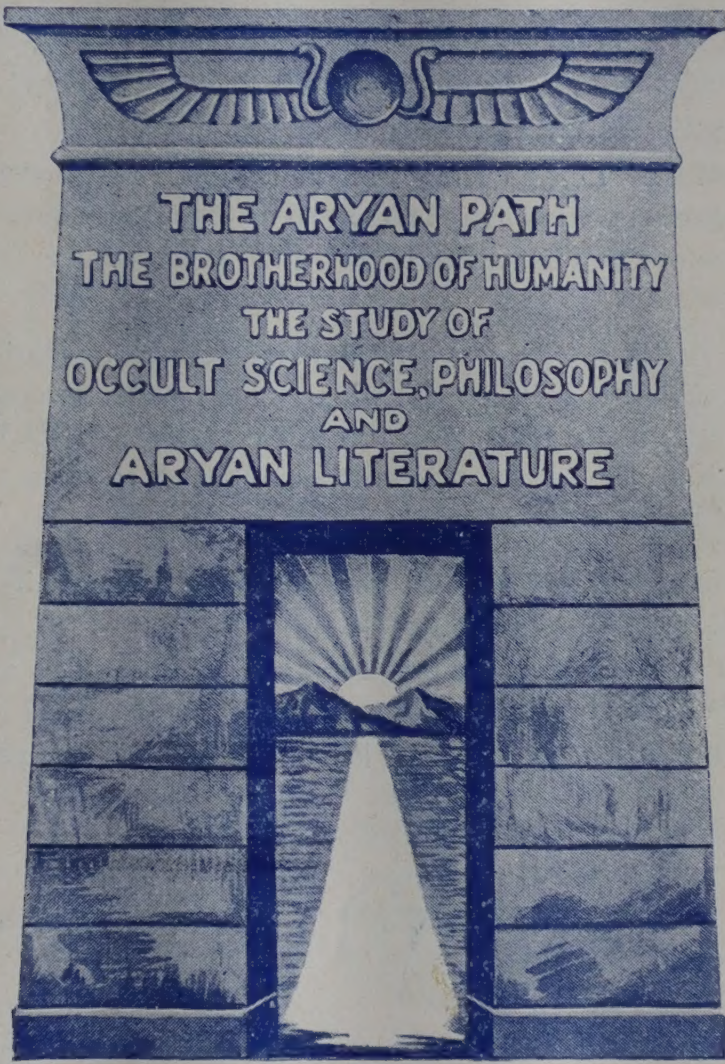




THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



THE ARYAN PATH
THE BROTHERHOOD OF HUMANITY
THE STUDY OF
OCCULT SCIENCE, PHILOSOPHY
AND
ARYAN LITERATURE

Vol. XIX No. 9

July 17, 1949

In this civilization especially we are inclined to look outside instead of inside ourselves. Nearly all our progress is material and thus superficial. Spirit is neglected or forgotten, while that which is not spirit is enshrined as such. The intuitions of the little child are stifled until at last they are almost lost, leaving the many at the mercy of judgments based upon exterior reason.

—W. Q. JUDGE

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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 July 1949.

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AUM THE THEOSOPHICAL MOVEMENT

OMBAY, 17th July 1949.

VOL. XIX. No. 9

INDIA : TODAY AND TOMORROW

The real evil proceeds from human intelligence and its origin rests entirely with reasoning man who dissociates himself from Nature. Humanity then alone is the true source of evil.—MAHATMA K. H.

The world moves in cycles, which proceed under the impetus of two mutually antagonistic and destroying forces, the one striving to move Humanity onward, toward Spirit, the other forcing mankind to gravitate downward, into the very abysses of matter. It remains with men to help either the one or the other.—H. P. B.

Is the India of 1949 consciously hypocritical, or simply too hopelessly bereft of guiding moral principles to be aware of its own sins? Such a question very naturally arises in the minds of many when they read the complaints and warnings to the Indian people from such dependable and sincere leaders as Pandit Nehru, the Premier, C. Rajagopalachari, the Governor-General, and others. And then there is Shri K. G. Mashruwala, editing *Harijan*, and writing frankly and fearlessly after the pattern of Gandhiji.

Not only do they complain about labour unrest; they also have to bemoan black-marketing and nepotism and the like. Then, are hundreds of citizens so amoral, if not immoral, that they enter the umbral region of the black-market while thousands are in its penumbra? Are the former all rank hypocrites? On all sides and at every turn we hear complaints and thousands express their sad regrets at the state of things. Again, there are numerous agencies and scores of persons trying to counter and expose evils. Conscious hypocrites are few, but the world abounds in men and women of good intentions but poor insight. Those who are consciously exploiting the country may be a few; but the number of the exploited is very large indeed. So much for hypocrisy.

As to guiding moral principles—what other country and what other people have had such Teachers and such Traditions as India has had to enable its citizens to shape their characters in moral and lofty, true patriotism? But past Teach-

ers and Traditions apart, which country and which people had the good Karma of evolving, in this cycle, on its soil and from within its ranks, such a leader as Gandhiji?

Then, what is the matter? How to explain the deplorable state of the country today? Has this psycho-spiritual phenomenon any meaning?

Pandit Nehru, speaking on 22nd May at Dehra Dun, remarked:—

We have to build up a nation which has remained backward and have to make India great. The greatness of a nation does not depend on military strength alone but *on the kind of life people lead* (Italics ours). We have attained political independence but it will be worthless unless we progress economically.

There is the truth spoken—though it is not the complete and whole truth. Economic progress is not the final criterion. It has been attained by the U.S.A., where a high standard of living prevails. Are the people there truly happy and contented? Are moral principles to the fore? India has to learn a very great deal from Europe and the Americas along the lines of political and economic freedom in reconstructing its homes and its social polity. But is India's objective merely to become another U.S.A., fabulously wealthy, economically and socially of so-called high standard? Or is it something more? That is implicit in the italicized words of our great Premier. What kind of moral life, what type of mental outlook, what depth of soul-integrity are attained, if not by all, at least by a fairly large number of India's citizens? Indian citizens represent India.

The existing conditions should not be allowed to depress us. Moral laxity rooted in greed and lust; labour troubles rooted in false ideas of power and liberty; communalism rooted in false ideas of religion; communism rooted in false ideas of internationalism;—each and all have to be judiciously handled, with tact and discernment. Every one of these ills has a sure remedy in Theosophy.

Gandhian philosophy epitomizes the ethics of Theosophy; if India were serious as well as sincere it would adopt in practice and in application the teachings of Gandhiji. His name is on everybody's lips but the actual application of his principles? They do not even seem to be considered—so rare and so meagre is the endeavour to apply them in national life. These principles may seem vague to the legislator and the administrator because they embody the intuitive expressions of the martyred leader. But Theosophy focuses attention on Divine Ideas, intuitively perceived by men like Gandhiji and, rationalizing them, makes them more directly understandable. Gandhiji's intuitions have been before the world; the Indian National Congress has accepted them because most of its members felt and feel them to be true. But feelings need the aid of a pure mind to drive them into creating right action. To enable Intuitions to work themselves out in actions, we need understanding.

