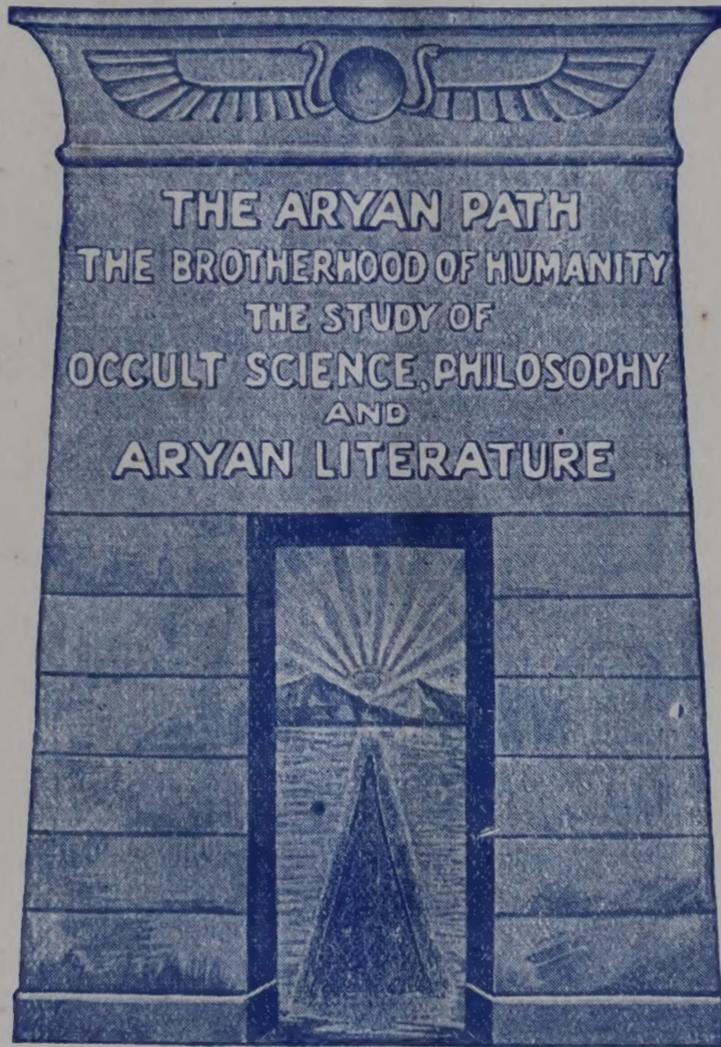




THE THEOSOPHICAL MOVEMENT
A MAGAZINE DEVOTED TO



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January 17, 1949

Humanity is a great Brotherhood by virtue of the sameness of the material from which it is formed physically and morally. Unless, however, it becomes a Brotherhood also intellectually, it is no better than a superior genus of animals.

—H. P. BLAVATSKY

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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.

सत्याद्वास्ति परं धर्मः ।



There Is No Religion Higher Than Truth

BOMBAY, 17th January 1949.

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THE THEOSOPHICAL MOVEMENT

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SOME TEACHINGS OF A GERMAN MYSTIC

I

DREAMS AND THE INNER LIFE

[FROM THE GERMAN OF J. KERNNING. ¹]

[This article is reprinted from *The Path*, Vol. II, pp. 56-57, for May 1887.—EDS.]

The first spiritual evidences to which a certain student was referred were the phenomena of dreams. Here the reader will be as astonished as was that student, for he cannot comprehend how such common manifestations can serve as foundation for the greatest of teachings, the doctrine of Immortality. But just in this respect we must admire the loving care of the primeval Creative Power, inasmuch as it has laid its first proof so close at hand, thereby blessing us with an unceasing call to enter into its school and learn its lessons.

Dreams, it will be said, are illusions; therefore they are no proof of the truth of any doctrine. Dreams are illusions; this cannot be gainsaid. But they nevertheless present pictures whose existence can be denied by no one, therefore they form a more substantial substructure than the ordinary inferences put together with doctrinal correctness, with which the head is filled, but which leave the emotions unaffected.

Dreams have no value for the ordinary scholar because they are without objectivity; or, in common speech, because the object of the dream does not come into contact with the senses. For instance, when a person appears to us in a dream that person knows nothing about it, and from this it is concluded that evidences resting upon such a phenomenon are inadmissible. But, since the spirit sees all things in its own light, in pictures of its own creation, this objection loses its force,

for it is just in this way that the independence of spiritual activity is shown, in that it has the power to create everything out of itself.

I do not know whether I express myself plainly enough here, or whether subterfuges may not yet be made to attack this first degree in the process of recognition of a life in the spirit. I maintain that the case is as clear as the sun. Therefore we will leave each one to think for himself which view is the better founded, and content ourselves with challenging those who declare the creations of our dreams to be nothing, to name a similar power which works and creates with such ease and vividness and which, as in the case of our dreams, comprehends within itself everything belonging to life.

The phenomena of dreams have, to be sure, no positive lesson for the ordinary uses of life, since they are not expressions of our free will. They come and go without our consent, and no one can say, I will now dream this or that. We are limited in this respect, and we must submit to whatever

¹ These selections are translated from a work of Kernning's called "Paths to the Immortal" (*Wege zur Unsterblichkeit*). Kernning's works, giving practical hints for the attainment of the ends which are the aim of all true Theosophists, were written thirty years ago and more, and show that the spirit of the Rosicrucians, though the world has heard little of its activity in the land where the brotherhood was most prominent in the middle ages, is today by no means dead.

occurrences within us that the aroused powers may be pleased to permit. This fact, however, does not diminish the peculiar value of the phenomenon; on the contrary, it shows us that there exists a power beyond us which does not trouble itself about our apparent will.

The functions of the inner life are unceasingly active; they need no rest, no relaxation. When the man, at his own pleasure, can establish an equilibrium with these functions, enabling himself

to see, hear and feel their manifestations whenever he may choose to perceive them, then those manifestations become our own possessions, giving us that which we demand, and then for the first time attaining truth and significance in our estimation.

Dreams and voluntary seership are the two poles of spiritual activity, and upon these are founded the teachings of immortality held by all religions.

PILGRIM'S BUNDLE

In John Bunyan's *Pilgrim's Progress* the Pilgrim carries a bundle which hinders his advance and only when it is shed is he free. But there is another kind of Pilgrim's Bundle, a Burden which is lifted and carried by another kind of Pilgrim. That Burden cannot be dropped by this Pilgrim; it can only remove itself from the Pilgrim's back and walk alongside.

Such Burdens are ourselves; such Pilgrims are the Great Ones. Mr. Judge's phrase, "Masters need Companions," put side by side with the phrase, "Let the sins of the whole world fall on Me," should bring us up with a start. Am I a Burden or a Companion?

All of us would admit that we are Burdens, for, having accepted the idea of working in and with the Theosophical Movement, our blunders and mistakes, conscious or *unconscious*, are an added weight on the Pilgrims behind the Movement, and none of us are free from blunders! So, what shall we do?

