estimate of the book, or by the false sense of alarm roused. Why was the book written? For whom? The dedication gives the answer and the lie to the false estimate and the alarm. What H. P. B. said of *The Key of Theosophy*, (p. xiii) is, however, true of *The Secret Doctrine*.

To the mentally lazy or obtuse, Theosophy must remain a riddle; for in the world mental as in the world spiritual each man must progress by his own efforts. The writer cannot do the reader's thinking for him, nor would the latter be any the better off if such vicarious thought were possible.

Putting aside mental laziness and rejecting false

estimates of the book, the student must try to assimilate, for practical purposes, the significance of the following statement :—

Only those who realise how far Intuition soars above the tardy processes of ratiocinative thought can form the faintest conception of that absolute Wisdom which transcends the ideas of Time and Space.—(S. D. I. 1-2 f.n.).

The book deals with metaphysical ideas ; with moral laws functioning in a living universe ; with historical events which are regarded as reflections of spiritual occurrences ; with psychological processes taking place in human consciousness, which must be experienced to be understood ; and so on. These truths cannot be understood by passionate minds, *i.e.*, by minds held in its service by Kama. Once freed from greedy desires, however unlearned the human head may be, it has within it the power to embrace wisdom from all sides. False knowledge is a hindrance, and “even ignorance is better than Head-learning with no Soul-wisdom to illuminate and guide it,” says *The Voice of the Silence* (p. 28).

In the human consciousness, burnt in, as it were, is an impress of wisdom, which acts in man as intuition—this was the work of the “Solar Angels,” the Agnishwatta Pitris—“the Endowers of man with his conscious, immortal EGO” (S. D. II, 88). “This ‘Conscious Entity’ Occultism says, comes from, nay, in many cases *is*, the very entire essence and *esse* of the high Intelligences condemned, by the undeviating law of Karmic evolution, to reincarnate in this *manvantara*” (S. D. II. 248). Its influence and action are absent to-day because human consciousness is overlaid by non-spiritual longings and mortal impresses. The task of the student is to utilize the “gift quickened by the ‘Lords of Wisdom,’ who have poured on the human *manas* the fresh dew of their own spirit and essence” (S. D. II. 411). This idea well grasped will make it clear to the student as to wherein lies the true preparation for his approach to *The Secret Doctrine*.

The Esoteric Philosophy explains the great differences in human character and reasoning faculty as being caused not only by the process of reincarnation, but also by the difference in receptive capacity of the various classes of non-self-conscious intelligences belonging to the kingdom of men, *i.e.*, men in form but not men in mind. Men and women belonging to what are generally called the educated and civilized classes possess within their consciousness that Impress of Fire which manifests as the Voice of Divine Conscience, as Instinctive Intuition, as sense of moral responsibility, as self-awareness.

The functioning of these is usually vague and indefinite, but differs in different people ; it begins

to become definite in the persistent student of *The Secret Doctrine* who earnestly tries to lead the life. In the process the student receives further impresses on his own Egoic consciousness ; for, the work of the Host which lights up the Manas latent in man is not finished. Its beneficent labour continues, but, it may be said that this is confined to that class of human souls which aspires to learn the Higher Wisdom. Self-redemption through self-control and self-induced and self-devised ways and methods is the ideal of that class ; what each unit in that class attracts to itself depends on the assiduity in devotion which he or she manifests.

The remaining factor in right preparation is the choice of subjects and sections of the two volumes of over 1500 pages. The great temptation is to get at the occult “titbits”. To succumb to this would be fatal, for those “titbits” are indigestible without a previous familiarity with the basic ideas, principles and fundamentals of the book. The scientifically inclined student of Theosophy is apt to chafe at the philosophical and mythological digressions of *The Secret Doctrine* ; the mystically and philosophically inclined is likely to murmur against “all this scientific stuff,” and so forth. Long experience and contact with the book has strengthened the conviction that H. P. B. has not been extravagant in the use of words, that there are no useless digressions, that the attacks of 1888 on science and theology offer principles of attack even to-day, just as her explanations and instructions provide soul-nourishment week by week.

A beginning, however, of the right type is necessary. The ordinary student’s mind, as it is constituted to-day, in the East as in the West, may gain quicker and better comprehension if it is aided in the selection of pages to be read. While the following plan may not suit all, it has been found useful by a fair number during the last twenty-five years and more.

