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What I do believe in is: (1) the unbroken oral teachings revealed by living divine men during the infancy of mankind to the elect among men; (2) that it *has reached us unaltered*; and (3) that the Masters are thoroughly versed in the science based on such uninterrupted teaching.—H. P. B.

Our doctrine knows no compromises. It either affirms or denies, for it never teaches but that which it knows to be the truth.—MASTER K. H.

Knowledge for the mind, like food for the body, is intended to feed and help to growth, but it requires to be well digested and the more thoroughly and slowly the process is carried out the better both for body and mind.—MASTER M.

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- (a) To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour ;
- (b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study ; and
- (c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

सत्यान्नास्ति परो धर्मः ।



*There Is No Religion Higher Than Truth*

BOMBAY, 17th April 1945.

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## THE THEOSOPHICAL MOVEMENT

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## W. Q. JUDGE AND THE ADYAR SOCIETY

It is not customary with THE THEOSOPHICAL MOVEMENT to comment upon happenings in various Theosophical organizations or upon expressions contained in their periodicals. Our work is to disseminate the teachings of Theosophy, and the Associates of the U. L. T. aspire to practise the tenets of the Esoteric Philosophy. But some remarks made by Mr. George S. Arundale, President of the Adyar Theosophical Society, in the March *Theosophist*, concern us who work in the U. L. T. and also affect the well-being of the whole Theosophical Movement; therefore they need to be examined. Writes the Adyar President:—

I am tired of controversy within The Society [ We are quoting the capitals—but there are organizations other than the Adyar Society which make the same claim to being The Theosophical Society; we of the U. L. T. are not interested in these claims which the contestants should fight out among themselves.—EDS. THE THEOSOPHICAL MOVEMENT ] and more than apprehensive of its fissiparous tendencies. Our fiery principle of Brotherhood must be more precious than any differences which may have been separating us. I am tired of controversy ranging about W. Q. Judge. He had his own greatness, and I want to rest content with that. I am tired of the controversy about what is called "fraternization"....

If there is "controversy" or even discussion about W. Q. Judge among some of the members of the Adyar Society we look upon it as a very healthy sign. It is not enough for Mr. Arundale to admit that W. Q. Judge had his own greatness; he should further enquire how it came that his very name and those of his books fell into such utter oblivion all these years in the Adyar Society. What happened?

It is a solemn duty which every sincere member of the Adyar Theosophical Society should fulfil—

to study the history of the Judge case of 1893-1895. We mean, not merely read to accept the views of certain respected persons, but study the documents of the case, *pro* and *con*. It may be difficult for such enquirers to procure copies of documents; but most of them are very fully quoted in a judicious volume, published in 1925 by an independent firm, Messrs. E. P. Dutton and Co. of New York, entitled *The Theosophical Movement 1875-1925: A History and a Survey*. Mr. Arundale wants "to rest content" with the statement that "W. Q. Judge had his own greatness," while the wrong done to him by Mr. Arundale's own predecessors in office has been allowed to run its course. Mr. Arundale appeals to his members in the name of Brotherhood, but what about the breakage of that principle by his predecessors and their friends? Does Mr. Arundale realize that Mr. Judge's fair name was besmirched? Does Brotherhood mean not to do even justice, not to speak the truth alike without malice or prejudice? Should Brotherhood imply mercy for enthroned error or reverence for usurped authority? Should not Brotherhood demand, for a spoliated past, that credit for its achievements which has been too long withheld? Should not Brotherhood call for the vindication of a calumniated but glorious reputation?

Perhaps unaware of the details of the Judge case and its implications, Mr. Arundale does not realize that the fissiparous tendencies of which he is apprehensive began to manifest with the grievous wrong done to Mr. Judge by the Adyar leaders in 1893-1895; that these same tendencies will not end till they complete their work; that to undo the wrong perpetrated is to breathe a current of real life into the Adyar organization.

It is in the interests of the Adyar Society of which he is President that Mr. Arundale should encourage his members to study the Teachings of W. Q. Judge—the one and only sure way of glimpsing the real nature and character of the man whom H. P. B. herself honoured in some very significant words which we reprint below.

As Head of the Esoteric Section of the Theosophical Society, I hereby declare that William Q. Judge, of New York, U. S. A., in virtue of his character of a chela of thirteen years' standing, and of the trust and confidence reposed in him, is my only representative for said Section in America, and he is the sole channel through whom will be sent and received all communications between the members of said Section and myself, and to him full faith, confidence and credit in that regard are to be given. ∴ Done at London this fourteenth day of December, 1888, and in the fourteenth year of the Theosophical Society.

SEAL

H. P. BLAVATSKY

(From the Minutes of the Meeting of the Council, E. S. T., London, May 27, 1891)

London, October 23, 1889

∴ The Esoteric Section and its life in the U. S. A. depend upon W. Q. J. remaining its agent and what he is now. The day W. Q. J. resigns, H. P. B. will be virtually dead for the Americans. W. Q. J. is the *Antaskarana* (the Link) between the two *Manas* (*es*), the American thought and the Indian—or rather the trans-Himalayan esoteric knowledge. *Dixi*.

H. P. B. ∴

P.S. W. Q. Judge had better show and impress *this* on the mind of *all those it may concern*.

(From Aids and Suggestions, issued by Annie Besant at London, June 1893.)

Ingratitude is a crime in Occultism, and I shall illustrate the point by citing the case of W. Q. Judge. He is one of the three founders of the Theosophical Society, the only three who have remained as true as rock to the Cause. While others have all turned deserters or enemies, he has remained faithful to his original pledge. . . . He is the Resuscitator of Theosophy in the United States, and is working to the best of his means and ability, and at a great sacrifice, for the spread of the movement. . . . Brother Judge refuses to defend himself. . . . But is that a reason why *we* should let him go undefended? It is our bounden duty to support him, in every way, with our sympathy and influence, energetically, not in a half-hearted, timid way. . . . Is it the part of a "Brother-Fellow" to remain indifferent and inactive when one who has done so much for the noble and sacred CAUSE is vilified for its sake, hence, for that of every Theosophist; when he is selected by the enemy as the mark of all the lying and

damaging attacks of those who wish to destroy the Society in order to build on its ruin another, a *bogus* Body of the same name, and to enshrine therein an idol with feet of clay and a heart full of selfishness and evil, for the admiration and worship of credulous fools? Can we allow them to achieve this object when they seek to ensure success by ruining the character of this most unselfish champion of our T. S.? Put yourselves in the victim's place, and then act as you think your Brothers should act towards you under similar circumstances. Let us protest, I say, all of us; protest by word and deed. Let every one who can hold the pen expose every lie said about our friend and Brother, in every case we know it to be a lie.

