

सत्यान्नास्ति परो धर्मः ।



There is no Religion Higher than Truth

THE THEOSOPHICAL MOVEMENT

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WILLIAM QUAN JUDGE

W. Q. J. knew the path that all would have to tread, and balm, advice, warning and encouragement will be found in his writings at every turn and for every circumstance of life. . . . We *know* their value. We also know that neither the world in general nor theosophists in general, are aware of their existence, and it is our desire and purpose that *they shall know*, as far as our power and opportunity permit.—ROBERT CROSBIE.

The thoughts of all earnest and genuine students of Theosophy will turn, during the coming month, to the memory of a great Theosophist—William Quan Judge. We are not overlooking the regrettable fact that there are large numbers of people calling themselves Theosophists who know nothing about Mr. Judge or the important place he has occupied and will continue to occupy—with or without their consent—in the Movement inaugurated in 1875 in New York.

Who was W. Q. Judge?

If it is a difficult thing to evaluate human motives, characters and achievements from appearances, it is a hundredfold more difficult to discern the hidden heart of one who enters the Circle of Ascetics, where rules of life and conduct are so different from those that are observed in the ordinary world. Greater knowledge obtainable in the Circle of Ascetics elevates the motives and produces superior morals. That knowledge is so wide and of so different a kind that its very possession raises doubts and scepticism in those who do not have it or are not humble enough to seek it in patience and perseverance. The motives and the morals of the practitioner of that knowledge are so superior and

so much purer that ordinary men are not able to copy them, however much they may appreciate them. Furthermore, in those whose motives are not spiritual and whose morals are not pure arise feelings of enmity towards that ascetic-practitioner.

W. Q. Judge entered the Circle of Ascetics at the early age of twenty-three.

In these columns we have pointed out more than once that the best method by which a student of the present generation can evaluate the labour and achievements of Mr. Judge is by turning to his actual writings. Their common sense and consistency are convincing. Their sweet reasonableness clarifies the mind. Their inherent power evokes heart-response. Above all, they are the same Teachings which H. P. B., the Messenger, gave out to the world.

This last point is very important—the identity and the consistency of the Teachings of H. P. B. and W. Q. Judge.

The study of the history of the Theosophical Movement is very difficult. It needs a very definite clue. However short the period it has

covered, the Movement is widespread and events on three, and even on four, continents, have to be coordinated. The ordinary historian pronounces the Theosophical Movement bizarre and Theosophists in general wayward characters. He has not the inward vision that would enable him to evaluate the Movement differently. The historical characters in the Movement have not all been ordinary men and women; most of them have had ambitions and aspirations—not for worldly pelf but for other-worldly preferment and power. Only a few have been within the Circle of Ascetics; many have desired to force their way into that Circle. This factor has to be taken into account. It is this which makes the study of Theosophical history most confusing and difficult.

But what has this to do with W. Q. Judge? We answer—a great deal, if not everything, as will soon appear.

The definite clue to which we referred above is this: all the upheavals in the Movement have been rooted in one single cause. The historian who rises to the impersonal plane and views the progress of the Movement as the unfoldment and establishment of the Message, obtains the clue. Although attacks from without, from the enemies of the Movement, have always been directed to the front-rank personalities, these attacks have been of little consequence. *The strength of the Movement lies in its Message.* Nobody knew this better than the Messenger herself. H. P. B. suffered and sacrificed for the sake of that Message. In her own lifetime, more than once, she fought for the maintenance of the Message in its full integrity. For the sake of the teachings she fought the Spiritists and the Spiritualists among whom she went as a friend and in order to teach. For the same reason she did not hesitate to speak out, risking offence to Mr. A. P. Sinnett and others, when he and they misunderstood and misinterpreted the Message. The letters of the Great Masters fully and completely vindicate her position. It is in that light that the Theosophical student of the present generation has to examine and evaluate the events and personalities of Theosophical history.

What part did Mr. Judge play during the period when H.P.B. was unfolding and establishing the Message? Again, what was his part after the death of H.P.B., in reference to that Message? Below we print a few statements from historical documents which bring illuminative answers to these questions.

Mr. Judge recognized his position in the Movement and in relation to the Message and the Messenger from the very beginning. He has written:—

In 1874, in the City of New York, I first met H.P.B. in this life. By her request, sent through Colonel H. S. Olcott, the call was made in her rooms in Irving Place, when then, as afterwards, through the remainder of her stormy career, she was surrounded by the anxious, the intellectual, the bohemian, the rich and the poor. It was her eye that attracted me, the eye of one whom I must have known in lives long passed away. She looked at me in recognition at that first hour, and never since has that look changed. Not as a questioner of philosophies did I come before her, not as one groping in the dark for lights that schools and fanciful theories had obscured, but as one who, wandering many periods through the corridors of life, was seeking the friends who could show where the designs for the work had been hidden. And true to the call she responded, revealing the plans once again, and speaking no words to explain, simply pointed them out and went on with the task. It was as if but the evening before we had parted, leaving yet to be done some detail of a task taken up with one common end; it was teacher and pupil, elder brother and younger, both bent on the one single end, but she with the power and the knowledge that belong but to lions and sages. So, friends from the first, I felt safe. Others I know have looked with suspicion on an appearance they could not fathom, and though it is true they adduce many proofs which, hugged to the breast, would damn sages and gods, yet it is only through blindness they failed to see the lion's glance, the diamond heart of H.P.B. (*Lucifer*, VIII, 290)

W. Q. Judge was in India, in 1884, right at Adyar. He was in touch with H. P. B. and Damodar K. Mavalankar when the inexperienced Richard Hodgson on behalf of the Psychical Research Society started to gather "facts" about Mahatmas and the occult phenomena of H. P. B. Mr. Judge was no party to the mischief unconsciously wrought by Colonel Olcott and his friends which did more harm to the Cause than the infamous report of Hodgson. Mr. Judge left India sensing the plot to banish H. P. B. from the country.

In 1888, H. P. B. wrote the following Document which remained unknown for some time. It was first printed in the report of the full meeting of the E. S. T. Council held in London on May 27th, 1891—nineteen days after the passing of H. P. B.

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. ∴

This is a very important and unequivocal pronouncement and leaves no doubt about the status of W. Q. Judge according to H. P. B. and the Masters.

In 1889 trouble arose, with the details of which we are not concerned. Its important feature was that it raged round Mr. Judge. On October 23rd, 1889, H. P. B. wrote the following which we copy from Aids and Suggestions issued by Mrs. Besant in London in June 1893 :—

The Esoteric Section and its life in the U. S. A. depends 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* 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. J. had better show and impress *this* on the mind of *all those it may concern.*

H. P. B.

These two documents reveal the status of Mr. Judge as a very special servant of the Great Cause and Its Masters. Unless their significance and implications are considered, no Theosophical student will be able to understand the events of 1891-1896.