- (1) Vol. I. pp. 272-73. Item I (Texts for Theosophical Meetings p. 1).
Vol. I, pp. 297-99.
- (2) Vol. I, pp. 13-18.
The Three Fundamentals (Texts for Theosophical Meetings p. 3).
- (3) Vol. I, pp. 269-80.
U. L. T. Pamphlet No. 2.
- (4) Vol. I, pp. XVII-XLVII (Introductory).
- (5) Vol. I, pp. 1-24 (Proem).
- (6) Vol. II, pp. 1-12 (Preliminary Notes).
- (7) Vol. I, pp. 303-325 (Symbolism etc.).

A careful perusal of the above pages will give the student a very fair idea of what to anticipate ; it will also familiarize him with the method H. P. B. used in writing, compiling and recording her message.

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 चिन्तनसंशया : ॥

"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. A genuine student of Theosophy is called upon to give up more than one personal habit, such as practised in social life, and to adopt some few ascetic rules. But this brings him criticism and that reflects on Theosophy. Should not the student avoid this? Secondly, as asceticism is discouraged in more than one place in Theosophical literature, what rules would be the correct ones to adopt?

Ans. The student of Theosophy need not fear adverse criticism, which is bound to arise in a world steeped in selfishness and superstition.

His inner attitude and outer behaviour towards events and people form a very important part of his discipline as an ascetic.

He should not court criticism by imprudence, such as talking about the principles of conduct he is trying to observe or about the discipline of life he is trying to maintain. Then, he must also guard himself against interfering in the concerns of others, trying to improve or discipline them. Thirdly, he should not allow his zeal and enthusiasm to so carry him away that he neglects his *duties* to others; in determining those duties he must not allow his own desire, even the desire to live the higher life to sway him, any more than allow others to influence him to break his discipline. These three precautions enable the student to avoid pitfalls; in themselves they are factors of discipline.

For the rest, he should learn not to mind if he is criticised for controlling his own thoughts, purifying his own speech, sweetening his own disposition, refusing to be greedy in his own interests because he is trying to guard the interests of others, freeing himself from the shackles of creedal and communal superstitions, and so on. The student should not give way in keeping his discipline to please others, nor break it under provocation—meeting intolerance with irritation, or anger with sarcasm, or ridicule with wrath. These are also factors in the discipline.

Theosophy deprecates false but insists on the practice of true asceticism, namely, the control of the

psychic nature, Kama-Manas, first and not observance of mere bodily habits and exercises. Just as mere physical bathing which cleanses the body fails to purify the mind and the heart, so mere bodily discipline fails to bring about a reform in the psychic nature. The rule to be kept in mind is that when the psychic nature improves it brings in its train naturally opportunities and possibilities for physical reformation. The lower nature is neither the gross nor the astral body but Kama-Manas. Its main characteristic is Egotism, the student's greatest foe, and it takes innumerable shapes.

The action of Kama pollutes the astral body—making its magnetism impure. The student is called upon to purify and improve his magnetism. No physical means will do it; though bodily cleanliness, right diet, total abstinence, living in a pure place, company of pure people, will aid the task, provided the preliminary step is taken. What is that step? Evil magnetism *directly* results from erroneous beliefs, even though they be sincere. One's beliefs, religious practices, social habits and unrecognised superstitions attract hundreds of foreign influences, living entities, powerful agents, around one.

The subject of magnetic purity is very important and the student has to learn to distinguish between bodily and magnetic cleanliness. For example, bodily odour is not always amenable to hot water and soap, because there is a psychic root to it in the astral body. Just as wicked conduct creates malign magnetism so wrong beliefs create unspiritual magnetism. A man may be pure as the world knows purity and yet attract to himself elementals which are undesirable. Even though they may not be harmful in ordinary life they positively injure the true practitioner. On the subject of magnetic purity the student's attention is called to pp. 19-21 of *Raja-Yoga or Occultism*, by H. P. B.

Side by side with the control of the psychic nature, the student has to cultivate the Noetic nature. By study of metaphysics, by meditation on the Universal and Impersonal Spirit, not only is the personal Kama-Manas subdued, but Buddhi is made active and intuitive perception is developed.

So "ascetic rules" are of two types—(a) those which purify the psychic nature, and (b) those which activate the Noetic nature, and jointly they help the aspirant to become an Adept.