The first step towards any improvement is intellectual honesty, *i. e.*, admitting to *ourselves* first and foremost, and then to others when necessary, that we are a burden in spite of our best endeavours.

The second step is to follow Mr. Judge's hints as to the best way to become truly devoted to a Great Teacher. He tells us that if we do not truly evaluate our daily teacher we shall not be able to evaluate truly the Great Teacher; if we do not reverence our immediate teacher we shall fail in reverence towards the greater Teacher. So, if

we remain a burden to our immediate teacher we shall remain a burden to the Greater Teacher.

We are fond of saying that Life is a School. So it is, but there are schools within Life's School. Each Lodge is a School, the Movement is a greater School, Chelaship is a higher School still. We are mostly concerned with the School of our Lodge, for therein are the ingredients which will enable us to take our part in the Great School of the Great Lodge.

Let us remember that the U. L. T. is the first stage of that School wherein servers of Humanity are trained to work for it under the guidance, and along the lines, of the Great Workers for Humanity whose hands hold back the awful Karma of the world. It is a kind of nursery school where we are much concerned with learning how to control our vehicles and how to react properly to other students and to our surroundings. Secondly, though simultaneously, we are concerned in the Lodge with learning the Abc of the Great Work, the mathematical tables and the geometrical axioms and postulates and with the practice of the expression of those in words and acts.

All Schools have teachers, and most Schools have a motto, or what is called "the honour of the School." The Lodge has a motto; it too stands for something. Its motto is "There is no religion higher than Truth." Every student who does not live up to this motto fails to honour the School, and in so failing lets down the School. Truth as a religion is much more than not telling

barefaced lie; it includes what is for us the most important of all the aspects of Truth, intellectual honesty. That is, to admit the truth to ourselves without excusing away falsehood. Intellectual honesty is the base of the statue of Truth; it is the foundation on which integrity is built. It means being true to ourselves and true to all and at all times. This does not mean bluntness, but has its root in the law of Necessity. If we are intellectually honest we will not find ourselves taking the position that we go about telling others the truth! Truth to anyone is what he finds out *for himself*, not something someone tells him. Truth stated by us is accepted by others in proportion as we *live it*.

Each School has a Head. Has a Lodge a Head? Just as H.P.B. said the Society had her attributes and magnetism, so a Lodge has within it the life and magnetism of those who started it and took on themselves the responsibility for its working along the Original Lines. Some such betray their trust; some do not. As a Lodge grows it depends not only on the founders but also on the teachers and the pupils to hold true to the lines laid down.

It is here that we are mostly burdens. The student who does not prepare properly his platform work places an added burden on the one in the chair; the student who does not turn up to give his assignment is an added burden likewise. The student who says, "Oh, I can't do that," and makes no effort, is another burden. Negative burdens are those who say they have no time to do odd jobs of work to help. It is unfortunately still true that few people will work from 9 a. m. to 6 p. m. unless they have to for money to live on! How many excuses are made by those who do not need the money! Everything that they find it necessary to do is also necessary for the one who goes out to earn his living. Yet it is the lack of the time and energy of those who need not work for money which lays such a heavy burden on the shoulders of the few who do work, not from 9 a. m. to 6 p. m. but far into the night, though they not only take no money for their work but

indeed give of their money as well as of their energy and their time.

Odd jobs, *reliability* in odd jobs, willingness to take a book and study if there is nothing to do at the moment, but to be there, in case there is something that needs to be done—what a boon in a busy Lodge!

Yet each one expects the best from the other workers!

If, selfishly, one is looking for personal advancement there is no speedier method than *right* performance of such acts. To work in the Movement or in the Lodge demands more than kindness, friendliness or knowledge; it needs the capacity to sense the plan, to become part of it. It is true that the more we know the better we know how little we know. The more we sense the great Plan and its ramifications the less inclined we are to rush in and act; the more inclined we are to watch and to seek the advice of those who know more than we do of the Plan and its immediate relationships.

Let us remember that to work for Theosophy implies that we work in the Theosophical way. When we have learnt *that*, we are Companions, however little advanced—but that will take many lives to acquire. For many lives, by our personal stupid and arrogant actions we add to the burden of the workers; we increase their work. We think we are trying to learn to think before acting—why not really do so by asking advice before acting in anything which affects the Cause? A true teacher will not say "Do this," or "Do that," but will give the principles which apply in any specified case. It is better to learn by following such principles than by following our own immature ones, provided we do learn so that the next time we ourselves shall know what to do!

Every ounce of burden lifted from the shoulders of our working comrades not only frees their hands for further efforts but is also so much burden lifted from the Great Ones, for the Work is Theirs and They carry the burden of all who link their efforts up with Theirs.

Am I a Burden or a Companion?

THE NEGRO PROBLEM IN AMERICA

[The parallel between the Negro Problem in the U. S. A. and untouchability in India is close, as was brought out in the address at the Indian Institute of Culture, Bangalore, on December 11th, 1947, which we present here in condensed form. It was delivered by a white citizen of the U. S. A. who is an Associate of the U. L. T. The solution of both is the same, the " Brotherhood *in actu* " which Theosophy justifies and demands.—Eds.]

The Negro problem is essentially a moral problem, the conflict between American practice and the consistently proclaimed American ideal of freedom and equality of opportunity. White Americans believe in that ideal but, such is the weakness of human nature, many also feel the need, for the sake of their own self-esteem, to feel superior to somebody. It is the same weakness to which untouchability has pandered in India.

When the Negroes were freed some eighty years ago there were about 4,000,000 slaves and 500,000 freedmen; today there are nearly 13,000,000 American Negroes, just under one-tenth of the population of the United States. Slavery was an established institution when the Constitution was framed in the 1780's, but it contains no reference to property rights in human beings. Several of the founders of the American republic had a bad conscience about slavery. Washington freed all his slaves by his will. Thomas Jefferson wrote, apropos of slavery, " I tremble for my country when I reflect that God is just; that His justice cannot sleep forever. "

In the Northern States, slavery had long been abolished, but it was the backbone of the Southern export economy and its plantation system with its concentration on cotton raising. The slavery issue was a contributory cause of the Civil War (1861-1865), though the main issue was the right of States to secede from the Union and thereby prove a failure " government of the people, by the people, for the people. "

The attitude of Southern whites in general towards the Negro cannot be understood out of the context of the bitter disillusionment and economic ruin of the South brought by the Civil War. The shock and bitterness of defeat and of the loss of the slaves found an outlet in the illogical resentment still felt against the Negroes. The South itself has been called a national problem, econom-

ically poor, educationally backward, prejudice-ridden.

The racial inferiority myth replaced the pretended religious sanction for the Negroes' lower status. Unfortunately for the Southern conscience, science has progressively demolished this, establishing the fundamental unity and similarity of mankind. Intellectual tests between Negroes and whites of comparable backgrounds show no marked white superiority. It is increasingly coming to be accepted among all but those blinded by prejudice that primarily economic and social factors account for the Negroes' admittedly poorer showing in standards of living, health, education, freedom from crime, family stability, etc. These defects characterize the lower strata, in which most Negroes are held. The Negroes as a group are neither lazy nor improvident.