Familiar with the activities of the Law of Cycles H. P. B. availed herself of the opportunity offered by the troubles of 1889, and asked her Esotericists to do their duty "*when the time comes*" (italics H. P. B.'s) by W. Q. Judge. She had good reasons for giving this warning. She knew that a very powerful eruption in the Theosophical Movement was due in the then coming decade, ere the nineteenth century came to a close. She wrote publicly of the important cycle which was to end with that century. We reprint from the very first number of *The Vahan* (December 1890) an important article of H. P. B. on the next page, from which this will become clear to

our readers. To her intimate followers she gave as broad a hint as possible, to stand united and to support Mr. Judge who had become the *Antaskarana*—the Bridge—having successfully completed the fourteenth year of his Chelaship.

What was the crime of W. Q. Judge? His consistent loyalty to the Message.

He stood by the Message in the company of H. P. B. in 1876-78 when the Spiritists rejected it.

He stood firm in 1884-85 when so many deserted H.P.B., for he knew that the Message and the Messenger were right and that those who attacked it and her from without, just as those who wavered and made excuses within the fold—including Colonel Olcott—were wrong.

Again he was by the side of H. P. B. in 1888 when Mr. Sinnett fell out with her, and in 1889 when Mabel Collins weakened the ranks.

After H. P. B.'s passing in 1891 the Movement remained united so long as Mrs. Besant was faithful to her own Pledge and her self-chosen discipline. When she broke the Lines, the Movement split, the dethronement of "the finest message the world had received in historical times" took place and the prophecy implied in the following words H. P. B. had written to Mr. Judge came true :—

Well, my *only* friend, you ought to know better. Look into my life and try to realize it—in its outer course at least, as the rest is hidden, I am under the curse of ever writing, as the wandering Jew was under that of being ever on the move, never stopping one moment to rest. Three ordinary healthy persons could hardly do what *I have* to do. I live an artificial life; I am an automaton running full steam until the power of generating steam stops, and then—good-bye! ***Night before last I was shown a bird's eye view of the Theosophical Societies. I saw a few earnest reliable Theosophists in a death struggle with the world in general, with other—nominal but ambitious—Theosophists. The former are greater in numbers than you may think, and *they prevailed*, as you in *America will prevail*, if you only remain staunch to the Master's programme and true to yourselves. And last night I saw *.* and now I feel strong—such as I am in my body—and ready to fight for Theosophy and the few *true* ones to my last breath. The defending forces have to be judiciously—so scanty they are—distributed over the globe, wherever Theosophy is struggling against the powers of darkness. (*Lucifer*, VIII, 291)

He who calls himself a Theosophist has to answer the question whether he is one of the "few earnest reliable Theosophists" or perchance one of the "nominal but ambitious" ones. And how can he answer that without determining "the Master's programme" and what it is to be true to oneself?

WHY THE "VAHAN"?

Dec 1890

Because, the word means a *Vehicle*. In Theosophical metaphysics this term denotes a *basis*, something, as a bearer, more *substantial* than that which it bears; *e. g.*, *Buddhi*, the spiritual Soul, is the *Vahan* of *Atmā*—the purely immaterial "principle." Or again, as in physiology, our brain is the supposed physical vehicle or *Vahan* of superphysical thought.

Thus, this little fortnightly paper is destined to serve as the bearer of Theosophical thought, and the recorder of all Theosophical activities.

The enterprize is no financial speculation, but most decidedly an additional expense which our meagre funds can ill afford, but which our duty urges us to undertake. The journal is to go free of charge to our British Branches and "unattached" Fellows. It is also meant for those who are unable to subscribe to our regular magazines, but the wealthier will profit along with the poorer, for the following reasons. The Karma of those who could, but *will not* subscribe for the organs of their Society, whether from indifference or any other cause, is *their own*; but the duty of keeping all the Fellows in touch with us, and *au courant* with Theosophical events—is ours. For, many of those who being virtually cut off from almost everything that goes on in the Theosophical centres, lose very soon their interest in the movement and continue henceforward "Fellows" but in name.

It has been always held that a true Theosophist must have no personal ends to serve, no favourite hobby to propagate, no special doctrine to enforce or to defend. For, to merit the honourable title of Theosophist one must be an altruist, above all; one ever ready to help equally foe or friend, to act, rather than to speak; and urge others to action, while never losing an opportunity to work himself. But, if no true Theosophist will ever dictate to his fellow-brother or neighbour what this one should believe or disbelieve in, nor force him to act on lines which may be distasteful to him, however proper they may appear to himself, there are other duties which he has to attend to: (a) to warn his brother of any danger the latter may fail to see; and (b) to share his knowledge—if he has acquired such—with those who have been less fortunate than himself in opportunities for acquiring it.

Now, though we are painfully aware that a good number of members have joined the T. S. out of simple curiosity, while others, remaining for some time out of touch with the movement, have lost their interest in it, we must never lose the hope of reviving that interest. Many are the Fellows who, having failed at first to help on the cause, have now become earnest "working members," as they are called. Therefore, we say to-day to all: "If you

would really help the noble cause—you must do so now; for, *a few years more and your, as well as our efforts, will be in vain.*" The world moves in cycles, which proceed under the impetus of two mutually antagonistic and destroying Forces, the one striving to move Humanity onward, toward Spirit, the other forcing Mankind to gravitate downward, into the very abysses of matter. It remains with men to help either the one or the other. Thus, also, it is our present task, as Theosophists, to help in one or the other direction. We are in the very midst of the Egyptian darkness of *Kali-yuga*, the "Black Age," the first 5,000 years of which, its dreary first cycle, is preparing to close on the world between 1897 and 1898. Unless we succeed in placing the T. S. before this date on the safe side of the spiritual current, it will be swept away irretrievably into the Deep called "Failure," and the cold waves of oblivion will close over its doomed head. Thus will have ingloriously perished the *only* association whose aims, rules and original purposes answer in every particular and detail—if strictly carried out—to the innermost, fundamental thought of every great Adept Reformer, the beautiful dream of a UNIVERSAL BROTHERHOOD OF MAN.

Verily, of philanthropical, political, and religious bodies we have many. Clubs, congresses, associations, unions, refuges, societies, each of them a social protector of special men and nations, special arts and sciences, or a bulwark against this or that evil, spring up daily, each of these moved by its own party or sectarian spirit. But which of them is strictly *universal*, good for all and prejudicial to none? Which of them answers fully to the noble injunction of the Buddhist Arhats and also of King Asoka? "When thou plantest trees along the roads, allow their shade to protect the wicked as the good. When thou buildest a Rest-House, let its doors be thrown open to men of all religions, to the opponents of thine own creed, and to thy personal enemies as well as to thy friends." None, we say, none save our own Society, a purely unsectarian, unselfish body; the only one which has no party object in view, which is open to all men, the good and the bad, the lowly and the high, the foolish and the wise—and which calls them all "Brothers," regardless of their religion, race, colour, or station in life.