What is India's goal? What do we want India to be? Is there a vision? It is lost in the fogs of local strifes—provincialism, lingualism, sectarianism, and their brood. India's objective is not made clear to the people. "Where there is no vision, the people perish." What is that vision? A magnificent and beautiful Temple founded upon Non-Violence, International Peace and Universal Brotherhood.

But who can build the Temple? Those who *live* non-violent lives; those whose patriotism is not provincial and rises even above nationalism;

those whose religion is universal, who feel the Divine Presence in a Living Nature, who acknowledge and respect Krishna, Christ, Buddha, Ahura Mazda, Jehovah working in the heart of every man, woman and child; those who see the necessity of transforming every hovel and every palace into a true Home.

This is the kind of life that Prime Minister Nehru had in mind, we feel sure, this which he would wish people to lead.

Students of *genuine* Theosophy are most adequately fitted to practise the inner Non-Violence, to become world-citizens, to belong to no creed, sect or religion but to belong to all. In these words of W. Q. Judge there is a pointer for all of us:—

Patriotism consists in theosophizing our own nation, in not only getting ourselves rid of our national defects, but also in strengthening in ourselves and in our nation as a whole, all the noble qualities which belong to our nation.

The theosophizing process is coloured by what is implicit in the words of Master K. H. and of H. P. B. quoted at the beginning of this article. These three quotations reveal the plan of campaign of the devoted Theosophist.

Earnest students of Theosophy should not remain satisfied with negative action—not to be black-marketeers, not to bribe, not to do wire-pulling, etc. A further step has to be taken. They should understand and explain why and how such ills are dangerous to the individual as well as to society.

In theosophizing our own nation, we should use the three great ideas presented by Mr. Judge in his famous speech at London in 1892 (See *Vernal Blooms*, p. 243). These parallel the Golden Square of which H. P. B. wrote in *The Key to Theosophy* (p. 231, Second Indian Edition).

This is the task of the Theosophical patriot and to begin with he must work on himself, theosophize himself very deeply.

SOME TEACHINGS OF A GERMAN MYSTIC

V

FROM SENSITIVE TO INITIATE

[FROM THE GERMAN OF J. KERNNING]

Translated for "The Path"

[This article is reprinted from *The Path*, Vol. III, pp. 153-160, for August 1888.—EDS.]

II

Ruppert, who had exhausted all means to help his daughter, no longer tormented himself with new remedies; he did, indeed, for her well-being, what was in his power, but left her undisturbed in her unfortunate condition. "It is a visitation from God," he said, "and as such we must bear it patiently until He sends us help." He allowed upright people, and personal friends, to visit his daughter, for he observed that a quiet company had a good influence upon her, and even when the spirits talked, such visits suffered no interruption from that cause, since caution carried too far could not favourably affect public opinion, widespread curiosity having been aroused.

One time the Court Councillor Düprecht, with his wife and daughter, was spending the evening with the Rupperts. Düprecht had long been desirous of seeing something of the strange phenomena of which he had often heard. As he had always been on a most friendly footing with the family, he talked in the most unconstrained way with Caroline about her affliction, and gave it as his opinion that the spirits should be remanded to the realm where they belong. He had hardly spoken these words when her face darkened, the pupils of her eyes contracted, and the voice of the spiteful spirit was heard from her mouth. "What is that you are saying, you fool of a Court Councillor?" it exclaimed.

"A little more courteous, I beg of you!" remarked the gentleman.

"Courteous to you, my vassal?" exclaimed the spirit.

"Hardly yet has it come to that!", the guest replied.

"So you think, but I know better!", the demon retorted.

"The fellow will not admit definitions into the question, he feels so certain of his case," laughed the Councillor.

"You are my slave, and indeed so much so that you are not aware of your condition. My mate dwells within you, and is so certain of his control that he does not consider it worth while to make you aware of his existence."

"But I know it now, for you have told me."

"Indeed you know it now, but you do not feel it yet, and what is it to know a thing and not feel it? Hahaha! But only wait, when you are dead you will make our acquaintance, and we shall have some sport at your expense!"

The Councillor turned pale at these words. He thought, if the evil one talked in that way what would the good ones say of him, and he cared to pursue his interrogations no further.

"Can we not hear something from the good spirit also?", asked the Councillor's daughter. The bad spirit answered: "So long as company of your own kind is present, it cannot approach." This answer frightened the Councillor's wife, and she begged her daughter to ask no more questions.

One afternoon Caroline received a visit from an old friend to her mother, who had not been there before since her bereavement on account of the painful memories that would be called up. She expressed the most sincere sympathy for her friend's afflicted child and begged her to confide in her if any secret trouble was burdening her, as if she had a second mother. Caroline wept at these words; but just as she was about to speak, the pupils of her eyes turned inwards and the pleasant voice of the good spirit was heard in the words, "Help her to strengthen my abiding within her!" Caroline then became violently agitated,

and before she could compose herself there proceeded in rough tones from her mouth, "Depart, and leave me in peace!"

The lady was horrified. When Caroline recovered herself, she said, "You see the fate that clouds my life. Solitude is my lot; people fear me in my condition and regard me as a being that belongs no more amongst them. Were I only in the grave with my mother!"

"Do not fear," said her friend; "to witness your condition has pained and surprised me, but it has not frightened me away from you. Trust in me; I will not forsake you, and will visit you daily, whatever may happen around you."

The lady remained the whole afternoon and a part of the evening. Several times she had opportunity to hear the remarks of both spirits. The good one appeared to esteem her, but the bad one showed an aversion from her. She paid no heed to it, however. Assuring Caroline of her sincerest sympathy, she promised to write to a relative, an inspector of mines, who had often afforded relief in such cases. She kept her word and wrote the following day. Her kinsman replied that, as soon as his business would permit, he would come to the capital and see what he could do for the afflicted one. Judging by what he learned from the letter to him, he felt the highest hopes of restoring her completely to health.

Besides talking as we have seen, the spirit worked all sorts of mischief throughout the house. The doors were often all thrown open, clothing from the closets was found thrown into the garden, and garden-tools were transferred to the closets. Ruppert was once summoned in haste to an audience at the palace and could not find his uniform; therefore he was forced to go without and excuse himself on the ground of the confusion reigning in his house. He had hardly returned when his clothing was found in the garret where the washing was hung to dry. Another time when the cook went into the kitchen she found all the utensils gone. She made an outcry, believing that a thief had been there in the night. Afterwards all the pots, kettles, etc., were found nicely heaped together in the woodshed. One morning when the cook went down cellar she saw a gleaming flame, and ran screaming to her master as if the ghost

which she believed to have seen there were at her heels. Relating the cause of her terror, the cellar was examined and a fire of split wood was found burning in a place where there would be no danger from it. A fearful tumult arose in the house; the servants declared that they would remain in the place no longer, and the landlord gave Ruppert notice to quit, since he did not care to have his property thus endangered. This occurrence occasioned consternation, and Ruppert exclaimed, "If death would only free my daughter from an unhappy existence, it would be fortunate for us both!"