The South's Negro policy is alleged to aim at preventing intermarriage, to preserve racial purity. About 70 per cent. of Negro Americans being already of mixed blood, this claim is farcical. Everyone known to have any Negro blood is called a Negro, though many Negroes are quite fair, a proof that the Negro problem is not a colour but a caste problem.

The fact that the majority of Negroes have incomes inadequate for the country's minimum standard for health is reflected in a Negro death rate 32 per cent. higher than that of white Americans, and 11 years less life expectancy, 51 as compared with 62 years.

A measure of residential segregation is general; so are restrictions on the types of jobs open to Negroes. And, with the increase of mechanization, the demand for unskilled labour will progressively wane. In a period of wide-spread unemployment the Negroes are generally the first turned off. After the 1929 depression, over half the Negroes of Harlem, New York's Negro section,

were on relief. In the last war, Negro and white officers were trained together, though Negro regiments were still separate. In the North Negroes have the vote.

In the South, where three-fourths of the Negroes live, a rigid social code denies equal treatment, even the courtesy titles, Mr., Mrs. and Miss. Negroes must say "Sir" when speaking to a white man and must not resent being called "Nigger" or any other treatment received from whites. As distinguished a Negro as Dr. George Washington Carver was called "George" by white fellow-townsmen, none of whom would have dared invite him to a meal. The Ku Klux Klan staged a warning demonstration at Tuskegee Institute after Principal Booker T. Washington had lunched at the White House. The "Freedom Train," touring the United States exhibiting historic documents that brought liberty to the country did not stop at Memphis, where the local authorities would not let Negroes and whites visit the train at the same time.

Paternalism, traditionally the best attitude of Southern whites towards Negroes, is bad for both. Paternalism and deference are poor substitutes for mutual trust and co-operation.

Treatment of Negroes in Southern Courts is so notoriously unfair that Northern States have refused to extradite men for trial in the South. Breaches of Negro etiquette are "disorderly conduct"; a Negro's testimony against a white man is generally ignored; Negro offences against whites are severely punished whereas whites' offences against Negroes are condoned and fraud and violence go unchecked.

Lynching is the culmination of a pattern of intimidation. From 1930-1935, inclusive, there were 108 lynchings, some on the flimsiest pretexts, such as "talking disrespectfully to a white man," or being "too prosperous." Lynchings have been staged as object-lessons when local Negroes have been "getting too uppity." Fortunately, the number has dropped, under the threat of Federal anti-lynching legislation and strong agitation against the inhuman practice. They were down to three in 1943.

Health and education facilities are notoriously unequal. Expenditure on the education of

Southern children in 1936 was almost three times as much per child for whites. There was gross discrimination in teachers' salaries until this was recently declared unconstitutional. Southern Negroes are condemned to "Jim Crow" cars and to the rear of trams and buses. Segregation is general throughout the South for theatres, cinemas, bathing-beaches, churches, cafés, even parks in many places.

Millions of Southern Negroes are denied the vote, though most of the legal devices have failed. Intimidation is often resorted to, and the literacy test is frequently so applied as to make it impossible for a Negro to pass it.

There has been some discrimination in locally administered relief in the South, but the Federal Government's influence has generally been against it and some Federal agencies have been meticulously fair. One impartial observer was convinced that many "poor whites" would prefer to remain submerged economically rather than let the Negroes rise with them.

The effects of segregation are bad for both races. Richard Wright makes his pitiful hero say in Native Son: "Half the time I feel like I'm on the outside of the world peeping in through a knot-hole in the fence." Segregation and discrimination encourage in the whites the worst qualities. Their traditional fear of the Negro is the result of a bad conscience. Meanwhile they are deprived of the great contribution that Negro friends could make to the enrichment of their lives. The Negroes' traditional "happy-go-luckiness" has today a deep undertone of bitterness. Negroes are voluntarily withdrawing among themselves, building up a race pride and their own society.

Negroes, despite the destitution of the majority, have accumulated property worth many crores of rupees. Education has raised the literacy percentage from 5 to 85 since emancipation. There have been great Negro actors, such as Charles Gilpin and Paul Robeson, whose performance of Othello won him the annual award for diction on the stage from the American Academy of Arts and Sciences.

Negroes have made the most distinctive contribution to American humour and especially to American music, with their "Spirituals" or

"Sorrow Songs," sung in slavery, such as "I've Been Rebuked and I've Been Scorned" and "Swing Low, Sweet Chariot." Miss Marian Anderson, denied as a Negress the concert hall of the Daughters of the American Revolution, gave her concert before the beautiful Lincoln Memorial. The sides of its reflecting pool were packed with 75,000 people, including high officials, and she received a tremendous ovation when she sang "My Country, 'tis of Thee" and "Nobody knows the trouble I see; Nobody knows but Jesus." Holder of the honorary degree of Doctor of Music from Smith College, she was honoured also with the Bok Award as "the most distinguished resident" of Philadelphia, but many white cafés there would not serve her.

Dr. George Washington Carver was not only an outstanding scientist and a truly beautiful character; he was also an artist, a member of the Royal Society of Arts. His birthplace is a Federal memorial; a postage stamp bears his picture; but he once narrowly escaped lynching for riding in the carriage with a white woman bound for the same conference on social betterment.

Negroes have distinguished themselves in many literary fields. The impressive two-volume *Negro Caravan* brings together excerpts from Negro writings of distinction. Augusta Savage is a sculptor, Major Hildrus A. Poindexter is a world authority on tropical diseases; and Negroes hold more than one world record in athletics.

There are over a hundred Negro weeklies and several monthlies. There were hundreds of Negro officers in the last war; and the all-Negro 99th Flying Squadron gave a good account of itself. The Navy had one ship named for a Negro and manned entirely by Negroes. In the First World War, the first soldier of the American Expeditionary force to win the *Croix de Guerre* with star and palm was a Negro. His regiment was cited for exceptional valour in action and its colours were decorated with the *Croix de Guerre*. Yet in 1918 a secret document issued to French officers urged them not to treat Negroes with familiarity and "not to commend too highly the black American troops in the presence of white Americans."

Though the Negro and white groups are probably farther apart than thirty years ago, and the

danger of the segregation's crystallizing is real, there are hopeful factors, such as the increasing hand taken by the Government in economic and social betterment. Its social security provisions, if extended to agricultural and domestic workers, will raise Negro living standards materially.

The National Association for the Advancement of Coloured People has concentrated on securing legal justice and enfranchisement for Negroes, the Urban League on social and educational work and the Interracial Commission on the abolition of lynching. It is responsible for the formation of the Association of Southern Women for the Prevention of Lynching with over 40,000 members pledged to active steps against the outrage. The Interracial Commission also nullified the Black Shirt Movement in the '30's which aimed at eliminating all Negroes from jobs while there was any white unemployment. No less important has been the all-Negro "March-on-Washington" movement. The orderly march of 100,000 Negroes on Washington in 1941 was averted just in time by the President's setting up of the Fair Employment Practice Committee to insure against discrimination in war industries and in the Government.