—————

Unity always gives strength : and since Occultism in our days resembles a Forlorn Hope, union and co-operation are indispensable. Union does indeed imply a concentration of vital magnetic force against the hostile currents of prejudice and fanaticism.—MAHATMA K. H.

THE FIGHT IS IN THE MIND

H. P. B. reiterates the occult truth that the events in the material world are shadowy reflections of events in the super-material or astral world. Happenings in the life of the individual or of humanity have their roots in the invisible world of causes and what is visible is the effect, in part or in full. The phrase which the student often uses, "precipitation of karmic effects," is a fit subject for study and meditation.

The world of mind is a reality. Yet, one of the most striking examples of the working of the principle of Maya or Illusion is connected with that world. We are deceived into believing that this world of deeds, tangible and visible, is *the* reality. Actions which have evil or weak motives pass for good deeds; people and movements are dubbed wicked or dangerous without any attempt to ascertain their hidden motives, which may be and often are good and noble.

To-day everyone is again talking about the war which must come, but who perceives that it is already going on? When the scientist of one country is endeavouring to outstrip his confrère in another in the search of more and more powerful poison gases, they are not preparing for a future war; they are actually engaged in one. When manufacturers of armaments are busy they are actually participating in a war. The fierceness of the struggle to come is blossoming now, for those who have eyes to see. Just as in actual war on the physical plane, the generals behind the scenes are greater realities than soldiers in the field, who are puppets moved by the strings the generals pull; more, just as the War Offices command in their turn the generals themselves, so always and ever the controlling cause lies behind the visible effects and produces results both as regards space and time. War is raging now on the plane of mind; what will eventually transpire in the visible world will be its effects, and they may take one shape or another. Financiers, politicians, economists, with the aid of professors and scientists are now engaged in a world war; the visible results will come, must come, in some form or another. The activities of the minds of to-day will precipitate the activities of the body to-morrow.

The Theosophical student and aspirant is familiar with the functioning of this occult law. But he too is often glamoured and falls under the dominion of Maya. We seek many times for the causes of karmic precipitations in the deeds of former lives, instead of looking for them in the mind processes of the present incarnation. Every deed is a visible body which has its invisible principles—its mould, its vitality, its desire and thought principles; every deed is either soulless or soul-full. And

H. P. B.'s remark that we elbow soulless men all the time is equally true of deeds. Our streets and cities are full of soulless deeds—evil or useless—affecting others to their fall. Soul-full deeds of soul-full people bring instruction and inspiration to others. Often we speak of purely kamic action or purely personal action; these are but the results of purely kamic or personal, *i.e.*, soulless, people. Such soulless people are active kama-rupas, and may be fitly compared to drifting elementals or nefarious elementaries, according to their nature. Such human beings exist—that, the student of Theosophy knows. What he does not often recognize is that he himself may bring himself for a short while to that state. In depression or in anger, in fear or in jealousy, the student becomes soulless for a minute or more. This state is precipitated from within outwardly. He will use his reason and his knowledge to regain his lost balance, but unless he goes to the region of his lower mind, kama-manas, and eradicates the roots of such precipitations they will occur again and again. It is little use to say, "I will not come into this awful state again"; he will, unless when in a calm and soul-full condition he proceeds to seek out the roots of evil and destroy them. Fancy and imagination are potent and beget results on the visible plane of deeds. Moods are children of personal and kamic thinking and the mothers of methods of mischief. Clear thinking is thinking cleansed of kama; clear vision is vision freed from kama. So our ordinary moods, fancies and day-dreaming have to be not only avoided but killed altogether.

How shall we do it?

Two beneficent forces enable us to accomplish this task.

First, by study of metaphysical and impersonal truths we purify the mind. There is no other remedy equally so good for the purification of the mind as the study of metaphysics, of philosophy, of science. But that metaphysics must not be merely a juggling with words and expressions; that philosophy must not be merely speculative; that science must not be devoid of ethics. Theosophy is superior to, and more practical than, what ordinarily passes under the titles of metaphysics, philosophy and science. These branches of study have each a great value, but unless they are related to the problems of daily existence they remain unpractical. So a study of Theosophy, which is the great philosophy of the impersonal but which offers clues and keys to every person to better himself, is the very first step. And in revealing the truth about the precipitation of karmic effects from the plane of mind to the plane of brain, senses, and the body it offers the right instruction to be practised by the aspirant,