The lady who had so sincerely befriended Caroline heard of this affair and came at once to learn about it. She begged them to wait patiently until her cousin, the inspector of mines, should come, and he would surely set everything to rights. She therefore wrote a second time, begging him to hasten his coming.

Both of the obsessing spirits had been clamouring for release for a long time. The gentle one complained bitterly of the other that he had stolen her peace, had robbed her of her faith, and now prevented her entrance to Paradise. In his lifetime he had been a usurer, had accumulated much treasure and buried it in the cellar of the house where they were living; so long as the treasure was not found, she could not be rid of his persecutions. The wild spirit insisted on the eviction of his uncongenial companion; not until he had sole control could he lay aside his roughness and attain true happiness. It was Caroline who suffered from these contentions and often found herself in most disagreeable situations, for when she promised the gentle spirit anything, the other was enraged, and when she promised help to the other the former began to mourn so that her eyes were flooded with tears.

The story of the treasure in the cellar leaked out, and the owner of the house, who was reputed over-fond of money was said to have made an attempt to find it, but without success. The wild spirit who knew all that was going on within and without the house, made some merry remarks about it, and several people in the building said that they found some freshly dug earth in the cellar.

Both spirits had the gift of prediction. The bad one rejoiced or was enraged over coming visits, according to their nature. The gentle one could also give the names of the pious old women who were coming, from whom it would draw nourishment with the utterance of their religious commonplaces. They also participated in the affairs of the house and spoke of future events as others would of the news of the day. This of course heightened the interest felt in these ghostly beings, and people of all classes came to beseech interviews and seek advice concerning their own affairs and proposed undertakings.

One time a wealthy landholder, an old acquaintance of Ruppert, came with his wife and daughter to consult concerning a proposed marriage of the last-named. The bad spirit said, "Marry the fellow, for you are not fit to live singly." Said the gentle spirit, "First consult the voice of Heaven." Caroline, however, said in her natural voice, "If you have the blessing of your parents, follow the inclination of your own heart." It happened that each of the three received the answer in a different voice. The rough spirit addressed the father, the gentle one the mother, and the daughter's questions were answered by Caroline.

At last Mohrland, the inspector of mines, made his appearance. The spirits who had known of all other visits in advance, appeared to have had no presentiment of Mohrland's coming, and they maintained a remarkable quietness as he took Caroline's hand and asked concerning her condition. She gave a full account of herself without the usual interruptions, and the power of the spirits appeared to be broken in his presence. Ruppert was pleased at this, and gained new hope. Mohrland, however, said that the trouble lay deeper than he had supposed, for the quietness of the spirits was by no means weakness, but cunning, in order to deceive him. He requested that, besides the father, there should be another witness of his treatment of the case whose uprightness could be depended upon, in case evil interpretations should be put upon his method.

Ruppert proposed his family physician, who had proven a true friend and sincere sympathizer in their affliction. Mohrland agreed to this, and

promised to begin his treatment the next morning. The physician came. Ruppert took him to Mohrland's room to make the two acquainted and give them an opportunity for consultation. Mohrland greeted the physician with the words, "I am glad to meet a man of character like yourself. What we are about to undertake is unusual, since the true activity of the human powers is too little known and mostly defectively guided. To have intercourse with spiritual beings we must know them ourselves and be conversant with their nature. In the case before us ordinary means can effect nothing; the free spiritual force must be applied and the good be separated from the evil. Do not expect, then, that I shall conjure up spirits or exorcise devils; I have only come to restore the lost equilibrium of a human being, an equilibrium which has been lost through violent retirement from the world and the uncontrolled awakening of the inner life. The two spirits manifesting themselves in the girl are not beings separate from her; they are part of her nature. Abnormal desires, suppressed passions, a tortured conscience, and other extraordinary things have developed themselves within her and assumed shapes which live in her nature and gain the control of all her thoughts, wishes, and actions. She has been overcome in a conflict that is strange to her; it is our task to free her from the oppression and restore her natural self."

The physician replied, "Material remedies have been exhausted, and if help is possible, it can only come from your plan of looking to the psychical aspect of the patient, and I congratulate myself on being able to witness a method of treatment that regards spiritual force as the means for healing a shattered nature."

"I pray that God may give you strength," said Ruppert, "to free my daughter from an affliction worse than any disease, affecting, as it does, the inmost forces of life, and destroying both body and soul."

Betaking themselves to Caroline, no trace of the obsessing spirits showed itself for a quarter of an hour. At last Mohrland began and said, "Now, you wild Kobold, why are you so silent in my presence? Answer, I command you!" Caroline's eyes thereupon showed the customary distortion,

and the spirit seemed straining to speak, but hardly was able to utter in a hoarse tone, "Leave me alone!"

Mohrland then addressed the gentle spirit, saying, "You also appear to seek concealment! Wherefore so shy of me?"

The answer came in a flute-like loveliness of tone, "You may not know me in my heaven."

"You are right in that," replied Mohrland, "your heaven is not entirely pleasing to me; it is the creation of an affectedly pious, but not devout, nature." The spirit sighed, and Caroline sat in silence, with distorted eyes.

"Caroline!" cried the Adept, "Are you sleeping?"

She stirred convulsively. "Caroline!" he repeated, "awake and answer!" The spirits appeared to be struggling to speak; he seized a cloth that lay near by, threw it over the girl's head and held it fast under the chin, saying, "Silence! or I strangle you! It is she I wish to hear from, not you. Caroline, answer me, I command you!" She made a motion with the hands, as if endeavouring to remove the cloth. Mohrland drew it away, and Caroline gazed about her as if aroused from a deep sleep. "Good day, my child!" said Mohrland. "Are you rid of your undesirable companions?"

"I feel that I am free!" exclaimed Caroline.

"For how long?"

"I do not know."

"Why should you not know that, since you are mistress of your own house?"

"But I have lost my mastery."

"You must regain it."

"I am not strong enough for that."

"I will aid you. Will you accept me as your ally?"

"Most gladly."

"Then listen to my conditions. Study your enemy, that you may learn his weak points and so come off victorious."

"How can I do that?"

"By not permitting one of them to rule you. Neither one nor the other is good, for both are only excrescences of your own life. Seek your true self, and then you will find that which you

can obey without danger."¹

"I comprehend, indeed, what you mean, but I have not the power to manifest myself to my adversary."

