

Vol. XIII No. 10

August 17, 1943

Having received, freely give; having once devoted your life in thought, to the great stream of energy in which elementals and souls alike are carried—and which causes the pulse beat of our hearts—you can never claim it back again. Seek, then, that mental devotion which strains to give. For in the law it is written that we must give away all or we lose it: as you need mental help, so do others who are wandering in darkness seeking for light.

—W. Q. JUDGE

PUBLISHER'S ANNOUNCEMENT

THE THEOSOPHICAL MOVEMENT : Established November, 1930. Published monthly by Theosophy Company (India), Ltd., 51, Mahatma Gandhi Road, Bombay, India.

This Magazine is an Independent Journal, unconnected with any theosophical society or other organization. The Publishers assume full responsibility for all unsigned articles herein.

SUBSCRIPTIONS : No subscriptions are accepted for less than one year of 12 numbers, each beginning with the November issue. All subscriptions should be accompanied by the necessary remittance. Price, 50 cents, 2s., Re. 1, per annum, post free. (Please see p. 160.)

COMMUNICATIONS : Contributions submitted for publication should be typewritten, on one side of the paper only, with wide margins, and copies should in all cases be retained by the writers, as no manuscripts are returned.

CORRESPONDENCE : Letters from subscribers and readers are welcomed, with criticisms, comments or questions on any subject treated in the Magazine. Questions on Theosophical philosophy and history will be replied to direct, or, if of sufficient general interest, in the pages of the Magazine.

BEQUESTS AND DONATIONS : Gifts and legacies will be gladly received from those in sympathy with the objects of this Magazine, when such benefactions are unencumbered and unrestricted. Donors should make their gifts direct to THEOSOPHY COMPANY (INDIA), LTD., which is an incorporated association, legally empowered to receive such donations and bequests in furtherance of its objects. Those objects are :

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

सत्यान्नास्ति परो धर्मः ।



There Is No Religion Higher than Truth

BOMBAY, 17th August 1943.

VOL. XIII. No. 10.

CONTENTS

Childishness .. .. .	..	..	..	..	..145
The Stream of Thought and Queries—By W. Q. Judge	..	..	..	..	..146
A Land of Mystery—By H. P. Blavatsky	..	..	..	..	..150
Vivisection .. .. .	..	..	..	..	..155
His Own Base.. .. .	..	..	..	..	..156
In the Light of Theosophy	..	..	..	..	..158
An Important Notice .. .. .	..	..	..	..	..160

AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th August 1943.

VOL. XIII. No. 10

CHILDISHNESS

It is amazing to see adults behave like children. They are not childlike but childish. Misunderstanding the idea that as they grow up men and women should retain a youthful outlook on life, many adults, with sufficient intelligence to know better, act childishly. Grown-ups fancy that they display a youthful mind by behaving like tomboys. Infants have toys; boys and girls also have toys—but of a different type; adults also play, sometimes dangerously, with machine-guns as youngsters do with pop-guns. There is a great deal of infantile behaviour among adults. (Is not infantile thinking responsible for many of the ills we suffer from in this civilization, including this war?) And our up-to-date educational schemes seem to encourage boys to be hooligans and girls to be hoydens.

On the great “civilized” world the import of the words of St. Paul, the Initiate, are lost. But what about the students of Theosophy? Should they continue to play with worldliness and allow their sons and daughters to adapt themselves to it instead of fighting it? What did that Initiate teach?

When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.—*I Cor. XIII. 11.*

Having contacted the most serious Movement of the age; having learnt the grand truths of Theosophy; knowing that moral principles govern the Universe; preaching the verity of Universal Brotherhood; studying the Aphorisms on Karma; repeating that the growth of the human soul is under Law—infallible and just but so merciful that It allows us to work with It and to hasten our own progress;—doing all this, has a student of Theosophy any justification for thinking and

feeling, talking and acting childishly? Should he not “put away childish things”? Should he not discharge correctly his duty towards those souls in young bodies who are his children, for whom he is responsible?

Should a student of Theosophy continue to indulge in sense-life and sensuous experiences, asserting that they are harmless fun? Is that fun the kind of “sweet fun” W. Q. Judge wrote about in *Letters That Have Helped Me*? Or is it the kind that craves for repetition, and for which mortification, and not indulgence, is the remedy? Slips lead to errors, to blunders, to crimes, to sins. Sense-indulgence leads to mental chicanery, to moral short-sightedness, ultimately to spiritual infidelity.

Do not think lightly of evil, saying “it will not come to me.” Even a water pot is filled by the falling of drops; so the fool fills himself with evil collecting them even little by little. (*Dhammapada: 121*).

To have a child-heart, to have a fresh youthful attitude to the hard problems of life demands that we go nowhere near little evils; that we do not indulge sense-cravings but self-consciously mortify them; that we put away childish things; that we view life’s evils correctly, having risen above them in some measure; and that the sweet fun in daily living is enjoyed when by practice of some ascetic rules we have matured our natures and purified the senses and the organs over which “*deities*” preside.”

To regain the child-state we have lost, we should determine when we lost it, and how did we lose it. But the primary question presses upon our consciousness—What is the Child-state? What is the inwardness of the statement in *The Voice of the Silence*?—

The rose must rebecome the bud, born of its parent stem *before* the parasite has eaten through its heart and drunk its life-sap.

THE STREAM OF THOUGHT AND QUERIES

[Reprinted from *The Path*, Vol. IV, pp. 139 and 186, for August and September 1889.—EDS.]

I

I have watched the stream of thought, the battalions of questions pouring along the channels that reach out from *The Path*, and am asked to put a few on these pages with some answers.

WHAT IS RESIGNATION ?

"In what way are we to understand this word, as it is used, for instance, on p. 35 of May Path? If it is used in a special sense, that should be made clear."

This word was not used in a special sense. Theosophists should strive not to strain speech or specially allot terms. The English language has quite enough words to meet most of our present wants. The intention was to give the deepest meaning possible to the term. *Resignation* was used in the sense of a total mental resignation, not a mere appearance or pretence. We must do as commanded by Krishna, resign all interest in the event of things, and be able to say that any event whatever that comes to us is our just due. This is perfect resignation: it is difficult and yet easy to reach. We reach it by reflecting that the object of the soul is union with the Supreme Soul, and that all our desires grow out of our bodily nature alone. It is really the first step; as the author in the *May Path* said, it is the one seldom thought of by students.

IS KARMA ONLY PUNISHMENT ?

Karma is action. The law of Karma operates to bring about rewards as well as punishment. The man who is now enjoying a life of ease and wealth has obtained it through Karma; the sage who has attained to great knowledge and power reached them through Karma; the disciple drinking the bitter drops from the cup of failure mixed the draught himself through Karma; Buddha's great disciple Magallana—greater than any other—was suddenly killed, apparently in the height of his usefulness, by robbers: it was Karma; the happy mother seeing all her children respected and virtuous dies the favourite of Karma, while her miserable sister living a life of shame in the same city curses God by her life because she

knows not that it is Karma. The world itself rolls on in its orbit, carried further and further with the sun in his greater orbit, and grows old through the cycles, changes its appearance, and comes under laws and states of matter undreamed of by us: it is the Karma of the world; soon or late, even while revolving in its orbit, it will slowly move its poles and carry the cold band of ice to where now are summer scenes,—the Karma of the world and its inhabitants.

How then shall Karma be applied only to reward or punishment, when its sweep is so vast, its power so tremendous ?

PICTURES AND SYMBOLS IN THE ASTRAL LIGHT.