You all profess the wish to acquire esoteric knowledge, and some of you—those who believe in the blessed Masters—to win the regard of our Teachers. Know, then, Brothers, that they have regard only for such as square their behaviour with the rules. . . . The reputation of the Theosophical Society is in the keeping of each one of you, and as you regard or neglect it, so will it prosper.

(From the *Second Preliminary Memorandum* issued by H. P. B., April 1890)

These words are not ours but those of H. P. B. Let Mr. Arundale explain them to his members, not explain them away, please! We of the U. L. T. take our stand not only on the words of the Guru H. P. B. about Mr. Judge, but fundamentally on the recorded writings of this "the Greatest of the Exiles," as he was called. Let the Adyar members, some at any rate, study the books and articles of Mr. Judge and with sincerity and intelligence compare them with those of H. P. B. herself on the one hand, and with those of his detractors on the other. Let them prepare themselves to answer the pertinent question which will then arise—Why are the teachings of H. P. B. and Judge the same while those of others are different?

There are several other points in President Arundale's article which could be taken up, critically examined and shown to be fallacious. But to what purpose? THE THEOSOPHICAL MOVEMENT does not concern itself with dissensions and differences of individual opinion; it has no inclination to take part in side issues. We have touched upon the one point about Mr. Judge because it is of vital value to the sincere student-server of Theosophy and of such there must be many in the Adyar Society.

# THE IMPUDENCE OF MODERN PHILOSOPHERS

[ Reprinted from *The Path*, Vol. VI, December 1891, p. 283.—EDS. ]

In Herbert Spencer's new book *Justice*, he defines that principle thus: "Every man is free to do that which he wills, provided he infringes not the equal freedom of any other man," and then goes on to say in his appendix that for more than thirty years he was the first to recognize this "equal freedom" as the summing up of justice in the abstract. But not till 1883 did this modern philosopher discover that Kant had made the same formula. He does not appear to know or recognize the French method of putting it in the Declaration of the Rights of Man, nor the attempt to insist upon it in the American Revolution, nor, indeed, in the thousands of declarations made long before the birth of Spencer.

We have nothing to say against Mr. Spencer's motives, but a great deal against the impudence, perhaps of an unconscious kind, of the schools of modern philosophers of which he forms one. Laboriously for years they write books and construct systems of thought called new by themselves, but as old as any Egyptian pyramid. These systems and formulas they make up in the most refreshing ignorance of what the ancients said about the same things, for "surely," they seem to be saying, "what could the ancients have known of such deep matters?" The theory that no energy is lost was not for the first time known in the world when our moderns gave it out, nor is Mr. Spencer's theory of evolution, nor even his statement of it, his invention or discovery. All these were known to the Ancients. They are found in the *Bhagavad-Gita* and in many another eastern philosophical book.

If these modern philosophers confined themselves to their studies and had no influence in the

world and upon the minds of young men who make the new nation, we would not have a word to say. But since they influence many minds and have enormous weight in the thinking of our day, it seems well to point out that it savours of impudence on their part to ignore the development of philosophy in the East, where nearly all the mooted philosophical questions of the day were ages ago discussed and disposed of. If Herbert Spencer could be so blind as he confesses himself to be as to suppose that he was the first to recognize the abstract formula of justice, only to discover that Kant had hit upon it before him, then of course we are justified in presuming that he is equally ignorant of what has been said and decided in the six great schools of India. If such minds as Spencer's would acquaint themselves with all human thought upon any doctrine they may be considering, then they might save valuable time and maybe avoid confusion in their own minds and the minds of the vast numbers of men who read their books,

Our position, clearly stated by H. P. B. long ago, is that the present day has no philosophy and can have none that will not be a copy or a distortion of some truth or long-discarded notion once held by our superiors the Ancients, and that modern philosophers are only engaged in reproducing, out of the astral light and out of their own past-lives' recollections that which was known, published, declared, and accepted or rejected by the men of old time, some of whom are now here in the garb of philosophers turning over and over again the squirrels'-wheels they invented many lives ago. For "there is nothing new under the sun."

WILLIAM BREHON

It is an unfortunate fact that there are more misconceptions and misapplications of Theosophy among its would-be students, than there is of real understanding. Most of this is due to the self-acclaimed leaders of societies who are very prominent in the public eye, and who proclaim and issue their own ideas, interpretations, and speculations as Theosophy pure and simple. One would expect from such exponents the false and misleading idea that "Theosophy is a progressive system of religion," for such a statement beclouds the facts, and serves to draw attention to their own lucubrations as "progressed" Theosophy, and to themselves as having progressed farther and as knowing more than the original Teachers.—ROBERT CROSBIE

## CAPITAL PUNISHMENT

The recent abolition of capital punishment in the South Indian States of Cochin and Travancore (in the latter except for treason) are heartening events which bring to mind the need for widespread knowledge and thought on this subject.

To begin with a glance at historical facts: Russia, in 1750, was the first European nation to abolish capital punishment. It was subsequently restored, then reabolished except for regicide or assassination of the heir to the throne. In England, in 1766, Oliver Goldsmith's voice was the first raised against it for every offence except murder. Following his lead a few eminent men supported penal reform, Sir Robert Peel having first given definite expression to the protest. In 1800 the criminal laws of all Europe were ferocious and indiscriminate in administration of the death penalty. At that time in England over 200 offences were capital, and pickpockets were executed for taking property worth more than one shilling. But, due to the labours of these few men and their disciples, by 1910 only four crimes were capital offences in England.

At the time of the colonization of America the colonists in New England reduced capital offences to twelve. This had its influence in Europe, where the chief opposition to the death penalty came from Italy, which abolished it in 1888. It was later restored by Mussolini for political assassinations. During the nineteenth century the penal laws of all countries were greatly improved. By the outbreak of the present war, about thirty countries, some States of the U. S. A. and fifteen Cantons of Switzerland had entirely abolished capital punishment.

The arguments for capital punishment are few, and the more closely they are examined the more inhuman they appear. The only two that deserve the consideration of decent people are not supported by statistics. Defenders of capital punishment argue that:—

(1) It has a deterrent effect.

Statistics compiled by Mr. Charles Duff and other investigators prove that where the death penalty has been abolished homicidal rates have not increased and in some cases have decreased.

