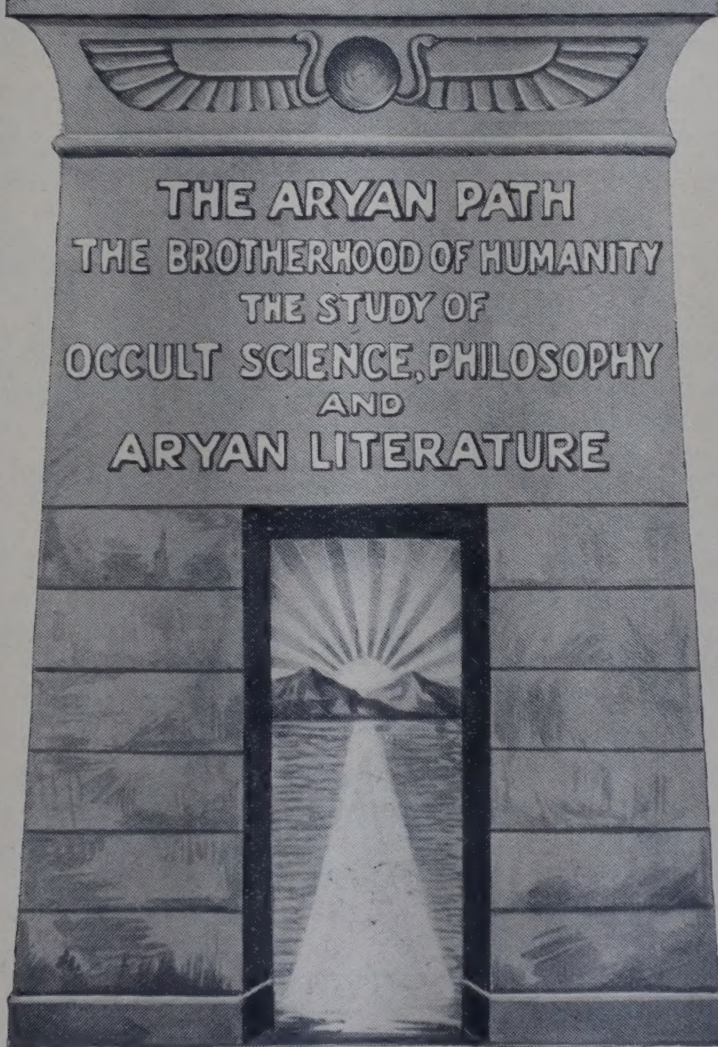




THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



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

Vol. VII No. 5

March 17, 1937

The Leaders of the world are always trying to aid us. May we pass the clouds and see them ever. All our obstructions are of our own making. All our power is the storage of the past. That store we all must have; who in this life feels it near is he who has in this life directed his thoughts to the proper channel. That others do not feel it is because they have lived but blindly—W. Q. JUDGE.

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

सत्यान्नास्ति परो धर्मः ।



There is no Religion Higher than Truth

BOMBAY, 17th March, 1937

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THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th March 1937.

VOL. VII. No. 5.

THE PATTERN OF W. Q. JUDGE

There is only One United Lodge of Theosophists. Groups of Associates exist in various parts of the world. Each group is autonomous for the purposes of serving the Cause of Theosophy, for making the necessary sacrifices in time, money and work in Its behalf, but all groups are united by similarity of aim, purpose and teaching. This programme is according to the pattern drawn by W. Q. Judge, who himself but copied it from the original of his Teacher, H. P. Blavatsky.

The 21st of this month marks the forty-first anniversary of the passing of W. Q. Judge. We therefore take this opportunity to enlighten the present generation of Theosophical students about the history of this programme.

As a result of our seven years of labour in India many have come to recognize and appreciate the position of Mr. Judge in the Theosophical Movement, especially as a teacher and an expounder of our great philosophy. All that is necessary for any impartial mind desirous of convincing itself of this fact, is to go to his recorded writings.

But in addition to his being a splendid instructor of Theosophy, W. Q. Judge was also an administrator; his insight into human nature and his capacity for handling his fellow men was of a high order and enabled him to give a lead, always just and always in conformity with the principles of Theosophy.