*"I have seen pictures and symbols of wonderful beauty in the Astral Light. A beautiful face surrounded with light * * a head with wings which soon seemed to sink into my brain. Were these seen through the action of manas and buddhi ?"*

I do not think so. These beautiful things belong to a lower plane and are seen by several senses and departments of senses. Many different causes might have produced them. To-day you might see the face of a woman or a child whom you will not meet for the next ten years and have never yet seen; or a long-forgotten and slightly-noticed object in the past of the present life may be suddenly opened to clairvoyant sight; again, there may be deeply laid in your nature mental deposits from long past lives, and these may tinge your visions. I cannot answer individual cases; such is the work of a vulgar fortune-teller. Each one must with patience study his own experience through many years, carefully noting and verifying and eliminating as time goes on. Each person who has clairvoyance has his or her own special phase—and there are millions of phases; hence five separate clairvoyants may see five different pictures or symbols, all produced by one and the same cause; or four of them may see four different pictures while the fifth sees the result of a combination of his own with the other four phases.

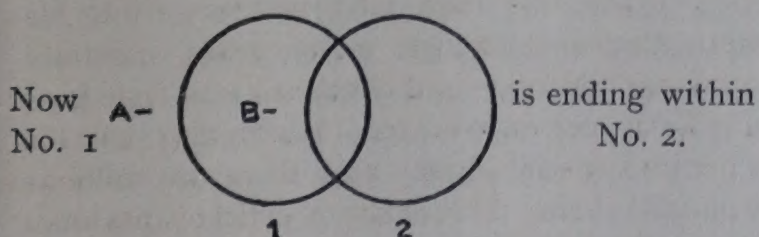
HOW DID THE SYMBOLS GET INTO THE ASTRAL LIGHT?

The world is so old that man's acts and thoughts for many millions of years have stamped the Astral Light full of pictures. But the Astral Light itself has cycles, tides, and changes, so those must be allowed for; it is useless to try to explain this, but in the changing of the cycles the symbols sometimes are mixed and interblended. When a class of elementals is fully developed and ready to run its appointed course from the beginning of an Age, there is a symbol for it that can be used until the complete decadence or extinction of that class, but at the change of certain cycles the symbol ceases to have power because that to which it once applied has altered and we know not the new symbol. You ask to know more about these symbols? It is not useful or necessary.

ABOUT THE CYCLES.

"I have heard and read much about cycles and their changes. I believe in cyclic law, and in the greater and lesser cycles, although I know them not. But are the cycles definite in limit, or are they shadowy?"

Much that has been said on this subject is vague except as regards the number of years included in certain cycles. The lunar cycle and some others are known, but it is well to clear up some of the shadows. Many persons think of one cycle beginning, say to-day, just as another has ended. This, however, is not correct, for the cycles overlap each other, and before one has really closed another has begun. The best way to understand it is to draw two circles intersecting each other thus.



Call the beginning of No. 2 at B, and it is seen that it had its inception while No. 1 was finishing. The real point of ending for one and commencement for the other is probably at a point found by drawing a line through where the

circles touch at top and bottom, and let the spaces on either side of that line be called the dawn and twilight.

Then, again, there are some important cycles which begin and end wholly within the limits of larger ones, and, in fact, it is these smaller cycles that we notice most, for they are more quickly felt. All of this relates to physical cycles; there are others of a higher and more spiritual nature very difficult to trace and comprehend. It may be partially understood by any one who has observed a man working for several years at some occupation in itself not particularly elevating, but who at the end of the period has altered his mental attitude in such a degree as to vastly change his entire life and development. In his case the occupation represented a cycle of debasement or expiation, and all the while another cycle of a higher character was running its course in his mental and moral nature quite unknown to anyone else and perhaps also to himself. There are also great cosmic cycles that proceed slowly to our comprehension because they cover such stupendous periods, but they powerfully affect mankind and can only be faintly imagined by students.

The ancient Egyptian civilization illustrates the power of one of the greater cycles long since run down. That brilliant civilization rolled on through a vast stretch of years with no appearance of diminishing glory, but gradually the change took place. We can imagine the hopeless and frantic efforts of her sages to counteract the decay. But they were powerless, and Egypt gradually sank to the place where we find her blazing in the records so far discovered and yet then in her decline; and at last all that remains are sand heaps and degraded ignorant Copts.

But the sweep of that mighty cycle merely moved on to other spheres, and when Earth again meets the same impulse the old civilization will return, the old force revive within a better body.

To me the cyclic laws are full of hope and eminently just.

ABOUT BLACK AND WHITE MAGICIANS.

"How is one to recognize a black magician, and how to treat such an one?"

It has been well said by H. P. Blavatsky that "each one has a potential black magician within."

The black magician is the fruit and perfection of selfishness; selfishness is the triumph of the lower nature. The black magician is the opposite pole in human development to the white Adept, and the latter is the fruit and perfection of the highest qualities in man conjoined with entire communion with spirit; this is the triumph of all that is best in the human being; it is the conscious union with the divine. The black magician stands for self alone, and therefore for discord, separation, and destruction; the white one is the embodiment of union, harmony, and love. In the words of *Bhagavad-Gita* the white adept "is the perfection of spiritual cultivation," and it must follow that the black one is the perfection of material cultivation. In this question, "black" represents self and "white" the spiritual whole.

The query then arises, "Why are there now only white magicians and merely embryo black ones?" We think there are but few black adepts existing to-day, but of the white school there are many. The age and the cycle have not yet come to that point where the black magician has blossomed, and it is easy to understand why there are perfect white ones. The question is answered in *Bhagavad Gita* where it says, "At the night of Brahma the Jivanmukhtas are not absorbed nor destroyed, but all others are; and at the coming forth of the new creation those Jivanmukhtas (white adepts) come forth intact and conscious."¹ This means that at the preceding pralaya—or dissolution—all the black adepts were destroyed; and as now but the first 5,000 years of Kali Yuga have elapsed, there has not yet been time to evolve enough full black magicians to make a sensible impression upon us. The first part of the question, therefore,—“How are we to treat a black magician”—is premature.

Each one of us may become a black magician if we let selfishness have its course, and hence we should ask ourselves, "How may we prevent the possibility of our becoming black magicians in some future age?"

As to the latter part of the question regarding the treatment to be accorded to these as yet mythical beings, it also is very far ahead of time.

¹ A free translation.

If such an adept were to appear to you now, he would laugh your threats to scorn. But the sole and sovereign protection against such things and persons is a pure heart and right motive.

II

PRACTISING FOR OCCULT DEVELOPMENT.

Several questions have been received on the subject of the best method to be pursued by members of the Theosophical Society for the development of occult powers.

This desire for such development cannot be commended. Such a desire, standing by itself, while seeming to the questioners to be of great importance, is really of the very least consequence for beginners or to the present state of the theosophical movement. The Society was not organized for the purpose of teaching the practice of occult arts, and it has been distinctly stated in a letter from one of the Masters, who are themselves fully acquainted with all the laws of occultism, that our body was never intended to be a hall of occultism or for the training of aspirants to chelaship. But in the face of that declaration and in spite of all that has been said and written in the magazines of the Society, there are numbers of members still thinking that they will be helped in such sort of study and practice, and who have for some time used what leisure they had in endeavouring to cultivate their psychic powers to the exclusion of work upon the lines laid down by the founders of the Society.

Further than this, some of these devoted students have been reading such works upon practical yoga—or Hatha Yoga—as they could procure, and trying to follow the rules laid down, notwithstanding the distinct caution in all such books that the practices should not be pursued by the student unless he has a competent guide and teacher to help and protect him on the way. Now as there are no such guides in the United States—but all here being alike mere tyros, students, or probationers—it is evident that the very first rules have been violated.

All these practices and studies, so long as they are pursued merely for the powers to be developed, will lead to trouble only and greater ignorance. This is not because there is no truth in practical

yoga, but solely from the method adopted and the pure selfishness of the aim before the mind.