Outstanding examples are Norway, Sweden, Italy and some States of the U. S. A.

(2) It prevents mob-violence and lynching.

In those States of the U. S. A. where capital punishment is retained there are more lynchings than in the others.

We enumerate the rest of the arguments put forward for capital punishment in the hope that these dark notions of the mind will not survive the light.

(3) Murder by the State is the most economical way of ridding society of those declared undesirables. Prisoners cost the State money!

(4) Death is more humane than life imprisonment.

(5) Convicted men, if not executed, *may* be pardoned after a term of years in prison.

(6) Death is the only revenge that will appease the victim's family. Two recent petitions for mercy by the mother and the wife, respectively, of two men killed in the Chimur and Ashti disturbances sufficiently answer this ignoble argument. The mother begged that "in the interests of humanity" the fifteen young unfortunates sentenced to the gallows for those crimes be reprieved and their sentence commuted to transportation, adding: "No useful purpose would be served by taking other young lives for the life which is already lost." The young widow in her bereavement urged the Viceroy "to show mercy and save my sisters from widowhood," meaning the wives of the convicted men.

The above six points are all that have been argued, and more than should be, in favour of capital punishment. The arguments against the death penalty are many, and probe to the depths of our social and economic conditions.

The conclusions of many investigators can be succinctly put as: Society is the chief cause of crime. Man is responsible because he has free-will, but he is certainly influenced by his environment. If each of his transgressions were impartially investigated, there would be found nine out of every ten cases when he was the one sinned against, rather than the sinner.

Confucius said:—

Am I to punish for a breach of filial piety one who has never been taught to be filially minded? Is not he

who neglects to teach his son his duties equally guilty with the son who fails in them? Crime is not inherent in human nature, and therefore the father in the family, and the Government in the State, are responsible for the crimes committed against filial piety and the public.

The condition of society being what it is—rife with mental, moral and physical degeneracy, hypocrisy and inequality—how can it be just to murder those of its members who succumb to infection on the moral plane—and who get caught? Do we murder the insane or physically sick members of society? No. Aren't they too a menace to others? Yes; but we try to cure them. Then why not the morally ill also?

Statistics show that capital punishment does not protect society from murder. On the contrary, laws inflicting life sentences or long imprisonment are more deterrent since there is less chance of the criminal's escaping prison than death. The police would do their duty better without fear of bringing a man to the gallows. Juries would do their duty better for the same reason. Where the death penalty exists it is very difficult to get decent and intelligent men and women to serve in murder trials. Those of the right type shrink from having a fellow being's blood upon their heads.

The administration of the law would be speedier, mercifully relieving the tension for all concerned, and there would be less corruption in the courts if lives were not at stake. The death penalty is not impartially applied. Do not the rich and influential often escape while the poor and the poorly defended are condemned? Also, authorities observe, many seasoned criminals avoid detection. Most of those caught are first offenders, mentally unbalanced, or murderers on impulse, in passion, under what they usually consider very provoking and extenuating circumstances.

As between deliberate murder and unpremeditated—committed in a moment of passion—the former is universally regarded as the worse. Yet this is the type of murder performed by the State through its so-called courts of justice. The State can make murder legal but it cannot make it moral.

What about the executioners and others concerned with the technique of legal murder? Obviously only the lowest types will undertake the job but what about the degrading effect of such work on them, and reflexly on their families? What about the brutalizing and hardening influence on all who witness or even read of executions?

Contrary to one widely held view, many criminals have reformed, some even of the worst types. Why cut off a chance of reform for others by cutting short their lives?

Actual illustrations could be given for all the above statements. Further minor arguments against the death penalty could also be cited, did space permit. But it is hoped that enough has been brought forward to convince anyone as to his duty in arousing public opinion against the abomination named capital punishment.

From the Theosophical point of view, however, more must be taken into account and especially by students. *The Aryan Path* and THE THEOSOPHICAL MOVEMENT have dealt repeatedly with the principles involved. These may be briefly summarised thus:—

Humanity being an organic unit, nothing detrimental to the whole can possibly be of lasting benefit to a part. The Moral Law can no more be suspended than the law of gravity; and it does not admit of the taking of life. Capital punishment is anti-moral, unjust to the living and the dead, and a menace to the State. Human law may use restrictive, not punitive measures. Crime is a symptom of a moral disease and calls for intelligent healing, not mere repression.

Ignorance prevails as to man's real nature, his faculties and his possibilities, also as to after-death conditions. Murder involves a paradox, for the violently killed—whether legally or otherwise—are not really dead but merely deprived of their physical bodies. Killing criminals is a wrong to all. The worse the criminal the worse the wrong! The Passion-Fraught Consciousness of suicides and executed criminals live in subtle forms and these are the most coherent, the longest-lived, and the nearest to living men. They are an ever-present enemy of the civilization

which permits the execution of criminals. This legal murder throws into the ether a mass of passion and evil desire free from the weight of the body and liable to be attracted to sensitive persons, who, not seeing the evil, are unable to throw it off. Thus crimes and new ideas of crimes are propagated every day by all those countries where capital punishment prevails.

## UNSECTARIAN MYSTICISM

"My Mystical Experience" in the January *Hibbert Journal* claims uniqueness for "Christian mysticism." Many a budding mystic, "emerging from the sectarian's tomb, carries on himself the marks of his erstwhile mouldy beliefs," but sooner or later he must cleanse himself of these. Sectarian and Mystic are contradictory terms. Genuine mysticism is synonymous with true occultism. It is universal.

The Rev. Laird Wingate Snell is on shaky ground, for example, in believing "the Dark Night of the Soul," preparatory to the mystical experience, to be peculiar to Christian mysticism. The *Gita* itself starts with the "dark night" of Arjuna before Krishna's instruction begins, to lead up to the crown of mystical experience, the vision of the Divine as all-inclusive. *Light on the Path* describes it clearly.

In insisting on "the UTTER OTHERNESS" of that which the mystic perceives, the Rev. Mr. Snell assigns his visions to the lower levels of mystical advance. Further progressive awakenings await the soul who has attained to the perception that there is purpose behind the rhythmic processes of Nature. He has to find within himself the correspondence with the cosmic harmony. He must

at last *become* That which he is; and that can never be so long as the "otherness" of the Divine is insisted on.

