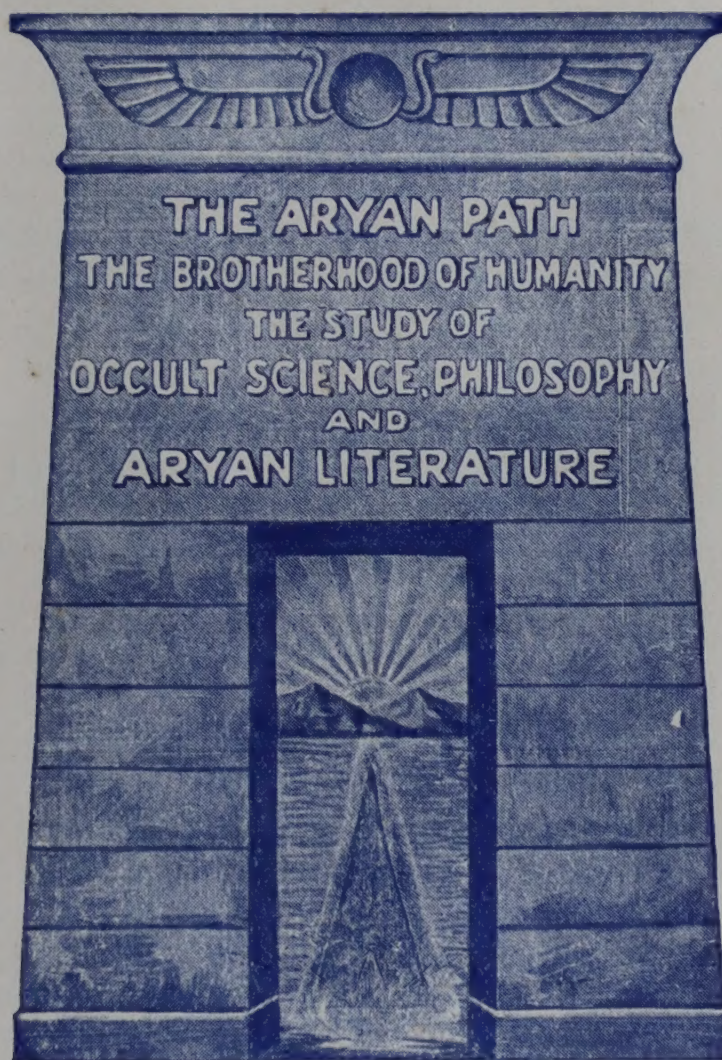




THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



Vol. XVIII No. 2

December 17, 1947

Let us resolve one great thing: resolve to know; resolve to think right, and do right; resolve to acquire some of the knowledge that always has existed—the knowledge of man as a spiritual being through all his fluctuations in the realm of matter. As we rely more and more upon the Self within, we begin to express and use the power which we already have—and that is far more than we imagine. We have to help ourselves by taking the suggestions already given in the teachings of Theosophy—which are Masters' suggestions. And then, as the sustaining power of the will is held along the line in which we desire to do, more direct help comes from those Elder Brothers, who at every hour of each day "are willing and anxious to meet those clear-eyed enough to see their true destiny and noble-hearted enough to work for 'the great orphan, Humanity.'"

—ROBERT CROSBIE

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, \$1, 4s., Rs. 2, per annum, post free.

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 :

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- (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 December 1947.

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AUM THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th December 1947.

VOL. XVIII. No. 2

THE DAY OF THE BIRTH OF THE SUN

The ancient world, possessing the knowledge which our gross and sensuous materialistic civilization rejects, celebrated the Winter Solstice as a festival. Prithivi, the Earth, is the Mother of all beings who live on her wide surface and in the Vedas she is invoked with Dyaus-Pitri, her Consort. The earth is a living intelligence, not as modern science understands "living" or even in the sense with which many a poet endows the word. The intelligent Being of the Earth is portrayed in myths but even these are nowadays misinterpreted.

Theosophy and Occultism look upon Mother Earth in a very different light. She is triple and sevenfold, and her real nature is as invisible as is the real man to the eyes of the profane.

H.P.B. has pointed out that the astronomical points which mark the annual seasons have their psychic and spiritual roots; the former the reflections of the latter. If "the earth doth like a snake renew her winter weeds outworn," she does so by the powers of her psychic nature; and behind both physical and psychical is her spiritual being. New physical life in Spring is caused by the astral life of the Earth which is born at the Winter Solstice, grows in beauty at the Vernal Equinox and matures at the Summer Solstice, later to die. Between the 21st of September and the 21st of December the psychic life draws within itself; the autumnal forces turn inwards and life becomes subjective; and, like man after the death of his body, Earth turns inward to contemplate her past incarnation. The autumnal cycle is the gestation period with its two parts of death in life and life in birth again.

Desire for physical birth brings the human soul under the dominance of the pairs of opposites.

"At the time of birth all beings fall into error by reason of the delusion of the opposites which springs from liking and disliking," says the *Gita*. A similar desire for the birth in Spirit or the Second Birth is necessary. That desire must stir the personality to die so that it may be born again. The Winter Solstice Festival dramatized the profound facts of the Second Birth for the masses of the old world while it conveyed practical instruction to the aspiring soul who perceived the truth of the vibrant words—"Give up thy life if thou would'st live" and set out to apply them to himself.

What is this desire for death which results in Life Eternal? What should one desire in order to participate really in the Festival of the Winter Solstice? Real participation means an experience of the human mind-soul turning within by an effort to turn away from the life which swings between the Pairs of Opposites, and to be dominated in life by a single purpose. That dominating and domineering purpose is to attain conscious life in Spirit, to become a conscious part of the Divine Soul. If the aspirant to the Second Birth wishes to realize even a little of the Power of the Earth-Being re-manifesting at the Winter Solstice, he must understand the primary lesson—the Earth's desire for the Sun, her power to absorb and assimilate in the mystery of contemplation the psychic currents of the Sun, the renewal of which follows on the disintegration of the last life. The death of the old year begets the birth of the new.

What prevents the masses of men from experiencing spiritual birth—its joy and its peace and its power, all of which everyone wants? Ignorance. But even when knowledge is secured, even then

most of the aspiring neophytes are overpowered by the congenital instinct of the personality which further develops in the years of incarnated life. This instinct always tries to avoid suffering, to seek protection from pain. In doing so it invites greater tribulations. Just as the Allies of 1914-1918, seeking to make sure and secure the peace of their own countries brought upon themselves the second world-war, so do many, many aspirants. Similarly Indian Leaders, hoping to secure peace in the land, agreed to the division of the country. Fear of bloodshed prompted them to this and now security and safety, peace and order are weaker than before.

Death of the personality means casting out the fear of pain of body, mind and soul. Accustomed to life in and of matter, instinctually we fear the death of the body, even while something within us whispers "Not all of me shall die." One of the natural intuitions of the race engenders the general feeling that the soul survives bodily death. And yet men and women are afraid to die and therefore fear disease and decay and pain. To avoid bodily pain some bodily pleasures are given up. But, as the connection between the psychic man and the physical body is not known, a legion of mistakes arises. What has to be given up is the life that swings between the numberless pairs of opposites.

Correspondentially, the student-aspirant feels that death of the lower personal nature must precede the Second Birth—his own Birth in Spirit. He needs to clear his mental consciousness to recognize that he has to free himself from the desire for personal security, free himself from the desire to avoid suffering. Not to feel pain implies not to run after pleasures. The aspiring Neophyte sees this with the eyes of knowledge and reflection, but another fear insidiously creeps in, tempting him away from his path.