WHAT, THEN, IS A SINCERE THEOSOPHIST TO DO?

SHALL HE OR NOT PRACTISE YOGA?

We answer by saying that the sincere study of the philosophy and rules of Patanjali's Yoga System may be taken up by any theosophist—on one condition. That is that he shall, as a theosophist, try to carry out the fundamental object of the Society—Universal Brotherhood. In no other way can he receive assistance from any source. Altruism must be made the aim of life, or all practices are absolutely void of lasting effect. We do not speak from a mere theory but from experience; nor do we claim to have perfected altruism in ourselves, but only that, as far as possible, we are trying to make altruism the rule of life.

THE OCCIDENTAL MIND IS NOT FITTED FOR YOGA.

This may be stoutly denied, but what matters it? The fact remains patent to all that among western people there are few persons masters of any part of occult practice. Partial concentration of mind, even—the first step for any practical use of the recondite laws of nature,—is conspicuously absent from our people. Altruism has been for so many centuries a dead letter, and individualism has been so much cultivated, that the soil has become almost barren. Western peoples are not even fitted to attain perfection in Black Magic, which is supposed to be easy to pursue, though in fact not so; but we are able to lay the seeds in this incarnation for further development upon the evil side of our nature in future lives. The practice of altruism as far as we can is the only way in which to avoid suffering in the future.

IF STUDENTS BELIEVE THAT ADEPTS ARE BEHIND THE SOCIETY, THEY SHOULD FOLLOW THEIR ADVICE.

Those aspirants for whom these words are written have been labouring under a mistake. They have entered a society formed by Beings in whose existence they profess belief, and have not acted upon the instructions given, but have selected such portion of those as suited them. The Adepts have distinctly said that occult powers can be obtained, but They have also said that the

Society, *which has Their protection and assistance*, is not for occult development, and that the latter cannot be forwarded by Them unless members will preach, teach and practise Altruism. There is therefore no sort of obligation upon either the Adepts, or the disciples who do know, to help members whose chief aim is occult development. We must deserve before we can desire.

While we are endeavouring to understand and practise altruism, and while spreading broadcast the doctrines given out by the Adepts respecting man, his status, future fate, and right way of living, each theosophist can devote some of his time to daily meditation and concentration, and all of his time to extirpating his faults and vices; when he has made some progress in this, the good karma he may have acquired by working for the cause of Humanity, which is the same as Universal Brotherhood, will help him to get ready to begin occult practices.

WHAT IS THE "DAILY INITIATION"?

It is supposed by some that initiation is always and in every case a set and solemn occasion for which the candidate is prepared and notified of in advance. While there are some initiations surrounded by such solemnities as these, the daily one, without success in which no aspirant will ever have the chance to try for those that are higher, comes to the disciple with almost each moment. It is met in our relations with our fellows, and in the effects upon us of all the circumstances of life. And if we fail in these, we never get to the point where greater ones are offered. If we cannot bear momentary defeat, or if a chance word that strikes our self-love finds us unprepared, or if we give way to the desire to harshly judge others, or if we remain in ignorance of some of our most apparent faults, we do not build up that knowledge and strength imperatively demanded from whoever is to be master of nature.

It is in the life of every one to have a moment of choice, but that moment is not set for any particular day. It is the sum total of all days; and it may be put off until the day of death, and then it is beyond our power, for the choice has then been fixed by all the acts and thoughts of the lifetime. We are self-doomed at that hour

to just the sort of life, body, environment, and tendencies which will best carry out our karma. This is a thing solemn enough, and one that makes the "daily initiation" of the very greatest importance to each earnest student. But all of this has been said before, and it is a pity that students persist in ignoring the good advice they receive.

Do you think that if a Master accepted you He would put you to some strange test? No, He would not, but simply permitting the small events of your life to have their course, the result would determine your standing. *It may be a child's school, but it takes a man to go through it.*

HADJI ERINN.

A LAND OF MYSTERY

[Reprinted from *The Theosophist*, Vol. I, p. 277, for August 1880. *Concluded from our p. 141.*—EDS.]

To refer all these cyclopean constructions then to the days of the Incas is, as we have shown before, more inconsistent yet, and seems even a greater fallacy than that too common one of attributing every rock-temple of India to Buddhist excavators. As many authorities show—Dr. Heath among the rest—Incal history only dates back to the eleventh century, A. D., and the period, from that time to the Conquest, is utterly insufficient to account for such grandiose and innumerable works; nor do the Spanish historians know much of them. Nor again, must we forget that the temples of heathendom were odious to the narrow bigotry of the Roman Catholic fanatics of those days; and that, whenever the chance offered, they either converted them into Christian churches or razed them to the ground. Another strong objection to the idea lies in the fact that the Incas were destitute of a written language, and that these antique relics of bygone ages are covered with hieroglyphics. "It is granted that the Temple of the Sun, at Cuzco, was of Incal make, but that is the latest of the five styles of architecture visible in the Andes, each probably representing an age of human progress."

The hieroglyphics of Peru and Central America have been, are, and will most probably remain for ever as dead a letter to our cryptographers as they were to the Incas. The latter like the bar-

barous ancient Chinese and Mexicans kept their records by means of a quipus (or *knot* in Peruvian)—a cord, several feet long, composed of different coloured threads, from which a multi-coloured fringe was suspended; each colour denoting a sensible object, and knots serving as ciphers. "The mysterious science of the quipus," says Prescott, "supplied the Peruvians with the means of communicating their ideas to one another, and of transmitting them to future generations...." Each locality, however, had its own method of interpreting these elaborate records, hence a quipus was only intelligible in the place where it was kept. "Many quipus have been taken from the graves, in excellent state of preservation in colour and texture," writes Dr. Heath; "but the lips, that alone could pronounce the verbal key, have for ever ceased their function, and the relic-seeker has failed to note the exact spot where each was found, so that the records, which could tell so much we want to know, will remain sealed till all is revealed at the last day"...if anything at all is revealed then. But what is certainly as good as a revelation *now*, while our brains are in function, and our mind is acutely alive to some pre-eminently suggestive facts, is the incessant discoveries of archæology, geology, ethnology and other sciences. It is the almost irrepressible conviction that man having existed upon earth millions of years—for all we know,—the theory of cycles is the only plausible theory to solve the great problems of humanity, the rise and fall of numberless nations and races, and the ethnological differences among the latter. This difference—which, though as marked as the one between a handsome and intellectual European and a digger Indian of Australia, yet makes the ignorant shudder and raise a great outcry at the thought of destroying the imaginary "great gulf between man and brute creation"—might thus be well accounted for. The digger Indian, then, in company with many other savage, though to him superior, nations, which evidently are dying out to afford room to men and races of a superior kind, would have to be regarded in the same light as so many dying-out specimens of animals—and no more. Who can tell but that the forefathers of this flat-headed savage—forefathers who may

have lived and prospered amidst the highest civilization before the glacial period—were in the arts and sciences far beyond those of the present civilization—though it may be in quite another direction? That man has lived in America, at least 50,000 years ago, is now proved scientifically and remains a fact beyond doubt or cavil. In a lecture delivered at Manchester, in June last, by Mr. H. A. Allbutt, Honorary Fellow of the Royal Anthropological Society, the lecturer stated the following:—"Near New Orleans, in one part of the modern delta, in excavating for gas works, a series of beds, almost wholly made up of vegetable matter, were dug through. In the excavation, at a depth of 16 feet from the upper surface, and beneath four buried forests, one on the top of the other, the labourers discovered some charcoal and the skeleton of a man, the cranium of which was reported to be that of the type of the aboriginal Red Indian race. To this skeleton Dr. Dowler ascribed an antiquity of some 50,000 years." The irrepressible cycle in the course of time brought down the descendants of the contemporaries of the late inhabitant of this skeleton, and intellectually as well as physically they have degenerated, as the present elephant has degenerated from his proud and monstrous forefather, the antediluvian *Sivatherium* whose fossil remains are still found in the Himalayas; or, as the lizard has from the plesiosaurus. Why should man be the only specimen upon earth which has never changed in form since the first day of his appearance upon this planet? The fancied superiority of every generation of mankind over the preceding one is not yet so well established as to make it impossible for us to learn some day that, as in everything else, the theory is a two-sided question—inconstant progress on the one side and an irresistible decadence on the other of the cycle. "Even as regards knowledge and power, the advance, which some claim as a characteristic feature of humanity, is effected by exceptional individuals who arise in certain races under favourable circumstances only, and is quite compatible with long intervals of immobility, and *even of decline*,"¹ says a modern man of science. This point