Secondly, the student of esoteric philosophy is called upon to control his faculty of criticism—not to kill it, not even to deaden it, but to control it. To find flaws in other personalities is as easy as finding shells on the sea-shore. We have to learn to look for pearls and they are hard to find and are never on the sands. We have to enter deep waters. Living as a personality in the world of personalities it is easy to pounce upon flaws, real or imaginary. Acting as souls, i.e., acting as soul-full personalities, we dive deep to the plane of souls behind personalities and find every time that there is a pearl of hidden beauty. Personalities have their defects and limitations; to try to see purity in impurity and truth in untruthfulness is foolish. What is necessary is to go behind impurity and untruthfulness and seek if there be a core of beauty of some kind in that personality. If the Self is in all men and women, behind and beyond the uglinesses there must abide some aspect of the Self which is ever the Beautiful. We are always advised to seek the Self, to see the Self, to act as the Self, for the Self. It does not mean that pettiness and selfishness and cruelty and ugliness do not exist or that we must be blind to their existence. The manifestations of kama are as real as are those of Atma, and the smoke of the former ever accompanies the Fire of the latter. The person who sees evil in another and talks about it while he is ignorant and unable to help, instruct or enlighten his brother, himself is rooted in evil, very probably in the same type of evil, and sees it in his neighbour because he is consubstantial with it. The Adept also sees flaws and mistakes but is capable of making adjustments according to His own methods.

Because we live personally in the world of personalities we see the cause of our troubles, worries and limitations in other personalities. Even students who theoretically accept the doctrine that Karma is the Law of Laws fall prey to this illusion. The fight is not with other persons, the fight is with our own personality; the warrior within is the Buddhi, mind is the field, and the fact to note is that kama provides the host of soldiers and is in occupation of the field. By activating Buddhi we have to clear the mind of kama, free the field of its occupants, and then the grass and flowers will begin to grow where the heavy-footed soldiers have been.

THE TWICE-BORN

In a significant contribution to *The Aryan Path* for August 1934, the Theosophical theory of life is described as based on the fundamental premise that the Self in man is one with the Cosmic Self. This consciousness can be realised only if and when

the individual has effected the conquest of his lower nature and is born into the Kingdom of Spirit. A man must undergo a revolution within himself and produce such a rebirth (*deiḡatva*) in this life. Reincarnation of the Soul is as natural as the passage and growth of man from childhood to youth, and from youth to old age, says the *Gītā* (II, 13). The second birth is not the birth of a new body but means a new stage in one's mental and moral growth, resulting in the acquisition of a new set of spiritual qualities in this very life. With every "rebirth" there is an "Inner Awakening" (*Aryan Path*, February 1934), a rise in the scale of spiritual values.

The Sanskrit word *Dviḡa* means a bird, as well as a member of the three higher Hindu castes. The first stage of a bird's life is its confinement in the egg; then it breaks through its shell and takes wing. The shell which covers the chick is really not a part of its life, yet it is required until the bird is hatched. It is an inert (*jada*) frame that only serves to conceal from view the real life to be brought into being. The wings that are developed are but symbolical of the qualities and faculties of bird-life, the efficiency and utility of which is experienced only by the full exercise of their function.

In the life of man, childhood up to the stage of the Thread-ceremony (*Upanayana*) is like the life of the chick within the shell. The second birth takes place at the investiture with the sacred thread and the girdle of muḡja grass. These are the symbols of the higher qualities of the "Twice-born," and the boy is no longer a *dviḡa* if he loses his sacred symbols. The very knot that binds together the strands of thread is dedicated to Brahman and known by that Name. As the purpose of a bird's life is fulfilled only by the bird winning the freedom of light and air, so the purpose of a man's life is his gradual realisation of the individual with the Infinite Self.

What are the traits of character that a man may be supposed to acquire which makes of him a twice-born? The *Mahābhārata* contains a short conversation between Yudhishtira and Nahusha (who had been cursed to crawl as a serpent in the forest), in which is given the definition of a "twice-born" (Brahmana). The Pāṇḡava says:—

Honesty, charity, integrity, patience and good conduct, forbearance and meditation, it is these that make a Brāhmana. A Brāhmana is not to be known as such merely by his name or from the accident of birth, nor is a Śūdra by his. Where virtue and goodness prevails, there is the Brāhmana. A Śūdra is he who is without these.

We read elsewhere in the Epic:—

Not birth, not sacrament, not learning, make one *dviḡa*, but righteous conduct alone makes it.