Human personality, full of doubts of Nature and her kingdoms and fearful about its own safety and security builds for itself a hard shell. This gives a man the feeling of being distinct and different from his fellow-men and leads him to consolidate that separative existence in numerous directions. The aspirant neophyte has this shell, built in the past, when he contacts Theosophy

and its White Occultism. He is called upon to break this shell. The first acts which follow upon his Resolve, made in the name of and before the bar of the Inner God, crack that shell. This beginning may be compared to the conception which results in the Second Birth.

The continuous effort to remain in touch with and under the guidance of the God within and to act accordingly culminates in an experience which corresponds to the phenomenon of the incoming of the lower manas into the embryo in antenatal life. It marks the development of the psychic being of the neophyte, more at home in the world of Spirit and less attached to that of matter. The cracking of the hard shell continues, the death of the ahankaric personality is proceeding, and the aspirant is getting more and more ready for the Second Birth.

Fear is the dominant note in the life of the lower personality which is separative in its functions and enforces a separative existence; it is the opposite of the quality born of the nature, function and fruition of the human personality which survives death and is born again. That quality is *Surety*. Living in Spirit, being a part of the spirit, rooted in Spirit, being that Spirit Itself, man's growing sense of unity with Nature brings him the certainty that he can never be nought, that he is.

The separative personality needs clothes which separate himself from others. The freed personality is Naked—he has nothing to hide from Nature; he is known as Digambara—clothed with Space which is Spirit. His home is the world of Air—Vayu and Ether—Akasha. He is not yet master of space and air and ether; he is born therein and will have to learn to master these; just as the infant once born learns to master the world of light and sound and smell and taste and touch.

The cycle of evolution for the aspiring neophyte corresponds to Autumn. Masses of men are not there yet. Some are enjoying their material Summer, others their material Spring. The true Devotee is in the material Autumn which is progressing towards the Day of the Winter Solstice.

If the grand and glorious Sun is said to be reborn every year, so should the aspirant-Neophyte be; he should live and labour so that a good

report of his future Second Birth may be made to Nature and the Lords of Nature by himself and his companions. If he does not succeed in this incarnation to be born again, he can not really experience the Festival of Winter Solstice.

As the Sun moves northwards with precision, let us move upwards also with precision. Steadfastness and regularity are the Sun's powers consecrated to the service of Earth. Unwaveringly it proceeds, irrespective of war or peace on earth, shining on the just and the unjust alike. It does its duty. So must each Devotee—TRY. Without any turning, and correcting oneself when a wrong turning has been taken; not daunted by circumstances which seem to deteriorate or which truly

worsen; attempting to turn every power of evil to good; loving those we like but also those we do not like, with a heart-effort to transmute the dislike into like and then to love;—thus will we spiral upwards.

Let us resolve to be born again. And in resolving let us remember these words, published in *Lucifer* of January 1888:—

Let no one imagine that it is a mere fancy, the attaching of importance to the birth of the year. The earth passes through its definite phases and man with it; and as a day can be coloured so can a year. The astral life of the earth is young and strong between Christmas and Easter. Those who form their wishes now will have added strength to fulfil them consistently.

AS THE SUN MOVES NORTHWARDS

Before our next number is published the new calendar year will be a fortnight old. It is evident that H.P.B. regarded the present Christmas-New Year festival as of some importance. She wrote on several occasions on this theme. Some of her articles are reprinted in our *U.L.T. Pamphlets 23 and 28, viz Christmas, and On the New Year*. In this issue we reprint two articles from *Lucifer* Vol. I and Vol. III.

1888

[This is reprinted from *Lucifer*, Vol. I, pp. 337-8, for January 1888.—Eds.]

People usually wish that their friends shall have a happy new year, and sometimes "prosperous" is added to "happy." It is not likely that much happiness or prosperity can come to those who are living for the truth under such a dark number as 1888; but still the year is heralded by the glorious star Venus-Lucifer, shining so resplendently that it has been mistaken for that still rarer visitor, the star of Bethlehem. This too, is at hand; and surely something of the Christos spirit must be born upon earth under such conditions. Even if happiness and prosperity are absent, it is possible to find something greater than either in this coming year. Venus-Lucifer is the sponsor of our magazine, and as we chose to come to light under its auspices, so do we desire to touch on its nobility. This is possible for us all personally, and instead of wishing our readers a happy or prosperous New Year, we feel more in the vein to pray them to make it one worthy of its brilliant herald. This can be effected

by those who are courageous and resolute. Thoreau pointed out that there are artists in life, persons who can change the colour of a day and make it beautiful to those with whom they come in contact. We claim that there are adepts, masters in life who make it divine, as in all other arts. Is it not the greatest art of all, this which affects the very atmosphere in which we live? That it is the most important is seen at once, when we remember that every person who draws the breath of life affects the mental and moral atmosphere of the world, and helps to colour the day for those about him. Those who do not help to elevate the thoughts and lives of others must of necessity either paralyse them by indifference, or actively drag them down. When this point is reached, then the art of life is converted into the science of death; we see the black magician at work. And no one can be quite inactive. Although many bad books and pictures are produced, still not everyone who is incapable of writing or

painting well insists on doing so badly. Imagine the result if they were to! Yet so it is in life. Everyone lives, and thinks, and speaks. If all our readers who have any sympathy with *Lucifer* endeavoured to learn the art of making life not only beautiful but divine, and vowed no longer to be hampered by disbelief in the possibility of this miracle, but to commence the Herculean task at once, then 1888, however unlucky a year, would have been fitly ushered in by the gleaming star. Neither happiness nor prosperity are always the best of bedfellows for such undeveloped mortals as most of us are; they seldom bring with them peace, which is the only permanent joy. The idea of peace is usually connected with the close of life and a religious state of mind. That kind of peace will however generally be found to contain the element of expectation. The pleasures of this world have been surrendered, and the soul waits contentedly in expectation of the pleasures of the next. The peace of the philosophic mind is very different from this and can be attained to early in life when pleasure has hardly been tasted, as well as when it has been fully drunk of. The American Transcendentalists discovered that life could be made a sublime thing without any assistance from circumstances or outside sources of pleasure and prosperity. Of course this had been discovered many times before, and Emerson only took up again the cry raised by Epictetus. But every man has to discover this fact freshly for himself,

and when once he has realised it "he knows that he would be a wretch if he did not endeavour to make the possibility a reality in his own life. The stoic became sublime because he recognised his own absolute responsibility and did not try to evade it; the Transcendentalist was even more, because he had faith in the unknown and untried possibilities which lay within himself. The occultist fully recognises the responsibility and claims his title by having both tried and acquired knowledge of his own possibilities. The Theosophist who is at all in earnest, sees his responsibility and endeavours to find knowledge, living, in the meantime, up to the highest standard of which he is aware. To all such *Lucifer* gives greeting! Man's life is in his own hands, his fate is ordered by himself. Why then should not 1888 be a year of greater spiritual development than any we have lived through? It depends on ourselves to make it so. This is an actual fact, not a religious sentiment. In a garden of sunflowers every flower turns towards the light. Why not so with us?