¹ *Journal of Science* for February, Article—"The Alleged Distinction between Man and Brute."

is corroborated by what we see in the modern degenerate descendants of the great and powerful races of ancient America—the Peruvians and the Mexicans. "How changed! How fallen from their greatness must have been the Incas, when a little band of one hundred and sixty men could penetrate, uninjured, to their mountain homes, murder their worshipped kings and thousands of their warriors, and carry away their riches, and that, too, in a country where a few men with stones could resist successfully an army! Who could recognize in the present Inichua and Aymara Indians their noble ancestry?"... Thus writes Dr. Heath, and his conviction that America was once united with Europe, Asia, Africa and Australia, seems as firm as our own. There must exist geological and physical cycles as well as intellectual and spiritual; globes and planets, as well as races and nations, are born to grow, progress, decline and—die. Great nations split, scatter into small tribes, lose all remembrance of their integrity, gradually fall into their primitive state and—disappear, one after the other, from the face of the earth. So do great continents. Ceylon must have formed, once upon a time, part of the Indian continent. So, to all appearances, was Spain once joined to Africa, the narrow channel between Gibraltar and the latter continent having been once upon a time dry land. Gibraltar is full of large apes of the same kind as those which are found in great numbers on the opposite side on the African coast, whereas nowhere in Spain is either a monkey or ape to be found at any place whatever. And the caves of Gibraltar are also full of gigantic human bones, supporting the theory that they belong to an antediluvian race of men. The same Dr. Heath mentions the town of Eten in 70 S. latitude of America, in which the inhabitants of an unknown tribe of men speak a monosyllabic language that imported Chinese labourers understood from the first day of their arrival. They have their own laws, customs and dress, neither holding nor permitting communication with the outside world. No one can tell whence they came or when; whether it was before or after the Spanish Conquest. They are a living mystery to all, who chance to visit them....

With such facts before us to puzzle exact

science herself, and show our entire ignorance of the past verily, we recognize no right of any man on earth—whether in geography or ethnology, in exact or abstract sciences—to tell his neighbour—“So far shalt thou go, and no further!”

But, recognizing our debt of gratitude to Dr. Heath of Kansas, whose able and interesting paper has furnished us with such a number of facts and suggested such possibilities, we can do no better than quote his concluding reflections. “Thirteen thousand years ago,” he writes, “*Vega* or a *Lyræ*, was the north polar star; since then how many changes has she seen in our planet! How many nations and races spring into life, rise to the zenith of splendour, and then decay; and when we shall have been gone thirteen thousand years, and once more she resumes her post at the north, completing a ‘Platonic or Great Year,’ think you that those who shall fill our places on the earth at that time will be more conversant with our history than we are of those that have passed? Verily might we exclaim, in terms almost psalmistic, ‘Great God, Creator and Director of the Universe, what is man that Thou art mindful of him!’”

Amen! ought to be the response of such as yet believe in a God who is “the Creator and Director of the Universe.”

NOTES ON “A LAND OF MYSTERY”

[Reprinted from *The Theosophist*, Vol. I, p. 278, for August 1880.—EDS.]

To the Editor of *The Theosophist*—I have read with much pleasure your excellent article on the “Land of Mystery.” In it you show a spirit of inquiry and love of truth which are truly commendable in you and cannot fail to command the approbation and praise of all unbiased readers. But there are certain points in it, in which I cannot but join issue with you. In order to account for the most striking resemblances that existed in the manners, customs, social habits and traditions of the primitive peoples of the two worlds, you have recourse to the old Platonic theory of a land-connection between them. But the recent researches in the *Novemyra* have once

for all exploded that theory. They prove that, with the exception of the severance of Australia from Asia, there never was a submersion of land on so gigantic a scale as to produce an Atlantic or a Pacific Ocean, that, ever since their formation, the seas have never changed their ancient basins on any very large scale. Professor Geikie, in his physical geography holds that the continents have always occupied the positions they do now, except that, for a few miles, their coasts have sometimes advanced into and receded from the sea.

You would not have fallen into any error, had you accepted M. Quatrefages’ theory of migrations by sea. The plains of Central Asia are accepted by all monogenists as the centre of appearance of the human race. From this place successive waves of emigrants radiated to the utmost verge of the world. It is no wonder that the ancient Chinese, Hindus, Egyptians, Peruvians and Mexicans—men who once inhabited the same place—should show the strong resemblances in certain points of their life. The proximity of the two continents at Behring Straits enabled immigrants to pass from Asia to America. A little to the south is the current of Tassen, the Kouro-sivo or black stream of the Japanese, which opens a great route for Asiatic navigators. The Chinese have been a maritime nation from remote antiquity and it is not impossible that their barges might have been like those of the Portuguese navigator, Cabral, in modern times, driven by accident to the coast of America. But, leaving all questions of possibilities and accidents aside, we know that the Chinese had discovered the magnetic needle even so early as B. C. 2,000. With its aid and that of the current of Tassen, they had no very considerable difficulty to cross to America. They established, as Paz Soldan informs us in his *Geografia del Peru*, a little colony there; and Buddhist missionaries “towards the close of the fifth century sent religious missions to carry to Fou-Sang (America) the doctrines of Buddha.” This will no doubt be unpleasant to many European readers. They are averse to crediting a statement that takes the honour of the discovery of America from them and assigns it to what they are graciously pleased to call “a semi-barbarous

Asiatic nation." Nevertheless, it is an unquestionable truth. Chapter XVIII of the *Human Species* by A. de Quatrefages will be an interesting reading to any one who may be eager to know something of the Chinese discovery of America, but the space at his command being small, he gives a very meagre account of it in his book. I earnestly hope you will complete your interesting article by adverting to this and giving us full particulars of all that is known about it. The shedding of light on a point, which has hitherto been involved in mysterious darkness, will not be unworthy of the pen of one, the be-all and end-all of whose life is the search of truth and, when found, to abide by it, be it at whatever cost it may be.

AMRITA LAL BISVAS

Calcutta, 11th July.

Scant leisure this month prevents our making any detailed answer to the objections to the Atlantean hypothesis intelligently put forth by our subscriber. But let us see whether—even though based upon "recent researches" which "have once for all exploded that theory"—they are as formidable as at first sight they may appear.