He that serves as a raft on a restless current (of *vamsāra*) or helps to ford the unfordable, certainly deserves respect in every way, be he a Śūdra or a member of any other class.

These ideas accord well with the meaning given to the word Brāhmaṇa in the *Uttarādhyayana Sūtra* :

He who does not injure living beings in thought, word, or deed is a Brāhmaṇa ; the Brāhmaṇa does not speak an untruth from anger or even for fun ; by one's actions one becomes a Brāhmaṇa, Kshatriya, Vaiśya or Śūdra.

We read in the *Dhammapada* :—

Not matted hair nor heritage of birth
Can prove the Brahman ; nay, but sterling worth
And truthfulness and inward purity.
What boots your sack-cloth and your tousled hair ?
On outward things, poor fools, ye lavish care !
Ye who are rotting, rotting inwardly.

If even in the period of the *Mahābhārata* there was the fear that society was drifting from its proper moorings in the matter of moral conduct, and a necessity was felt for a re-statement of spiritual values, how much more should the need be felt in this modern age for a "rebirth" which will bring into being the possession and exercise of those qualities that are a first condition for the realisation of the union of the separate self with the Universal Spirit.

The soul is engaged in the body like a chick within its shell. Both are *in* their respective frames but not *of* them. Deliverance comes for the bird by the bursting through the shell, and for man by the breaking of his bonds. As the bird coming out of the shell, learns to do the work ordained for the winged kingdom, and wins the freedom of life ; so does man seek to conquer his baser nature, extricate himself from the shell of his ignorance (*avidya*) and begin to realise his proper place in the cosmic Scheme. But this inner conquest can be effected only by a faithful discharge of one's duties in a spirit of devotion to the Lord of the Heart. To have become a *divija* is to have taken the *first* step in the evolution of this Cosmic Consciousness. The Supreme Spirit can be realised only by the individual being again and again reborn. The principle of rebirth (*divijatva*), by which a man becomes "regenerate" in a single life, may be thought of as an extended application of the doctrine of Reincarnation in the evolution of the Soul. The twice-born encompasses in one single incarnation the protracted experiences over many lives of the ordinary human soul.

In the Christian Gospel of St. John, (III, 1-10) the same teaching is to be found :—

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews :

The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God : for no man can do these miracles that thou doest, except God be with him.

Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

Nicodemus saith unto him, How can a man be born when he is old ? can he enter the second time into his mother's womb, and be born ?

Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

That which is born of the flesh is flesh ; and that which is born of the Spirit is spirit.

Marvel not that I said unto thee, Ye must be born again.

The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth : so is everyone that is born of the Spirit.

Nicodemus answered and said unto him, How can these things be ?

Jesus answered and said unto him. Art thou a master of Israel and knowest not these things ?

And how many great Brahmanas are there to-day who like the great men in Israel know not what it is to be born again ?

RAYS OF HOPE

{The following article is penned by a student of Theosophy in Holland, a country small in area, but great in culture. We gladly make room for this contribution because such expressions as the writer quotes and comments upon have an interest for all Theosophical students. We hope our colleagues and friends in other countries will send for our use and publication such news, notes and comments.—Eds.]

In these days, when all countries are suffering from overproduction, when stocks are deliberately destroyed and at the same time so many people are suffering from destitution ;

When there is far too much for the few, and not even work enough for the many ;

When in the country of Boehme, Paracelsus, Hegel, Kant, Schopenhauer, Goethe, Bach, Beethoven, Mozart, and so many others, healthy spiritual growth is endangered by an edict, as it were, to conform ;

When in our country* a number of less progressed have fallen prey to their seething animal emotions and have had to learn, through a corresponding display of power,† that human society cannot evade by either hollow devices, or labour unions, or government control, the progress of nature and the justice of the iron law of causation or retribution, according as it is on the material or moral plane ;

When one sickens of the hollow, trifling and dishonest phrases used to whitewash that which is in reality unclean and worthless ;

Even in these days we can find people who are unperturbed by this turmoil, and see in it an oppor-

*The writer is a Hollander.

†Mob riots in Holland on account of reduction of government doles.

tunity to draw up a balance sheet of their life experiences, and to bear testimony to their deepest convictions.