The New Republic said editorially in October 1943: "By any enduring standards of truth and ethics, the Negro's cause is just." The Carnegie Corporation is sponsoring a valuable series on "The Negro in American Life." Important in it is the exhaustive two-volume analysis by the Swedish sociologist, Dr. Gunnar Myrdal, *The American Dilemma*. The several churches have Race Relations, or Interracial, Councils, some of which take a strong stand against racial discrimination. President Truman's Committee on Civil Rights urged at the end of October 1947 several steps towards eliminating discrimination. So the trend is in the right direction.

Southern Liberal sentiment is growing. In the first Conference for Human Welfare in 1938, 1200 Southern Liberals met together for the first time. But that the Negroes have others than Liberals to deal with was evident from comments by certain Southern newspapers and politicians when the white monopoly of primary elections was declared unconstitutional in 1944. For example, the

Jackson Daily News said about Negroes' voting, "Let 'em try it!"

But, despite Southern opposition, the Negro demand is stiffening. What the old Negro leader asked as a favour the new one demands as a right. In *What the Negro Wants* fourteen leading Negroes present their demands with dignity but firmness. Many during the last war went to jail rather than serve in "Jim Crow" regiments. Florida is one of the States to have abolished the poll tax. In 1939, in Miami, masked Ku Klux Klan members parked near the polling places with nooses dangling suggestively from their cars, daring the Negroes to vote. In defiance of the threat Negro registration rose from the former 500 to 10,000. All this is hopeful because, though the Negro has powerful white friends, he must ultimately be ready to make his own stand for justice. The bully desists from tormenting the victim who shows fight. Race riots are terrible but perhaps they are better than continued acquiescence in injustice.

James Weldon Johnson's challenge has ultimately to be met. He calls it "We to America" but it might equally well be the appeal of the untouchables of India to orthodox caste Hindus. It is the appeal, in any land of under-privilege, to privilege, for the good of all. He writes:—

How would you have us, as we are—
Or sinking 'neath the load we bear?
Our eyes fixed forward on a star—
Or gazing empty at despair?

Rising or falling? Men or things?
With dragging pace or footsteps fleet?
Strong, willing sinews in your wings?
Or tightening chains about your feet?

LIGHT IN THE DARKNESS

If Theosophy deplores sectarian educational institutions it is for the obvious reason that they make open-mindedness most difficult by fitting the plastic mind of the child or the youth into a dogmatic strait-jacket. But if Madame Blavatsky urges the duty upon all Theosophists "to promote in every practical way, and in all countries, the spread of *non-sectarian* education," it is not that the young people may be led to materialism but

that their minds may be open to the strongest incentive to the practice of universal brotherhood, the teaching of the Aryan philosophy that

the *root* of all nature, objective and subjective, and everything else in the universe, visible and invisible, *is, was, and ever will be* one absolute essence, from which all starts, and into which everything returns.

One remembers this motive in coming across evidence, as one does today increasingly, of the absence of such a sustaining conviction on the part of some at least of modern teachers of philosophy. One instance is afforded by the *Philosopher's Quest* of Prof. Irwin Edman, reviewed in *The Aryan Path* for November 1948, which reveals a mind naturally drawn to philosophy and the consideration of ultimate questions but which has arrived at no conclusions on any of them. He leads his class from world view to world view, dutifully exhibiting all but convinced by none, or rather, "successively convinced by each." What the truth is of which all formulations doubtless hold at least a grain, he cannot say, nor can he give his students a philosophy by which they ought to live. He is a seeker but, lacking a touchstone, how can one but evaluate at random and perchance discard pure gold as casually as dross?

Another instance is an article by Dr. W. T. Stace of Princeton University in the September *Atlantic Monthly*, "Man Against Darkness." He sees no way out of admitting that science has proved untenable "belief in a plan and purpose of the world," which he rightly sees as the very heart of the essential religious spirit. Science, he writes, has proclaimed nature to be "nothing but matter in motion," but need lack of meaning to that motion be assumed? Has not science rather, in proving the motions of matter to be governed by forces and laws essentially impersonal, furnished the strongest argument for plan and purpose rather than an argument against them?

The following was written by a Master in a letter in 1882, in the early days of the Theosophical Movement of our era:—

...motion—the universal perpetual motion which never ceases, never slackens nor increases its speed not even during the interludes between the pralayas, or "night of Brahma" but goes on like a mill set in

motion, whether it has anything to grind or not (for the pralaya means the temporary loss of every form, but by no means the destruction of cosmic matter which is eternal)—we say this perpetual motion is the only eternal and uncreated Deity we are able to recognise.

And He added that it was that motion that governed the laws of nature, "as the mechanical impulse given to running water which will propel them either in a correct line or along hundreds of side furrows they may happen to meet on their way and whether those furrows are natural grooves or channels prepared artificially by the hand of man."

The idea of a single gigantic Planner above the Law has been dethroned, but that does not rule out the hosts of sentient beings who, under the impetus of the law of their own natures and the influence of higher intelligent beings further the Plan carried over from one period of manifestation to the next and work to produce a harmonious pattern. If, without the gigantic shadow of man which he has created by his fancy and called God, Motion and its laws have been able to bring into being the universe in all its vast variety and its crown, Man, where is the difficulty in enthroning the God of Reality on the vacant altar?

Does the transcendent aspect of the Deity as the eternal background, symbolized by ceaseless, universal Motion, by absolute, abstract Space and by limitless Duration—does it seem remote, impersonal, cold? Theosophy says that an aspect of It is in every grain of dust, in every atom that goes to the making up of every form.

In her first book, *Isis Unveiled*, Madame H.P. Blavatsky wrote:—

A man's idea of God, is that image of blinding light that he sees reflected in the concave mirror of his own soul... His glory is there, but, it is the light of his own Spirit that the man sees, and it is all he can bear to look upon. *The clearer the mirror, the brighter will be the divine image.* (I. xviii)

That in man which is of Its essence and nature shares *ipso facto* in its immortality and, potentially, in its power and glory. The human soul, Theosophy teaches, is an aspect of the Universal Over-Soul, on an obligatory pilgrimage, under Law, from non-self-conscious universality to uni-

versal self-consciousness, the realization of all as oneself.

Modern Theosophy, which is the restatement of the ancient Wisdom, shows how that pilgrimage can be the sooner consummated, by the practice, not of man-made ethics, but of morality in line with the universal laws of rhythm and of harmony. According to its code, that which causes discord or suffering to others is wrong—selfishness, dishonesty, neglect of one's own duty, even though essaying the duty of another. Conversely, compassion, justice, devotion to duty, are morally right, being in harmony with the law.