To all these we now say: As "there is no religion higher than Truth," no deity greater than the latter, no duty nobler than self-sacrifice, and that the time for action is so short—shall not each of you put his shoulder to the wheel of the heavy car of our Society and help us to land it safely across the abyss of matter, on to the safe side?

H. P. B.

TREADING FIRE

Fire-walking has now presumably become a "scientific" fact. The University of London Council for Psychic Investigation has issued its Second Bulletin, *A Report on Two Experimental Fire-Walks*, by Harry Price. That fire-walking was an actual fact has been known for centuries, and the phenomenon has been witnessed by hundreds of European visitors to India and other countries. But the Council wished to investigate the matter with proper tests, and managed to find someone who undertook to demonstrate this abnormal power. Mr. Kuda Bux is a Muhammadan; he was born thirty years ago in Kashmir and claims to have practised fire-walking first at the age of fourteen. He is a typical slightly-built Indian (weighing only 120 pounds). He practises *yoga* and speaks English well. The Council wished to ascertain two facts: (a) if Kuda Bux was immune from burning when walking over the fire; (b) if so, why?

Those who desire to learn all the details of the experiment—how the fire-trench was prepared, the precautions taken to prevent possible fraud, etc.—must read the pamphlet itself. It will repay them, and has an additional attraction in the many photographs of the actual experiment. There was a "rehearsal" on September 9th and a final test on September 17th—in both cases successful. In the "Summary and Conclusion" we read:—

The experimental fire-walks described above have established the fact that it is possible, for a slightly-built man with chemically unprepared feet, to take four rapid steps on charcoal at 430° Centigrade, without injury to his feet, the average time of contact for each step being approximately half a second.

The first of the Council's two questions was answered, but the question as to how it was done is still unsolved. "It is clear that further research is necessary before the *modus operandi* can be considered to be fully understood." A somewhat euphemistic way of putting it that the solution is unknown!

And unknown it still remains, despite several hypotheses put forward by scientific men. The importance of the demonstration of Kuda Bux lies in the fact that it was performed under test conditions, and there is no suggestion of fraud. Scientists are surely "up against it" now. They are not even able to offer us one working hypothesis with all their knowledge of physics and chemistry! Can it be that the fire-walking phenomenon intrudes into the domain of meta-physics and meta-chemistry?

Mr. Kuda Bux is a vegetarian and a teetotaler; he gave no indication, however, that he had fasted before the demonstrations. Prior to his first walk, "with left hand upraised he muttered a prayer from the *Koran*." How does he himself

explain his immunity from the fire? Mr. Harry Price writes:—

Kuda Bux stated that his immunity from burns was due to "faith"; that he had to ask a "higher power" in India whether he might perform the feat.

In the final test he refused to walk a third time on the fire, saying: "I have lost my faith, and if I do it again, I shall burn myself."

This does not get us anywhere. Are we to understand from this that Kuda Bux suddenly lost faith in the "higher power" in India who obviously had given permission for the demonstrations, or did the "higher power" suddenly withdraw the permission given? The Report is silent as to whether Mr. Harry Price and his colleagues inquired about who or what this "higher power" was, and what Kuda Bux meant by "faith." Then, what significance is to be attributed to the recitation from the *Koran*? The whole "explanation" is unsatisfactory and leads one to think that Kuda Bux does not perform the phenomenon by an act of self-will, and indeed is not fully conscious how it is done—in which case he must be in some sense mediumistic. Perhaps Kuda Bux is a *type* of medium whom the Spiritists and the Psychical Researchers have not contacted before.

Theosophy admits of no miracle in nature, everything is under law; and therefore successful fire-walkers must put in operation some law of nature—whether known or unknown to themselves—which counteracts the effect of fire. In *The Aryan Path* for April 1933, the late Mrs. Philip Champion de Crespigny, a leader in British Spiritualistic circles, gave her experiences with a fire medium. The medium placed a red-hot log in Mrs. de Crespigny's hand; she held it for an appreciable time (*i. e.*, while the medium walked round the circle) without any injury,—“not so much as a red mark.” She writes: “The man next to me remarked that had it been in normal conditions I should never have been able to use my hand again.” Mrs. de Crespigny attributed her immunity to the fire to some superphysical cause.

With regard to the whole subject it is instructive to recall what Madame Blavatsky has to say on the matter. After narrating from Camerarius' *Horae Subscecivae* the contest of "miracles" between the Austin Friars and the Jesuits, in which the "general of the Jesuits who was very *unlearned*, but full of *magical* knowledge" came off victor, because one of his Jesuits, at his command, held a supply of burning coals on his hands and kept them there until the company had warmed themselves. Commenting on this Madame Blavatsky says:—

If the above is looked upon as an anecdote unworthy of credence, we will inquire of the

reader what we must think of some modern "mediums," who perform the same while *entranced*. The testimony of several highly respectable and trustworthy witnesses, such as Lord Adair and Mr. S. C. Hall, is unimpeachable. "Spirits," the spiritualists will argue. Perhaps so, in the case of American and English *fire-proof* mediums; but not so in Thibet and India. In the West a "sensitive" has to be entranced before being rendered invulnerable by the presiding "guides," and we defy any "medium," in his or her normal physical state to bury the arms to the elbows in glowing coals. But in the East, whether the performer be a holy lama or a mercenary sorcerer (the latter class being generally termed "jugglers") he needs no preparation or abnormal state to be able to handle fire, red-hot pieces of iron, or melted lead. We have seen in Southern India these "jugglers" keep their hands in a furnace of burning coals until the latter were reduced to cinders. (*Isis Unveiled* 1, 445-446.)

And later in the same volume (p. 504) we read of a certain oil that can be extracted from Asbestos which has several most extraordinary properties, the secret of its virtues remaining with certain lamas and Hindu adepts. One of its properties is as follows:—

When rubbed into the body, it leaves no external stain or mark, but, nevertheless, after having been so rubbed, the part can be scrubbed with soap and hot or cold water, without the virtue of the ointment being affected in the least. The person so rubbed may boldly step into the hottest fire; unless suffocated, he will remain uninjured.

In view of such possibilities, the tale of Shadrach, Meshach and Abed-nego, as related by the Prophet Daniel, may really be true.

At the end of the Report there is a bibliography listing more than a hundred books and articles dealing with the subject of fire-walking.