And let no one imagine that it is a mere fancy, the attaching of importance to the birth of the year. The earth passes through its definite phases and man with it; and as a day can be coloured so can a year. The astral life of the earth is young and strong between Christmas and Easter. Those who form their wishes now will have added strength to fulfil them consistently.

THE YEAR IS DEAD, LONG LIVE THE YEAR!

DECEMBER, 1888, AND JANUARY, 1889.

[This is reprinted from *Lucifer*, Vol. III, pp. 353-359, for January 1889.—Eds.]

Lucifer sends the best compliments of the season to his friends and subscribers, and wishes them a happy New Year and many returns of the same. In the January issue of 1888, *Lucifer* said: "Let no one imagine that it is a mere fancy, the attaching of importance to the birth of the year. The astral life of the earth is young and strong between Christmas and Easter. Those who form their wishes now, will have added strength to fulfil them consistently." He now repeats

what was said and adds: Let no one mistake the importance and potency of numbers—as symbols. Everything in the Universe was framed according to the eternal proportions and combinations of numbers. "God geometrizes," and numbers and numerals are the fundamental basis of all systems of mysticism, philosophy, and religion. The respective festivals of the year and their dates were all fixed according to the Sun—the "father of all calendars" and of the Zodiac, or the Sun-god and

the twelve great, but still minor gods; and they became subsequently sacred in the cycle of national and tribal religions.

A year ago, it was stated by the editors that 1888 was a dark combination of numbers: it has proved so since. Earthquakes and terrible volcanic irruptions, tidal waves and landslips, cyclones and fires, railway and maritime disasters followed each other in quick succession. Even in point of weather the whole of the past year was an insane year, an unhealthy and uncanny year, which shifted its seasons, played ducks and drakes with the calendar and laughed at the wiseacres who preside over the meteorological stations of the globe. Almost every nation was visited by some dire calamity. Prominent among other countries was Germany. It was in 1888 that the Empire reached, virtually, the 18th year of its unification. It was during the fatal combination of the four numbers 8 that it lost two of its Emperors, and planted the seeds of many dire Karmic results.

What has the year 1889 in store for nations, men and theosophy, and what for *Lucifer*? But it may be wiser to forbear looking into Futurity; still better to pray to the now ruling Hosts of Numbers on high, asking them to be lenient to us, poor terrene ciphers. Which shall we choose? With the Jews and the Christian Kabalists, the number of their deity—the God of Abraham and Jacob—is 10, the number of perfection, the ONE in space, or the Sun, astronomically, and the ten Sephiroth, Kabalistically. But the Gods are many; and every December, according to the Japanese, is the month of the *arrival* or *descent of the Gods*; therefore there must be a considerable number of deities lurking around us mortals in astral space. The 3rd of January, a day which was, before the time of Clovis, consecrated to the worship of *Isis*—the goddess-patroness of Paris who has now changed her name and become *St. Geneviève* “she who generates life”—was also set apart as the day on which the deities of Olympus visited their worshippers. The third day of every month was sacred to *Pallas Athene*, the goddess of Wisdom; and January the 4th is the day of Mercury (*Hermes*, *Budha*), who is credited with adding brains to the heads of those who are civil to him. December and January are the two

months most connected with gods and numbers. Which shall we choose?—we ask again. “This is the question.”

We are in the Winter Solstice, the period at which the Sun entering the sign of Capricornus has already, since December 21st, ceased to advance in the Southern Hemisphere, and, cancer or crab-like, begins to move back. It is at this particular time that, every year, he is born, and December 25th was the *day of the birth of the Sun* for those who inhabited the Northern Hemisphere. It is also on December the 25th, Christmas, the day with the Christians on which the “Saviour of the World” was born, that were born, ages before him, the Persian *Mithra*, the Egyptian *Osiris*, the Greek *Bacchus*, the Phœnician *Adonis*, the Phrygian *Athis*. And while at Memphis the people were shown the image of the god *Day*, taken out of his cradle, the Romans marked December 25th in their calendar as the day *natalis solis invicti*.

Sad derision of human destiny. So many Saviours of the world born unto it, so much and so often propitiated, and yet the world is as miserable—nay, far more wretched now than ever before—as though none of these had ever been born.

January—the *Janarius* dedicated to Janus the God of Time, the ever revolving cycle, the double-faced God—has one face turned to the East, the other to the West; the *Past* and the *Future*! Shall we propitiate and pray to him? Why not? His statue had 12 altars at its feet, symbolising the twelve signs of the Zodiac, the twelve great gods, the twelve months of the solar year and—the twelve Apostles of the Sun-Christ. *Dominus* was the title given to the Sun by the ancients; whence *dies domini*, *dies solis*, the “Sun-days.” *Puer nobis nascitur dominus dominorum*, sing the Roman Catholics on Christmas day. The statue of Janus-January carried engraved on his right hand the number 300, and on his left, 65, the number of the days in the Solar year; in one hand a sceptre, in the other a key, whence his name *Janitor*, the door-keeper of the Heavens, who open the gates of the year at its beginning. Old Roman coins represent Janus *bifrons* on one side, and a *ship* on the other.

Have we not the right to see in him the prototype of Peter, the fisherman of the celestial ship, the Janitor of Paradise, to the gates of which he alone holds the keys? Janus presided over the four seasons. Peter presides over the four Evangelists. In Occultism the potency and significance of Numbers and Numerals lie in their right application and permutation. If we have to propitiate any mysterious number at all, we have most decidedly to address Janus-Peter, in his relation to the ONE—the Sun. Now what would be the best thing for *Lucifer* and his staff to ask from the latter for 1889? Our joint wishes are many, for our course as that of true love, does not run altogether smooth.

Thus addressing the bright luminary in perpetual *abscondito* beyond the eternal fogs of the great city, we might ask him for a little more light and warmth in the coming year than he gave us in the year 1888. We might entreat him at the same time to pour a little light into the no less befogged heads of those who insist on boycotting *Lucifer* under the extraordinary notion that he and Satan are one. Shine more on us, O, Helios Son of Hyperion! Those on whom thou beamest thy greatest radiance must be, as in the legend of Apollo, good and kind men. Alas, for us. The British isle will never be transformed, in this our cycle, into the isle of *Æa*, the habitat of Helios, as of the children of that god and the Oceanide Perseis. Is this the occult reason why our hearts become, with every year, colder and more indifferent to the woes of mankind, and that the very souls of the multitudes seem turning into icicles? We ask thee to shed thy radiance on these poor shivering souls.

Such is *Lucifer's*, our Light-bearer's fervently expressed desire. What may be that of the Theosophical Society in general, and its working members in particular? We would suggest a supplication. Let us ask, Brethren, the Lord on High, the *One* and the *Sole* (or *Sol*), that he should save us from the impudent distortion of our theosophical teachings. That he should deliver us in 1889 from his pretended priests, the "Solar Adepts" as they dub themselves, and their sun-struck followers, as he delivered us once before; for verily "man is born unto trouble"

and our patience is well-nigh exhausted.