The idealistic systems of thought are not, as Dr. Stace suggests, a rationalization "of man's wishful thinking... born of the refusal of men to admit the cosmic darkness," but rest, whether consciously to their defenders or not, upon the age-old teachings of Theosophy, and upon human intuition, which is a higher and more trustworthy faculty of the mind than reason. Men refuse to admit the cosmic darkness as the final answer because there is that in man which *knows* itself as an immortal Entity, an innate conviction in most human beings which the reasoning mind may deny but cannot prove mistaken.

It is, then, only the illusionary personal God that science has dethroned, thereby rendering a great service to the mind of man. But so long as science leaves us Motion (known for ages in India as the One Life) and Law and the whole world of differentiated beings at various stages in evolution, it has not left comfortless even those who accept its ever-changing dicta as the last word of truth. The great Unknown, the Universal Divine Presence in which all live and move, remains; the Law remains under which, following the universal pattern of alternation, of action and reaction, worlds and beings rhythmically come and go; Man was and is and ever will be—an Eternal Pilgrim, an unfolding God. Those fundamental propositions, which should be no more repugnant to true science than to true religion, afford the basis of an impregnable philosophy, as scientific as it is religious, a philosophy living by which man can attain to his highest possibilities.

MEMORY: A CURSE OR A BLESSING ?

" Kill in thyself all memory of past experiences. "

" Getting back the memory of other lives is really the whole of the process. "

" From me come memory, knowledge, and also the loss of both. "

How shall we reconcile these statements so that they become of practical value in our lives ?

The definitions of memory given in *The Key to Theosophy* give us three ideas on which to work.

(1) When we meet something we have met before we immediately repeat the former impressions. That is, our reaction to it comes up again. In this aspect the physical senses bring the incident again to our notice, either by the actual incident being repeated or by some correlated aspect coming before us.

(2) When, without any outer stimulus, the picture of the incident rises in the mind and, with it, the old impression and reaction.

(3) When we try to recall the incident, building it up and recreating it deliberately, with the past impression and reaction.

Therefore, if we want to banish a memory we can dismiss (3), because there is no need for us to recall an unpleasant incident and its impressions. This is a plain statement of fact, so plain and simple that we ignore it ! With (1), the objective incident or correlated fact being repeated, our only armour against the revival of the former impressions is to be aware of alternative impressions, which we deliberately recall. We can deal with (2), the automatic arising in the mind of the past incident and impressions, if we catch it as it arises and immediately change the current of impressions. All this implies, not only that we wish to banish the memory, or to alter our impressions, but also that we have given prior thought to the need of a change.

Practical help can be drawn from a study of the conditions after death, which are analogous to those in sleep. At every new birth we come without any detailed memory of the past and are therefore able to face the new life without fear. We are not burdened with the detailed memory of our past failings and are not therefore inhibited in the present ; we do not feel ashamed of ourselves when we meet friends, nor do we feel that

we cannot do this or that because of the memory of our incapacities. This is because after death the memories of the past life have been divided into those that are of permanent value to the soul, and those that have to be changed in another birth. The former are built into faculties of the soul ; the latter form our new bodily, emotional and mental environment. Of these latter memories there are two kinds, those which warn us not to do something because it will bring pain and those which we are still toying with, unaware of their being wrong.

If sleep is analogous to death and reawakening to a new life, we can apply this process consciously and deliberately. We are told that every night before sleeping we should review the day, just as the life is reviewed at death, and therefore we must allow the highest part of ourselves that we know, to shine on the day's sum total of impressions and reactions. Having done so, we should divide them into those that we need to dwell on and assimilate during sleep and those that we have recorded as needing to be changed ; and there will still remain many wrong reactions of which we are unaware.

In the morning when we glance over the coming day, as before birth also there is such a preview, we should visualize what our reactions ought to be in all thought-of coming incidents. We should not, however, let the memory of the previous day's failures prevent our forward movement in the new day, but be ready, forearmed, to put our highest into practice. Unless we do this, we shall repeat the old mistakes, and memory will play its part and poison our whole consciousness and therefore our reactions to the day's incidents, both external and internal.

Just as between Devachan and rebirth there is the linking up in the Soul of all its past incarnations, so, during sleep, we can gain the benefit of the whole memory of the past. To strive to understand any incident, to seek for deeper and

deeper meanings in life, to struggle to apply that which seems beyond us, brings us back the memory of the past so that we need not repeat the same mistakes for ever.

To go one step further and realize that the faculty of memory, in all its stages, is a faculty of the Spirit, of Krishna, puts our review and preview, as our reactions during the day, on a spiritual level. When we do lose our memory, lose the faculty of knowing, however little, right from wrong, we do indeed lose Krishna, the indwelling spirit, for we lose awareness also.

We can employ all three aspects of memory with regard to spiritual memory, for Krishna advises us to read the scriptures, that is, to use the sense of sight (or hearing), and to ponder over them. If, and when, the memory of the words and the ideas, together with the impressions we had on reading or hearing them before, arise of themselves in the mind, we can dwell on them and strengthen the impressions, and also we can deliberately recall both the words and the ideas. When we ponder over them we gain further enlightenment ; when we apply them we create in ourselves further faculties and powers, until the whole past becomes turned into knowledge—and knowledge must ever grow.

THE PATH OF THE ELECT

To the ordinary man life is a round of suffering and want or of pleasure and possession—something to endure or to relish and delight in. But Theosophy views life differently—as a series of progressive awakenings. When, after many lives, man attempts in earnest to enter upon his great estate, life becomes for him a purposeful round of actions. Were the aim limited merely to making a man learned, the goal would be reachable in easy and non-laborious stages. The world has always possessed its men of knowledge, as also their peers in the realm of ethics. Few, however, have there been who have mastered the harmonious blending of devotion and knowledge and gained the privilege of entering upon the Path of the Elect. Their knowledge is used to enlighten

their aspirations; their aspirations are used to deepen their knowledge.

The entry, then, upon a course of specialized study and endeavour which leads to the blending of devotion and knowledge is essential. Ethics and Metaphysics demand a new attitude, a better grasping of the nature of the Self. The understanding of oneself as potentially of the deathless race, as one who, though entangled in flesh, is beyond that flesh, is not achieved by a mere mental effort. The faith that brings conviction must pierce through the inner to the outer man ere his personal mind can grasp the concept of the dignity of his own Self. When the man has accumulated to himself numerous existences, when he has tasted of the fruits of pain and that which begets pain, he begins to realize that the real creator of his domain is himself. His environment and his opportunities, his friends and his enemies, are but echoes from a far-off past extended into the life of the present. He sees that behind his reincarnations lies a purpose that is unerringly precise and which is set for him by the dictates of his own fast-moving Soul.

It is this new outlook that signalizes man's entry upon the Path. If the proper seeds of mental action be lacking, if he has not inwardly renounced, it is futile for him to seek for the Occult. Contact with it is impossible to man until resignation is no idle attitude. Resignation is not achieved by mere goodness of motive or by the amassing of worldly knowledge. It comes only to the man of contented heart who in whatever circumstances he is placed, exclaims: "This is in fact what I desired." This cannot be mere intellectualism, for pain will still come to him, slander will still dog his footsteps, his whole being will be shaken by anguish and he will be tempted to an all-embracing despair. Through all this he must remain fixed in his aspiration, viewing the gloomy picture as his self-created tidal wave of effect which must be allowed to run its course. It is only then that each circumstance—pleasant or irksome—can be taken for so much valued material that comes to him for his great experiment of transmuting the bad into the good. True resignation has always come thus. It is the fruit of a studied morality which cannot be assumed.