It is a good and hopeful sign to listen to a Leyden professor who was bred in the age of extreme scientific materialism by which the souls of so many nations are still obscured. Looking back over his life's work, he tells us that even if one could demonstrate "the interplay of the osmosis in a continuous osmotic complex of any extension, this would not shed any light on the great mystery of an all-controlling and realising factor which shapes the cell tissues and arranges the physical and chemical energies, working in them and synthesising them into a harmonious whole".*

This "all-controlling and realising factor" is the Cosmic Mind. It harmonises display of power and manifestation of form, and acts as the one controlling basic principle from which results a Universe of law and order.

In the very same week another Leyden professor, addressing an audience of present and former students, compared the venerable and monumental steeple of St. Martin's Cathedral to the "Great One," that is, to the Permanent which lies behind all that is transitory—the One Reality, the Absolute, the Fountainhead from which this Cosmic Mind springs and without which there could be no mind-power at all.†

And still another Leyden professor has shown that one attribute of the harmonious, controlling and realising power of the Great Unknown may be discerned amidst all the changes of our material existence. This attribute is "ever-recurrent activity in time of space" (cyclic law, periodicity); "the symbol of the serpent swallowing its tail stands for this rhythmic repetition."‡

A Universe which in its deepest sense is periodical implies that the realising mind also becomes manifest at intervals: manifestation, realisation and withdrawal in eternal repetition.

What else is this eternal coming forth and withdrawal but the completion of the doctrine of Science regarding "evolution" of the so-called "living beings": the eternal involution and evolution of the cosmos to stern law that works through the periodically active cosmic mind, as if it were the outbreathing and inbreathing of the One.

"This leads to the conclusion," to use the words of Lorentz, "that the spiritual and the material are

*Valedictory address of Prof. F. A. Schreinemakers to his colleagues, pupils and students.

†Address of Prof. F. Muller on the occasion of the lustrum of the Students' Corporation at the Groningen University.

‡Prof. L. M. G. Baas-Becking, *Geobiologie*, p. 108.

indissolubly interconnected; that they form two aspects of the same thing; that the material world is the manifested form of a World-Soul, that even the smallest particle possesses a 'soul.'""*

If this be granted, but one step is needed to the inevitable conclusion that the gradual manifestation of "living" forms and their continuous differentiation in the material world of sensuous perception is but the reflection of an also gradual and simultaneous unfolding of the Cosmic Mind—a spiritual evolution.

If this were really understood with all its implications, science would wake up once again to a consciousness of her moral responsibility,† which has been obscured by poison gas, hyperexplosives, etc., etc. It was against this moral delinquency of science that still another Leyden professor gave a serious warning to his students in his inaugural address.‡

The present egocentric conception of life which is part of the heritage of the scientific materialism, would be completely destroyed by an evolutionary doctrine which had as its goal the elimination of separateness and the identification of the individual with the Universal. For the acceptance of such a conception by the leading minds would morally convert in them the pole of egocentricity to that of altruism. The masses would then be led out of the labyrinth of historical materialism and class struggle into an open social life in which there would be sufficient for all. And this would happen because the leading elements of such a society, by reason of their profoundest thought and deepest conviction, would discipline their own personal desires and needs, and act for the good of *all*, not for one particular community or sect. Then there would be no place for a dual morality; one for the state, another for the individual.

There are rays of hope. In the opinions we quoted from thoughtful men, we can see traces of the process of the sublimation of the consciousness of the personal self to the Self Impersonal. If our Universities would be saved from compulsory conformity, they also must take part in this process of sublimation—not because of what they are now, schools of knowledge concerning the objective world, but because of what they are to become, schools of Spiritual Wisdom.

*Letter of the late Prof. H. A. Lorentz to one of his colleagues and published after his death in "Handelsblad," May 5th, 1928.

†Compare "Science and the Path of the Soul," *The Aryan Path*, September, 1931. (Vol. II, p. 585).

‡Prof. F. A. F. C. Went, Inaugural Address, May 25th, 1934.

IN THE LIGHT OF THEOSOPHY

It is for students of philosophy to lead a bewildered and suffering world into the serene paths of rational understanding.