It is reported in a London paper that Kuda Bux is about to "go one better" than fire-walking. It seems he has agreed (with certain stipulations) to being buried alive for five hours, after which time he undertakes to emerge alive and well. It is said that Dr. Nandor Fodor, research officer of the International Institute for Psychical Research has undertaken to arrange with his Institute to supervise the test as soon as Kuda Bux is ready.

We venture to prophesy that if Kuda Bux succeeds in performing the feat, the official report when issued will announce that "it is clear that further research is necessary before the *modus operandi* can be considered to be fully understood."

SAYINGS OF ROBERT CROSBIE

It is the *knowledge* of the transitory nature of *all experiences, while experiencing*, that enables us to remain separate from them.

Control is the power of direction.

Speech carries with it the force of the intention.

Our ideal is higher than our attainment; otherwise there would be no progress.

No one can clear another's sight. Words, oceans of them, in themselves containing the right ideas will not convey these ideas without a gradual leading on and a determined effort to comprehend.

We have power over nothing but the "is." It is by working with the present conditions that the nature of the future is changed, and in no other way.

We go to work to change our direction of creative thought.

Evolution makes for righteousness, being an unfoldment from within.

Theosophy is not a religion, and no religion whatever can be Theosophy; although all forms of religion exist because of Theosophy and contain expressions of it.

Trials of various kinds have to be encountered, and the ones by whom we are tried are those of our own household.

An open mind, an eager intellect, without doubt or fear, is the unveiled spiritual perception.

Make your purpose the Great Purpose, and desire for personal growth will have little breathing space.

It is not the personality that is in the way, but the personal idea in regard to it.

Those who have no knowledge act under the impulse of the common attitude or way of doing things.

Determine whether we are swayed by inclination rather than plain duty, in order that we may not deceive ourselves.

Fear nothing, doubt nothing, regret nothing, but GO ON.

A mental bias cannot be changed even by one so wise and powerful as a Master.

The "easy" and happy times are the periods of rest; the "hard" times are the periods of training—opportunities for gaining strength and knowledge.

“VARIOUS ASPECTS OF FREEDOM”

A symposium under this title appeared in *The Spectator* for 22nd November. The love of freedom is innate in man. The demand to exercise the free will which is man's as a self-conscious being is instinctive, but conceptions of freedom differ.

The Warden of All Souls defines it as the opportunity to live the good life and he lists as rights essential thereto free speech, freedom of association and free choice of domicile, the right to work and the right to leisure—to insure which to the individual the authority of the State is required.

H. W. Nevinson asserts that absolute freedom cannot exist in any human society except in the sense of the service that is perfect freedom or of Milton's precept to “follow virtue, she alone is free.”

Dr. W. R. Inge sees true freedom as “very much what Aristotle declares to be the condition of human well-being, ‘an activity of the personality directed towards virtue, or excellence, in a complete life.’”

C. E. M. Joad attacks the cult of uniformity associated with the modern totalitarian state, with the premium which it places upon mediocrity, and insists that freedom to develop differences is essential to human progress.

But to foster such corporate changes, we shall have to step into the arena of what Dr. R. H. Tawney (quoted in *The Sunday Times* of December 15th) calls “Politics in the larger sense” :—

[They] are not a vice to be repudiated, but a virtue to be practised. They are the art of mobilising intelligence and good will to remove, by collective action, evils against which we are powerless as individuals, and to win in association victories for civilisation which as isolated units we cannot hope to achieve.

Returning to the Symposium we find that E. M. Forster is rather pessimistic about the prospects for human liberty, non-existent to-day, unless the desire for freedom is combined with the desire to love, to devote oneself to another person or persons.

If the two desires could combine, the menace to freedom from within, the fundamental menace, might disappear, and the political evils now filling all the foreground of our lives would be deprived of the poison which nourishes them.

Another striking contribution is from Walter Greenwood, who out of a wage slavery of many years has wrested some truths about freedom deeper than those perceived by most of the writers :—

What was unrestricted freedom but—to anyone who could think at all—but exchanging one prison for a larger The world was a prison in itself, or, rather, we were prisoners to ourselves, and there could not be any freedom except through self-mastery.

These two writers have supplied keys for the attainment of freedom in the truest sense—self-sacrifice and self-mastery. The leaders of a nation should possess both these qualities in some degree at least if any real reform is to be accomplished. The inner strength of such leaders will guide them rightly in providing a better social environment for the masses, as well as prove an ethical inspiration whereby the masses will be induced to begin to raise themselves. In the final analysis each man has to save himself, but a good environment will help. H. P. B. says in *The Key* (Bombay Ed., p. 198) :—

True evolution teaches us that by altering the surroundings of the organism we can alter and improve the organism; and in the strictest sense this is true with regard to man.

If a man has seeds of evil in his character, it is because he sowed them in a former birth. But those seeds will not germinate if they find the environment uncongenial; they will be starved out before they germinate and thus produce no new seeds for future poison plants. On the other hand, good tendencies may be helped by the environment to sprout and grow or may be held back from their full development. Consider how many otherwise arid and barren plots of ground a great irrigation project can turn to fertile gardens! The effort at cultivation must still be made by the tiller of each plot, but that effort can be increased a thousandfold in effectiveness by the provision of the right conditions for growth. That is definitely the concern of the State and of every individual composing it.

A nation has a definite responsibility for providing the best conditions possible for the development of its citizens. H. P. B. points out in the *Key* (p. 195) that the social condition of large masses of people, especially in the West, renders impossible the proper development of either their bodies or their souls.

If, therefore, the Goddess of Liberty is to be enshrined in the Temple of modern Democracy, leaders and followers alike have to change their conception of her nature and functions. Individual freedom grows out of individual self-control. Only self-disciplined men can teach out of their own experience how liberty is different from licence, and attract on to the Path of Freedom large masses of mankind. Says *The Voice of the Silence* :—

The way to final freedom is within thy SELF.
That way begins and ends outside of Self.

INTER-RELIGIOUS CO-OPERATION

Under this caption Mr. S. K. George gives a frank expression of his views in *Harijan* for January 18th. They are inspired by the meeting of the Council of the Federation of International Fellowship at Wardha—the headquarters of India's great leader, Gandhiji.

The article is

a plea that the religious basis of the Fellowship should be made crystal clear so that there may be no suspicion of compromise, or of ulterior motives being brought into its meetings.

There is really no place in an inter-religious fellowship for one who believes that his own religion is not only all-sufficing for himself, but the only true and satisfying faith for all mankind.

There is much that men of goodwill, whatever religions they may belong to, can do together to making life richer, juster and more beautiful for all concerned. But they can only do that, they can only pull their full weight at it, if they are agreed on a common basis, and do not weaken their strength by intentions on each other's souls all the time they come together.