It is not a posture. It is essentially humane and of the nature of the Soul. It is a plant nourished by the waters of Faith.

What then can this resigned nature effect? Its first fruits are seen in actions. No longer can consideration of the effects of actions paralyze the man's efforts. No longer is the bitter or the sweet the criterion of the movement of the mind and the desires. The Soul life is the life of the marketplace and the city, of the class room and the court. It is the life of action motivated by a force that has renounced all selfish claims. And, just because this force is impelled by the soul of man, it becomes forceful for good alone. Virtue can claim no glorious victory unless virtue itself submits to the larger life, the deeper resignation. When this is achieved, the individual is transformed. His position may be summed up in the words of Mr. Judge: "When we become in heart completely poor, we at once are the treasurers and disbursers of enormous riches."

As the man moves along this particular path, he finds that he has been in training for a definite system of initiation. This system which the *Gita* treats and which is set out in the second chapter and named *Buddhi Yoga* is not confined to India alone. It is the mother and the head of all systems of initiation, says Mr. Judge. In a larger sense, each human being is working through this system towards the culmination of his humanity. But whereas the larger mass of men must move through diverse ways, the student of Theosophy is shown that for him who chooses renunciation and the larger resignation, there is only the one path, that of *Buddhi*. This principle, which is passive at present, can become active only through the Higher Manas and it is only through the region of the Higher Mind that the Spiritual spheres can be contacted. But the achieving of that contact is not enough or incarnation would not be required.

Buddhi has to be made active in and through the personality. "Complete knowledge must be attained in the triune man: body, soul, and spirit." The intuitive faculty has therefore to be aroused by a supreme and firm effort of the will. Human thought has in supreme moments been able to carry the great divine inflow, and humanity has witnessed periods profoundly influenced by the intuitive perceptions of the few, translated by the many into action.

To the sincere student of the Wisdom-Religion, the assurance of a diviner life becomes a matter of an ever-widening faith. As he learns to go through all places, foul and clean alike, protected by his armour of true resignation, he begins to understand the great initiatory processes. Each act to him must become sooner or later a sacred rite blessed by the gaze of his own Higher Self. Each event becomes an opportunity, each contact a lesson. The awareness of the Soul descends on him as he realizes that he may be already initiated into some higher degree than his present attainments would suggest and is undergoing a new trial unknown to himself. It is when this awareness is reached and retained that the student may be said to have entered upon the Path in reality. The opening up of conscious communication with the Guru becomes a possibility, for the Masters are always "willing and anxious to meet those who are clear-eyed enough to see their true destiny, and noble-hearted so as to work for 'the great orphan,' Humanity."

The student cannot yet aspire to be the Sun. If he cannot yet be even the humble planet, he can put himself within the circle of radiance of another who is spiritually higher, thereby obtaining, although unknown to himself, that protection which his devotion merits. The art of devotion in knowledge may be acquired. The School is the world, the Teacher is the Esoteric Philosophy.

IN THE LIGHT OF THEOSOPHY

It is a hopeful sign for the health of the Indian social conscience that so soon after the coming of freedom the plight of the tribal people should be engaging serious attention. The new Indian Constitution contains a provision that

the State shall promote with special care the educational and economic interests of the weaker sections of the people, and, in particular, of the Scheduled Castes and the Scheduled Tribes, and shall protect them from social injustice and all forms of exploitation.

The recent move to co-ordinate the activities in behalf of the tribal people is to be welcomed. A Conference of the Social Workers and Anthropologists for Tribal People in India was held at Delhi towards the end of October, convened by Shri A. V. Thakkar and presided over by Dr. Rajendra Prasad. It is brought out in the report on that conference which reached us recently that only about one-fifth of the more than 20,000,000 tribal people estimated in the Indian Dominion are actually hill tribes living in almost complete seclusion, the others, living in the plains, having been more or less assimilated in the general population.

For a long time missionaries were the only ones working among them, Indians having taken up the effort only in recent decades. The repeal of the Criminal Tribes Act, as in Madras, removes the disabilities which the people in the Criminal Tribes Settlements had long suffered, but the constructive effort for their education and their assimilation into normal society remains largely to be made.

Indians imbued with the ideal of social justice and desiring only to bring to these backward peoples the opportunities hitherto denied them should be able to accomplish more in their real interest than has been possible for the missionaries whose service, if it is "selfless" as Dr. Prasad remarked, can hardly have been said to be disinterested. He himself said that "the only interest that they had, was to bring them into the fold of their own religion." Where the motive is proselytization, some of the forms of exploitation against which the country is pledged to protect its weaker members are almost inevitably present.

We welcome the formation at the October Conference of a permanent association for the service of the primitive tribes of India, the Bharatiya Adim Jati Sevak Sangh, and wish its efforts a success.

A great point was made by the Madras Premier, Shri O. P. Ramaswamy Reddiar in his convocation address at the Andhra University Waltair, on December 11th when he declared that education must appeal to heart as well as to head. "It must teach us not only all that concerns us to know, but also all that concerns us to be."

Such an education teaches the individual to be a servant of humanity, instead of a seeker after selfish ends. It teaches him to be tolerant towards diverse faiths, enables him to see the basic unity underlying them all. It will put an end to all pride of caste and community.

Education, he said, should breed no snobbery. It should teach man the dignity of labour, a lesson which India particularly needs today to learn, and it should make man self-reliant.

Such an ideal of education fits in most admirably with the Theosophical ideal as outlined by Madame Blavatsky in her *Key to Theosophy* as in *U.L.T. Pamphlet 35*, comprising extracts from the larger work.

The education which Shri Reddiar described, he said, was that envisaged by Gandhiji in formulating the basic education scheme now known as the Wardha system. The more schools and colleges that we had based on that ideal, he declared, the fewer prisons would the country need.

In the lecture which Sir C. P. Ramaswami Aiyar delivered on September 23rd at the Indian Institute of Culture, Basavangudi, Bangalore, on "India and World Culture" (published in the January *Aryan Path*) he made a number of statements which the teachings of Theosophy confirm. His visits to Peru and Mexico had astonished him by the resemblances he perceived between the culture of those countries and that of India. Their temples, for example, he declared, were built ex-

ctly on the pattern of the South Indian temples. He expressed the opinion that there had been a tremendous transference of culture across miles of sea.