He was one of the chief founders of the original Theosophical Society with H. P. Blavatsky and H. S. Olcott, and was its legal adviser, or counsel. At the time of the passing of H. P. B., Mr. Judge was the Vice-President of the entire Theosophical Society and General Secretary of the American Section. As such he presided over the Second Annual Convention of the European Section of the Theosophical Society, held in London on July 15th, 1892. We print below the major portion of the speech he delivered there :—

THREE OBJECTS AND THREE DOCTRINES

The Theosophical Society has three objects. These objects are : first, to found the nucleus of a universal brotherhood of humanity without distinction of race, creed, class, sex, colour, or previous condition. This is our first and our most important object ; this is our only creed. It admits belief in any particular creed. It does not say you must give up this, that or the other—except what is bad or immoral. It asks you only to accept the idea that universal brotherhood is a thing we should strive for. And, in order to give support to that hitherto Utopian idea, it has two other objects ; one of which is to study, investigate, look into, the philosophies and religions of the past, for that includes the present, because our philosophy and our religion have grown out of the past, it is but a counterfeit presentment of what the ancients knew and taught, and you have nothing of your own that is particularly new. To-day, as of old, in the time of Solomon, it is true that there is nothing new in this world under the sun. We thought that the second object was important, because, while we are looking into the religions and philosophies of the past and present we shall perhaps discover the one truth which must underlie all systems of religion and philosophy. We have come to believe that all systems of religion, Buddhism, Brâhmanism, Confucianism, what you call Christianity, all rest on one basis, all flow from one old school. And if we can cut away the husks, the crusts, about this central truth, we shall at last have arrived at the truth about it. The only revelation which is possible is the revelation which comes to man by his own experience, by his own effort, by his own suffering. He learns in no other way, and all the revealed books of the past are revelations from the human heart and soul to itself.

Our third object, to support these other two, because we are living in the world surrounded by phenomena, is to investigate the psychical laws that

govern man and nature. With these three objects we have covered the whole field. By the first we embrace progress in social life. If it were attained and made real it would cure all the evils that legislation vainly attempts to cope with, and which legislation hitherto has failed in any way to cure. The last one, the investigation of psychical laws of man and nature, you may say has not been pursued by us. But we think it has been pursued by us in the proper way. We have in London and in America what people call the Psychical Research Society, which engages itself with what it grandly calls investigation into psychical phenomena, consisting, as far as my experience goes, in recording a number of dreams, visions, apparitions and thoughts, in the mass not so large as we have had before; but they give no explanation. We have discovered in the investigation of the ancient philosophies that they have thought out all the psychological laws of nature, and have given a system of philosophy which is scientific and explains them all. Some have been investigating this system of philosophy, so that when we come to look at the things about us we may be able to explain them without going to the trouble of making a lot of books recording these things without any explanation. We are, therefore, pursuing the last object in the proper way. Then we are prepared to show that we have discovered in this and other countries that certain faculties are coming out which are of a dangerous character. Psychical characteristics are showing themselves more than ever before. In my country I know (I have had it brought to my attention in print as well as by words) that men and women are striving to exercise the powers which are indicated by what you call telepathy and hypnotism, for selfish purposes and for nothing else. Theosophy teaches us that it is a dangerous thing to go into phenomena of this character unless you have first prepared the ground by showing men why they should be moral, why they should not practise these things for selfish purposes. For we consider that those who practise telepathy, hypnotism, and the like, for their own selfish ends, are just as immoral as the dynamiter or the burglar. We think you have no right to burglarize the mind of another; and we know many men and women in this city and in other cities who would break open the minds of their fellows to discover secrets for their own profit.

The Theosophical Society has been investigating these three objects in a philosophical and scientific manner, and all we ask of any one who wishes to join us is that he should believe and attempt to practise "Universal Brotherhood," so that we may begin to form the nucleus around which the real brotherhood may at last accumulate itself.