"Then you must learn obedience."

"I am willing; what shall I do?"

"Say 'I' persistently. Your ego is oppressed by other powers; rid yourself of them, and you are well again."

"May heaven grant it!"

"Have courage and confidence! Follow my instruction and you shall see that I, supported by your better nature, will soon restore peace for you. When I come tomorrow, show yourself an obedient disciple."

With a grasp of the hand, he took his departure. Ruppert and the physician followed without a word. Caroline was overcome by an unusual sleepiness, and slumbered nearly all day. The next morning the physician appeared punctually at nine o'clock to witness the progress of Mohrland's treatment, and the two went with Ruppert to Caroline's room. They found her in an agitated state. Her two obsessing guests appeared to have formed an alliance, in order to be able to resist their enemy. At the slightest allusion to Caroline's condition the wild spirit answered violently and threatened Mohrland. Even the gentle spirit interjected words of displeasure in melodious tones. Mohrland addressed Caroline by name, as on the day before. When, however, she attempted to speak, it appeared as if some one were seizing her by the throat. He touched her neck with his thumb, and therewith she gained strength to speak. Said Mohrland: "Has Caroline not yet the courage to obey me?"

"Had I the strength, I would have the courage also," she replied.

"The strength lies within you," said he.

"I cannot find it, and know not how to seek it."

"The spirit of man is a unity. You have subdivided your forces, and therefore you are unable to maintain the conflict. Collect them under one

¹ "Obey it as though it were a warrior."—*Light on the Path*.

standard, under the manifestation of the Self that speaks in your heart, and then you are free."²

Caroline listened with close attention. Her breast rose and fell at his words. Laying his hand upon her back he proceeded: "You have forsaken the altar of your life and fled to the dome. The heart is the place where our nature gains certainty and freedom; you must learn again to speak and feel there, else there is no help for you. The head is the last instance of our activity; not until our nature has had *experiences* of friendship and love may the head reflect upon them. If we seek results of our thoughts before we have had the experience, phantoms will come into being which take root, bud, flourish, and at last entirely envelop us. Withdraw from the head the activity of your thoughts, sink sight, hearing, smell, and taste down into the body, permit the invisible, spiritual pores to regain their natural tendency and not be directed upwards, and then you will see what a force will be developed therefrom, and how according to nature we give ourselves freedom and attain the means to maintain it."

It appeared as though she not only heard each one of his words, but also applied them at once in practice. She breathed several times from the depths of her heart and, as he ceased speaking, she responded, "You have reached the root of my malady, and now I plainly feel that it can be

² The striking agreement of Mohrland's ideas with those of *Light on the Path* furnishes a confirmation of the statement in the comments in *Lucifer* by the author, that the rules "stand written in the great chamber of every actual lodge of a living Brotherhood."

cured. But it will cost me pain,—therefore stand by me!"

Mohrland took her hand and proceeded: "You are an obedient daughter, and therefore we will at once make the effort of vigorous opposition to the enemy. Your house is undermined, its foundation shaken, therefore we must stand strongly upon our feet and rob the enemy of his hope of overthrowing us. Have you courage to step bravely forward?"

Caroline rose, confronted Mohrland, and said: "Here I stand."

"Well, then," he proceeded, "Let the spirits show themselves." All were attention, but Caroline stood calmly. "Have you grown dumb?" said Mohrland. Caroline's eyes began to turn, but he no sooner observed this than he cried, "Stand firm!" At the same time he drew her arms down to her sides and bade her not to allow the corners of her mouth to turn upwards. It succeeded, for her eyes resumed their natural appearance and Caroline had gained the first victory over her enemies.

Mohrland praised her and said: "Practise in standing firmly on your feet and in thinking 'I' in your heart; then we shall soon gain our end."

He withdrew with his companions. The physician could not express sufficient admiration for the proceeding, and begged to have the method explained to him, but Mohrland replied: "I think that all will be made plain to you in the course of the treatment."

(To Be Concluded)

THE GARDEN

AN ALLEGORY

A Gardener planned a garden—a garden which would produce food for the hungry, shelter from the sun for the weary, and beauty for the soul. To make the garden workers were required. He broadcast the news of his plan and soon a goodly band of workers was ready to start work. Each had his own portion of the work to do though each had the knowledge of the whole plan and of his work in respect to it.

But the garden did not grow according to the plan in the mind of the Gardener. One worker began to think his plan for his own part was better than that planned by the Gardener whose eye was on the whole. Another worker, whose job it was to tend and trim the trees which were to shelter the weary traveller thought only of his own importance in this piece of work and made his trees bigger and bigger so that they threatened the very life of the garden by shutting off the sun from the growing plants. Another, discontented with his portion of the work, which was only the digging of the earth ready for the seeds, forgot that, in turning the ground, he was helping Mother Earth to free Herself so that the sunlight might revitalize her soil; he became careless, so that the plants began to be less healthy. Another, whose work was to tend the young shoots just starting their life cycle, lost his vision of what the plants would become and did not separate them properly so that they suffocated and died or grew up under-nourished. Yet another, whose duty it was to tend and give out the luscious fruits to the needy, saw personally how grateful the people were, soon forgot that others besides himself had helped in the production of the fruit and took all the gratitude and worship to himself, till he almost usurped the place of the Gardener.

But there was one, the youngest worker of all, whose only duty it was to carry water to all the garden. Day by day he fulfilled his task; never did the tiniest shoot go unwatered; and, as he drew, carried and emptied the water, his only feeling was one of joy in the growth of the plants. Of himself and his share he thought not at all, for

was he not only the water-carrier?

One day the boy fell ill, and there was no one to water the garden. And so for a time the plants withered and died; the flowers could not bloom in all their beauty; the fruit was small and wizened, and the trees lost their thick foliage so that they no longer furnished good shade. When people came for the fruit and saw what was offered to them they all but stoned the worker whom yesterday they had praised and worshipped; when the travellers asked for shelter they had to go elsewhere for the trees no longer offered shelter from the sun; when the soul-weary came to refresh themselves with the beauty of the flowers—which stand for the impersonal growth to perfection of that kingdom of nature, for, they, so perfect in form, give of their beauty and of their essence (scent) unselfishly to all—they were met with barrenness, so that refreshment for them was not here.

The Gardener called his workers together. He had watched while all was happening, and now that each worker had seen the failure of his work he saw that it was time to ask them if they saw the reason for the failure. One and all blamed the illness of the water-carrier.