## IMMUNIZATION ✓

J. D. Ratcliff, editor of *Science Yearbook of 1944*, tells in an American magazine of 5th November the story of a recent discovery, namely, that many viruses will thrive on fertile eggs containing living embryos. This fact has made possible the production of a considerable array of new vaccines, at a very low cost. The use of embryo chicks for the virus host may be a gain on torturing higher forms of animal life. It is still a sad commentary on human callousness. Also those not obsessed by the prevailing medical superstition which advocates vaccination and inoculation will not fail to recognize the sinister aspect of this discovery: more pollution for human bodies at less cost! Men of scientific ability and good intention in many countries are working to produce materials with which to poison their fellows whom they want to heal. A tragic picture truly! Made more so by the fact that the knowledge to change it is at hand, but not availed of. Theosophy has for long condemned the practices of vaccination and inoculation and warned against their dangers. The pamphlet entitled *The Laws of Healing: Physical and Metaphysical* points to many neglected facts and unconsidered possibilities which relate to the immunization theory and practice as well as to its ultimate effects. In it appears this truth

There are no miracles, divine or diabolic, but Immunity can be had. Everyone knows what simple cleanliness is, whether of body or mind...Mental, moral, social and physical diseases all ensue from unclean living.

## "THE DREAM OF RAVAN" \*

This is one of the least known but one of the most interesting and instructive of our books. Once get accustomed to its "sound picture"—for, however varied the different parts may be, they all combine to make this a musical book—and to the names (so unfamiliar to Western eyes and ears), and this book will leave its indelible mark on the mind. Whimsical, yet deep; sympathetic yet realistic in its description of life; it shows up the foibles and struggles of human beings in such a way that we can laugh at ourselves as we see our lower nature reflected in Ravan, Mandodari and Marichi; and can see our better self in Zingarel, Sulochana, Ghanta Patali and Ananta.

What man has not felt as Ravan did? Ravan, the possessor or would-be possessor, the dreamer of dreams, the lost and lonely soul surrounded by darkness and strange sounds? What man has not been at some time the "bore" with his stories, and wanted to find his pleasant revenge? What man has not felt as did the courtiers? Who has not time and again made the same decision as the Rishi, and found out afterwards that "rarely does weak compliance, even with a good purpose, produce the intended result!" (p. 97)

What woman has never felt the pangs of Mandodari, with her jealousy of the lovelier Sita, and her fear of losing her relationship with the beloved Ravan? And yet, what a depth of understanding comes out in the vision of her future! However far behind Zingarel she may be from one point of view, still:—

Devoid of passion, or heroic sentiment—unawakened to the *Salva* element within her, a stranger to the light of knowledge and ideality—she possesses the simple, unreflecting, spontaneous kindness of nature, the plastic, cherishing affection of the negro woman. (p. 38.)

This essential character of loving service blesses her life as the nurse and beloved servant of that very Zingarel. Though she mourns again the loss of her Indrajit in the death of another

child, yet her suffering brings its recompense. She it is who renders the needed service to Ravan when Zingarel is far away; and it is she who, at the death-bed of Zingarel, receives her dying kiss.

Who has not dreamt of Zingarel, the lovely pensive maiden—and—losing the dream reality, not striven to materialise it out of the *memory* of the dream? Where is there a more delightful picture of a child than that drawn in a few sentences of Ghanta Patali, with her "innocent, wild, joyous nature" and "innate delicacy and grace," playing with her spotted cat and her white kid with the green ribbons? We hear with her the call of the wind.

We laugh with the boys at Madhavi, the Court Buffo-poet, who teaches us the right place of "fun" as the opposite of sorrow. His surname, Pankaja, meaning "mud-sprung," the commonest name for the lotus, we are told, became the nickname Pankamagna, or "stuck-in-the-mud" since the time he was seen by some boys escaping from a muddy gutter by holding on to the tail of a buffalo that was floundering out! He tells us:—

For my part, when I think as a philosopher, which I always do after dinner, I discover there are two sides to every question: two aspects of every relation in life; and good and bad in each . . . . The dream of the king is so full of sad and grave images, that a little fun is absolutely necessary to relieve the painful tension of all our minds. (pp. 63-4)

Standing prominently, though in the background, are the two Rishis Marichi and Ananta, the latter called also Ezamana. The one followed the path of excess in mortification, strict adherence to the letter of the law; while the other, Ananta Rishi, "though interiorly a man of mortified spirit, avoided all such excesses; for he considered them often to spring from spiritual pride, or fanatic zeal." (p. 115) The one a scarecrow, the other clean and wholesome, friendly and serene, who, while not expressing disbelief in the visions of Marichi, calmly says "his own experience had furnished him with none such." (p. 120) It is significant that when the need for wisdom is urgent, it is Ananta who is called upon by the other Sages to interpret the King's dream, and he tells them:—

Since the recital of the dream by the King, I have meditated profoundly upon its signification; and seek-

\* First published in *The Dublin University Magazine*, 1853, and recently reprinted by the International Book House, Ltd., Bombay. The pagings are of the Bombay edition.

ing, according to my wont, not for the occasional individual application of its symbols, but for their universal and eternal meaning, I have found revealed in this singular dream a series of the profoundest spiritual truths, with an admirable application to Ravan's present position. (p. 125)

There are deep philosophical discourses on many subjects. Perhaps those of greatest interest to us today are the ones that deal with man's nature and his states of consciousness; with Satva, Rajas and Tamas and with the explanation of the three mirages.

Man is first described as a duality; then as a trinity; finally, more in detail, as a quaternary. The first great division shows him as comprising "two modes of existence—one natural, one reversed."

The original, normal, and true mode of his being ... is the SPIRIT-CONDITION (atma-dasha): in this his substance or being is consolidated Being-Thought-Bliss in one [sach-chid-anandaghana]. His state eternal Turya, or ecstasy. (p. 128)

The reversed mode is "the LIFE-CONDITION (Jiva-dasha)," comprising a

subtle inward body or soul, and a gross outward body of matter, existing in the two states of dreaming and waking. (p. 128)

"Between these two conditions lies the gulf of Lethe, or total unconsciousness—a profound and dreamless sleep." (*Idem*)

This view is expanded and we see man as "a prismatic trinity, veiling and looked through by a primordial unity of light." He has a "gross outward body"; a "subtle internal body or soul"; and "a being neither body nor soul, but absolute self-forgetfulness." This last is called "the *cause-body*, because it is the original sin of ignorance of his true nature which precipitates him from the spirit into the life-condition." We are further told that "these three bodies, existing in the waking, dreaming, sleeping states, are all known, witnessed, and watched, by the spirit which standeth behind and apart from them, in the unwinking vigilance of ecstasy, or spirit-waking." (p. 129)

All this is again enlarged when we look at the "four spheres of existence, one enfolding the other." (pp. 129-132) First we have the "inmost sphere of Turya, in which the individualised

spirit lives the ecstatic life." Here it intuitively knows and experiences, for knowledge is within.