Evidently Mr. George is constrained to write thus because he sees that an unworthy motive draws the exponents of Christianity in India to the Fellowship, and that is the desire or the belief that the meetings of the Fellowship can be used as opportunities for the presentation of the gospel, that the Fellowship at least affords the point of contact which can be improved upon elsewhere for presenting the non-Christian with the unique fact of Christ.

Religions which claim to be unique and final, which are exclusive in their basic assumptions, do not need co-operation from other religions and had better stay outside the Inter-religious Fellowship. All their talk of sharing with other faiths is but a euphemism for politely enduring other people's discourses and gently moving the previous question.

There is more than meets the eye in the strictures of Mr. George. Since 1893 when the first Parliament of Religions met in Chicago much progress has been made and there are several organizations now working for the laudable object of firmly cementing the bond between followers of different creeds. Madame Blavatsky and her Theosophists were the first to champion the cause not only of religious toleration but of active appreciation of all faiths, especially the ancient ones. The second object of the Theosophical Movement was formulated in her *Key to Theosophy* (p. 33, Bombay Edition) by H. P. Blavatsky thus: "To promote the study of Aryan and other Scriptures, of the World's religion and sciences, and to vindicate the importance of old Asiatic literature, namely, of the Brahmanical, Buddhist, and Zoroastrian philosophies."

Mr. George especially refers to the attitude of the Christian and there is a reason for this. It will be found in the letter to the Archbishop of Canterbury published by H. P. Blavatsky in *Lucifer* (see THEOSOPHICAL MOVEMENT p. 36, for January 1936). What was written in 1887 remains true to-day:—

We are accustomed to say to the Buddhist, the Mahomedan, the Hindoo, or the Parsee: "The road to Theosophy lies, for you, through your own religion." We say this because those creeds possess a deeply philosophical and esoteric meaning, explanatory of the allegories under which they are presented to the people; but we cannot say the same thing to Christians.

Why not? It is fully explained in that Letter reprinted by us only two months ago.

Those who like ourselves are convinced believers in the value of comparative study of religions and the grand ideal of the Brotherhood of Religions feel that time has come for such movements as the "Fellowship of Faiths," "All-Faiths Conference" and the "Federation of International Fellowship" to rid themselves of men who will not take the trouble to acquire wisdom which will free themselves from the notion of the superiority of their own creed over others.

We hope this remark will not be misunderstood. We make bold to write this because we are admirers of these and other like movements, and recognize to the full their great value and tremendous importance to the cause of international culture and world peace.

The tenor and sentiments of the article closely approximate what we ourselves wrote over two years ago in reviewing the Proceedings of the first "All-Faiths Conference" held at Nasik. We reproduce our remarks below from our issue of December 1933:—

The Conference was convened with the laudable object of emphasising "the essential unity of the human family and the unity behind all faiths". The general tenor of the papers read at the Conference cannot be said to be highly conducive to the realization of this object; there seems an undercurrent of exclusive claims running through several of them. . . .

Such a movement as the All Faiths Conference will succeed in its real object provided it enables the sectarian to see that his own religion is not superior to other religions, that what is valuable in it is also to be found in them; even while he uses his own special form of religion he may be educated into the perception of that truth. This will naturally lead him to another significant conclusion, *viz.*, that his prophet, his holy book, his rites, his formulæ are but temporary material symbols trying to convey eternal spiritual verities, and that other symbols equally good and equally potent are used by men of faiths other than his own. By these two steps man can cross the barren deserts of formal exoteric creeds and reach the Heavenly City of Esoteric Wisdom Religion.

In the same issue we published extracts from the stenographic report of a lecture on "The Brotherhood of Religions" delivered at the United Lodge of Theosophists in Bombay, to which we would draw the attention of Mr. George and those of his way of thinking.

PRACTICAL OCCULTISM

WHERE TO BEGIN

Change of attitude is the first result of the inner awakening in the life of the Theosophical student. His mind is remade inasmuch as his point of view on every conceivable subject has undergone a change.

Then ensues the fight in his mind between the old points of view and the new attitude; the former are many and, fighting for life, they often gain ground unconsciously to himself. The latter embraces everything in a single sweep; unless nourished and sustained by knowledge and practice it is bound to be overpowered.

The very best method of strengthening the new attitude is the application of Theosophical principles in daily deeds. The student easily perceives that Theosophy offers to the mind principles and points of view which make the world a totally different place. Looked at by the ordinary man, the world is puzzling, non-understandable, agonizing; looked at Theosophically, what a different world it is! There is order in its chaos, method in its madness. Much more difficult, however, than this mental perception is the formation of the habit to *act* Theosophically, *i. e.*, in terms of that perception. We are rushed into doing this or that, and therefore we act un-theosophically and more frequently non-theosophically.

To act Theosophically does not mean the performing of some special deeds, but the doing in a different way what we have to do.

The practitioner has to learn to make haste slowly, to give himself time before acting. Impulse *to do*, has to be checked. Deliberation is necessary in order to act deliberately. If Theosophy as a philosophy is different from, and superior to, other philosophies, equally fundamentally different and superior is the mode of action, the method of doing things taught by the great Occultists. Practising of Theosophical ethics rooted in metaphysics makes the performance of deeds, be they duties or sacrifices, very different. It is not that deeds are different in kind; it is the mode or method of acting which is different.

It is said in our philosophy that imagination is the king of faculties. But H. P. B. warns us that "in Occultism this is not to be confused with fancy." She says that "it is one of the plastic powers of the Higher Soul, and is the memory of the preceding incarnations, which, however disfigured by the lower Manas, yet rests always on a ground of truth." The image-making faculty is not only a meditation-exercise but has also to be used in the affairs of ordinary life. The power to foresee, a form of real clairvoyance, can be

developed by the student-aspirant through a constant endeavour to visualize the outcome of any action he is about to undertake. Just as an expert chess-player visualizes the moves of his opponent, so should the learner of the sacred science practise visualization. To do this he needs, of course, time. With practice he will be able to visualize quickly, but through it he will also learn the very important lesson that Occultism demands that we give time to Time to do its own work.

The hustle-bustle of our civilization interferes in numerous ways with the developing quality of deliberateness; we are affected by the hurly-burly around us, and before we know we are up and out—*doing* things.

We are taught that we possess the power to counteract or mitigate the effects of Karma, and the twenty-seventh aphorism (*U. L. T. Pamphlet No. 21*) contains the *modus operandi*. But we cannot practise the control and the direction of Karmic sway if we do not give ourselves the necessary time to study its course and its speed. The mariner at the helm knows where he is going—and this both in placid and in stormy waters. To work with the Law we need to think and to visualize, hour by hour, during the discharge of small plain duties or in the execution of important functions. This is the first step in Practical Occultism.