But the Gardener said: "What does the water-carrier symbolize? Does he not symbolize the giver of life? He alone is necessary to the whole garden; each of you is necessary only to your own particular piece of work. Did you ever give praise to him when others praised you? Did you not take all the praise for yourselves? Why were you not able, each of you, when the water-carrier was sick, to fetch the water and water your own plants properly? You were not able because, first, you thought water-carrying beneath you and, secondly, because you forgot to replenish your knowledge of the whole plan by constantly going to the source of life. You have forgotten that, the garden being one garden, all the workers must move as one worker; none is more important than the other to the Work, though it is true that one task is more important than another to the Work as a whole. You have seen how the humblest worker, the water-carrier, is more important than yourselves, though all are necessary. Go back to your work and share the praise that

comes to you with those who deserve it; learn how to carry the water when it becomes your job to do so to save the garden and constantly remember that only the truly humble of spirit can carry the water which is necessary for the Garden of the World.

THE PRISM

Dilip was waiting for Jagdish at the high-school entrance, and wondering what could be keeping his friend. When Jagdish did come out he was full of his physics class, and wanted to tell someone about it. He found a ready listener in Dilip. That day Jagdish had studied about the prism and the white light breaking up into the seven prismatic colours. And how, if a disc was painted with those colours in the correct proportions, and then spun around by a machine they would all merge into the one white colour again.

"There are so many sevens in Nature," said Dilip thoughtfully, "and all of them must have a source."

"Yes," recalled Jagdish from the boys' Theosophy School class, "there is the sevenfold nature of man, there are the seven view-points, the *shad-darsanas* with the seventh, that is the synthetic point of view."

"Nature is sevenfold, too, if man is," said Dilip, "because man is the microcosm and the macrocosm is Nature. And wasn't it said one day that there are the seven keys to any myth or allegory?"

"The white light is all the colours, yet the colours in themselves are not the white light, unless they unite, or merge back into it," mused Jagdish, thinking out loud. "We are the highest, like the white light, and the seven principles in us must be like the colours; each necessary as a part of the white light."

"What were you saying about the differences in the colours?" asked Dilip, who was trying to remember something.

"We were taught that one vibration—the white light—was broken up into different streams

of vibrations—the coloured lights—which affect our eyes as colours. The rays or the vibrations bend at different angles and travel at different speeds." Jagdish threw this out and waited, interested to see what his friend would do with that proposition.

"It is exactly like that," said Dilip; then, remembering his friend, he tried to explain. "The bending at different angles and going at different speeds allows them to reach different places and spheres, invisible too. Isn't it so with the principles, too? They have the same source and yet, bending differently and reaching different planes, they act differently and appear different, and they are different, to an extent. And...."

"Remember," Jagdish interrupted, "each colour has many shades. 'I say!' he added excitedly, 'there is no end to the correspondences this brings up. Take any one of the kingdoms—say, the animal—it is the colour, but the different things in that kingdom—insects, birds, fishes and animals—they must be the shades of the colour.'"

"Yes," Dilip exclaimed, "and you can apply that to cycles, races, nations, classes in a school, chapters in the *Gita* and religions, most anything you can think of!"

Jagdish, who had been thinking while he listened, started to say slowly, "And so the Adept, realizing this, is able to become one with the white light, and send His consciousness as His ambassador into the different planes of His being and into nature, at His bidding."

"I don't get what you mean."

"Take as an example our sevenfold nature. The Adept is one who is above His principles—physical and astral bodies, Kama, Prana, and even Mind. But He needs them to contact the planes of nature which correspond to these instruments of His, if He is to help mankind."

"Could that be why They do not need to know everything, though They can?" Jagdish asked.

But they had reached Dilip's home and so they said good-bye and Jagdish walked on, each boy trying to figure out the stimulating problem for himself.

SURVIVAL AFTER DEATH

Of special interest is the lecture on "The Question of Spirit Survival" which Dr. J. B. Rhine of Parapsychology fame gave on December 10th before the American Society for Psychical Research. A reprint of it from that society's April *Journal* has just reached us.

He brings out that solution of the problem has been held up by religious indifference to proof and by scientific disbelief.

Physicalistic theories of man which make the survival hypothesis look too absurd for investigation dominate academic and professional thinking.

Now telepathy and clairvoyance and precognition (Extrasensory perception or ESP), all apparently independent of physical conditions, and psychokinesis (PK) or power to affect matter without physical contact, have, he claims, been experimentally demonstrated under laboratory conditions. These experiments, increasingly recognized by science, have made personal survival "a much more reasonable possibility, even though no reasonable way of proving it is in sight." Whether or not it survives the body, a non-physical component in man has been demonstrated.

Of the first trace of "incontestably genuine evidence [for survival] on which we get our scientific fingers" he declares that "nothing so provocative has been yet known in science; the discovery of a new hemisphere is but a poor comparison."

The correction of the dangerous imbalance in modern thought brought on by the one-sided upbuilding of the physical basis of life would be a major consequence in itself.

But the difficulty of proving discarnate spirit agency in mediumistic phenomena is not lessened by the revelation of powers in man not hitherto recognized by science, as Dr. Rhine recognizes.

The case must eventually rest on whether or not differences can be established between this range of phenomena and those of which the living are capable.

This, Theosophy, would say, would be impossible to establish, but fortunately the immortality of the human soul does not rest on séance-room experiments.

Dr. Rhine does well to recognize as one of the difficulties in designing a conclusive test of the dis-

carnate spirit agency hypothesis

our general ignorance as to what the normal personality is in life itself, and what its powers and properties are in the corporeal state.

Dr. Rhine suggests that it might be desirable, "if there were time" (before interest in proving survival waned too far) to devote ten or twenty years to "clarifying further what a range of variation the living personality can undergo to approximate the manifestations credited to spirit agency." Ten or twenty years is too short; consider the vastness of the field and the ages that have gone into its cultivation in the East! But the importance of such investigation he fully accepts. For one thing, "Quite obviously our present knowledge of man offers a tragically inadequate foundation for good human relations." He suggests that the threat of world chaos in human affairs may "galvanize us into challenging 'this believing world' into becoming a self-discovering world." Justify by hard research data, he proposes, the religious vision of each man's belonging to "a transcendent order of reality (called divine)," justifying "the respect and fraternal regard of his fellows...and an ethical renaissance may well follow."

It is very hopeful that interest is shifting from the worked-out hypothesis of discarnate spirit agency to the hidden powers latent in the living man. Dr. Rhine presents a plan for an exhaustive survey of phenomena attributed to spirit agency, but insists that it should be paralleled by continued investigations of "all similar phenomena attributable to living individuals." He even recognizes that it would be wise

to buttress such a study with the better verified accounts of physical and physiological effects obtained in consequence of such mental disciplines as that of Yoga.

He even suggests that it may be better

to continue to put all our efforts into the psi researches in the hope that they will eventually clear up the whole question of the nature of human personality and incidentally discover what our post-mortem destiny may be.

Theosophy, teaching that the reincarnating soul, plunged between earth lives in a subjective state paralleling deep sleep, cannot "communicate" though disintegrating astral corpses may, would endorse this sensible suggestion.