But, "wrath killeth the foolish man"; and as we know that "envy slayeth the silly one," for years no attention was paid to our ever increasing parodists. They plagiarized from our books, set up sham schools of magic, waylaid seekers after truth by deceiving them with holy names, misused and desecrated the sacred science by using it to get money by various means, such as selling as "magic mirrors" for £15 articles made by common cabinet makers for £1 at most. With them, as with all charlatans, fortune-tellers, and self-styled "Adepts," the sacred science of *Theosophia* had become when kabalistically read—Dollar-Sophia. To crown all, they ended by offering, in a most generous manner, to furnish all those "awakened" who were "disappointed in Theosophical Mahatmas," with the *genuine* article in the matter of adeptship. Unfortunately the said article was traced in its turn to a poor, irresponsible medium, and something worse; and so that branch of the brood finally disappeared. It vanished one fine morning into thin air leaving its disconsolate disciples thoroughly "awakened" this time, and fully alive to the sad fact, that if they had acquired less than no occult wisdom, their pockets, on the other hand, had been considerably relieved of their weight in pounds and shillings. After their Exodus came a short lull. But now the same is repeated elsewhere.

The long metaphysical articles borrowed from "Isis Unveiled" and the *Theosophist* ceased suddenly to appear in certain Scotch papers. But if they disappeared from Europe, they reappeared in America. In August 1887 the New York *Path* laid its hand heavily on "The Hidden Way Across the Threshold" printed in Boston, and proceeded to speedily squelch it, as "stolen goods." As that Journal expresses itself about this pretentious volume, *copied* not written by its authors—"whatever in it is new is not true, and whatever true, is not new; scattered through its 600 pages, are wholesale thefts from 'Paracelsus,' 'Isis Unveiled,' the *Path* etc. etc." This uncere- monious appropriation of long paragraphs and entire pages "either verbatim or with unimportant changes," from various, mostly theosophical authors—a list of which is given in the *Path*

(*Vide* August 1887, pp. 159-160), might be left to its fate, but for the usual trick of our wretched imitators. In the words of the same editor, of the *Path*: "the claim is made that it (the book) is inspired by great adepts both living and dead, who have condescended to relent and give out these 600 pages, with certain restrictions *which prevent their going into any detail or explanation beyond those given by the unfortunate or unprogressed* (theosophical) *authors from whose writings they* (the adepts) *have either allowed or directed their humble disciple....to steal.*"

Before the appearance of modern Theosophical literature it was "Spirits" and "Controls" that were ever in the mouths of these folk; now the living "adepts" are served up with every sauce. It is ever and always Adepts here, Hierophants there. And this only since the revival of Theosophy and its spread in America in 1884, note well; after the great soap-bubble conspiracy between Madras and Cambridge against the Theosophical Society, had given a new impetus to the movement. Up to that year, Spiritualists, and professional mediums especially, with their "controls" and "guides" could hardly find words of vituperation strong enough to brand the "adepts" and deride their "supposed powers." But since the Herodic "slaughter of the Innocents," when the S. P. R. turned from the Theosophical to the Spiritualistic phenomena, most of the "dear departed" ones took to their heels. The angels from the "Summer Land" are going out of fashion just now, for Spiritualists begin to know better and to discriminate. But because the "adept" idea, or rather their philosophy, begins to gain ground, this is no reason why pretenders of every description should travesty in their ungrammatical productions the teachings, phraseology, and Sanskrit terms out of theosophical books; or why, again, they should turn round and make people believe that these were given them by other "Hierophants," in their opinion, far higher, nobler and grander than our teachers.

The great evil of the whole thing is, not that the truths of Theosophy are adopted by these blind teachers, for we would gladly welcome any spread, by whatever means, of ideals so powerful to wean the world from its dire materialism—

but that they are so interwoven with misstatements and absurdities that the wheat cannot be winnowed from the chaff, and ridicule, if not worse, is brought to bear upon a movement which is beginning to exercise an influence, incalculable in its promise of good, upon the tendency of modern thought. How shall men discern good from evil, when they find it in its close embrace? The very words, "Arhat," "Karma," "Maya," "Nirvana," must turn enquirers from our threshold when they have been taught to associate them with such a teeming mass of ignorance and presumption. But a few years ago, all these Sanskrit terms were unknown to them, and even now they repeat them phonetically, parrot-like, and without any understanding. And yet they will cram them into their silly books and pamphlets, and fill these with denunciations against great men, the soles of whose feet they are unworthy to gaze upon!

Though false coin is the best proof of the existence of genuine gold, yet, the false deceives the unwary. Were the "pretensions" of the T. S. in this direction founded on mere hypothesis and sentimental gush, like the identification of many a materialized spirit, the theosophical "Mahatmas" and their society would have dissolved long ago like smoke in space under the desperate attacks of the holy alliance of Missionaries and *pseudo*-Scientists, helped by the half-hearted and misinformed public. That the Society has not only survived but become thrice stronger in numbers and power, is a good proof again of its own intrinsic merit. Moreover, it has gained also in wisdom; that practical, matter-of-fact wisdom which teaches, through the mouth of the great Christian "Mahatma," not to scatter pearls before swine, nor to attempt to put new wine into old bottles.

Therefore, let us, in our turn, recite a heartfelt conjuration (the ancient name for prayer), and invoke the help of the powers that be, to deliver us from the painful necessity of exposing these sorry "make-believes" in *Lucifer* once again. Let us ring the theosophical *Angelus* thrice for the convocation of our theosophical friends and readers. If we would draw on us the attention of *Sol* on high, we must repeat that

which the ancients did and which was the origin of the R. C. *Angelus*. The first stroke of the bell announced the *coming of Day*; the appearance of *Gabriel*, the morning messenger with the early Christians, of *Lucifer*, the morning star, with their predecessors. The second bell, at noon, saluted the glory and the exalted position of the *Sun*, King of Heavens; and the third bell announced the approach of *Night*, the Mother of Day the Virgin, Isis-Mary, or the Moon. Having accomplished the prescribed duty, we pour our complaint and say:—

Turn thy flaming eye, O SOL, thou, golden-haired God, on certain transatlantic mediums, who play at being thine Hierophants! Behold, they whose brain is not fit to drink of the cup of wisdom, but who, mounting the quack's platform, and offering for sale bottled-up wisdom, and the *homunculi* of Paracelsus, assure those of the gaping mouths that it is the true Elixir of *Amrita*, the water of immortal life! Oh, bright Lord, is not thine eye upon those barefaced robbers and iconoclasts of the systems of the land whence thou risest? Hear their proud boasting: "We teach men the science to *make man*" (!). The lucrative trade of vendors of Japanese amulets and *Taro* cards, with indecent double bottoms, having been cut off in its full blossom in Europe, the Eastern Wisdom of the Ages is now abandoned. According to their declarations, China, Japan, old India and even the Swedenborgian "land of the Lost Word" have suddenly become barren; they yield no more their crop of true adepts; it is America, they say, the land of the Almighty Dollar, which has suddenly opened her bowels and given birth to full-blown Hierophants, who now beckon to the "Awakened." *Mirabile dictu!* But if so, why should thy self-styled priests, O great SUN, still offer as a bait a mysterious *Dwija*, a "twice born," who can only be the product of the land of Manu? And why should those pretended and bumptious servants of thine, oh Sûrya-Vikarthana, whose rich crop of national adepts, if "home-made," must rejoice as a natural rule in purely Anglo-Saxon and Celto-German names, still change their Irish patronymics for those of a country which, they say, is effete and sterile, and whose nations are "dying

out"? Has another Hindu name and names been discovered in the Great Hub, as a peg and pegs whereon to hang the modest pretensions of the Solar Magi? Yea, they belie truth, O Lord, and they bend their tongues like quill pens for lies. But—"the false prophets shall become wind, for the word *is not* in them."