It is said that we fall under the nefarious influence of the serpentine astral light. The whole of humanity is so dominated but knows it not. To free ourselves from that tempter we should bear in mind that one of its chief instruments by which it overpowers us is quickness. The astral light has been compared to a quick-change artist who performs amazing feats of celerity. The speed overwhelms us. Change, change, change ever takes place on the astral screen. When an aspirant resists its evil influence there is trouble in store for him. He can overcome it only by constantly remembering not to hasten, not to rush, not to be constrained and impelled by that secret force. We must learn to take our time to visualize.

People attract to themselves elemental creatures from the astral light because in their own astral body consubstantial feelings are active. The force of Karma is a current and is continuously moving like blood in the physical body. In all ordinary people the wish is father to the thought. They do what they wish to do and the wish is not analysed; neither its causal motive nor its effectual performance is taken into consideration. Visualization by the student becomes difficult because of the long-established

habit of action impelled by desire. Our wish overpowers our thought; swiftly the mind impels us to act, and before we know it the deed is done and in nine cases out of ten we find that we have erred. We have to learn to analyse our wish; within our aspiration itself the personality is often active. We are on our guard against vices, against hatred, even dislikes, but often our seeming virtues, personal affections, and bodily likings, garbed in a Theosophical mask, draw us to our fall. Our aspiration to serve is poisoned by the serpent of ambition; our effort at detachment results in neglect of duty; our zeal to do big things for the Cause makes us slipshod, inaccurate and unpunctual in ordinary affairs of life; our humility is a cover to our conceit; interference in other people's affairs translates itself as readiness to give advice and instruction; foolhardiness as a brave declaration of principles; sulking as silent endurance of personal injustice, and so on and so forth.

The aspirant to true Theosophical action must acquire the habit of seeking the appropriate principle of action. Just as a lawyer in the preparation of his case looks up the law which applies, noting at the same time what the learned friend opposing him is going to cite, so also we have to look at the factors involved in any deed before it is done. This necessitates familiarity with the doctrines—both with fundamentals and with details. It is said that the devil can quote scripture for his purpose; so can the Theosophical student. Is there any one in whom the devil is not at work? Therefore we have to be on our guard in the very process of establishing the principles of action. Dishonest lawyers manufacture evidence, suppress facts, employ devious devices, and do other shady things. The student cannot afford to do so. He is bound to be caught out sooner or later—often sooner, if he be in earnest. A judicial attitude is necessary; hearing of all sides, *i.e.*, considering all aspects of the problem. Not only are there precepts in our philosophy but also examples. In the history of the Movement, past and present, in the lives of the great Avatars, Rishis and Adepts we come upon instruction. Our experiences, our own Karmic precipitations, have their parallels in the lives of others. What Krishna taught to Arjuna applies to us. What H. P. B. did in any particular case may contain the very modulus for our own case. Each human soul goes through the self-same experiences; it has to overcome the same difficulties, eradicate the same vices, unfold the same powers as generations of aspirants have done before and as those who come after us will have to do.

Our actions affect others; their actions affect us. Practical Occultism teaches us how to raise our actions from the plane of personality to the plane of the Ego. This implies that we cease to act as per-

sonalities; that we begin to act as Egos. Also, that we take Egos of other personalities into account. We have not only to learn to be unselfish; we have also to keep in mind not to push others into selfishness by our deeds. This involves a mental abnegation of the personal, and a mental devotion to the Egoic nature.

Our actions bring credit or disgrace to the philosophy we profess. The world judges Theosophy by what the students of Theosophy do. This is not wholly as it should be, but there is justification inasmuch as humanity lives in the world of shadows where appearances pass for realities.

When we speak of acting deliberately, doing deeds after visualization, we do not mean setting out to achieve any particular result—to labour for the fruit of action. The great instruction of the Buddhi Yoga offered in the *Gita* gives the very fundamental of spiritual action:—

Let, then, the motive for action be in the action itself, and not in the event. Do not be incited to actions by the hope of their reward, nor let thy life be spent in inaction. Firmly persisting in Yoga, perform thy duty, O Dhananjaya, and laying aside all desire for any benefit to thyself from action, make the event equal to thee, whether it be success or failure. Equal-mindedness is called Yoga.

Practical Occultism implies Theosophical action rooted in a Theosophical attitude. Such exercise throws out as useless and dangerous numerous actions—those rooted in sense-excitement, those which are unnecessary, etc. Thus time is found to attend to our duties and their performance in the right way, *i.e.*, by the employment of our image-making faculty and visualization. This leads to development of higher, inner faculties by which acts of magic are performed. To understand this subject let the student reflect upon the following "hidden hints" given by H. P. B. :—

There is a weird and formidable potency existing in the human will and imagination, whether exercised consciously or otherwise.

There is the imperial power of even the *unconscious* will, to create according to the imagination or rather the faculty of discerning images in the astral light.

Imagination is the abstract outlining and preparing the model for the concrete form.

The painter uses his imagination and works with canvas, brush and colours; so the aspirant must visualize and work with the principles and details of the teachings. Thus day by day he paints the picture of life—it is the portrait of his own inner self. Gradually, very slowly, it becomes rich and radiant—the living image of a God in the world of men, the miniature microcosm, exact copy of the Macrocosm.

IMAGINATION AND OCCULT PHENOMENA

[The following reprint deals with the theme of the preceding article. Written by Mr. W. Q. Judge, it first appeared in his *Path* for December 1892.]

The faculty of imagination has been reduced to a very low level by modern western theorists upon mental philosophy. It is "only the making of pictures, day-dreaming, fancy, and the like": thus they have said about one of the noblest faculties in man. In Occultism it is well known to be of the highest importance that one should have the imagination under such control as to be able to make a picture of anything at any time, and if this power has not been so trained the possession of other sorts of knowledge will not enable one to perform certain classes of occult phenomena.

Those who have read Mr. Sinnett's *Occult World* will have noticed two or three classes of phenomena performed by H. P. Blavatsky and her unseen friends, and those who have investigated spiritualism will know that in the latter have been many cases of similar phenomena done by so-called "controls." Others who made no such investigations have, however, on their own account seen many things done by forces not mechanical but of a nature which must be called occult or psychical. In spiritualism, and by the Adepts like H. P. Blavatsky and others, one thing has excited great interest, that is the precipitating on to paper or other substances of messages out of the air, as it were, and without any visible contact between the sender of the message and the precipitated letters themselves. This has often occurred in *séances* with certain good mediums, and the late Stainton Moses wrote in a letter which I saw many years ago that there had come under his hand certain messages precipitated out of the air. But in these cases the medium never knows what is to be precipitated, cannot control it at will, is in fact wholly ignorant of the whole matter and the forces operating and how they operate. The elemental forces make the pictures through which the messages are precipitated, and as the inner nature of the medium is abnormally developed, acting subconsciously to the outer man, the whole process is involved in darkness so far as spiritualism is concerned. But not so with trained minds or wills such as possessed by Madame Blavatsky and all like her in the history of the past, including the still living Adepts.