Without entering into the subject too deeply, we may limit ourselves to but one brief remark. More than one scientific question, which at one time has seemingly been put at rest for ever, has exploded at a subsequent one over the heads of theorists who had forgotten the danger of trying to elevate a simple theory into an infallible dogma. We have not questioned the assertion that "there never was a submersion of land on so gigantic a scale as to produce an Atlantic or a Pacific Ocean," for we never pretended to suggest new theories for the formation of oceans. The latter may have been where they now are since the time of their first appearance, and yet whole continents been broken into fragments partially engulfed, and left innumerable islands, as seems the case with the submerged Atlantis. What we meant was that, at some pre-historic time and long after the globe teemed with civilized nations, Asia, America and perhaps Europe were parts of one vast continental formation, whether united by such narrow

strips of land as evidently once existed where now is Behring Strait (which connects the North Pacific and Arctic Oceans and has a depth of hardly more than twenty to twenty-five fathoms), or by larger stretches of land. Nor shall we fight the monogenists who claim Central Asia as the *one* cradle place of humanity—but leave the task to the polygenists who are able to do it far more successfully than ourselves. But, in any case, before we can accept the theory of monogenesis, its advocates must offer us some *unanswerable* hypothesis to account for the observed differences in human types better than that of "divarication caused by difference of climate, habits and *religious culture*." M. Quatrefages may remain, as ever, indisputably a most distinguished naturalist—physician, chemist and zoologist—yet we fail to understand why we should accept his theories in preference to all others. Mr. Amrita Lal Bisvas evidently refers to a narrative of some scientific travels along the shores of the Atlantic and the Mediterranean, by this eminent Frenchman, entitled—"Souvenirs d'un Naturaliste." He seems to regard M. Quatrefages in the light of an infallible Pope upon all scientific questions: we do not, though he was a member of the French Academy and a professor of ethnology. His theory, about the migrations by sea, may be offset by about an hundred others which directly oppose it. It is just because we have devoted our whole life to the research of truth—for which complimentary admission we thank our critic—that we *never accept on faith any authority* upon any question whatsoever; nor, pursuing, as we do, TRUTH and progress through a full and fearless enquiry, untrammelled by any consideration, would we advise any of our friends to do otherwise.

Having said so much, we may now give a few of our reasons for believing in the alleged "fable" of the submerged Atlantis—though we explained ourselves at length upon the subject in *Isis Unveiled* (Vol. I, pp. 590, *et seq.*).

First.—We have as evidence the most ancient traditions of various and widely-separated peoples—legends in India, in ancient Greece, Madagascar, Sumatra, Java, and all the principal isles of Polynesia, as well as those of both Americas.

Among savages, as in the traditions of the richest literature in the world—the Sanskrit literature of India—there is an agreement in saying that, ages ago, there existed in the Pacific Ocean, a large continent which, by a geological upheaval, was engulfed by the sea. And it is our firm belief—held, of course, subject to correction—that most, if not all of the islands from the Malayan Archipelago to Polynesia, are fragments of that once immense submerged continent. Both Malacca and Polynesia, which lie at the two extremities of the Ocean and which, since the memory of man, never had nor could have any intercourse with, or even a knowledge of each other, have yet a tradition, common to all the islands and islets, that their respective countries extended far, far out into the sea; that there were in the world but two immense continents, one inhabited by yellow, the other by dark men; and that the ocean, by command of the Gods and to punish them for their incessant quarrelling, swallowed them up.

2. Notwithstanding the geographical fact that New Zealand, and Sandwich and Easter Islands, are at a distance, from each other, of between 800 and 1,000 leagues; and that, according to every testimony, neither these nor any other intermediate islands, for instance, the Marquesan, Society, Feejee, Tahitian, Samoan and other islands, could, since they became islands, ignorant as their people were of the compass, have communicated with each other before the arrival of Europeans; yet, they, one and all, maintain that their respective countries extended far toward the west, on the Asian side. Moreover, with very small differences, they all speak dialects evidently of the same language, and understand each other with little difficulty; have the same religious beliefs and superstitions; and pretty much the same customs. And as few of the Polynesian islands were discovered earlier than a century ago, and the Pacific Ocean itself was unknown to Europe until the days of Columbus, and these islanders have never ceased repeating the same old traditions since the Europeans first set foot on their shores, it seems to us a logical inference that our theory is nearer to the truth than any other. Chance would have to change its name and meaning, were all this due but to chance alone.

THE CHILDREN OF THE SUN

By a Fellow of the Royal Geographical Society

[Reprinted from *The Theosophist*, Vol. I, p. 201, for May 1880.—EDS.]

In connection with H. P. B.'s paper in *The Theosophist* on the Peruvian antiquities, may I be allowed to note a few references to the works of Mr. Talboys Wheeler? H. P. B. writes:—"The Incas, judged by their exclusive privileges, power and infallibility, are the antipodal counterpart of the Brahminical caste of India. Like the latter, the Incas claimed descent from the deity which, as in the case of the Sooryavansa dynasty of India, was the Sun." Mr. Wheeler writes in a recent volume:—"The colonization of the ancient world by the children of the Sun is one of the phenomena in India, which have yet to be investigated. The Incas of Peru were the children of the Sun." Again, on page 277 of the 4th volume of the "History of India," Mr. Wheeler writes:—"From a remote antiquity, India has been divided between a solar and a lunar race, between the children of the Sun and the children of the Moon. The Persians, the Moguls, and the Rajputs claim to be descended from the Sun." The supposed connection between the Moguls and the children of the Sun is curious. In the preface to his fourth volume, Mr. Wheeler quotes a passage from the travels of Rubruquis, in which is described the worship of the Tartars, as being very like Vedic worship. Elsewhere he notes that the religion of the Moguls of the thirteenth century bears a significant resemblance to that of the Hindus. Especially he notes that "the Moguls had priests like Brahmans, who were skilled in astronomy, foretold eclipses, and cast nativities." They had also "saints resembling Yogis, who performed miracles by virtue of their sanctity and penances," Marco Polo speaks of these things in the 61st chapter of his first Book; whilst his editor, Colonel Yule, has a learned note on the subject. Colonel Yule quotes the Tartar historian, Friar Ricold and the passage may perhaps interest Theosophists:—"There are certain men," says Ricold, "whom the Tartars honour above all the world, who are a kind of idol priests. These are men from India, persons of deep wisdom, well-

conducted and of the gravest morals. They are usually acquainted with magic arts, and depend on the counsel and aid of demons; they exhibit many illusions, and predict some future events. For instance, one of eminence amongst them was said to fly; the truth, however, was that he did not fly, but walked close to the surface of the ground without touching it; and would seem to sit down without having any substance to support him." This walking in the air, Colonel Yule observes, "was also witnessed by Ibn Batuta at Delhi, in the presence of Sultan Mahomed Tuclac; and the same power was shown by a Brahmin at Madras."

I give the reference, as I know you are interested in the subject. It is with the Sun-descended rulers of Peru, however, that I am now concerned. Unfortunately, I am unable to quote two other books which illustrate the subject, namely, one by Dr. Lopez, "*Races Aryennes de Pérou*," and another by Ranking, which finds a connection between Peru and the princes of the Moguls.

VIVISECTION

It is interesting to note, in connection with the current vogue of vivisection, that there are dissenters in the medical camp. Dr. Andrew S. McNeil wrote in the *Medical World* for 5th February 1943:—

The inadvisability of medical men relying on laboratory pronouncements, arrived at as a result of experiments on animals or animal tissues, is clearly shown by the dictum that alcohol depresses cardiac muscle. This great thought was born apparently as the result of a piece of animal cardiac treated with alcohol. Animal experimenters found, as a result of experimentation on animals, that digitalis raised the blood pressure and, as a consequence, it was not used for some years on human beings. The fact that the blood pressure is raised by digitalis was found—clinically—to be incorrect in the case of human beings, and it is now freely used in cases in which laboratory experimenters "warned" us it would be dangerous. *You cannot make any true analogy from animals to men.* (Italics ours).

Admit that animal reactions give no trustworthy clue to human reactions and the only

excuse of the animal torturers falls to the ground. To students of Theosophy nothing would seem more obvious than the futility of vivisection, even leaving its horrible cruelties out of account. Man's form, it is true, resembles that of a higher animal and man is like an animal in the constituents of which his physical fabric is composed. But man is something more. He is "an animal *plus a living god* within his physical shell." It is that divine potentiality in every man that makes the arguments from animal analogy fallacious when applied to man. Man, in other words, is "an imprisoned 'Spirit' and his vehicle, the *shell* or body, a gradually perfected and now complete mechanism for material and terrestrial uses." The "intrinsically paramount power of psychic over physical nature" has to be taken into account.