An "In the Light of Theosophy" paragraph in our September 1948 issue (p. 176), dealt with a book on the subject of American cultural antecedents and quoted a statement from *The Secret Doctrine* on the double link between India and the Americas. That quotation dealt mainly with the connection *via* the Pacific regions. We may add another reference, from the closing pages of *The Secret Doctrine*, which mentions the convincing geological and biological evidence for the existence, "in distant pre-historic ages," of

a continent which extended from the coast of Venezuela, across the Atlantic Ocean, to the Canarese Islands and North Africa, and from Newfoundland nearly to the coast of France. (II. 791)

What the speaker considered the main contributions of India to world thought—the ideas of the continuity of life, of evolution, of "the great perceived order of everything that takes place," and the fearlessness that makes a man think things through to whatever conclusion his thoughts may bring him—are all part and parcel of the teachings of Theosophy.

His *abhaya* (fearlessness) is "the light of daring, burning in the heart," the one fire that lights the path, of *The Voice of the Silence*.

The more one dares, the more he shall obtain. The more he fears, the more that light shall pale—and that alone can guide.

Virile and vigorous questioning is the very approach to the Teachings.

Rta or *Dharma* is the great law of rhythm which is the Second Fundamental Proposition of *The Secret Doctrine*; in the moral sphere it is action in accordance with the Law of one's own true nature in the circumstances which one's former actions have created; both Karma and Reincarnation are expressions of it.

Sir C. P. Ramaswami Aiyar's statement in regard to evolution might be taken as a statement in brief of much of the Third Fundamental Proposition of Theosophy. He said:—

The whole of our philosophy, of our religion, is essentially based upon an acceptance of the facts of life

which involve a gradual evolution from the more primitive to the less primitive forms, not only of outer existence and life, but also of inner, from mere awareness to intellectually great and spiritual exaltation.

We are glad that questions are being asked in the House of Commons about the importation of monkeys from India. The reply recently given by the British Minister for Supply, Mr. George Strauss, to a specific inquiry about why 250 had been brought from India for his Department was, however, to say the least, disappointing. He said that it would not be "in the public interest" to disclose the reason for the importation of monkeys, "except that they were wanted for research purposes." We are sure that it would not be in the interest of the vivisectionists as they conceive it to have the particulars made known! The interest of the public is another matter; it consists in being educated in the fact that vivisection is a gross superstition, worse in its effects than animal sacrifices in the name of religion.

An Indian columnist, commenting on this incident in his "Frankly Speaking" columns in *The Bombay Chronicle*, remarks pertinently:—

The refusal of the British Minister to disclose the nature of the use to which the monkeys imported from India would be put raises the suspicion that the truth, if revealed, might cause a painful shock to the public, particularly that of India... perhaps an incident of this nature might lead the authorities in India to revise the customs regulations in so far as they affect live monkeys and other super-sensitive animals, to insist on a prior declaration of the object for which they are exported before a license for their export is given.

His suggestion seems to have fallen on deaf ears, for just over a month later the same paper's Delhi correspondent announced that "by agreement," India had sanctioned the export of 16,000 monkeys to America for experiments in connection with infantile paralysis. Truly the descendants of Hanuman's army have fallen upon evil days!

Such a revision of the Indian customs regulations as suggested in the "Frankly Speaking" columns is overdue, but we fear that there is little hope of its effectiveness until conviction of the barren record of vivisection, if not a wave of justified moral indignation against it, brings about the banning of the practice in India itself.

India's Prime Minister, Pandit Jawaharlal Nehru, speaking at the *Gita Jayanti* celebrations at New Delhi on December 11th, said that the *Gita* was one of three factors that had had a considerable influence on his life, the other two being the personalities and the teaching of Lord Buddha and Gandhiji. Such personalities and scriptures, he declared, did not belong to a particular nation but were an asset for the whole world.

Those, of course, who look upon the *Gita* as a scripture of Hinduism only, overlook the internal evidence against that claim. "I am in the hearts of all men." (XV. 15) In different words the same great truth is conveyed three or four times in its small compass.

Pandit Nehru did well to emphasize the need of removing the artificial barriers which divide the peoples of the world, and the necessity of the various nations coming in closer cultural contact. In the heyday of India's glory, he said, Indians had known no frontiers and Indian cultural influence had spread far beyond the Indian subcontinent. It was when Indians had become narrow-minded that India had fallen prey to weakness and lost its place of honour among the nations. "Great and lofty ideals," he declared, "knew no barriers and everybody, be he of any creed or community, could benefit from them."

He who lives by the *Gita's* teachings is the true Hindu, not he who, caste-mark on brow, opposes the removal of Untouchability, that sin against the Teachings of Sri Krishna as of every true Teacher. He who practices what the Buddha taught and he alone is the true Bhikkhu. He who lives by the precepts of the Sermon on the Mount is the true Christian, not the church-goer whose life does not square with those precepts. And he alone is the true follower of Gandhiji who lives the life that Gandhiji exemplified and taught.

The Greek ideal of doing everything beautifully, which is also that of Theosophy, would go far towards redeeming the drab ugliness of our civilization, if it were only generally accepted. That ideal is recalled by the strong plea for the restoration of Beauty to its proper place in the trinity of the Good, the True and the Beautiful which

Dr. L. P. Jacks makes in the October *Hibbert Journal* under the title "The Cinderella of the Values."

If the creation of Beauty were accepted as a duty laid on men by their nature and obeyed as such, "the effect would be to touch morality with the most powerful of the emotions and raise it to the level of religion." Dr. Jacks demands: "Is not the creation of Beauty as high a virtue as the creation of Goodness and Truth, and the creation of ugliness as foul an offence as the creation of the evil thing and the lie?"

He rises to intuitive heights in his description of the omnipresence of Beauty in the cosmic structure,

not only in the stupendous orchestration of the Whole, but in the minutest particles of its composition, the electrons dancing round their nucleus in the atom to the same melody which governs the rhythm of the stars in their courses. . . . All is of one pattern, all in the same key, but with infinite variations. . . . Not always nor everywhere is it spread out, in form or colour. . . . though even on the surface the abundance is inexhaustible. Beauty lies, for the most part, hidden away in regions which eye hath not seen nor ear heard the music of, a mine of unsearchable riches concealed in inner structures, in silent processes of change and, above all, in movements which have no voice nor language. It is in their *motions* that the great orbs in the heavens and the little ones in the atom sing their "unheard melodies." The life-process even in the smallest insect, nay in a leaf, is a marvellous orchestration; in the higher animals and in man the infinite complexity of its integrations and correlations leaves human language completely dumb.

The creation of the Beautiful as "the prime and all-inclusive duty of man," however, must be understood in the larger sense, not alone of the creation of objects of beauty or of abstention from the production of forms of ugliness, but also and especially in that of moral beauty, of which Madame Blavatsky has written:—

Thoreau pointed out that there are artists in life, persons who can change the colour of a day and make it beautiful to those with whom they come in contact. We claim that there are adepts, masters in life who make it divine, as in all other arts. Is it not the greatest art of all, this which affects the very atmosphere in which we live?