The "whole great topic of man's basic inter-relation with the rest of nature" interests Dr. Rhine. He sees "the question of survival" as "but a part of the broader one of finding what human personality is in the great cosmic scheme."

Open-minded examination by the parapsychologists of the evidence available would very soon reveal that the ESP faculties, which Dr. Rhine holds work unconsciously, can, no less than psychokinesis, be deliberately used, once their rationale is understood and the necessary training undergone.

It was in America especially that in the last century the latent psychic and occult faculties in man began to germinate and grow, and their development is inevitable under cyclic law. Well for the world if man's moral improvement proceeds apace with his psychical development!

For consider what Theosophy teaches about the power of which the experiments with PK have revealed the barest fringe—the power through which a man "can do the good he desires, often without even apparently lifting a finger," the power by which the ancient scientist moved giant stones "by will-power and from a distance," and say whether men today, so many of them bad and selfish, are ready to be entrusted with the rationale of such powers.

It is too much, perhaps, to hope that the discretion of modern scientists shall equal that of old Sages who so carefully withheld the secret of the method whereby the will might be directed with tenfold its ordinary strength, lest evil men use it against their fellows. But we may hope that the disastrous uses to which atomic energy, discovered by another branch of science, has been and threatens further to be put, will teach the psychical researchers caution in broadcasting dangerous secrets upon which they may stumble. Let them, instead of maintaining the fiction that they are venturing upon uncharted seas (more dangerous than they dream) consult with open minds the maps and charts and logbook of those who sailed before them on the same voyage of

discovery of immortal man and his stupendous, awe-inspiring powers.

MURDERING MONKEYS

A recent letter from a friend in Dunedin brings the unwelcome information that Indian monkeys are being taken now for infantile paralysis research to New Zealand, in addition to Britain, America and Germany. A cutting enclosed from the *Otago Daily Times* of 9th November 1948 reports 100 rhesus monkeys due from India in January, to be followed, according to plan, by 100 every three months.

Apparently the supply is limited only by the demand, which grows by the cruelty it feeds on. This is not to question the motives of all vivisectors, but even the well-meaning ones seem quite oblivious to the mathematics of Karma, and are thoughtlessly piling up a heavy reckoning. "Karma is a heavy stone splashed in the quiet waters of life," and the disturbance of Nature's harmony by cruelty means an inevitable reaction upon the focus of disturbance, be the motives what they may. As Madame Blavatsky wrote:—

.....whenever the motive which actuates the operator is...detrimental to any living being or beings, all such acts are classed by us as black magic.

We are told that a considerable amount of research on monkeys was done in New Zealand during the poliomyelitis epidemic of 1925. That anything worth knowing was discovered is not claimed. Hecatombs of four-footed victims have been sacrificed by the vivisectors in different countries over many years. In cancer research alone how many hapless animals have been fruitlessly sacrificed! In investigating mining possibilities, a vein found uneconomic is abandoned, but the vivisectors seem too deeply committed to their fallacious premises to give them up voluntarily.

India has it in her power today to put a stop to this exploitation as far as her monkeys are concerned; only the will to live up to the ideal of *ahimsa*, preached by the Buddha and by Gandhiji, seems to be lacking.

TENNYSON ON ECSTASY

The study of the hidden powers in man and in Nature is one of the objects of the present Theosophical Movement, though the student must bear in mind that between theoretical study and practical experiment there is a gulf. Various methods of inducing trance in oneself, for example, are described in the Theosophical teachings, though the dangers of dabbling with powers and forces which one does not understand and therefore cannot control is plainly warned against.

In the *Transactions of the Blavatsky Lodge*, for instance, speaking of the possibility of inducing waking visions, H.P.B. mentions the method of collecting the Astral Light in a cup or metal vessel by will power and then fixing the gaze on some point in it with a strong will to see, which she says results, with persons at all sensitive, in a waking "dream" or vision, though

the reflections in the Astral Light are seen better with closed eyes, and, in sleep, still more distinctly. From a lucid state, vision becomes translucent; from normal organic consciousness it rises to a transcendental state of consciousness.

This seems to be as much a case of self-hypnotization as is affirming that all is Spirit and denying the existence of disease, as do the Christian Scientists, or falling into the hypnotic condition by gazing fixedly on some bright spot or a crystal. A variant of the process of freeing oneself from the trammels of waking consciousness is that hit upon by Tennyson, whose testimony to that state is quoted in his son's *Memoir* (Vol. I, p. 320). It is well known that Tennyson claimed to be able to induce in himself certain ecstatic states of consciousness by the use of his own name. In a letter to Benjamin P. Blood, who was seeking information on the action of anæsthetics on the human mind, as well as other data on abnormal states of consciousness, Tennyson wrote:—

Experiences with anæsthetics I have never had, but a kind of waking trance I have frequently had quite up from boyhood, when I have been all alone. This has generally come upon me thro' repeating my

own name two or three times to myself silently, till all at once, as it were out of the intensity of the consciousness of individuality, the individuality itself seemed to dissolve and fade away into boundless being, and this not a confused state, but the clearest of the clearest, the surest of the surest, the weirdest of the weirdest, utterly beyond words, where death was an almost laughable impossibility, the loss of personality (if so it were) seeming no extinction, but the only true life.

I am ashamed of my feeble description. Have I not said the state is utterly beyond words? But in a moment, when I come back to my "normal state of sanity," I am ready to fight for *mein liebes Ich*, and hold that it will last for æons of æons.

John Tyndall, in contributing his personal recollections to the *Memoir*, makes much of a long talk he had with Tennyson on the matter and which he had recorded in his diary at the time. He recalls the conversation thus:—

With great earnestness Tennyson described to me a state of consciousness into which he could throw himself by thinking intently of his own name. It was impossible to give anything that could be called a description of the state, for language seemed incompetent to touch it....

Wishing doubtless to impress upon me the reality of the phenomenon, he exclaimed, "By God Almighty, there is no delusion in the matter. It is no nebulous ecstasy, but a state of transcendent wonder associated with absolute clearness of mind."

Tyndall adds that "the condition here referred to appears to be similar to that 'union with God' which was described by Plotinus and Porphyry."

This conversation, Tyndall says, took place in 1857 and he points out that it was not until 1885 that Tennyson published a poem entitled "The Ancient Sage," describing the state. The relevant passage runs:—

....for more than once when I
Sat all alone, revolving in myself
The word which is the symbol of my self,
The mortal limit of the Self was loosed
And past into the Nameless, as a cloud
Melts into Heaven...
...and yet no shade of doubt
But utter clearness, and thro' loss of Self
The gain of such large life as match'd with ours
Were Sun to spark—unshadowable in words,
Themselves but shadows of a shadow-world.