The Adepts who consciously send messages from a distance or who impress thoughts or

sentences on the mind of another at a distance are able to do so because their imagination has been fully trained.

The wonderworker of the East who makes you see a snake where there is none, or who causes you to see a number of things done in your presence which were not done in fact, is able to so impress you with his trained imagination, which, indeed, is also often in his case an inheritance, and when inherited it is all the stronger when trained and the easier to put into training. In the same way but to a much smaller degree the modern western hypnotizer influences his subject by the picture he makes with his imagination in those cases where he causes the patient to see or not to see at will, and if that power were stronger in the West than it is, the experiments of the hypnotizing schools would be more wonderful than they are.

Take the case of precipitation. In the first place, all the minerals, metals, and coloured substances any one could wish for use are in the air about us held in suspension. This has long been proved so as to need no argument now. If there be any chemical process known that will act on these substances, they can be taken from the air and thrown down before us into visibility. This visibility only results from the closer packing together of the atoms of matter composing the mass. Modern science has only a few processes for thus precipitating, but while they do not go to the length of precipitating in letters or figures they do show that such precipitation is possible. Occultism has a knowledge of the secret chemistry of nature whereby those carbons and other substances in the air may be drawn out at will either separately or mixed. The next step is to find for these substances so to be packed together a mould or matrix through which they may be poured, as it were, and, being thus closely packed, become visible. Is there such a mould or matrix?

The matrix is made by means of the trained imagination. It must have been trained either now or in some other life before this, or no picture can be precipitated nor message impressed on the brain

to which it is directed. The imagination makes a picture of each word of each letter of every line and part of line in every letter and word, and having made that picture it is held there by the will and the imagination acting together for such a length of time as is needed to permit the carbons or other substances to be strained down through this matrix and appear upon the paper. This is exactly the way in which the Masters of H.P.B. sent those messages which they did not write with their hands, for while they precipitated some they wrote some others and sent them by way of the ordinary mail.

The explanation is the same for the sending of a message by words which the receiver is to hear. The image of the person who is to be the recipient has to be made and held in place; that is, in each of these cases you have to become as it were a magic lantern or a camera obscura, and if the image of the letters or if the image of the person be let go or blurred, all the other forces will shoot wide of the mark and naught be accomplished. If a picture were made of the ineffectual thoughts of the generality of people, it would show little lines of force flying out from their brains and instead of reaching their destination falling to the earth just a few feet away from the person who is thus throwing them out.

But, of course, in the case of sending and precipitating on to paper a message from a distance, a good many other matters have to be well known to the operator. For instance, the inner as well as the outer resistance of all substances have to be known, for if not calculated they will throw the aim out, just as the billiard ball may be deflected if the resistance of the cushion is variable and not known to be so by the player. And again, if a living human being has to be used as the other battery at this end of the line, all the resistances and also all the play of that person's thought have to be known or a complete failure may result. This will show those who inquire about phenomena, or who at a jump wish to be adepts or to do as the adepts can do, what a task it is they would undertake. But there is still another consideration, and that is that inasmuch as all these phenomena have to do with the very subtle and powerful planes of matter it must follow that each time a phenomenon is done the forces of those planes are roused to action, and reaction will be equal to action in these things just as on the ordinary plane.

An illustration will go to make clear what has been said of the imagination. One day H. P. Blavatsky said she would show me precipitation in very act. She looked fixedly at a certain smooth

piece of wood and slowly on it came out letters which at last made a long sentence. It formed before my eyes and I could see the matter condense and pack itself on the surface. All the letters were like such as she would make with her hand, just because she was making the image in her brain and of course followed her own peculiarities. But in the middle, one of the letters was blurred and, as it were, all split into a mass of mere colour as to part of the letter.

"Now here," she said, "I purposely wandered in the image, so that you could see the effect. As I let my attention go, the falling substance had no matrix and naturally fell on the wood any way and without shape."

A friend on whom I could rely told me that he once asked a wonderworker in the East what he did when he made a snake come and go before the audience, and he replied that he had been taught from very early youth to see a snake before him and that it was so strong an image everyone there had to see it.

"But," said my friend, "how do you tell it from a real snake?"

The man replied that he was able to see through it, so that for him it looked like the shadow of a snake, but that if he had not done it so often he might be frightened by it himself. The process he would not give, as he claimed it was a secret in his family. But anyone who has made the trial knows that it is possible to train the imagination so as to at will bring up before the mind the outlines of any object whatsoever, and that after a time the mind seems to construct the image as if it were a tangible thing.

But there is a wide difference between this and the kind of imagination which is solely connected with some desire or fancy. In the latter case the desire and the image and the mind with all its powers are mixed together, and the result, instead of being a training of the image-making power, is to bring on a decay of that power and only a continual flying to the image of the thing desired. This is the sort of use of the power of the imagination which has lowered it in the eyes of the modern scholar, but even that result would not have come about if the scholars had a knowledge of the real inner nature of man.

IN THE LIGHT OF THEOSOPHY

We regret to learn of the death of Mr. William Kingsland, an old-time Theosophist, and an early President of the Blavatsky Lodge founded in 1887 by H. P. B. in London. Mr. Kingsland was also one of the Advisory Council of fourteen of the Esoteric Section at the time of the passing of H. P. Blavatsky and in that capacity attended the very important meeting held by that body on 27th May 1891, referred to in our Editorial this month. He wrote several books among which is *The Real H. P. Blavatsky*. An engineer by profession he used his knowledge to write two volumes on the structure of the Egyptian Pyramid from the Theosophical standpoint. He left the Adyar Theosophical Society several years ago and was one of the ardent promoters of the Blavatsky Association (London). We offer to our friends of that Association our sincere condolence on the death of so valiant a colleague.

Another old-time labourer has gone—Mohini Mohan Chatterji. He accompanied H. P. B. and Colonel Olcott to Europe in 1884 to serve the Cause, and did so with ability for some time. He was one of the authors of *Man: Fragments of Forgotten History*, by "Two Chelas," the other being Mrs. Laura Holloway. These two also selected articles from the files of H. P. B.'s *Theosophist* and compiled *Five Years of Theosophy*. In the U. S. A. in 1887, he published a translation of the *Bhagavad-Gita* with commentary and notes as well as references to the Christian scriptures. For many years he has been a resident of Calcutta. At one time he founded a home for women reclaimed from prostitution, in order to afford them suitable opportunity to live decent lives.