I have said that the Theosophical Society extends

all over the world. I have seen it in India, America, and this country. It is in Africa, it is in New Zealand, it is in the Isles of Europe about the various seas. It is all over India, and is connected there not only with bodies which are visible, but with bodies of men who keep themselves unknown. It is connected there with societies counting thousands upon thousands of men in their ranks, and they are all devoted to high purposes. They are not the heathen you think they are, but worshippers of a single God or spirit, and, as St. Paul has said to you, "an unknown God." That is the Christian God, for the Christian *Bible* says you cannot discover or find out God. If you cannot discover or find Him out you cannot describe Him, or give Him attributes. And the poor heathen says, "We cannot discover Him, or find Him, but we attempt to follow a high ideal"; and they are not the miserable heathen you think them.

This Society then embraces Europe, Asia, Africa, and America—and this has been done in seventeen years. Do you consider that we have been snuffed out or that we have failed? I think not. We have succeeded against opposition such as no Society in this century has succeeded against. The press and the pulpit have attacked us without reason, have libelled us, and told lies about us. But we forgive them because we are weak human beings as they are, and we know the right will prevail; that is, justice will prevail; and we have enormous confidence that this Theosophical movement will be the greatest movement of this or any other century, small as it seems to-day and weak as we appear to you to be.

The Theosophical Society is without a creed, but any society devoting itself to a definite object must at last accumulate within its ranks a number of members who all think more or less alike; and that is just what has happened in the Theosophical Society. A great many of us, the majority, I will frankly say, think about alike, but not because we have forced belief into each other. We have come together and said to each other, "Here are these ideas," and it has resulted in the majority having come to one conclusion. But the Society is always free and open. It has no dogmas. The doctrines we have put principally forward among a great many others for investigation cover everything; we are so presumptuous as to say that Theosophy is large enough to cover all Science and all Religion, to make indeed Science religious, and Religion scientific—but among all these doctrines we think there is a truth of the highest importance to humanity, because sorrow prevails everywhere, and we are attempting by our Society's work to find a cure for sorrow. We think that evils will never be cured by legislation. You have been legislating all these long years and

have not succeeded. We have still our strikes, our sorrows, our poverty. We began without anything against us in America, and to-day there is the same thing there as here. As one of our great investigators of criminal records says, crime in America is worse than in England in proportion. With all your legislation here is the same evil, and so we bring principally forward three doctrines which we think of the highest importance.

The first is Justice ; we call it Karma ; you can call it Justice, but the old Sanskrit word is Karma. It is that you will reap the result of what you do. If you do good you will get good ; if you do evil you will get evil. But it is said that man does not get his deserts in many cases. That is true under the old theory. But the next step is that we bring forward out of Christianity, Buddhism, Brâhmanism, that doctrine under which it becomes true, and that is Reincarnation. This means we are all spiritually immortal beings, and in order to receive our deserts we must all come to the place where we have done the good or the evil, so that to-day you have come to this life from some other life. If you have been good you are happy, if you have been evil you are unhappy, just because you lived in a corresponding way in that life. And if you are not caught up within this life you will be caught up within the next one which is coming. For after you die you have a slight period of rest, and then return to this civilization which you have made, and for which you are responsible, and for which you will suffer if its evils are not eliminated.

And the next doctrine is that all these spiritual beings in these bodies are united together in fact, not in theory ; that you are all made of one substance ; that our souls vibrate together, feel for each other, suffer for each other, and enjoy for each other ; so that in far China people are suffering for the evils of people in London, and people in London are suffering for the evils of people in China, and in New York the same. We are all bound together with a bond we cannot break, and that is the essential unity of the human family, it is the basis of universal brotherhood.

We bring these three doctrines prominently forward because ethics must have a basis not in fear, not in command, not in statute laws, but in the man himself. And when he knows that he is united with everyone else, and is responsible for the progress of his brother, he will then come to act according to right ethics. And until he so believes he will not, and our sorrows will increase and revolutions will come on, blood will be shed, and you will only rise then out of the ruins of that civilization which you hoped to make the grandest that the world has ever seen.

We hope that the day will soon come when these

doctrines will be believed and practised, which this movement, called the Theosophical movement, has thus brought prominently forward.

THE PRECEDENT OF H. P. B.

What was this European Section of the Theosophical Society ? It was an autonomous body with H. P. Blavatsky as President. For its historical value we print below the notice which she herself published under her own signature in *Lucifer* for July, 1890.