IN THE LIGHT OF THEOSOPHY

Shri M. Ruthnaswamy, Vice-Chancellor of the Annamalai University, speaking in Utrecht at the Unesco Preparatory Conference of Representatives of Universities, stressed the duty of the universities "to create a body of common ideas which all nations in the world will accept, and which will bind the peoples of the world together." The Report of that Conference, recently received, quotes him as adding:—

Speaking as an Indian, I feel that this *corpus* should be based on spiritual ideas, not on any particular conception of spirituality, but on the general truth that spirit is superior to matter. Expediency should give way to equity and good conscience, and material progress to righteousness. It should be the great duty of the institutions of higher education to formulate lofty conception.

Specifically he called for the organization of the study of comparative religion "so that Eastern religions might be known to the West and influence the course of Western intellectual and spiritual development, and thus raise the level of culture all over the world." Such proposals are in line with India's true Dharma, and carrying them out would be a long step towards the solution of the pressing problem of how men are to live together in brotherhood and peace.

One of those chains of "coincidences" which challenge materialistic thought is described by Paul Deutschman in an original article in the May *Reader's Digest*: "It Happened on the Brooklyn Subway." The incident happened last year on January 10th. A New York man of Hungarian birth varied his regular routine to go to see a sick friend. On his way back to his office he boarded a crowded subway car, a seat next the door being unexpectedly vacated just as he got in. Taking it, he found himself next to a sad-looking man reading a Hungarian-language paper. He struck up a conversation and learned the man's story. A law student when the war started, he had been put in a labour battalion and sent to the Ukraine, and later had been captured by the Russians. After the war he had walked hundreds of miles to his home city, Debrecen in East Hungary, only to

learn that his wife and his parents had been taken by the Nazis to Auschwitz, one of the worst concentration camps. Thinking of its gas chambers, Paskin had given up all hope. He had found his way to the United States just three months before.

Mr. Sternberger, as Karma would have it, had recently met a young woman who had been at Auschwitz, where her relatives had been killed. She had been sent to America in 1946 in the first boatload of Displaced Persons. He had taken her name and address, thinking that his family might be able to make her lot less lonely. It was a matter of moments before husband and wife were joyfully reunited.

The author concludes:—

...was it chance that made Sternberger suddenly decide to visit his sick friend, and take a subway line he had never been on before? Was it chance that caused the man sitting by the door of the car to rush out as Sternberger came in? Was it chance that caused Bela Paskin to be sitting beside Sternberger, reading a Hungarian newspaper?

Was it chance—or did God ride the Brooklyn subway that afternoon?

It cannot have been chance. The odds against that particular combination of circumstances and Mr. Sternberger's having met Mrs. Paskin just before are incalculably great. Nor can it have been the fictitious anthropomorphic God of theology, East or West. But it is a very impressive illustration of how Karma works, of the dovetailing of the pattern as the "undeviating and unerring tendency in the Universe to restore equilibrium" takes its course, the "adjustment of effects flowing from causes, during which the being [or beings] through whom that adjustment is effected experiences pain or pleasure."

The first of the divine qualities named by Sri Krishna in the *Bhagavad-Gita* (XVI. I) is fearlessness. H. M. Tomlinson claims it for the late Henry W. Nevins, well-known war correspondent and author, in his review article on the recent collection of Mr. Nevins's *Essays, Poems and Tales* in the Spring Books Number of *John O'*

London's Weekly. Its caption is "A Writer of Courage" and in it he declares, that "Nevinson was a gallant man, who so rejoiced in his freedom that he would accept peril in solitude or in war with equal indifference. He loved life, and hated only cruelty and the flinty heart."

I knew him long ago—near the beginning of this century, in fact, and can affirm that he looked the man whose calm regard no perplexity of thought, no danger to his welfare, could daunt. He was a noble companion, as assured of his manhood as an Hellene of the great period. He was afraid of nothing on earth; and he had need of his courage.

One finds a clue that helps to explain that courage of Nevinson's in his striking poem "Prometheus 1940," in which year he reached the age of eighty-four. It occupied the place of honour in that year's September-October *Poetry Review*. In it he finds strength for the cataclysm torturing humanity in the same consolation as that which sustains the student of Theosophy in difficulties less spectacular but sometimes requiring no less courage to meet. That consolation is faith in the Law and the example of those who walk by it:—

... Yet on this earth I've known,
In this my length of days, just once, just twice,
A human spirit whom neither crown nor throne
Could to the deeds of infamy entice

From the thin pathway of the eternal Law
Which is not of to-day or yesterday,
But like a secret thread without a flaw
Guides an uncertain wanderer on his way.

The Congress of Racial Equality (CORE) of 2929 Broadway, New York 25, with its affiliated groups in numerous American cities, has taken a leaf from Gandhiji's technique. It is applying disciplined non-violent action to the solution of the problems presented in the United States by racial discrimination. One of the most encouraging points brought out in their literature, including an article "The CORE Way" reprinted from *The Survey Graphic*, is the fact that right-thinking Whites are working shoulder to shoulder with Negroes in this effort. To quote from their leaflet, *What Is CORE?*—

These groups are interracial, because they know the race problem is a human, social problem touching all people of every race. It is a social cancer which must be cut out from our social order through the co-oper-

ative efforts of all people who believe in the brotherhood of man.

Careful previous examination of the facts, effort to understand the attitude of those responsible for a policy of racial discrimination and reasonable and friendly discussion with the prejudiced person are preliminaries to appealing to the wider public against a discriminatory practice and even organizing a boycott or a strike. Appeal to the civil rights statutes already passed in some twenty States is resorted to in the rare case when pacific efforts fail.

The fearless assumption that full citizenship rights are for all Americans involves defiance of "Jim Crow" tradition and practice. For refusal to sit in the section in an Interstate Bus reserved for Negroes, two young Negroes (and two young white men who insisted on sitting in the Negro section) recently served a sentence of thirty days on a North Carolina road gang. One of the Negroes was Mr. Bayard Rustin, Race Relations Secretary for the Fellowship of Reconciliation who recently visited India, attended the Jaipur Congress Party Session, interviewed Indian leaders and addressed audiences, including the Progressive Group in Bombay, on the American non-violent programme against race discrimination.

Members who participate in the CORE direct action projects are under rigid discipline, though their participation in any given project is voluntary, and, while not yielding out of personal fear of embarrassment or punishment, are pledged to "harbour no malice or hate toward any individual or group," to "suffer the anger of any individual or group in the spirit of good-will and creative reconciliation," submitting even to assault without retaliation in kind, "by act or word."

Racial discrimination in the U. S. A. or South Africa is no worse than communal discrimination in India. The non-violent technique which America has succeeded here and there in ending discrimination in cinema houses, swimming-pools and restaurants might very well be tried out by devoted patriots and humanitarians of India against the communal institutions of all kinds which still offer a barrier to national unity.

CORE members have taken as their slogan the words of Henry Thoreau:—

What I have to do is to see, at any rate, that I do not lend myself to the wrong which I condemn.