Secondly, there is the "sphere of transition, or Lethe." Here the spirit forgets its real self and believes in "knowledge outward from itself," and endeavours to realise this. Here it struggles to gain an objective perception through the senses and understanding to replace its lost intuition. So doing, it merges into the third sphere. Spirit has become an intelligence.

The third sphere is that of dreams. There it "imagines itself into the Linga-deha (Psyche), or subtle, semi-material, ethereal soul." This comprises two pentads; one a "vibrating or knowing pentad," and the other a "breathing or undulating pentad." The first is "simple consciousness, radiating into four different forms of knowledge," *i.e.*, "egoity or consciousness of self; the ever-changing, devising, wishing mind, imagination, or fancy; the thinking, reflecting, remembering faculty; and the apprehending and determining understanding or judgment." (p. 130)

The second, the "breathing or undulating pentad, contains the five vital auræ," *i.e.*, "the breath of life, and the four nervous æthers that produce sensation, motion, and the other vital phenomena." (*Idem*)

The fourth sphere is where matter and sense are triumphant. Here a graphic recapitulation is given:—

That, which successively forgot itself from spirit into absolute unconsciousness, and awoke on this side of that boundary of oblivion into an intelligence struggling outward, and from this...imagined itself into a conscious, feeling, breathing nervous soul, prepared for further clothing, now out-realises itself from soul into a body with five senses or organs of perception, and five organs of action, to suit it for knowing and acting in the external world." (p. 131)

Condensing this still further we have:—

The first or spiritual state was ecstasy; from ecstasy it forgot itself into deep sleep; from profound sleep it awoke out of unconsciousness, but still within itself, into the internal world of dreams; from dreaming it passed finally into the thoroughly waking state, and the outer world of sense. (*Idem*)

There is a masterly discourse on Satva, Rajas and Tamas. These three qualities are made more

intelligible when we are given a practical example of their working:—

The problem to be solved in the case of Titanic Ravan—and in greater or less degree of every human soul, in proportion as it partakes of the Titanic nature... is, how shall the *Tamas* be changed into the *Satva*, or penetrated and ruled by it? how shall matter reascend and become spirit:—the gross darkness and stolid stupidity of the tree or the animal be illumined into self-consciousness, reflection, reason, knowledge?—the brute self-concentration be kindled into universal sympathy and love?—the blind instinct and coarse desires of the Titan, or Titanic man, be sublimed into the eternal conscious principles, self-renunciation, and pure ideality of the divine life? (p. 36)

We are given the answer:—

This can only be accomplished in one way, and that way lies through the *Rajas*—the life of passion—the life of suffering. The result of every passion of our nature, even love, nay, of love more than of all others, is suffering and sorrow. The first awakening of unconscious matter into the consciousness of mere animal life is through physical pain; and the process is carried still further by the mental suffering which is the very nature of the soul's emotional life. (*Idem*)

The further stage of the transmutation of *Rajas* into *Satva* is also given:—

And so the sorrow and anguish, which result inevitably from the passions in the *Rajas*, or emotional life, constitute the purifying fire designed to purge away the dross of our Titanic nature, and transmute it into the pure *Satva*, where purity, goodness, and truth are predominant. (p. 37)

To sum up:—

Brute appetite and blind impulse are first superseded by passion; and passion working, through sorrow and the reflexion and sympathy which sorrow begets, its own extinction, finally merges in and is swallowed up in love and absolute resignation. (*Idem*)

The story of the mirages seen by Ravan sounds so simple and un instructive, and yet its explanation takes us to the very depths of philosophy! The first mirage in the weary waste was of "lakes of cool, blue water, studded with verdant islands, and surrounded by groves of the most refreshing green." (p. 49) These fled at his approach, as do, we are told, the "desires and hopes of this false world, which appear so inviting and beautiful afar off, but which ever fly the pursuit, and at last vanish, perhaps when apparently on the point

of being attained, and leave the disappointed soul, which has so long wasted its divine energies on the vain pursuit, in bitterness and blank despair!" (*Idem*) This mirage affects the eye, deluding it "with imaginary and ever-changing distances," and "typifies the temporary, delusive, and unreal nature of Space itself." (p. 140)

What is Space?

It is merely an order in which Spirit, when bound in the fetters of the intellect, shut up in the cell of the soul, and barred and bolted in securely within the prison of the body, is compelled to look out piecemeal on True Being, which is essentially one, in a broken, multitudinous, and successive way. Space is a mere How. It is not a WHAT. It is a method of analysis, an intervalling or ruling off, to enable the multitudinous figures by which the intellect is compelled to express diffusively the totality which is one, but which, from its own now fractional nature, it cannot contemplate in unity, to be severally set down. (pp. 140-41)

The second mirage, the White, was the "assemblage of gorgeous castles, towers and palaces, rising afar off, in mid-air, or in the sky, tinted often with all the glorious hues of sunset, and resembling those ineffable vistas into eternity which some sunsets, and some music alone, present upon this earth to the soul of the longing gazer, and entranced listener." (p. 50) This

presented a mournful emblem of those beautiful and magnificent castles, which the poor human soul builds with so much labour in the air, to vanish in a moment. (*Idem*)

[It] is the emblem of that delusion which sets the blinded soul, instead of staying at home and attending to itself, and seeking its satisfaction there only where abiding peace is to be found, in itself, in seeking to know itself, and to recover its own true relation, a participation in the divine nature,—urges it for ever to depart far from itself, to forget itself, and its own high birthright; and build up for its solace vain projects in the distance—magnificent fairy castles and palaces in the clouds, or in the land of dreams, which ever dissolve as soon as built, and leave the soul in disappointment to begin afresh. (pp. 139-40)

[It typifies] the multitudinous diversified forms of Matter in the universe. They have no real existence. They are the multitudinous, transient phenomena thrown off in space and time, by that which is ever one, constant, unchanging, and hath its being outside, and beyond both Space and Time—enfolding both. (p. 141)

The third mirage "was the semblance of a black, wavering vapour, that seemed ever to

flutter before the eyes in the sunshine, but which you could never fix by a steady gaze. Ever and anon it seemed to glimmer black before you, but, look fixedly, it was gone; relax the tension of your gaze, and there it wavered again. This was the greatest delusion of the three; for it deluded not the eye merely, but the mind. . . . This, operating in, and altering the relations of time, inverted real events, and projected illusive phantasms of unreal ones." (p. 50)