"There are no miracles, divine or diabolic, but Immunity can be had. Every one knows what simple cleanliness is, whether of body or mind. In so far as our religion or our science studies, promotes, applies, cleanliness, it is working toward providing immunization, but that immunity results from the sanitary provisions made and *taken*, not from the formulas by which they are sanctified. Mental, moral, social and physical diseases all ensue from unclean living....

"Disease means primarily either too much or too little in some department of our being—over-eating or under-nourishment of some of our principles. Unbalanced diet for an ascetic will be as deadly as gluttony or epicureanism for the gross or gourmand. Every man is his own physician in the last resort—and his own assassin and undertaker! *Physician, heal thyself*: Diet, fasting, purgation, repose, exercise. The virtues are medicines, self-sacrifice is a purgation, calmness a prescription, patience a sovereign remedy, altruism the Great Physician. The mind and moral nature thus fed and exercised, *natural* physical means will restore the body."

HIS OWN BASE

A STUDY IN "LETTERS THAT HAVE HELPED ME"

The student-practitioner of Theosophy goes through three well-defined stages, the last necessarily including the other two. First he learns (and teaches) the Philosophy; secondly, he finds this is not enough and he makes efforts to apply that which is learnt; thirdly he finds himself, *i. e.*, finds his own base of which Mr. Judge speaks:—"If they get on their *own* base they will not be shaken off." (p. 133)

The necessity of this last stage is not generally seen while the joy of studying and teaching, and the personal thrill of endeavouring to practise a different way of life fill the student's thoughts. But sooner or later the winds of despair will rage over him when he finds that even the endeavour to apply his knowledge *is not enough*. He may practise all the Paramitas as far as he is able, but—"Fair virtues waste with time." The knowledge of Reincarnation and Karma makes his life more logical and therefore easier—but then what? He helps others to alter their outlook on life, but he begins to find that he cannot pass on to them assurance, courage, stability. He hugs his knowledge more closely, becomes emphatic in teaching it and drives himself to desperate efforts to *keep going*. But he is not at peace; he does not feel secure. Unless he can take the next step he will become one of the failures of which the Theosophical Movement has so many. Failures in a relative sense, of course, but still failures when we consider the urgency of the times in which we live.

How shall he take the next step? Fortunate is the student if someone calls his attention to *Letters That Have Helped Me*. He may have read the book many times, but now he must re-read it as a book of instruction. Not only will he find there knowledge of the philosophy and practical examples of its application, but also the very advice he now needs.

During his years of study and application he must have found "one spot he may call his own," *i. e.*, one item in the Teaching that he feels instinctively to be true, and he has been advised

to "increase his faith in it." That spot is his starting-point. He is assured that:—

That spot is enough....It is the little flame of intuition he has allowed to burn, that he has fostered with care. (p. 65)

Now he no longer needs to rush to the books to gain more and more knowledge, nor need he go through the emotional storms consequent on his failures to practise what he has learnt. He need no longer rush out to help others. He begins to adopt a new attitude. He has to "retreat within his own heart and there keep firmly still." (p. 133) A most difficult task! It is fairly easy to flow with the current of Life; there is even a thrill of sorts in combating it, but it is a very different matter to keep one's balance while in the midst of the currents. "That sinking down of your thoughts to the centre is practice," says Mr. Judge (p. 20), and he tells the student:—

"Thou art That." Thou art the Self....You have read it before, but now try to realise it more and more each day. (p. 136)

Standing thus on his own base he sees that the great Law of Karma sweeps around him and through him, using him as its instrument for its purposes, and he senses the appalling truth that

he can never as a human being rise above being the instrument through that which is called Good and Evil comes to pass. (p. 27)

No wonder Mr. Judge wrote that "One must inculcate in oneself a great compassion which will include oneself also (p. 140), and H. P. B. (*The Key to Theosophy*, p. 200) that "One of the fundamental rules of Theosophy is, justice to oneself—viewed as a unit of collective humanity, not as a personal self-justice."

He senses the truth now that "Were no man to hurt his brother, Karma-Nemesis would have neither cause to work for, nor weapons to act through" (*The Secret Doctrine* I. 643), and he vows never to allow himself to be the instrument of evil, unhappiness and sorrow in the world.

Two difficulties arise. First he does not know what *is* good or evil in all cases; secondly he has

to alter his relationship with his fellow-men. When he first studied Theosophy he spoke of it in and out of season, to all and sundry, but he found that this was not always good. When he started practising Theosophy he criticised all others who were still making the errors he had made only the day before! Managing his own life in terms of his own knowledge, experience and consciousness, he has expected all others to manage their lives in his way—forgetting that even he can only act *up* to his own knowledge, experience and consciousness and hence is not perfect! Now he begins to see that others must be allowed to act up to their *own* knowledge, experience and consciousness unless this interferes with another's liberty. What he had before thought was "helping" others now appears in its true guise—as interference. Says Mr. Judge:—

If people will only let each other alone and go about their own business quietly all will be well....In this it is of the highest importance that we should detach our *minds* (as well as our tongues) from the duties and acts of others whenever those are outside of our own. If you can find this fine line of action and inaction you will have made great progress. (pp. 129-130)

Is he therefore to stop helping humanity? Far from it, but the way is harder and brings him no emotional reaction. He must become:—

a centre of light; a picture gallery from which shall be projected on the astral light such scenes, such influences, such thoughts, as may influence many for good. (p. 78)

Still, as a human being, he is the instrument of Karma and he must learn to know what will bring good and what evil.

It is now that he turns to review his attitude to the great Helpers of Humanity. Devotion and aspiration take on a new aspect. He has, of course, realised that devotion and aspiration put him "into a condition in which aid can be given to him" (p. 120), but he has been rather vague as to what line that aid would take. Now he

knows. He needs Their help to help the world, and, strangely wonderful, They need his. "Masters need Companions" says *The Ocean of Theosophy*. Many a phrase in the philosophy becomes alive with new meanings. He sees himself as the connecting link between Their world and this vale of sorrow; he empties his heart of desires, and desires one thing only—to assimilate the Master.

Those who can to any extent assimilate the Master, to that extent they are the representatives of the Master, and have the help of the Lodge in its work. (p. 122)

Life takes a new turn. He bears its burden, not with patience, equanimity, resignation, as before, but with joy, for, being on the path of return, he faces all the experiences that come to him instead of feeling them chasing him from behind. He sees them for what they are—phantoms he has created, ugly no doubt, but when dispersed they unveil the same One SELF. In wrestling with them he has been wrestling with God. Each phantom helps him to prove his own strength, and only when all are conquered will his "base" have become purified of the personal element, a radiant focus for the forces of Good.

"As the lost jewel may be recovered from the very depths of the tank's mud, so can the most abandoned snatch himself from the mire of sin, if only the precious Gem of Gems, the sparkling germ of the Atma, is developed. Each of us must do that for himself, each can if he but will and persevere. Good resolutions are mind-painted pictures of good deeds; fancies, day-dreams, whisperings of the Buddhi to the Manas. If we encourage them they will not fade away like the dissolving mirage in the Shamo desert, but grow stronger and stronger until one's whole life becomes the expression and outward proof of the divine motive within."

Reliance and pressure upon our own inner nature, in moments of darkness are sure to be answered by the voice of Krishna, the inner guide.