Thus Sir S. Radhakrishnan, the Chairman of the Reception Committee, in his welcome address to the Tenth Session of the Indian Philosophical Congress held at Waltair, South India, during the last week of December. Dr. Radhakrishnan did not refer to philosophy as it is studied in colleges and universities, nor had he in mind students whose interest in the subject does not outlive the obtaining of a degree. Unless the students of philosophy are also aspirants after a purer and nobler life and unless true philosophy is distinguished from the intellectual cobwebs woven for their own sake, "the suffering world" to which the speaker referred will continue to suffer—no matter how many students study philosophy, how many universities teach the subject, and how many Congresses are held in its name. It is the separation of philosophy from actual life which has brought about, not only in India but all over the world, a reversal of the natural order of values and things. Dr. Radhakrishnan described how artificial needs are choking the real springs of life :—

Mechanical efficiency and scientific ruthlessness combined with a contemptuous disregard of such imponderables as are manifested by the spirit and will of man are to-day receiving our admiration. The position which was once held by philosophers and theologians is now in the hands of scientists and economists. Thousands of intelligent young men the world over are worshipping at their feet. Mechanised Utopias of cheap food and easy virtue like the proletarian's paradise of Lenin or the universe limited of H. G. Wells, if achieved, will be perfect like Orlando's mare : only they will have the defect of being not alive.

Further Dr. Radhakrishnan draws attention to the famine of spirit which passes unnoticed though famine of food is well advertised and efficiently relieved.

If we could see minds and souls as vividly as we see bodies, we would be appalled at their conditions in men and women belonging to civilized humanity. Many of the minds are of stunted growth, a good number distorted and crippled and quite a few definitely monstrous. When the leaders of thought and practice attempt to reconstruct society, they should be careful to eliminate this process of mangling and dwarfing of souls and help the development of the spirit in man.

But "the leaders" of to-day have themselves "distorted and crippled" minds and therefore they are unable to restore the lost soul to human life which, according to Dr. Radhakrishnan, is "the purpose of philosophy." Then he speaks about the Indian philosophical Renaissance for which the philosophers and students of philosophy should now begin to work. But he does not say how exactly they should prepare and labour. It is the active service of humanity, unselfish dedication to the

higher ideals of life that will bring about the philosophical Renaissance. "To reach Nirvana one must reach Self-Knowledge, and Self-Knowledge is of loving deeds the child." Service as an avenue to the study of philosophy is somewhat of a strange idea both to the philosopher-recluse and to the social-servant. The sociologist needs the aid of philosophy, for without it he is apt to do more harm than good. But the philosopher needs the experience of practical work with human minds and souls, including his own, for without it he can only talk of Reality without touching it, of Maya while absorbed in it, of Avidya while living in it—a man of great learning but little wisdom.

Mrs. Sarojini Naidu also referred to the sufferings and sorrows of men and women. Speaking at the Aligarh University Union she said :—

I have travelled round the world several times, and each time I go I am more and more impressed by the common suffering of the world. The only need of the world is to shatter the bondage whether it has come from within or without.

That common suffering which every sensitive nature feels should induce in us an infinite pity for our fellow-men, but we must learn to recognize clearly the source of all this misery and woe. The bondage has not come from without, but always and in every case from within. Man is not a slave to circumstances but to his own lower nature, to his senses, his desires, his selfish thoughts. There lies the hope. If we were languishing in bondage imposed from without, we might beat our hands in vain against our bars. But we have made our chains and we alone can break them. The means?—to bring the personality under control and live as souls.

On the same theme, of Karma, the Rev. "Dick" Sheppard, Canon of St. Paul's, contributed a fine statement to *The Sunday Express* (December 9th), under the caption, "I believe in Hell". But the hell that he describes and says that he has seen and known is here on earth. "When any man cries to evil, 'Evil, be thou my good,' he is in hell."

Sin brings punishment in its train, not because God is vindictive or vengeful, but because the laws of cause and effect operate in the moral as well as in the physical world.

I know that if I run my head against a stone wall I shall give myself a nasty headache. If I wrong my fellow-man, the consequence to myself may not be so immediately obvious, but it is equally sure.

For a time we may flourish like the bay tree ; but in the end there is no escape....

God Himself cannot save us from our own particular hell, if we persist in sinning against the light.

God seems a bit redundant in this clear picture of the working of the moral law. We wonder why Canon Sheppard brings in a Personal God at all. To be consistent and logical, in the moral order of the universe there cannot be God and Law as two distinct entities.

Civilisation starts when men begin to consider other people's rights and happiness, and goes from better to better in proportion as that habit becomes more general. There is nothing better than to cultivate the mind of the good citizen. And thoughtlessness is its chief enemy.