TO DARE, TO WILL, TO ACHIEVE AND TO KEEP SILENT is the motto of the true Occultist, from the first adept of our fifth Race down to the last Rosecroix. True Occultism *i.e.*, genuine *Raj-Yoga* powers, are not pompously boasted of, and advertised in "Dailies" and monthlies, like Beecham's pills or Pears' soap. "Woe unto them that are wise in their own eyes; for the wise man feareth *and keeps silent*, but the fool layeth open his folly."

Let us close by expressing a hope that our Theosophists brothers and sisters in America will pause and think before they risk going into a "Solar" fire. Above all, let them bear in mind that true occult knowledge can never be bought. He who has anything to teach, unless like Peter to Simon he says to him who offers him money for his knowledge—"Thy money perish with thee, because thou hast thought that the gift of (*our inner*) God may be purchased with money"—is either a black magician or an IMPOSTOR. Such is the first lesson taught by *Lucifer* to his readers in 1889.

BROTHERHOOD IN KENYA

The problem of Kenya's economic and political advance within the lines of justice can be solved only by co-operation between the African majority and the European and Indian minorities, as pointed out in the introduction to *Kenya Controversy* (Pamphlet No. 4 in the Fabian Colonial Bureau's Controversy Series). This pamphlet contains a speech delivered by the Governor, Sir Philip Mitchell, on November 30th, 1946, and comments on it from the African, the Indian and the European points of view.

If Sir Philip's major premise of Europeans' legitimate stake in Kenya "by right of achievement" be granted, his speech is as admirably well balanced as it is obviously inspired by the

desire to fulfil his oath as Governor "To do right to all manner of men, without fear or favour, affection or ill-will." He denied the compatibility of civilization with abject poverty and emphasized that those possessing the greater part of the wealth of the country must be prepared to make the sacrifices which a position of trust and leadership entailed. Objectionable forms of caste or colour bar were not parts of the pattern of civilized life.

If there are differences there are also likenesses, and much warm human sympathy and understanding and friendship on which to build, besides an essential economic unity and interdependence which nothing can alter.

But how little of real unity there is in Kenya is apparent from the comments on Sir Philip's speech. His claim that Europeans have conferred freedom from the slave trade and the tribal warfare formerly rampant is countered by Mr. Tom Mbotela, speaking for an African group, who points to the present economic slavery and says their "wars" were childish games compared with the two world wars "caused by the war-like and blood-thirsty tribes of Europe."

Mr. P. D. Master, Hon. General Secretary of the East African Indian National Congress, defends the contribution and the rights of Indians in Kenya and declares collaboration, mutual confidence and good-will cannot exist as long as one section claims exclusive possession of even undeveloped lands and a superior position over others.

Mr. E. A. Vasey, a Member of the Kenya Legislative Council and an Alderman of Nairobi, gives assurance that "almost every European is sincerely anxious to assist the African to develop, agriculturally, commercially, economically, politically." "Socially," is, however, conspicuously absent from this list and the European farmers' admitted reluctance to surrender any of their highland holdings to possible mismanagement by Africans now crowded in the lowlands is discouraging. What can bring together the conflicting points of view? Only the recognition of the

paramountcy of the Moral Law to which the worlds of economics and of politics are subservient. Moral and ethical principles are fundamental; economic and political requirements secondary; adjustments in the collective life of Kenya or any other colony or country should take place according to moral and ethical principles founded upon the truth of *Universal Brotherhood*, to which financial, trade and political considerations must remain subservient.

Mr. Tom Mbotela's explanation of why, as Sir Philip Mitchell said, the Africans in Kenya "had lagged centuries behind the rest of the world in knowledge and social and economic progress" is interesting in the light of what H. P. Blavatsky has written of African isolation. Mr. Mbotela points out the need of outside influence to develop a high standard of civilization and suggests that in isolation the barbarian Britons might have remained as they were before the advent of the Romans in 55 B. C. He writes:—

In the north the Sahara desert was an effective barrier against external influence reaching tropical Africa; our coast lines were precipitous, and these kept away the contact of sea-faring people; our rivers were full of rapids and falls and thus not readily navigable; our climate was unfriendly to foreigners.

H. P. B. writes that "nowhere does a more extraordinary variability of types exist, from black to almost white, from gigantic men to dwarfish races" than in Africa,

and this only because of their forced isolation. The Africans have never left their continent for several hundred thousands of years. If tomorrow the continent of Europe were to disappear and other lands to re-emerge instead; and if the African tribes were to separate and scatter on the face of the earth, it is they who, in about a hundred thousand years hence, would form the bulk of the civilized nations. And it is the descendants of those of our highly cultured nations, who might have survived on some one island, without any means of crossing the new seas, that would fall back into a state of relative savagery. Thus the reason given for dividing humanity into *superior* and *inferior* races falls to the ground and becomes fallacy. (*The Secret Doctrine* II. 425)

CORRESPONDENCE

CAPITAL PUNISHMENT

I am sorry that your issue of 17th April [1945] only reached me today for I was very glad to see therein your article on Capital Punishment. It is an excellent statement and I do not presume to add to it but only to endorse it in one or two places. You effectively deal with the claim that this hopeless penalty is justified as a deterrent but you leave without answer (probably as not needing them) the claims that it is cheaper to execute than to imprison, that death is better than long imprisonment and that convicted and pardoned men may one day be released. All these go together; there is no reason why prisoners in prison should not have their time and energy put to productive and even profitable pursuits, thus both helping in their own restoration and helping the State. Men so trained and treated can be brought to fuller life in prison (even in prison) and many of them can safely be released after comparatively short sentences. That has in fact been the case in England and a number of murderers who were reprieved have been released and are living normal decent lives in the community today, perhaps in a fresh district where their sad past is unknown.

You mention, in reply to the suggestion that death is the only satisfaction for the victim's family, the cases of petitions for mercy by relatives of two men killed. From our own files we may quote a letter from the sister of a murdered man on the eve of the execution of his murderer, asking us to continue our work more strongly and sending us a donation. And in another recent case in this country the mother of the murdered man sent a message of forgiveness to the murderer the day before he was to die.

Death is an easy but never a satisfactory way of dealing with a difficult person, socially or politically. We have all to learn again and again the need for forgiveness and to practice giving the opportunity for repentance and reform. This can only come if life is spared; sudden death is the hopeless and most wasteful way.

(Signed) FRANK DAWTRY
National Council for the Abolition of the Death Penalty.

London,
6th October, 1947.

[The above letter within its avowedly limited range is entirely in harmony with the position of Theosophy upon capital punishment. Attention is invited to the article referred to in the above letter (THE THEOSOPHICAL MOVEMENT, Vol. XV, pp. 72-74) and to the articles on the subject in *The Aryan Path* for November 1930. Apropos of Mr. Dawtry's instances of a forgiving attitude on the part of relatives of murdered men, we print below the translation which appeared in *Politics* for January 1947 of the moving letter written by Mathilde Rathenau to the mother of one of the three murderers of her son. She wrote on June 25th, 1922, the day after the murder:—

I offer my hand to you, the most pitiable of mothers. Tell your son—and this is what my son would have wished me to say—that I forgive him, as God also wishes to forgive him. May he confess honestly before his earthly judges, and may he repent before the heavenly judge. If he had known my son, one of the noblest of men, I know that he would rather have turned his gun upon himself. I hope that this note may somewhat restore your peace of mind.