IN OBEDIENCE TO THE ALMOST UNANIMOUS VOICE OF THE FELLOWS OF THE THEOSOPHICAL SOCIETY IN EUROPE, I, H. P. BLAVATSKY, THE ORIGINATOR AND CO-FOUNDER OF THE THEOSOPHICAL SOCIETY, ACCEPT THE DUTY OF EXERCISING THE PRESIDENTIAL AUTHORITY FOR THE WHOLE OF EUROPE ; AND IN VIRTUE OF THIS AUTHORITY I DECLARE THAT THE HEADQUARTERS OF THE THEOSOPHICAL SOCIETY IN LONDON, WHERE I RESIDE, WILL IN FUTURE BE THE HEADQUARTERS FOR THE TRANSACTION OF ALL OFFICIAL BUSINESS OF THE THEOSOPHICAL SOCIETY IN EUROPE.

H. P. BLAVATSKY.

The student will please take note of the name "The Theosophical Society in Europe." H. P. B. had to take this step in the interests of the Cause and for the better management of a fast growing organization.

In 1894-5 a parallel situation arose in the U.S.A., and Mr. Judge, basing his action on H.P.B.'s example, formed The Theosophical Society in America with himself as President. To show that he was in no way separating himself from the General Body any more than H.P.B. had done, he sent a letter to the Theosophical Convention in Europe held in London in July 1895. Instead of appreciating Mr. Judge's solution of a very difficult situation, the European members, misled by the befogged vision of some prominent leaders, permitted the letter, after it was read, to be laid on the table. Thus was split a unified Movement.

We give below the full text of Mr. Judge's letter, as it is probably unknown still to many Europeans and most Indians belonging to the Adyar Theosophical Society.

AN EPOCH-MAKING LETTER

From the Theosophical Society in America to the European Theosophists, in Convention Assembled as "The European Section of the Theosophical Society."

BROTHERS and SISTERS :—We send you our fraternal greeting, and fullest sympathy in all works

sincerely sought to be performed for the good of Humanity. Separated though we are from you by very great distance we are none the less certain that you and we, as well as all other congregations of people who love Brotherhood, are parts of that great whole denominated The Theosophical Movement, which began far back in the night of Time and has since been moving through many and various peoples, places and environments. That grand work does not depend upon forms, ceremonies, particular persons or set organizations,—“Its unity throughout the world does not consist in the existence and action of any single organization, but depends upon the similarity of work and aspiration of those in the world who are working for it.” Hence organizations of theosophists must vary and change in accordance with place, time, exigency and people. To hold that in and by a sole organization for the whole world is the only way to work would be boyish in conception and not in accord with experience or nature’s laws.

Recognizing the foregoing, we, who were once the body called The American Section of the T. S., resolved to make our organization, or merely outer form for government and administration, entirely free and independent of all others; but retained our theosophical ideas, aspirations, aims and objects, continuing to be a part of the theosophical movement. This change was an inevitable one, and perhaps will ere long be made also by you as well as by others. It has been and will be forced, as it were, by nature itself under the sway of the irresistible law of human development and progress.

But while the change would have been made before many years by us as an inevitable and logical development, we have to admit that it was hastened by reason of what we considered to be strife, bitterness and anger existing in other Sections of the theosophical world which were preventing us from doing our best work in the field assigned to us by Karma. In order to more quickly free ourselves from these obstructions we made the change in this, instead of in some later, year. It is, then, a mere matter of government and has nothing to do with theosophical propaganda or ethics, except that it will enable us to do more and better work.

Therefore we come to you as fellow-students and workers in the field of theosophical effort, and holding out the hand of fellowship we again declare the complete unity of all theosophical workers in every part of the world. This you surely cannot and will not reject from heated, rashly-conceived counsels, or from personalities indulged in by anyone, or from any cause whatever. To reject the proffer would mean that you reject and nullify the principle of Universal Brotherhood upon which alone all true theosophical work is based. And we could not

indulge in those reflections nor put forward that reason but for the knowledge that certain persons of weight and prominence in your ranks have given utterance hastily to expressions of pleasure that our change of government above referred to has freed them from nearly every one of the thousands of earnest, studious and enthusiastic workers in our American group of Theosophical Societies. This injudicious and untheosophical attitude we cannot attribute to the whole or to any majority of your workers.