Time, too, is a *How*, and not a *WHAT*, a method of analysis, intervalling, or ruling off, which intellect employs to enable it to contemplate in successive parts the one eternal, divine Thought, when broken into fractional, successive intellections; and the one eternal, divine Sentiment, when revealed to limited natures in history, or a succession of broken events. . . . Time has no real existence; it is only a necessary method and instrument of finite intellect. (p. 141)

We are carried deeper and deeper into metaphysics and get tied up in *What* and *Who*, *That* and *Thou*. But when even the Rishi says "I fear I begin to grow unintelligible"; when Ravan is "completely mystified," and when the dusky Mandodari says "I do not comprehend you," we can follow the examples of Sulochana and little Ghanta Patali, who say "These matters, O transcendent Ezamana. . . are above the comprehension of us poor females; explain to us rather, great Rishi, the vision of Zingarel," and "Tell us all about that poor, dear Zingarel, and the terrible alligator, and that darling little cow of the sea." (p. 149)

And the Rishi was not sorry for this diversion, for "he may have felt, if the truth could be seen, that he was getting out of his own depth, and becoming unintelligible even to himself." (*Idem*)

So we end on the note of longing, longing to know more of the beauty of that which seems to belong to some other world than this; we hear again the "low sweet song," and our imagination is caught in the foils of the "tiny white cow of the sea" with her sanative breath, and her diamond horn, and her name of Chrystalline!

May we first earn, and then never lose our "tiny white cow of the sea"!

## YOGA PHILOSOPHY\*

"Many are the thyrsus bearers, but few are the mystes."—Plato, *Phaedrus*.

Ever since Dr. Brunton published *A Search in Secret India* (a clever title!) he has been carried on a wave of popularity because of his easy exposition of Yoga philosophy, with its suggestion of ever deeper revelations to follow. His many readers throughout the world will devour eagerly this latest work of his, written as a sequel to his *Hidden Teaching Beyond Yoga*, which, he tells us, was "an attempt to clear an intellectual pathway for its abstruse abstract tenets." While he claims "no higher status than that of a blundering student," he yet ventures to assert that "the two volumes now lay before readers a teaching which constitutes an endeavour to acquaint this epoch with the fundamental meaning of existence and which, in such explicit fullness, is for the first time written down in a Western language. An exposition in such an ultra-modern form was until now non-existent." Obviously, the writing of his many books and the receipt of "personal esoteric instruction" at the hands of "an Asiatic philosopher" in Cambodian China (p. 8), have left Dr. Brunton little time to ascertain the existence or to peruse the writings of other Western students of Yoga philosophy. His examination of "hundreds of texts," and his "sojourns among merely emotionalist mystics and merely intellectual metaphysicians" led him to "the inescapable need of disentangling myself from all authority whatsoever." At least, this enables us to appreciate where the author stands in these matters!

Dr. Brunton says he is a "mentalist," and by "mentalism" (a regrettable addition to modern jargon, in the opinion of the reviewer) he means: that *all* things in human experience without any exception are wholly and entirely mental things and are not merely mental copies of material things; that this entire panorama of universal existence is nothing but a mental experience and not merely a mental representation of a separate material existence; that we can arrive at such conclusions not only by a straight-line sequence of reasoned thinking but also by a re-orientation of consciousness during advanced mystical meditation."

\**The Wisdom of the Overself*. By PAUL BRUNTON, PH.D., (Rider and Co., London. 21s.)

Associated with this outlook is a definition of *māyā* as meaning that "matter is an illusion of the mind." This is reminiscent of much that goes for New Thought and Mental Science in the popularisation of psychological teaching with which we are so familiar; but, to one student at least, it seems to be far removed from the traditional esoteric doctrine that *māyā* is "the cosmic power which renders phenomenal existence and the perceptions thereof possible" (*The Theosophical Glossary*, 1892), and that "Matter is *Eternal*. It is the *Upadhi* (the physical basis) for the One infinite Universal Mind to build thereon its ideations. Therefore the Esotericists maintain that there is no inorganic or *dead* matter in nature..." (*The Secret Doctrine*, 1888).

Probably the majority of Dr. Brunton's readers will be more interested in his proposals as to how they may "come into first-hand knowledge of the Real" than in his philosophical outlook. In a chapter on "Initiation into Mystical Experience," the author encourages the reader to deliberate self-discipline by redirection of thought, practical activity and feeling, achieved by means of "metaphysical reflections of a mentalist character" (whatever that phrase implies), the abnegation of the personal will to the behests of the Overself, and the education of the attention through yoga exercises based upon concentration. No distinction is made between Rāja and Hatha Yoga, nor is reference made to the dual nature of *manas*, correspondentially with *Mahat* (universal intelligence) which, falling into matter, develops self-consciousness. All this has been ignored by Dr. Brunton, in his efforts to modernize ancient teaching, and he makes no suggestion that dangers attend the practice of yoga. Indeed, in mentioning that "Himālayan Indian yogis" (it would have been helpful if he had identified the practitioners) direct the uprightness of the spine in meditation "because they seek through intensive breathing and will-power exercises to drive the vital force latent in the sex organs upwards along the spinal cord to the top of the head, thus sublimating and spiritualizing it," without qualifying the statement with any comment of his own, our author displays a curious irresponsibility towards the welfare of his readers, in the absence of any

warning against the perils of sorcery of the worst type. Presumably, the reference to "the top of the head" is to *brahmarandhva*, connected by *sushumna*, a cord in the spinal column, with the heart. We feel justified in adding a foot-note to Dr. Brunton's statement. It is from an article "Occultism versus the Occult Arts" by H. P. Blavatsky (*Raja-Yoga or Occultism*, p. 32):—

There are those whose reasoning powers have been so distorted by foreign influences that they imagine that animal passions can be so sublimated and elevated that their fury, force, and fire can, so to speak, be turned inwards; that they can be stored and shut up in one's breast, until their energy is, not expended, but turned toward higher and more holy purposes: namely, *until their collective and unexpended strength enables their possessor to enter the true Sanctuary of the Soul and stand therein in the presence of the Master—the HIGHER SELF!* For this purpose they will not struggle with their passions nor slay them... Oh, poor blind visionaries!" (Italics are H. P. B.'s.)