The announcement a few months ago of the formation of a Society for Parapsychology of which

many Baltimore and Washington scientists are members bears witness to the cyclic rise of interest in the study of phenomena which defy accepted scientific explanations. The organizing chairman is Richard C. Darnell, a physicist; the first meeting was held at Washington in mid-July, but an all-day symposium was planned for September 15th, concurrently with the meetings of the American Association for the Advancement of Science. Poltergeist phenomena and dowsing as well as telepathy and clairvoyance are within the purview of the new society, but its initial experiments, it is reported in an interview with the organizer, are to be devoted to laboratory experiments of the J. B. Rhine—Duke University pattern, with precognition of cards and with telekinesis, in which the influencing by the mind of the throw of dice is to be studied.

As the evidence for man's possession of abnormal powers, latent in the majority, unfolding in the few, accumulates, it is to be hoped that science, in the person of its most open-minded representatives, will not rest short of finding the philosophy or the science which alone explains satisfactorily those powers and their rationale. When they are ready for that step, the truths presented in *The Secret Doctrine* and *Isis Unveiled* and in the articles by Madame H. P. Blavatsky collected in *Raja-Yoga* are theirs for studying and application.

The lecture which Dr. J. B. Rhine of Duke University, U. S. A., gave at Washington on December 5th on "A Scientific Approach to the Question of Immortality" was significant not only for the additional evidence it bore to the cyclic rise of interest in superphysical phenomena, but also for the lecturer's reference to future plans.

After reviewing briefly from the strictly scientific point of view what had already been determined in regard to pre-cognition and telepathy, he expressed the hope that a foundation may be established for the study of phenomena in living persons to ascertain if there is anything *beyond*, and, if so, what it is. His earnestness was apparent. He said that his pursuit of the whole

subject, in which he is a prominent pioneer, well known for his research in "extra-sensory perception," had been prompted by his great desire to investigate the subject of survival of bodily death. Significantly, he expressed the hope of journeying to India, to Africa and to the South Sea Islands to investigate individual cases.

The intuitive wisdom of this prompting is evident from what Madame Blavatsky writes in *Isis Unveiled*, where Dr. Rhine, we may mention incidentally, would find countless priceless clues for his search:—

It is especially in the countries unblest with civilization that we should seek for an explanation of the nature, and observe the effects of that subtle power, which ancient philosophers called the "world's soul." In the East only, and on the boundless tracts of unexplored Africa, will the student of psychology find abundant food for his truth-hungering soul. . . . Nature is as dependent as a human being upon conditions before she can work, and her mighty breathing, so to say, can be as easily interfered with, impeded, and arrested, and the correlation of her forces destroyed in a given spot, as though she were a man. Not only climate, but also occult influences daily felt. . . . modify the physio-psychological nature of man.

Thus, she writes, "it has been found that a Siberian Shaman who has given stupendous proofs of his occult powers among his native Tschukt-schen, is gradually and often completely deprived of such powers when coming into smoky and foggy London." (I. 210-11)

And in the very first number of her *Theosophist* (October, 1879) she wrote: ". . . it is in the East, and especially in India, that the key to the alleged "supernatural" phenomena of the Spiritualists must be sought." (U.L.T. Pamphlet No. 22, p. 2). And in the same context she declared that "He who would seriously attempt to fathom the psychological sciences, must come to the sacred land of ancient Aryāvarta."

Now that members of the academic world are interesting themselves seriously in psychical research, attention may be drawn to the article on "Psychical Research: Great Argument About It and About" in the June 1934 THEOSOPHICAL MOVEMENT, in which were brought together, with other valuable reprints on the subject, the note

on "Occultism in Universities" which appeared in *The Theosophist* for November 1881.

Mr. Robert Herring, writing editorially in the October *Life and Letters*, challenged the attitude that still can plan rearmament and civil defence after all the world has been through.

I cannot help feeling, and in no spirit of carping at such needs, that what we want is not defence against an enemy but against ourselves, all of us, in every country.

That we can even contemplate another war argues, he believes, "some fault, some frailty or foulness, against which no one, so far as I can see, effectually urges that we defend ourselves." He suggests moral and mental bankruptcy as the explanation of the seeking of "new and crueller ways in which to die." There will, he is convinced, be "no lasting construction, no real creation," "so long as peace is not looked on as an active thing, a bright day of effort and result." Wars between nations are the direct outcome of the assumed differing interests of national groups.

It is not enough to see, as Mr. Herring suggests, "the world as a whole, not as a series of separate, unrelated corners," though that would be a long step in the right direction. National, racial, creedal conflicts, in the last analysis, are but the menacing, gigantic shadows of the one archetypal war, between the Light and the Dark sides of Nature and of man. Such a thought-stirring editorial as that of Mr. Herring can play its valuable part in leading to the necessary attitude and effort.

Remarkable ideological parallels were cited by Dr. Herbert Chatley, in a lecture before the China Society which appears in the October *Asiatic Review*, between Chinese thought and that of other parts of the world. He mentioned, for example, that "the Chinese twenty-eight resting places of the heavenly bodies in the ecliptic-equator of the sky do not resemble in names the Indian nakshatra, but the two are obviously of common origin." He refers also to

the Chinese cosmic harmonies and antinomies—which closely resemble the Pythagorean theories, both in the fourth century B. C.; the theory of cycles appears in

the Mediterranean, Persia, and India about the same time as in China. . . . Meng Tzu implies cyclic regularity in history. . . . The Chinese theories as to the moral effects of music bear close analogies to those of Plato."

Dr. Chatley bases his belief that most of China's culture is attributable in inception to foreign ideas, however original the development there of those ideas has been, upon "China's chronological position in world history." *The Secret Doctrine*, however, describes the Chinese as "one of the oldest nations of our Fifth Race" (II. 364), and quotes the Master's statement in *Esoteric Buddhism* about some of their aborigines belonging "to the highest and last branch of the Fourth Race" and of the Chinese whom they represent having "reached their highest civilization when the Fifth had hardly appeared in Asia." (II. 280 f. n.)

Against Dr. Chatley's suggestion that "the pre-Han astrology suggests a Babylonian source" must be set his own admission that "since Babylonian astrology does not seem to have been formalized until about the time of Nebuchadnezzar II, say 550 B. C., there is not much time for transmission."

It is not necessary to establish direct contact, however, between the nations of antiquity to account for the similar echoes in each of the primeval revelation made to infant humanity by advanced Beings from earlier systems of evolution. "There was a time when the whole world was 'of one lip and of one knowledge.'" (*The Secret Doctrine* I. 229).

But Dr. Chatley makes unwittingly a telling point for the dependence of humanity upon those primeval Divine Instructors, of which Chinese tradition also speaks (*S. D.* II. 364-5), as well as for human interdependence in the historical ages, when he writes:—

Let each of us look into our own personal history and think. What have I ever done in my life which was a definitely new thing, for which I was not almost wholly dependent on teachers, books, museums, or examples? How many of us if placed on an isolated island could satisfactorily meet our own wants out of our own ingenuity? Most of us would make feeble and perhaps useless copies of what we faintly remembered to have seen and only a very few would show any originality whatever.

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The United Lodge of Theosophists

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 U. L. T., 51 Mahatma Gandhi Road, Bombay.

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