Let us then press forward together in the great work of the real Theosophical Movement which is aided by working organizations, but is above them all. Together we can devise more and better ways for spreading the light of truth through all the earth. Mutually assisting and encouraging one another we may learn how to put Theosophy into practice so as to be able to teach and enforce it by example before others. We will then each and all be members of that Universal Lodge of Free and Independent Theosophists which embraces every friend of the human race. And to all this we beg your corporate official answer for our more definite and certain information, and to the end that this and your favourable reply may remain as evidence and monuments between us.

Fraternally yours,

(Signed) WILLIAM Q. JUDGE,
President.

(Signed) ELLIOTT B. PAGE, A. P. BUCHMAN,
C. A. GRISCOM, JR., H. T. PATTERSON, JEROME A.
ANDERSON, FRANK I. BLODGETT, *Members of the
Executive Committee.*

The above was published in Mr. Judge’s *Path* for July 1895. The European Convention failed to see the nobility of Mr. Judge’s programme, and so he took further pains to explain the situation in the Editorial for August 1895, which we now reprint.

THE THEOSOPHICAL MOVEMENT

There is a very great difference between the Theosophical Movement and any Theosophical Society. The Movement is moral, ethical, spiritual, universal, invisible save in effect, and continuous. A Society formed for theosophical work is a visible organization, an effect, a machine for conserving energy and putting it to use; it is not nor can it be universal, nor is it continuous. Organized Theosophical bodies are made by men for their better co-operation, but, being mere outer shells, they must change from time to time as human defects come out, as the times change, and as the great underlying spiritual movement compels such alterations.

The Theosophical Movement being continuous, it is to be found in all times and in all nations. Wherever thought has struggled to be free, wherever spiritual ideas, as opposed to forms and dogmatism, have been promulgated, there the great movement is to be discerned. Jacob Boehme's work was a part of it, and so also was the Theosophical Society of over one hundred years ago; Luther's reformation must be reckoned as a portion of it; and the great struggle between Science and Religion, clearly portrayed by Draper, was every bit as much a motion of the Theosophical Movement as is the present Society of that name—indeed that struggle, and the freedom thereby gained for Science, were really as important in the advance of the world, as are our different organizations. And among political examples of the movement is to be counted the Independence of the American colonies, ending in the formation of a great nation, theoretically based on Brotherhood. One can therefore see that to worship an organization, even though it be the beloved theosophical one, is to fall down before Form, and to become the slave once more of that dogmatism which our portion of the Theosophical Movement, the T. S., was meant to overthrow.

Some members have worshipped the so-called "Theosophical Society," thinking it to be all in all, and not properly perceiving its *de facto* and piecemeal character as an organization nor that it was likely that this devotion to mere form would lead to a nullification of Brotherhood at the first strain. And this latter, indeed, did occur with several members. They even forgot, and still forget, that H. P. B. herself declared that it were better to do away with the Society rather than to destroy Brotherhood, and that she herself declared the European part of it free and independent. These worshippers think that there must be a continuance of the old form in order for the Society to have an international character.

But the real unity and prevalence, and the real internationalism, do not consist in having a single organization. They are found in the similarity of aim, of aspiration, of purpose, of teaching, of ethics. Freemasonry—a great and important part of the true Theosophical Movement—is universally international; and yet its organizations are numerous, autonomous, sovereign, independent. The Grand Lodge of the state of New York, including its different Lodges, is independent of all others in any state, yet every member is a Mason and all are working on a single plan. Freemasons over all the world belong to the great International Masonic Body, yet they have everywhere their free and independent government.

When the Theosophical Society was young and small, it was necessary that it should have but one government for the whole of it. But now that it has grown wide and strong, having spread among nations so different from each other as the American, the English, the Spanish, the Swedish and others in Europe, and the Hindû, it is essential that a change in the outward form be made. This is that it become like the Freemasons—independent in government wherever the geographical or national conditions indicate that necessity. And that this will be done in time, no matter what certain persons may say to the contrary, there is not the slightest doubt.

The American Group, being by geographical and other conditions outwardly separate, began the change so as to be in government free and independent, but in basis, aspiration, aim and work united with all true Theosophists.