—W. Q. JUDGE

IN THE LIGHT OF THEOSOPHY

It is a sign which strengthens confidence in our hopes for a better world order when a thinker and author of the standing of Lin Yutang writes about Karma operating in national and international affairs. There is no other idea so potent for stopping our world from going to absolute rack and ruin as that of Karma. Lin Yutang's article in *The Nation* of New York is reprinted in *The Bombay Chronicle*; it begins thus:—

I am a believer in the Hindu idea of 'Karma,' the doctrine of actions accompanied by their natural necessary consequences. In religion, it means retribution or divine justice. But in secular terms it means simply that we reap what we sow, that our present actions are determined by our previous actions and habits of thought, and they in turn produce certain reactions both on ourselves and others that we shall not be able to escape from in the future.

"Karma" is more than the law of cause and inescapable effect in the human realm of moral action. Buddha himself put this very well in clear psychological terms in the very first sentence of the *Dhammapada*: "All that we are is the result of what we have thought: it is founded upon our thoughts, it is made up of our thoughts." Our political strategy today is based upon our past concepts of Asia, from which we cannot escape; and by our very actions today we are producing long-term political effects, real though invisible, from which our sons and grandsons shall benefit or suffer. It is my profound conviction that the course of Asia in the next decades is being determined here and now.

And in another place:—

Following again the doctrine of "Karma," I believe our political thinking today is sowing seeds whose fruit we shall reap only a few years from now.

He refers to the attitudes and actions of the U. S. A. and Britain in dealing with China, India and Russia and hints about the next war, seeds of which are being sown now. He refers to the "'Karma,' the accumulated mental inertia in the underestimation of Asia." Nothing can so blind the mind as greed and arrogance—two roots of the upas tree of the colour-bar flourishing so blatantly among the whites generally, but especially in the U. S. A. and Britain; and it is only a variant of Hitler's attitude against the Jews. More than once we have written in these pages about the next great conflict between the coloured and the non-coloured races and the

ways of preventing such a dire catastrophe. The Law of Karma holds the secret of averting this calamity. It is the primary Law in and of Nature and an adequate knowledge of the ways in which it operates enables a man to work *with* it, to use it and be used by it. The fundamental fact to grasp is this:—

The only decree of Karma—an eternal and immutable decree—is absolute Harmony in the world of matter as it is in the world of Spirit. It is not, therefore, Karma that rewards or punishes, but it is we, who reward or punish ourselves according to whether we work with, through and along with nature, abiding by the laws on which that Harmony depends, or—break them.

—H. P. BLAVATSKY (*The Secret Doctrine*, I. 643)

If in each country, including enemy countries, men like Lin Yutang were to expound the doctrine of Justice, the true meaning of human folly born of egotism and ignorance (of which this war is an example) would be understood. The intimate relation between Karma and human brotherhood has to be seen. And not only seen. Unless men and women *act* as brothers and, putting away the notion of superiority, of might over right, and all such falsehoods, look upon all men as Souls to befriend; the peace of the world will not be assured. To be inoffensive, in all relations of life, is to open a canal for ideas of concord and plans of social order and happiness to flow across the world; unless individuals and families refrain from offensive and offending words and deeds, nations and countries will be at war. If virtue and love transmute evil and enmity, equally true it is that vice and hate catch minds and colour them with their own dark hues. Note how the United Nations have already absorbed so much of the autocracy and tyranny and ruthlessness focussed in Hitler. Unless by spiritual wisdom one has become immune to greed, and wrath, and pride and prejudice, to go near the place where these manifest themselves, or to contact them, is to be afflicted by the diseases they engender. Callous disregard, bordering on contempt, shown by the arrogant Britishers towards the sons and daughters of India, is enmeshing most of the

latter in hatred for the natives of the United Kingdom. The one man who was steadily instructing the masses of India to walk the Path of Harmlessness is imprisoned by the short-sighted Government of India, and thus the force of hatred has been growing. Lin Yutang has quoted the opening verse of the *Dhammapada*; we might point to verse 5 which contains a profound truth, a law of psychological life, which touches individuals as well as nations:—

Never in this world can hatred be stilled by hatred; it will be stilled only by non-hatred. This is the Law Eternal.

G. K. Puranik, Editor of *The Rural India*, writing on "Need for Vigorous and Educative Propaganda" in his June number states a Theosophical truth:—

However well-meant may be the efforts of the agencies whether government or private, if the people have not realised the necessity of developing themselves, the whole thing must ultimately end in a fiasco. In order, therefore, to put the movement on a sure basis the mass mind should first be awakened to the necessity of self-development and to that end the importance of strenuous and educative propaganda all over the countryside cannot be over-stressed.

The awakening of a desire higher than those which predominate in the present is ever the method of right progress. A higher desire leads to greater knowledge and to better achievements. The difficulty in the way is overcoming lower desires. Educating in the control of desires is greatly neglected.

Organized Christianity (*i. e.*, the churches) longs to rehabilitate itself in the good graces of the people. Having lost its hold on the minds of classes and masses alike it is returning to attack such ideas and institutions as emancipated them from the superstition and sectarianism fostered by the churches. One example of such is to be found in a letter published in the *New Statesman and Nation* of 3rd April, written by the rector of Dartington. Mr. Kingsley Martin makes an admirable reply; we have space only for one sentence:—

When the rector suggests that in some way or other we should gain security from Fascism by a

revival of Christian theology in the schools, I can only stand astonished. Where in Europe during the period of Fascist growth has orthodox Christianity in the school proved a bulwark against the corruption of youth?

Another example: Reuter took the trouble to wire out to India some remarks of the Archbishop of Canterbury against Gandhiji's fast. What to the mind of the church "is totally remote from the Christian doctrine of the place of suffering in life" is perhaps nearer to the Divine Mind from which organized religions, including Anglicanism, are remote. If Gandhiji were free to expound his ideas on suffering and expiation the Archbishop might see through his sectarian thinking. As he is not free to render that help to the Archbishop we may request him to acquaint himself thoroughly with what Gandhiji has written on the subject of suffering and fasting. We have space only for two extracts:—

If a father does an injustice, it is the duty of his children to leave the parental roof. If the headmaster of a school conducts his institution on an immoral basis, the pupils must leave the school. If the chairman of a corporation is corrupt, the members thereof must wash their hands clean of his corruption by withdrawing from it; even so, if a government does a grave injustice, the subject must withdraw co-operation wholly or partially, sufficiently to wean the ruler from his wickedness. In each of the cases conceived by me, there is an element of suffering whether mental or physical. Without such suffering, it is not possible to attain freedom.—*Young India*, 16th June 1920.

In India we often see beggars threatening to fast or fasting or pretending to fast, until they receive what they ask for. This is *Duragrahi* fasting and the person so fasting degrades himself and it will be the proper thing to let such people fast. It is false kindness to give anything under pressure of such fasting.

Fasting is regarded by all religions as a great discipline. Those who voluntarily fast become gentle and purified by it. A pure fast is a very powerful prayer. It is no small thing for lakhs of people voluntarily to abstain from food and such a fast is a *Satyagrahi* fast. It ennobles individuals and nations.

—*Satyagraha Leaflet*, 7th May 1919.

We are indebted for these quotations to *The Gandhi Sutras* by D. S. Sarma.

Without specific reference to Theosophy, an inspiring portrait of a man who lived it is painted

by his son Diarmuid Russell in " 'Æ' (George William Russell)." (*The Atlantic Monthly*, February 1943) The organiser of co-operative societies, the economic adviser, the patriot, the poet and the painter were all rooted in Æ the faithful student of Theosophy. His testimony is on record that he had "never written a single poem which did not try to express a spiritual mood." The diversity of his expression proves his own saying that "a candle does not shine light only in one direction."