In a chapter on "The Yoga of the Discerning Mind," Dr. Brunton elaborates his theme of opening the door of the higher consciousness. He submits exercises relating to seven meditations on "the Sun, the Past, the Future, the Timeless Self, Dream, Sleep, and the Serpent's Path." For the procedure readers may refer to Dr. Brunton's own pages; but there are features of the declared results of these operations which are of interest. By meditating on the Future it is explained that the student "learns to separate the impersonal 'soul' from the active self by metaphysical understanding of both these aspects of himself alongside the periodical mystical effort to bifurcate his consciousness." As a result of meditating on "the Serpent's Path" we are promised that we shall pass out of our personal selves and enter a condition of "absolute inner emptiness." Indeed, we are told that the profoundest stage of deepening achievement in meditation is "when a formless, nameless, limitless, timeless existence alone remains." Without going into an analysis of the whole of Dr. Brunton's teaching in this respect, we may venture to ask the unwary student to investigate for himself the appalling effects of schizophrenic activity in human consciousness, having regard especially to the potent influences of modern civilization. Further, it is an old adage that "Nature abhors a vacuum,"

and one wonders how long the state of "absolute inner emptiness" is likely to last for the innocent wayfarer beguiled by Dr. Brunton's simple exposition of "the Serpent's Path." We foresee elementals and elementaries indulging in bacchic revels in tenantless "houses"!

*The Wisdom of the Overself* and the spate of books on yoga philosophy and practice represent a portent. There is no doubt about the thousands of enquirers throughout the world who are attracted by the specious simplicity of any teaching that promises fairly immediate results without much strain or sacrifice. Too often, students are blinded to the ultimate consequences of many of the practices enjoined, and reputable teachers are hard to come by in these days. Oddly enough, Dr. Brunton warns his readers against much pernicious nonsense "being passed off as mysticism or occultism," and asks the student unable to get what he calls "truly inspired personal guidance" (such as Dr. Brunton himself is able to command, presumably) not to waste time and aspiration on the search, but to "cultivate his own power, reason, intuition, meditateness and understanding of experience." Self-reliance is always an excellent thing, but we had supposed that ageless tradition in these important matters had made it very clear that a teacher is necessary, if only to adjust the learner's progress along a perilous path. Besides, will the *shrāvaka* who meets with injury as a result of following Dr. Brunton's advice be willing to hold him entirely blameless for the consequences—unintended though they may have been—or will he remind Dr. Brunton of the measureless responsibility assumed by one who teaches the inner knowledge? *Karma* and Reincarnation, to which our author devotes some excellent pages, have application in this sphere, no less than in the ordinary relationships of human life.

It may be argued that this review is plastered with warnings and gloomy obfuscations! Are not these necessary, however, in face of the lessons of human experience and a survey of modern movements? We entertain a belief that no single human being can choose a path without warning, both internal and external; that no one can make a *deliberate* choice in any direction without finding

himself face to face with the two poles of evolution; and that the choice carries with it the appropriate consequences. We are in the stream of the mid-century psychical movement, and its ramifications are to be seen everywhere. That movement, will not be understood unless it is seen to be part of a larger effort towards the realization of Universal Brotherhood. And there is no "short cut" to the Wisdom needed to guide us in the study and achievement of widening horizons of human consciousness.

## EXTRA-SENSORY PERCEPTION

Several years ago Dr. J. B. Rhine and his associates at Duke University in the U. S. A. conducted exhaustive card-guessing tests under controlled conditions. They claimed to have found evidence for both pure clairvoyance and pure telepathy.

Card-guessing experiments by Dr. G. S. Soal, reported in the *Proceedings* of the Psychical Research Society, are claimed to provide statistically overwhelming evidence not only of telepathy but also of precognition. Prof. C. D. Broad of Trinity College, Cambridge, analyses these reports in *Philosophy* for November 1944.

The utmost precautions were taken against both deliberate fraud and unwitting conveyance of information by normal means. Even the backs of the cards were concealed from the guesser, called in some of the reports the Percipient. There was no evidence of clairvoyant perception of the face of a card lying face downward which the Agent would not see in the course of the experiment. When telepathy was thus ruled out, no scores better than chance expectancy were made. At first, when only direct hits were considered in working out the results, Dr. Soal found no evidence for extra-sensory perception, even when the Agent saw the card which the Percipient was to guess. Surprisingly to the investigators, however, it was found that "deflected hits," guessing the card ahead or the card just before turned down were very significant in the case of a few Percipients.

Dr. Soal found the Percipient's impressions of success or failure no safe guide to the actual correctness of his guessing. Each Percipient, moreover, has his optimum rate of guessing. If he is slowed down too much no significant scores are made; if accelerated beyond his natural rate his high number of correct guesses applies to two cards ahead instead of one card ahead or to the card before the one last turned down instead of the last.

Altogether the results are puzzling and inexplicable in the absence of knowledge of the Astral Light, which interpenetrates our physical world and serves as a sensitive plate for the recording of all things that have been as well as pictures of those events to come, the causes for which are sufficiently well marked and made. This implies no fatalism, but only that the future, like the past, is ever alive in the present. Naturally the perceiving of cards not yet taken up but already in order for guessing would be entirely within the possibilities of reading in the Astral Light.

The Percipient's success in guessing cards yet to be turned up seems to have been dependent on the Agent's precognition, as only with certain Agents was success attained. Dr. Soal seems justified, therefore, in calling the phenomenon "precognitive telepathy."

But telepathy is as inexplicable as precognition without the Astral Light as medium for thought-transference. Mr. Judge explains that

the moment the thought takes shape in the brain it is pictured in this light, and from there is taken out again by any other brain sensitive enough to receive it intact.

If the researchers would take as a working hypothesis this ancient concept they would advance to conviction of its truth by leaps and bounds instead of at a snail's pace.

The successful Percipients were not aware of how they made their correct guesses. Guessing seemed almost automatic. Professor Broad remarks:—

If consciousness, in the ordinary sense of the word, is involved, it takes place at some level of the Percipient's mind which is not open to his introspection.

It was suggested in Dr. Rhine's *Extra-Sensory Perception*, reviewed in *The Aryan Path* in March 1936, that E. S. P. was a total response of the organism without a localised sense-organ of reception. The fact, however, that no physical sense-organ is involved does not rule out the use of the astral, which are the real, senses. The highest order of clairvoyance, moreover, spiritual sight, calls for the development of a particular organ in the body which in most men is wholly latent at the present time. It cannot be developed except through discipline, long training and the highest altruism.