—EDS.]

Since writing the above we have received from the same source, Bulletin No. 24, which reports several recent surveys of public opinion on capital punishment in Britain, Canada, Holland, Brazil and the U. S. A. The vote in every country favoured the existing law, though in the U. S. A., where only a few States have abolished the death penalty, an equal number voted for and against it, which holds out the hope that more States will join the abolitionist group. Holland and Brazil, which are two of the world's thirty-three countries without the death penalty, voted against its use. The need is obviously for education in the facts regarding this barbaric punishment.

Public opinion is changing, albeit slowly. Witness the Madras Presidency Non-Official Jail Visitors' Association's recent request to the Government to do away with the death penalty in that Province.

The same Bulletin 24 quotes the Prison Commissioners Report for 1945, with its statistics for 1944. In the latter year in Britain, out of 20 men and women admitted to prison under sentence of death, 14 had no previous convictions of any sort and only 4 had ever been in prison before.

But 12 out of the 20 were executed and the chance of reform was cut off. As the Bulletin truly remarks, "It is a terrible waste of lives which might have been made socially valuable."

One point, however, needs to be emphasised: the treatment of prisoners and the existing conditions in Jails need a radical reform. To make those whose crimes are met by Capital Punishment "socially valuable" implies the jail transformed into a school, and school of a particular type.

Unfortunately, the proposal of the State Committee on Capital Punishment in 1938-9 which was revived in 1945, to abolish the death penalty in Britain for an experimental period of five years, has so far come to naught. We share the hope that the United Nations Bill of Human Rights will include the ungratified endorsement of the right of life, not to be denied to anyone.

A WORD TO WORKERS

Several of the most terrible accidents to aeroplanes in recent times have been remarkable for the fact that the pilots concerned were not inexperienced but, on the contrary, men who had countless successful flights to their credit. This reminds us that routine sometimes makes a skilled workman less reliable than one who feels he must at all costs make good, and this is so even when the occupation is a dangerous one and there are lives at stake. Perhaps there are unknown factors at work in the case of aeroplanes, but the fact is suggestive and gives us pause in connection with ourselves as U.L.T. workers.

After a number of years of service on the platform we get to the point where we have answered hundreds of enquirers' questions. We have even, probably, answered the self-same questions many times. It then becomes difficult not to find the situation monotonous sometimes and the result may be a tendency to repeat our

own well-tryed reply automatically over and over again.

There lies our danger. Automatism is our great foe. As soon as we find ourselves feeling it unnecessary to think hard while we speak; as soon as we feel confident that we know without further consideration what the answer to the question is and lose even for a moment that searching attitude which expresses itself in the conscious effort to reproduce what we have "heard," we take the first step downhill and away from our great goal of being trustworthy transmitters.

No one can transmit perfectly. The personal element—personal limitations as to understanding, application, etc.—always stands in the way. But the U. L. T. is a school, and speakers should be continually learning, so as gradually to approach real comprehension of the teachings. They will cease to progress towards this goal if they begin glibly repeating their own words of previous years.

Nor, on the other hand, is it the solution to learn by heart passages from our books verbatim and then recite them. This again leads to automatism. No; as Mr. Judge advises: "Think." This is particularly necessary for those who try to explain from the platform what Theosophy teaches.

• This brings us to our second aim as speakers. We want to stir our audience; not emotionally by feeling and fine phrases, but spiritually by thought and the power of the self-induced effort we are ourselves making. That is why in the description of the ideal Lodge, we are told that the public talks are extempore. The lecture should be carefully prepared but should not consist of a series of preformulated statements to be repeated from memory. The speaker should be wide-awake and thinking while giving his talk, and when he reviews it afterwards he ought to think of several points which he meant to make but did not get round to making and a few that occurred to him while he was standing before his audience—"voluntary visitors," if we may use this phrase, perhaps not quite appropriate at our stage but nevertheless suggestive. (See THE THEOSOPHICAL MOVEMENT for January 1937, Vol. VII, p. 37.)

IN THE LIGHT OF THEOSOPHY “

Every Indian eager to comprehend the tragedy which has followed the division of India should read a recently published novel *The Rod and the Staff* by Marc Brandel. It is a study in non-violence. The activities of personal minds in the mass mind are portrayed in the struggle for soul-realization and national freedom.

A peasant-revolt against an autocratic régime in Central America is the theme. The figure of Passos recalls that of Gandhiji, though the author borrows heavily from the Gospels and the mystical and crucified Passos is a twentieth-century Christ who surrenders himself to death, having planned to be captured. The story opens with his death and then follows the collapse of the non-violent revolution because of the organising of a violent revolution.

Barto is the Judas of the story. The novelist gives a turn to the psychological conflict of the betrayer of Passos and makes him emerge almost victorious; but he is unsuccessful in inspiring his co-disciples and followers to do what he himself does with his psychic nature. The spiritual conflict of Barto has more than one lesson for the probationer on the path which leads to the Second Birth. This will make a special appeal to the student of Theosophy.

The heritage of the crucified Passos as an energizing inspiring Power ought to appeal to many a faithful follower of Gandhiji at this hour when his great work seems to be undergoing a peculiar setback. The Rod of Violence or the Staff of Non-Violence—which shall a man carry?

Where practice does not square with precept sooner or later the individual or the group loses much of the influence for good which he or it might have wielded. This comes out forcibly in a very sympathetic and appreciative review in *The Times Literary Supplement* of September 13th of Dr. S. Radhakrishnan's latest book, *Religion and Society*. The reviewer is ready to recognize the possibility of

a wisdom that is beyond intelligence, a knowledge that is non-conceptual without being non-rational, an inner apprehension of the soul rather than of the mind.

Such has been the quest of the Western mystics no less than of the Indian, a quest which, it is pointed out, is summed up in Pascal's famous phrase, "The heart has its reasons that the reason knows not of." The review article is, in fact, entitled "The Heart's Reasons." The reviewer apparently sees eye to eye with Dr. Radhakrishnan in these lectures as far as they concern the indictment of contemporary society and the necessity of restoring "the lost relationship between the individual and the eternal" as the only hope of our civilization. But some of the Hindu customs past and present, give him pause. He writes that

The outside observer cannot help contrasting the lofty teaching of the Hindu sages with the gross realities of Hindu practice, and is at a loss to reconcile the high ethics of the Upanishads with the burning of widows, the marriage of immature children, the prostitution of temple girls, the scandal of untouchability, and the obscene rites of the Tantras.

He brushes aside Dr. Radhakrishnan's assurance that these are "mere excrescences, poisonous later outgrowths," with the remark that, "they are at least as old as Megasthenes, and have behind them the sanction of a hundred generations." He asks also for the demonstration of *ahimsa's* effectiveness in overcoming our country's chronic communal strife. In this connection we draw attention to "The Trouble with India" by Geoffrey Trease in *The Literary Guide and Rationalist Review* for October 1947 which also carries a similar indictment.

Suttee has long been abolished and the Sarda Act is doing much to eliminate child marriages but other blots upon our society remain. It is no refutation to point out that Western society also has its shocking evils, such as slack morals and race prejudice.

"Physician, heal thyself!" is a legitimate demand upon the professed followers of a philosophy so grand as Hinduism at its highest. And Gandhiji has long been stressing this. He wrote in *Young India* for October 1921:—

At the present moment India has nothing to share with the world save her degradation, pauperism and plagues. Is it her ancient Shastras that we would

send to the world? Well, they are printed in many editions, and an incredulous and idolatrous world would refuse to look at them, because we the heirs and custodians do not live them. Before, therefore, I can think of sharing with the world, I must possess.