So ends an article on "Thoughtlessness" in *The Manchester Guardian* (November 16th), by its well-known contributor, "Artifex". He was prompted to write it by a correspondent who remarked that "the lack of thought for others is the greatest sin of our time". But is not thoughtlessness towards others but a natural outcome of thoughtlessness in personal existence?

A great majority live thoughtlessly; thoughtless in walking, eating, resting or sleeping. Not trained by education, secular or religious, to think out their problems they blindly accept thoughts of others. In matters of religion or of science, of social customs, or inherited or acquired habits and manners, they act thoughtlessly. Further, there is thoughtlessness in selecting the means of livelihood and in the methods of earning it, the same thoughtlessness in recreation and in sense indulgence. The apex of thoughtlessness is reached when people do not sincerely ask about the whys and wherefores of life, about the meaning and aim of existence, or follow up their enquiries by earnest search. Thus the mind is allowed to become a passive medium and falls prey to exploitation by the Jesuitical politician or the Machiavellian priest. One who is thoughtless in his own life is bound to be thoughtless towards others.

On this subject of mind Kenneth Richmond comments in *The Observer* (2nd December).

Why do we commonly treat our minds as no one in his senses would treat a valued piece of machinery, such as a motor-car? Probably because we have been set, and have set ourselves, a standard of good thinking—attentive, studious, dutiful—which seems to be the enemy of enjoyment. The thoughtful mind is the spoil-sport of life, as long as we associate it with the prig and the pedant. So we cling to our pristine clumsiness of mind, bungle our steering, clash our mental gears, so that at any cost we avoid developing the prig within. Or, in another mood, it is the inquisitor within whom we evade; he makes us feel inferior; and he is modelled on the schoolmaster who asked questions in order to demonstrate that our answers were wrong.

The thoughtful mind of prig or pedant is as far from the ideal as thoughtlessness. The thoughtless

man is caught by every gust of passion or desire and whirled about like leaves before the wind. But he who falls a prey to fixed ideas, who cannot think outside his well-worn grooves, is no more master in his own house than is the thoughtless man. The preconception and the fixed idea are signposts on the road to lunacy. The thinking principle, that should by nature be man's faithful slave, sometimes usurps the throne and rules with rod of iron. The prig and pedant are fast fixed in their thoughts like flies in amber. One of the functions of Theosophy is to break the moulds of men's minds, to set the soul free from its fixed ideas no less than from the dominance of sense. Without an open and virile mind under his firm control, no man can mount the steps that lead to Truth.

Theosophy does show us how to steer a safe course between the rocks of rigid mental concepts and the whirlpool of thoughtlessness. It shows man how to mould his life and thoughts skilfully, deliberately, purposefully. Applying in emotion, word and act as well as in thought "those higher and nobler conceptions of public and private duties which lie at the root of all spiritual and material improvement,"

in every conceivable case he himself must be a centre of spiritual action, and from him and his own daily individual life must radiate those higher spiritual forces which alone can regenerate his fellow-men. (*The Key to Theosophy*, p. 198.)

In the *Kaiser-i-Hind* (Bombay), in a favourite column (*Free Lance*), the question was raised—Who is truly deserving of the title of Dastur or Mobed—the Bishops and Priests of the Parsi Community? A correspondent Mr. B. F. Bharucha answered it in his own way; we may draw the attention of these Parsi writers to their own sacred book—the *Vendidad* (Farg. XVIII):—

Him thou shalt call an Athravan, O holy Zarathustra! who throughout the night sits up and demands of the Holy Wisdom, which makes man free from anxiety, and wide of heart, and easy of conscience at the head of the Chinvat bridge, and which makes him reach that world, that holy world, that excellent world of Paradise.

In the preceding verses we are told whom not to call an Athravan.

We do not know of any Parsi priest answering the description of the true Athravan; we should like to know the name, if there be any, so that we might learn from him—to begin with, the real meaning of terms mentioned in the verses.

THE U. L. T. DECLARATION

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

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

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

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

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

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

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

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

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VOL. V. No. 3

CONTENTS

	PAGE
The Signs of the Times	33
Ghosts and Astral Bodies	37
Studies in The Secret Doctrine :	
III. The Preparation and Subjects for Study	38
Questions Answered	40
The Fight Is In The Mind	41
The Twice-Born	42
Rays of Hope	43
In the Light of Theosophy	45

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