Blood tests to determine the extent to which an individual involved in a road accident is under the influence of alcohol are again being urged by Dr. W. McAdam Eccles, whose proposal we commented upon in March 1934 (p. 76). At a meeting on 4th December, 1935, he stressed their importance once more. Opponents claim that alcohol is burned up by the body so quickly that a test performed one or two hours after an accident may throw no light upon the state of the individual at the time it occurred. Be that as it may, the immediate effects of alcoholic indulgence, coarsening and dangerous as they are, are not the whole story. It has been claimed that traces of even moderate indulgence in alcohol are discernible in the constitution after ten years of abstinence. It is significant that the Todas of

the Nilgiris, described by H. P. B. in her "*People of the Blue Mountains*," would not attempt to exercise their remarkable healing powers on behalf of any one who had ever in his life taken any alcohol. The psychic effects of alcohol are more serious than the physical. Every earnest student of Theosophy will heed the grave warnings of H. P. B. in *The Key to Theosophy*.

The vaccination superstition could not long survive if such facts as *The Abolitionist* (1st January 1936) presents could reach the public. Unfortunately it may be doubted whether the organ of the Anti-Vivisectionists reaches many not already convinced, and the general press is usually closed to reports which go against the consensus of orthodox medical opinion. This article presents statistical proof of the vastly higher mortality rate in post-vaccinal encephalitis than in smallpox (*variola major*) itself. The Registrar-General's statistics for England and Wales are reported to reveal that during the last thirty years, for every two children under five years of age that died of smallpox, five died of vaccination. These facts speak for themselves.

And from America comes the report of twelve cases of children vaccinated against infantile paralysis (paralytic *poliomyelitis*) which Dr. J. P. Leake, infantile paralysis expert of the United States Public Health Service, says gave clear implication that they might have contracted the disease as a result of the vaccination, and with a high fatality. All of these cases occurred closely after vaccination and were in localities where the disease was not epidemic. Dr. Leake declared that "The likelihood of the whole series of cases having occurred through natural causes is extremely small." By way of shutting the stable door after the horse is stolen, the use of this particular vaccine has been stopped, at least for the present, by New York health authorities. Infantile paralysis generally cripples its victims whom it does not kill. That twelve children should have contracted it who might not have if unvaccinated represents a heavy price for this dangerous superstition.

Recent experiments at Columbia University in New York seem to indicate that the presence in the body of a certain amount of Vitamin C confers protection against *poliomyelitis*. Naturally. A sound, well-nourished body and good sanitary condi-

tions mean more effective disease resistance than all the vaccines and serums that cruel experimentation with wretched animals has produced or can produce. "Help Nature and work on with her" is an injunction that has many applications. This is one.

The attention of Theosophical students may be drawn to "Does Vaccination Prevent Small-pox?" published by H. P. B. in *The Theosophist* (Vol. II p. 119) for March 1881.

Mr. C. E. M. Joad condemns the machine domination of the present day. (*News Chronicle*, 15th January 1936.) He cites gift after gift of modern science which has been "frustrated or nullified by human misuse," from the automobile with its heavy annual toll of human life to the increased productivity which has resulted in plenty, in the midst of which millions suffer want. Mr. Joad traces the lopsidedness of our civilisation to the present dangerous disparity between man's scientific knowledge and his social and political wisdom. We should rather say, between man's scientific knowledge and his moral perception.

Science does not change human desire or modify human purposes; it merely makes it easier for human beings to give effect to their desires and to realise their purposes. If their desires and purposes are on the whole good, this added power of realisation is itself a good. If they are evil, it is correspondingly an evil.

The balance, he suggests, can be restored either by increasing our social and political wisdom or by calling a halt to science, of which the latter seems to Mr. Joad the more practicable course.

It is impossible to turn the stream back to its source. Unless our civilisation crashes utterly, machinery and scientific skill are here to stay—potential blessings if desires are altruistic and man's motives pure; most potent curses if selfishness and evil motives rule. Mankind's salvation lies in such a change in the mind and heart of the race as shall enable men to rise above selfishness and to substitute peace and justice for the existing competitive chaos. It is ignorance of man's real nature that leads to every abuse of power. Teach men the *fact* of human solidarity and every such abuse based on individual, social or political selfishness will disappear of itself. Only the practical realization of the truths of Theosophy can save Western civilization, but can they be spread in time?

Lecturing before the Royal Society of Tropical Medicine and Hygiene (*The Hindu*, 24th January 1936), Colonel C. A. Gill suggested a possible definite relation between the sun-spot cycle and malaria epidemics. Explaining the number of sun-spots as manifestations of oscillations in solar activity associated with magnetic disturbances, Colonel Gill said that it was conceivable that the quality or quantity of solar radiation at the epoch of maximum and minimum sun-spot numbers might influence the epidemic potential. Even if the sun-spot cycle but occasioned special liability to droughts and floods at the periods of maximum and minimum sun-spot numbers, he said, that might account for the five-yearly and ten-yearly periodicity of malaria epidemics. This statement of Colonel Gill's is especially interesting as one more evidence of how science in its different departments, medical, meteorological etc., is coming to the increasing recognition of cyclic law.

In "The Week of Science" of *The New York Times* (21st January, 1936), is announced the early opening of the first reservoir of blood in Chicago for purposes of transfusion. This blood will be taken from the corpses, medically accepted as good, of suicides and victims of violent deaths of all kinds, following the method adopted and practised in Russia. Even pregnant women will be put to contribution, nature providing them in the last months of pregnancy with a large supply of blood.

If one turns to the Theosophical knowledge on this subject, regarding the blood as a stream carrying—besides its physical properties—all the occult and invisible psychic diseases, germs and characteristics belonging to the individual, one can understand the horror of such a practice which must be classified as one of unconscious black magic. Science takes to itself, without adequate knowledge, the performance of deeds, which sorcerers use consciously and deliberately to injure their fellow beings. The danger of relying exclusively on material observations and discoveries and refusing to consider the unknown realms invisible even to the finest microscope is evident to one who turns student. This science of the generally unknown exists and has its savants. But its study necessitates the turning to a Body of Wisdom discredited in our modern days. It is only in that Sacred Science that can be found the explanations and warnings on such methods as the above, and an understanding of their importance.

THE U. L. T. DECLARATION

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

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

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

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

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

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

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

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

Correspondence should be addressed to:—

THE UNITED LODGE OF THEOSOPHISTS
51, Esplanade Road,
BOMBAY

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