Even more weighty for the student of Theosophy is what the Master K. H. wrote in 1883:—

If it be permissible to symbolize things subjective by the phenomena of things objective, I should say that to the psychic sight India seems covered with a stifling grey fog—a moral meteor—the odic emanation from her vicious social state. Here and there twinkles a point of light which marks a nature still somewhat spiritual, a person who aspires and struggles after the higher knowledge. If the beacon of Aryan Occultism shall ever be kindled again, these scattered sparks must be combined to make its flame.

Hundreds of Social Workers gathered at Bombay for the All-India Social Workers' Conference under the presidency of Shri Jamshed Nusserwanji, which was inaugurated on November 6th by the Bombay Prime Minister. The Chief Justice of Bombay, The Hon. Mr. M. C. Chagla, gave the Welcome Address, and Dr. Jal F. Bulsara, a report on the organizing of the Conference, the impetus for which was given by the Alumni Association of the Tata Institute of Social Sciences. On the vastness of the scope for social and economic improvement in India there can be no two opinions. But if the speakers at the opening session were unanimous upon the need for amelioration, they were by no means so on the demarcation of the respective rôles of the State and of social work organizations.

Have not the latter been an expensive failure in the West? Social work on modern lines is not going to solve India's problems. At the most it can serve big cities. It is encouraging that the Hon. Shri B. G. Kher stressed the need of "the *spirit* of service" in all and the need of "the personal touch" in ameliorative effort. Though he felt that social work organizations were "no doubt necessary if the problems were to be solved systematically and on a large scale," he warned that

we would be defeating our own purpose if we made social work so completely institutional and therefore impersonal as to deprive it of the human element. Spontaneity which is the very essence of social service must be preserved at all costs.

That spontaneity is one of the casualties in modern social work cannot be denied by those who have had any experience of it. Our country needs, as Shri Jamshed Nusserwanji urged, "the strength, love and service of all its people, to tide over difficulties with the minimum of pain and misery." Organized social work along Western lines is inappropriate to Indian conditions; this is apparent when the population distribution is considered. The vast majority live in small villages, reaching which through organized social work agencies, even if that were possible, would impose an overhead charge that would leave practically nothing for the beneficiaries! It is constructive State measures that must meet the larger needs and the milk of human kindness that alone can bridge the occasional gap between their working and the individual. Wrote H. P. Blavatsky:—

...when people have learned to think and feel as truly human beings should feel and think, they will act humanely, and works of charity, justice and generosity will be done spontaneously by all.

The spreading of a right philosophy of life among the people, including a correct understanding of Karma, which two speakers at the opening session blamed for Indian apathy before intolerable conditions, will do more good than the social work organizations of a type unsuited to India. Dr. Jal Bulasara and Mr. Justice Chagla were not quite fair to the great Law of Karma, which is mistaken for fatalism. If a wrong understanding and interpretation of Karma has done harm to the Indian masses, and it has, a total absence of recognition of the Law of Ethical Causation and of Moral Retribution which is Karma has produced catastrophe in the Occident and is also responsible for the failure of organized Social Service in Europe and America. The Religion of Human Service is the noblest of religions but who or what is a Human being, and what constitutes true Service? These are root problems which it is the duty of every social worker to solve.

The late Sir Albert Howard, Director of the Institute of Plant Industry at Indore, former Economic Botanist to the Government of India, who died on October 20th, was one of the pioneer

advocates in modern times of the value of natural organic fertility in building and maintaining healthy and productive soils capable of growing full and nutritive crops. His insistence that organic manures of animal and human origin be returned to the fields to enrich the soil and help healthy growth in plants and animals is an application of the universal law of interdependence between the kingdoms. Man, living upon the products of the soil, must return to it the waste matter upon which its fertility depends. The application to the soil of compost manure from animal residues and decaying vegetables, converted into humus, is claimed to have had a wonderful effect upon animals and human beings fed on the crops which that soil produced.

The statements of fifteen doctors of several countries, brought together by the Editors of *Organic Gardening* (Emmaus, Pa., U. S. A.) in an instructive booklet, *The Doctors' Attitude Toward Fertilizers*, make out a strong case against the use of chemical fertilizers, introduced by von Liebig in 1840. The Introduction quotes the late Dr. Alexis Carrel's charge in *Man, the Unknown* that

chemical fertilizers, by increasing the abundance of the crops without replacing all the exhausted elements of the soil, have indirectly contributed to change the nutritive value of cereal grains and of vegetables.

Dr. Max Gerson, whose dietetic treatment of cancer has shown remarkable results, declared in July 1946, before a U. S. Senate Sub-Committee on a Bill to subsidize cancer research:—

The great number of chronic disease which responded to the dietetic treatment showed clearly that the human body lost part of its resistance and healing power as he left the way of natural nutrition for generations.

The fundamental damage starts with the use of artificial fertilizer for vegetables and fruits as well as for fodder. . . . Another basic defect lies in the waste of excrements of the cities. Instead of returning the natural manure to the fruit-bearing soil, the natural cycle is interrupted and mankind has to suffer dearly for the violation.

Students of Theosophy will particularly sympathise with one aim of the Association for the Study of Negro Life and History, of Washington, D. C., viz., "to bring about harmony between the races by interpreting the one to the other." The

Association publishes a quarterly journal, now in its thirty-second volume, ably edited by Mr. Carter G. Woodson, who holds the Ph.D. degree of Harvard University. He has rather caustic things to say of the relatively poor achievement of inter-racial committees in his July 1947 issue, where he reviews a "Survey of Best Practices in Race Relations" recently published by the University of North Carolina under the title *Into the Main Stream*. He finds in it avoidance of difficult questions and an optimism sometimes not borne out by the facts, as when it speaks of the success of the race relations programme at Greenville, South Carolina, "where the local government recently declared not guilty thirty self-confessed murderers."

Mr. Woodson concedes that inter-racialists may do some good, even if they do no more than talk, but holds that "Negroes will ultimately find the solution of their problem in themselves."

This is true as far as Negro reactions to white arrogance and oppression are concerned. Pride battens on obsequiousness; it collapses like a pricked balloon when there are none to envy or admire; the bully desists from tormenting the victim who takes a fearless stand. A self-respecting and law-abiding minority and a majority in whom there is the will to justice are sufficient for getting on together in outer peace. But fruitful collaboration between races calls for more than tolerance. The racial situation in the United States, the same issue of *The Journal of Negro History* brings out, is paralleled in Haiti in the struggle between full-blooded Negroes and the partly white Mulattos, and in Liberia, where the governing group consists of Americo-Liberians and the native population has been to some extent exploited. And it is also paralleled elsewhere, notably in South Africa.

Nothing will really solve the problem till men learn to rise above their superficial differences and to recognise in all others fellow-souls and fellow-pilgrims to a common goal,

The teaching of Reincarnation is the surest antidote to racialism, short of the universal love which is beyond the majority at the present day. Convince the wearer of today's white garment that one of darker hue may have been his yester-

day, may be his tomorrow, and what room will be left for arrogance or feeling of inferiority in terms of outer differences?