How widely the horrors of vivisection are spreading comes out in a truly terrible compilation of forty pages issued by the Melbourne Branch of the British Union for Abolition of Vivisection. *Vivisection (Medical Research) in Australia and New Zealand* is for the most part made up of extracts from medical journals which describe with brutal indifference the hideous tortures inflicted by vivisectors upon "animal preparations," a euphemism for the pitiable breathing, sentient victims: dogs, cats, monkeys, rabbits, guinea pigs and mice. An account of the experiments in connection with an infantile paralysis epidemic in Melbourne some years ago, in which monkeys and rabbits had injections made directly into the brain through a trephined opening, resulting in terrible sufferings, is followed by the admission:—

We regret that out of the volume of work done in connection with the epidemic, nothing has arisen which is at all likely to be of assistance from a therapeutic standpoint.

If a wretched "animal preparation" is discovered to be pregnant, that apparently only adds to the interest of the tortures.

It was written many years ago: "Let not the name of science be made odious by responsibility for deeds which, if committed openly in our streets would call forth the execrations even of the roughest of the populace." The shield of the early vivisectors was their secrecy. The present generation, alas, has been more or less inured to horrors and cruelty. It is a bad sign for the moral sensitiveness of the public that the descriptions of the laboratory tortures can now be published openly in medical journals, and occasionally in popular ones, without calling forth the general abhorrence and execrations they deserve. Proverbially, silence gives consent; and acquiescence in cruelty means moral complicity. The present wide-spread apathy towards the appeals against vivisection shows how well-chosen is the slogan appearing on the cover of this brochure, under the proclamation "No Cruelty is Useful":—

"If you will go with us, you must go against wind and tide."

The tide seems, indeed, to have set towards the iniquities which characterized, in the later Atlantean Race, the left-hand path of knowledge. Friends of humanity must pull their full weight against it. India greatly needs an active Anti-Vivisection Society such as that at Melbourne.

Actually, those who oppose vivisection are the best friends of those who in the vivisection laboratories are sowing the seeds of a terrible harvest of suffering. Madame Blavatsky wrote in 1890:—

...physical suffering is on the lowest and most Mayavic plane, so that the animals although often suffering tortures physically, are free from the deeper miseries, with which sometimes man, even supposing him in perfect health and in the midst of luxury, is crucified unceasingly. Indeed, when reflecting on such problems and on the awful horrors of vivisection, we may sometimes be inclined to feel more sorrow for the vivisector than for his pain-racked victim, for the awful pangs of remorse that sooner or later will seize on the former, will outweigh a thousand times the comparatively momentary pain of the poor dumb sufferers.

In her writings H. P. B. emphasized to a considerable extent the value of Judaic Mysticism and Kabbalism. Pointing out how grossly the pure teachings were not only materialized but carnalized, she drew attention to important ideas and books of Jewish occultism. There is much good work which remains to be done among Indian Jews whose creedalism is strong. Lack of adequate knowledge and false interpretations of great ideas can well be countered by Theosophical students.

But, apart from the Jewish Community in India, Hindus, Zoroastrians, Muslims as well as Christians will learn a great deal by a consideration of the Kabbalistic teachings. Even among Indian students of Theosophy there is absence of desire to acquaint themselves with the Theosophy of Judaism.

We therefore point to the May and June numbers of *The Aryan Path* which contain instructive studies by a scholar of repute: "The Evolution of Man according to the Qabbalistic Teaching" by Major E. J. Langford Garstin. Also, in the June issue there is a very interesting review by

Prof. Marcus Ward of *Hasidism* by Martin Buber, which students of Theosophy should not overlook.

Through the Gates of Gold, noticed in these columns last November, has brought numerous letters of thanks and of appreciation for the publishing of this new edition. In *The Aryan Path* for June the well-known English novelist Claude Houghton, reviewing it, describes it as "a challenging book" and as a "sign-post only to those who have reached the frontier where familiar roads end." All real students of the science of self-knowledge, which is a fundamental aspect of Theosophy, have most definitely arrived at the end of the road of ordinary living; they have commenced research into self-knowledge and Self-Knowledge; and for them the book is priceless. Sir C. P. Ramaswami Aiyar notices the same small volume from the Hindu point of view in the July *Aryan Path* and our readers will do well to peruse the two reviews as aids to a careful study of this brilliant gem.

Among the problems disturbing free India's political atmosphere are the so-called problems of provincial languages and linguistic provinces, which bring in the places which Sanskrit and English occupy or should occupy in the new India which is to arise. Students of Theosophy will do well to peruse two important contributions in the June *Aryan Path*. Prof. Diwan Chand Sharma, who has served his students well for many years in bringing to them the beauties and values of English literature, writes on "The Future of English in India."

Without a very large number of citizens of future India knowing well the English tongue this great land will not be able to enjoy the benefits of the One World which internationally is coming to birth. The World language is as important a factor for consideration by the country's leaders and legislators as the all-India language. Indian languages, from Malayalam in the far south to

Sindhi and Pushtu in the far north, every single one of them, have gained more than is ordinarily conceded from the English language. In unifying the country geographically the British used their own tongue in governing it and so psychological unity was brought about. The sessions of the Indian National Congress would not have been possible without this. The rise of the provincial literatures from Assamese to Urdu is also substantially due to the contact of the writers with the tongue of Shakespeare and of Milton. Today the value of that language, on its way soon to become the World language, is greater for Indians than in the past. To give it a back place in the curricula of our education would be a disaster which many politicians today do not contemplate. Under the Mughals a new hybrid language arose—Urdu. In that period Indian native languages did not unfold. Under the British no new Urdu arose but every native tongue was fecundated.

The second article deals with Sanskrit which also should not be relegated to a back place. The June *Aryan Path* contains a valuable contribution on "The Place of Sanskrit in the Composite Culture of India" by Lt.-Col. S. V. Chari, Editor of *The Daily Post* of Bangalore. It is a condensed version of a most interesting lecture delivered by him at the Indian Institute of Culture, Basavanagudi, Bangalore. He says:—

So, I tell you, as you look through the vista of years, you will find, in spite of the millions of years that have gone by—wars, invasions, hatred and slavery—in spite of these, you find today that India's culture is like a song, a symphony which has been heard, undying through the ages, and in that symphony Sanskrit has played the leading rôle. It has been the conductor of this grand orchestra. And that is the greatness of Sanskrit and her place in India is assured. If we forget it, we forget our very existence and our future.

Ancient Sanskrit and modern English are two sources to be valued for the prolific good they hold for the mind and soul of the India of tomorrow.

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The United Lodge of Theosophists

DECLARATION

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

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

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

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

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

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

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished to Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with.

Correspondence should be addressed to: The U. L. T., 51 Mahatma Gandhi Road, Bombay.

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