Æ believed, his son writes,

that faculties of a higher order than those normally exercised lay latent in all human beings and could be aroused and controlled by certain means, mainly exercises in meditation and concentration....He had commented on the book which I was reading, referring to the beauty of a particular passage. As it happened, that book, borrowed fifteen years before by an anonymous friend, had that day been returned equally anonymously. The book itself was out of print and I felt sure he could not have read it since it had been borrowed. I asked him if he would mind saying the passage he referred to and he repeated five pages of prose with not more than two or three minor slips.

But Æ did not make much of any powers that were his. Diarmuid Russell gives other examples but he adds that Æ "continually stressed the

fact that, for one step forward in knowledge, three must be taken in self-perfection." And on his lips this was no platitude. His real preoccupation, his son writes, had nothing to do with worldly success. "It was with the completion of his own character," a zeal for self-perfection which produced "a kind of warm serenity, a saintliness of character...moving and lovable."

He possessed, more than any other person I have met, an air of spiritual power, an emanation of sweetness and tenderness that was almost as perceptible as the light from a lamp—and as hard to describe.... His presence was as warming as a fire, and people not only felt better to be with him but were better.... What can be found in the poems could be found in the man himself: the recognition that here at least was one man who had been able to replace all the emotions that make life a turmoil by a vast compassion for all men.

But beyond Æ's having been a mystic of unorthodox views, devoted to the study of the various religious literatures, no clue to his success is given. The general reader fired to emulation will find in Diarmuid Russell's article no hint of Theosophy's having been his father's lifelong inspiration, the source of all his power and his achievements. Æ did not make any secret of his source of inspiration—H. P. B. and especially W. Q. Judge.

IMPORTANT NOTICE

The editors and publishers of this magazine regret that they are compelled by existing conditions to raise its annual subscription.

THE THEOSOPHICAL MOVEMENT will begin its fourteenth volume next November. The yearly subscription for that volume will be Rs. 2/- in India, \$1 in the Americas and 4s. in Great Britain (and its equivalent in Europe), Australia, New Zealand and South Africa—post free. Single copy at Annas 2—postage extra. Prices for old volumes and single copies vary and will be given on enquiry.

We should appreciate it if the subscribers who have already renewed their subscription for Vol. XIV at the old price would kindly send us the necessary balance to cover the full subscription at the new rate.

U. L. T. PAMPHLET SERIES

1. *Is Theosophy a Religion?* . H. P. BLAVATSKY
 2. *What Theosophy Is* H. P. BLAVATSKY
 3. *Universal Applications of Doctrine and The Synthesis of Occult Science.* W. Q. JUDGE
 4. *Castes in India* D.K. MAVALANKAR
 5. *Theosophy Generally Stated* W. Q. JUDGE
 6. *Karma* W. Q. JUDGE
 7. *Ormuzd and Ahriman* . . . H. P. BLAVATSKY
 8. *Reincarnation in Western Religions* W. Q. JUDGE
 9. *Reincarnation, Memory, Heredity* { H. P. BLAVATSKY
W. Q. JUDGE
 10. *Reincarnation* { H. P. BLAVATSKY
W. Q. JUDGE
 11. *Dreams* { H. P. BLAVATSKY
W. Q. JUDGE
 12. *Mind-Control* { D.K. MAVALANKAR
W. Q. JUDGE
 13. *Mediatorship* H. P. BLAVATSKY
 14. *H. P. Blavatsky* W. Q. JUDGE
 15. *On The Secret Doctrine* . . { H. P. BLAVATSKY
W. Q. JUDGE
 16. *The Secret Doctrine Instructions* { W. Q. JUDGE
and others
 17. *Truth in Modern Life* . . . H. P. BLAVATSKY
 18. *Culture of Concentration* . W. Q. JUDGE
 19. *Hypnotism* H. P. BLAVATSKY
 20. *Kosmic Mind* H. P. BLAVATSKY
 21. *Overcoming Karma* W. Q. JUDGE
 22. { *What Are the Theosophists?* H. P. BLAVATSKY
Some Words on Daily Life . A MASTER OF WISDOM
 23. *Christmas* H. P. BLAVATSKY
 24. *Cyclic Impression and Return* W. Q. JUDGE
 25. *Memory in the Dying* . . . H. P. BLAVATSKY
 26. *The Origin of Evil* H. P. BLAVATSKY
 27. *The Fall of Ideals* H. P. BLAVATSKY
 28. *On the New Year* H. P. BLAVATSKY
 29. *A Master's Letter*
 30. *Karma—The Compensator* . W. Q. JUDGE
 31. *"Let Every Man Prove His Own Work"* H. P. BLAVATSKY
 32. { *The Dual Aspect of Wisdom*
Who Possess Knowledge? . H. P. BLAVATSKY
 33. *The Great Master's Letter*
 34. *Living the Higher Life* . . . W. Q. JUDGE
 35. *Theosophy and Education* . . H. P. BLAVATSKY
 36. *Musings on the True Theosophist's Path* W. Q. JUDGE
- Texts for Theosophical Meetings*

BOOKS

By H. P. BLAVATSKY

Isis Unveiled

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

The Secret Doctrine

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

The Theosophical Glossary

A photographic reprint of the original edition of 1892.

Transactions of the Blavatsky Lodge

The Key to Theosophy

Raja-Yoga or Occultism

The Voice of the Silence

Five Messages to Theosophists

By W. Q. JUDGE

The Ocean of Theosophy

Letters That Have Helped Me

Echoes from the Orient

The Bhagavad-Gita

Notes on the Bhagavad-Gita

The Yoga Aphorisms of Patanjali

An Epitome of Theosophy

By ROBERT CROSBIE

The Friendly Philosopher

Answers to Questions on The Ocean of Theosophy

OTHER BOOKS

Light on the Path

Because

Eternal Verities

"No-Man's-Land"

The Laws of Healing—Physical and Metaphysical

Where Are the Dead?—Theosophy vs. Spiritualism

Index to The Key to Theosophy

Index to The Secret Doctrine

The U. L. T.—Its Mission and Its Future

MAGAZINES

Theosophy — Los Angeles XXXIst volume

The Aryan Path — Bombay XIVth „

The Theosophical Movement „ XIIIth „

Prices may be had on application to the United Lodge of Theosophists.

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 United Lodge of Theosophists

51, MAHATMA GANDHI ROAD, BOMBAY, INDIA.

OTHER LODGES

LOS ANGELES, CALIFORNIA, U. S. A.....	Theosophy Hall, 245 W. 33rd Street
BERKELEY, CALIFORNIA, U. S. A.....	Masonic Temple Building
SAN FRANCISCO, CALIFORNIA, U. S. A.....	Pacific Bldg., 4th and Market Streets
NEW YORK, N. Y., U. S. A.....	22 East Sixtieth Street
SANTA MONICA, CALIFORNIA, U. S. A.....	Theosophy Hall, 1434 Tenth Street
SAN DIEGO, CALIFORNIA, U. S. A.....	505 Commonwealth Building
PHOENIX, ARIZONA, U. S. A.....	32 North Central Ave.
PASADENA, CALIFORNIA, U. S. A.....	329 East Green Street
PHILADELPHIA, PA., U. S. A.....	2012 Delancey Street
WASHINGTON, D. C., U. S. A.....	709 Hill Building, 17th and Eye Streets
LONDON, ONTARIO, CANADA.....	424 Richmond Street
LONDON, ENGLAND.....	17 Great Cumberland Place, London, W. I.
PARIS, FRANCE.....	14 rue de l'Abbé de l'Épée 5e
AMSTERDAM, HOLLAND.....	24 Vondelstraat
PAPEETE, TAHITI.....	Rue du Docteur Fernand Cassiau
MATUNGA, BOMBAY, INDIA.....	Putla House, Bhaudaji Road
BANGALORE CITY, INDIA.....	"Maitri Bhavan," 15, Sir Krishna Rao Road, Basavangudi
SYDNEY, AUSTRALIA.....	Federation House, 166 Philip Street