Many would refuse credence to the leading feature in *The Illustrated Weekly of India* for 9th November if it were a mere textual account. But it consists of photographs with their captions and two short explanatory paragraphs. Two of the pictures show a thirty-five-year-old Dutchman standing erect with a twenty-eight inch sword thrust through his body and protruding nearly a foot. Mirin Dajo was giving a demonstration before doctors and professors in a clinic at Basle, Switzerland.

X-ray photographs later revealed that his kidney and liver had been pierced, but he suffered no apparent injury (beyond the holes made in his body) nor did he shed blood... After the thrust which would have meant collapse for most men—possibly death—Dajo poses calmly for close scrutiny.

Then he ate a hearty meal. Since Dajo, a former advertisement draughtsman, "discovered his gift," he has repeatedly demonstrated his powers, as a close-up of his numerous chest wounds shows.

This case is, of course, as baffling to science as the phenomenon of immunity to fire. (See "Treading Fire" in *THE THEOSOPHICAL MOVEMENT* for March 1936.) What light can Theosophy in its modern restatement by H. P. B. throw on it? This is obviously a different form of invulnerability from that conferred by the compression of the astral fluid about a person "so as to form an elastic shell, absolutely non-penetrable by any physical object, however great the velocity with which it travels." (*Isis Unveiled*, I. 378)

A partial analogy is offered by Capt. H. R. Robinson's account (*T. M.* XII. 191-2, October 1942) of the invulnerability of an old Chinese priest, who permitted his thighs to be slashed with a razor-sharp sword, after which the flesh "showed only a thin red line, as of a scar newly healed."

There is, perhaps, a hint for the intuitional student in the "Editor's Note" in H. P. B.'s *Theosophist* for August 1883, where she writes, apropos of the ability of mediums to handle burning coals and red-hot iron and to walk unscathed

through blazing fire, as also to lay hot coals upon the heads of non-mediums without injury to them. She says:—

The explanation in both classes of cases is that the fire-proof individual is a medium for these fire elements, and contains in himself an unusual proportion of Salamandrine properties, the result of an abnormal combination of elemental forces in his foetal development. Normally, a human being contains the elements of all the four kingdoms in almost equal proportions, any slight preponderance of one or the other determining the so-called "temperament."

But whether or not a comparable predominance of gnostic elements in Mirin Dajo's constitution plays any part in this phenomenon, there can be little doubt that faith in his own "gift" and the strength of his own will play the predominant roles.

The influence of mind over the body is so powerful that it has effected miracles at all ages. (*Isis Unveiled* I. 216)

"With expectancy supplemented by faith, one can cure himself of almost any morbid condition," H. P. B. declares in the same context.

Read Mr. J. D. Beresford's account of cases instantaneously healed by faith (*T. M.* VII. 160, August 1937) and the case becomes less baffling, though no less inspiring of awe before this demonstration of the powers resident in the imperial will of man, for "Faith without Will is like a windmill without wind—barren of results."

...thinking of oneself as this, that, or the other, is the chief factor in the production of every kind of psychic or even physical phenomena. (*The Secret Doctrine* II. 59 f.n.)

Among the cases Mr. Beresford described in "Faith Healing" was a young woman whose congenitally malformed foot was to be operated on. Between the time that she was placed on the operating table and the uncovering of her foot the foot became completely normal. The physician in attendance, Dr. Jackson of Bexhill, who, like the surgeon, was staggered, told Mr. Beresford that

in the course of something less than five minutes, and more probably in the course of a few seconds, there had been complete rearrangement and reformation of the nerve, muscle and bone cells.

A war casualty paralysed by four wounds and with a hole in his skull protected by a silver plate, went to the "Blessing of the Sick" at Lourdes

and announced himself cured. Not only was he able to walk within a few minutes but "within two days he had the use of his arms and legs. The hole in his skull was closed so that he no longer had to wear the silver plate over it."

Science Illustrated (September 1947) printed interesting photographs of what Professor Paul Kosok of Long Island University calls "the largest astronomical book in the world." There are also drawings and a short account by Professor Kosok of how he and his wife made this recent discovery of one of the records of ancient knowledge in the "land of mystery."

Near Nazco in barren Southern Peru aerial views show the desert

crisscrossed by an intricate network of ghost-like lines, some of which connect with vast geometrical figures... They extend for 40 miles or more... Some are many miles long.

When first attempting to analyze these mysterious markings "a fortunate series of coincidences" gave them the clue. From a plateau were observed

two huge rectangles or trapezoids and, most amazing of all, the faint remains of a pebble-and-dirt drawing over 150 feet long, which was suggestive of similar designs found on early Nazco pottery.

Many lines also radiated from it; exactly over the end of one the sun was setting. It was the 22nd of June, the day of the winter solstice in the Southern Hemisphere, and "with a great thrill" it flashed upon them that the markings had astronomical significance.

Subsequent investigations carried on by Miss Maria Reiche of Lima, an engineer trained also in astronomy, proved this to be the case. Twelve solstitial lines were confirmed and eighteen more drawings discovered, which it is thought may be constellation figures. Professor Kosok observes:—

If, as suspected, many of the markings in the desert astronomy book were oriented so that the rising and setting points of stars (other than the sun) could be sighted, invaluable archaeological discoveries may result. And so a competent scientist, by studying the desert markings in relation to star history, might be able to tell fairly definitely when the Nazcans built what appears to be antiquity's most extensive astronomical monument...

It appears that the ancient Nazcans considered earthly events to be reflections or replicas of the

organization and motion of the heavenly bodies. And so there developed an extensive priesthood that attempted to foretell or control events on earth by studying the heavens.

All this makes clear the need of modern science for *The Secret Doctrine* in order that, with the key which Theosophy supplies, such archaeological and astronomical mysteries may be unravelled.

Southern Peru abounds in wonderful monuments ascribed to the unknown and mysterious peoples who preceded the Peruvians. The great temple of the Sun at Cuzco is said to be in the latest of the five distinct styles of archaic architecture in the Andes alone, each of which, it is thought likely, represents an age of human culture. Peru and Mexico rival Egypt in the grandeur of their prehistoric buildings and cyclopean structures.

In her fascinating article "The Land of Mystery" (reprinted in *THE THEOSOPHICAL MOVEMENT*, May-August, 1943) on the antiquities of the Americas, H. P. B. pointed out that if the history of religion and mythology, the origin, developing and final grouping of the human species are ever to be unravelled by science, archaeologists must begin by massing together the concrete imagery of the early thought of mankind, and make a comprehensive cyclopædia of the world's ancient monuments, as well as of the various and many speculations attached to each.

To consider Professor Kosok's discovery from the astronomical angle, very briefly: In ancient days the science of Astronomy included the unseen as well as the seen side of interplanetary relations; it knew their psycho-physiological meaning and influence, which modern science is only beginning to get an inkling of.

Astronomers and others have published results of their investigations showing a connection between sunspot maxima, industrial cycles, wars, diseases, cyclones and earthquakes. The latter and weather changes have been so accurately related to sunspot cycles that correct predictions have been made on that basis. Two very recent books based on a study of the law of cyclic returns are: *The Nature of Disease Up to Date* by J. E. R. McDonagh (1946); and *Cycles, The Science of Prediction* by Edward R. Dewey and Edwin F. Dakin (1947).

Would it not be fitting if, instead of denying any real knowledge to the ancients, modern scientists would accept the facts revealed and seek to *learn the means by which the ancients acquired their knowledge?*

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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.

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