These experiments in England and the U. S. A. are at least as important in their own way as was the discovery of radio-activity which, towards the end of the last century, shook materialistic science to its foundations. If the findings win acceptance from orthodox science and their implications are perceived—and what but wilful blindness can prevent?—a complete reorientation of thought will be required. Official scientific recognition of the possibility of acquiring knowledge by other than physical means will open up the recognition of the subtler worlds which Theosophy teaches are interblended with our own. And if the *bona fide* possibility of reading the future, however fragmentarily, is accepted, will that acceptance not challenge the rigid division of time into past, present and future?

Both telepathy and reading in the Astral Light things past or present or to come are within the powers once patent and still latent in all men. But between such fleeting snatches of untrustworthy vision and the true, unfailing clairvoyance of the spiritual Sage the gulf is wide indeed. It can never be fully bridged in the psychological laboratory.

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The usual clairvoyant deals only with the ordinary aspects and strata of the Astral matter. Spiritual sight comes only to those who are pure, devoted, and firm....All other clairvoyance is transitory, inadequate and fragmentary, dealing, as it does, only with matter and illusion.—W. Q. JUDGE.

## IN THE LIGHT OF THEOSOPHY

One object of the All India Naturopathic Conference, to meet at Pudukkottai in May 1945, deserves the widest support. It is to organise against the threat to personal freedom in the choice between healing systems to be followed. The need for such marshalling of the defenders of democracy in the medical field is underlined by the recent making of vaccination or revaccination compulsory in Calcutta and Howrah. The encroachment of allopathic orthodoxy upon the freedom of the individual is increasingly menacing. Shri Sarma K. Lakshman of the Indian Institute of Natural Therapeutics at Pudukkottai was right in calling—in his “Memorandum Submitted to the Sapru Conciliation Committee for the Inclusion of Medical Freedom as a Fundamental Right”—a State system of Medicine “as anomalous and dangerous as a state system of Religion.”

The Naturopaths and other challengers of medical orthodoxy could find valuable backing in *Isis Unveiled*. In that work Madame Blavatsky condemned the narrowness of spirit of modern medicine, its rigid materialism and its sectarian dogmatism. We have space for but two quotations, from the first and second volumes, respectively:—

The least dissent from their [the allopathists'] promulgated doctrines is resented as a heresy, and though an unpopular and unrecognized curative method should be shown to save thousands, they seem, as a body, disposed to cling to accepted hypotheses and prescriptions, and decry both innovator and innovation until they get the mint-stamp of *regularity*. Thousands of unlucky patients may die meanwhile, but so long as professional honour is vindicated, this is a matter of secondary importance.

No country in the world can boast of more medicinal plants than Southern India, Cochin, Burmah, Siam, and Ceylon. European physicians—according to time-honoured practice—settle the case of professional rivalry, by treating the native doctors as quacks and empirics; but this does not prevent the latter from being often successful in cases in which eminent graduates of British and French schools of Medicine have signally failed.

For an unpleasing picture of medical orthodoxy on the war-path, see *The Aryan Path* for June 1937 (Vol. VIII, p. 292)—the persecution of the great manipulative surgeon, Sir Herbert Barker.

The evils of paternalism come out clearly in the account in *The Guardian* of 15th February 1945 of the Farm Colony in Makoriya Village in Hoshangabad District, C. P. Mr. H. V. Tucher, who has been in charge for many years, explains that the village was bought by the Friends Foreign Mission Association in 1911, for settling grown-up Christian orphan boys, each of whom was given 25 acres of untenanted land. The term “rice Christians” is doubtless resented by the missionaries, but whether it is not sometimes deserved may be judged from what Mr. Tucher writes:—

For a long time it was very difficult to get any rent out of the majority of the settlers. They did not do any hard work, but employed Hindus as labourers and for night-watching and ate up all the produce. The fear of their turning back to Hinduism may have been one of the reasons, why Missionaries were especially lenient to them in the matter of revenue payments. In recent years a new generation has taken charge of many of the holdings, the worst of the debtors have lost part of their land to more reliable tenants and there is a different spirit now; the people are being weaned of their complete reliance on Missionaries and Mission funds.

The Friends are better known for their disinterested beneficence than for their propaganda. High-pressure proselytism would be out of harmony with their faith. Half of the 500 villagers are Christians, half Hindus and Gonds. There is a young resident evangelist, but “in thirty years only one family has joined the Christian Church.” A shocking showing from the point of view of the more militant soul-savers, a hopeful one from ours, who would see the ancient religions of India applied, not superseded.

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## 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 furnished to Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with.

Correspondence should be addressed to

## The United Lodge of Theosophists

51, MAHATMA GANDHI ROAD, BOMBAY, INDIA.

### OTHER LODGES

LOS ANGELES (7), CALIFORNIA, U. S. A.....	Theosophy Hall, 245 W. 33rd Street
BERKELEY, CALIFORNIA, U. S. A.....	Masonic Temple Building
SAN FRANCISCO, CALIFORNIA, U. S. A.....	Pacific Bldg., 4th and Market Streets
NEW YORK, N. Y., U. S. A.....	22 East Sixtieth Street
SAN DIEGO, CALIFORNIA, U. S. A.....	505 Orpheum Theatre
PHOENIX, ARIZONA, U. S. A.....	32 North Central Avenue
PASADENA, CALIFORNIA, U. S. A.....	266 Arcadia Street
HOLLYWOOD, CALIFORNIA, U. S. A.....	1631 Cherokee Avenue
INGLEWOOD, CALIFORNIA, U. S. A.....	2547 W. Manchester Avenue
SACRAMENTO, CALIFORNIA, U. S. A.....	720, Alhambra Building
PHILADELPHIA, PA., U. S. A.....	2012 Delancey Street
WASHINGTON, D. C., U. S. A.....	709 Hill Building, 17th and Eye Streets
LONDON, ONTARIO, CANADA.....	424 Richmond Street
LONDON, ENGLAND.....	17 Great Cumberland Place, London, W. I.
PARIS, FRANCE.....	14 rue de l'Abbé de l'Epée 5e
AMSTERDAM, HOLLAND.....	24 Vondelstraat
PAPEETE, TAHITI.....	Rue du Docteur Fernand Cassiau
MATUNGA, BOMBAY, INDIA.....	Anandi Nivas, Bhaudaji Road
BANGALORE CITY, INDIA.....	"Maitri Bhavan," 15, Sir Krishna Rao Road, Basavangudi
SYDNEY, AUSTRALIA.....	Federation House, 166 Philip Street