We have not changed the work of H. P. B.; we have enlarged it. We assert that any person who has been admitted to any Theosophical Society should be received everywhere among Theosophists, just as Masons are received among Masons. It is untheosophical to denounce the change made by the American Group; it is not Theosophy nor conducive to its spread to make legal claims to theosophical names, symbols and seals so as to prevent if possible others from using them. Everyone should be invited to use our theosophical property as freely as he wishes. Those who desire to keep up H. P. B.'s war against dogmatism will applaud and encourage the American movement because their liberated minds permit; but those who do not know true Theosophy, nor see the difference between forms and the soul of things, will continue to worship Form and to sacrifice Brotherhood to a shell.

FOURTEEN YEARS AFTER

The sacrifices of Mr. Judge were not altogether lost—no pure-motived sacrifice ever is. Inspired by it Mr. Robert Crosbie adopted the same programme of administration and the same policy of propaganda fourteen years later in 1909 when he founded the United Lodge of Theosophists. Mr. Judge's position is clearly established to-day in the U.S.A. by the work of our colleagues of Los Angeles. Now in Europe and in India the same work is being accomplished.

There is but One United Lodge of Theosophists engaged in "the great work of the real Theosophical Movement which is aided by working organizations but is above them all."

CRUELTY

"The nobler a man is, the more objects of compassion he hath." Mr. Hamilton Fyfe, President of the League for the Prohibition of Cruel Sports, quotes this profound observation of Bacon in the January number of the League's official organ, *Cruel Sports*. Mr. Fyfe shoulders much of the blame for the League not having put itself more prominently on the map.

The barbarities we are out to abolish still flourish. They have the patronage of Royalty, of nearly all the aristocracy, of most M.P.'s; and, although the mass of the nation feels uncomfortable about them and rather disgusted, the mass remains inert.

It is our job to get it moving, our task to call forth its latent sympathies, our undertaking to stir pity and shame.

The urgent need for the work of the League is apparent from an article on "The Barbarity of Blood Sports" by the veteran humanitarian, Henry S. Salt, which appeared in *The Aryan Path* for March 1930.

The deliberate motive of causing pain to other living creatures is one of the worst a man can possibly have. Acting with it, he aligns himself with the destructive forces of nature, with the implacable foes of human happiness and human progress. The desire to hurt has a large and evil brood, including slander—sometimes worse, Karmically, than murder in hot blood—bullying, the exploitation of children and the weak, abuse of domestic animals, vivisection and hunting and fishing for "sport."

Cruelty is always bad, under whatever attempted justification, and in every case among the injured is the perpetrator himself of the cruel act. Mr. Fyfe claims truly:—

We work for the good of our fellow human creatures also. Nothing hardens or debases human nature so quickly or so hatefully as the killing of pity in the heart of man, woman, or child.

In this connection we reprint extracts with comments from *Lucifer*.

CAPITAL PUNISHMENT

In refusing, under the gravest possible provocation, to be swept from her reasoned conviction against capital punishment, Mrs. Violet Meyer of Hull set an example which not only strengthens the hands of opponents of the death penalty but also must inspire the admiration of all who recognize the paramountcy of principles over personal feelings. Mrs. Meyer signed the reprieve petition for the murderer of her own daughter and followed it up by a special letter to the Home Secretary pleading that a second life should not be destroyed. The murderer was reprieved. Her explanation of her action is quoted in *The Penal Reformer* for January:—

Up to this affair we were opposed to capital punishment. We held the view that it was inhuman and only inflicted terrible sorrow on the people left behind. This was my problem. My poor girl had lost her life in this way. When other people's girls had been murdered, I had thought the murderer should not be hanged. Should I say that because it was my daughter and not somebody else's the man who killed her should be hanged? I have made my decision. I have signed the petition.

"We are opposed to capital punishment. In the first place the 'head' only of the juryman has to decide whether or not the accused has committed murder, and this is all the so-called 'law' requires of him. Practically, however, since the juryman has, or ought to have, a 'heart,' the law neglects an important factor in the problem, for if it punishes murder with death, the juryman, in deciding for a verdict of guilty, of necessity becomes an accessory in a fresh murder. But the 'heart' of the people is beginning to protest against this 'eye for an eye' code and is refusing to render evil for evil. Capital punishment is nothing but a relic of Jewish barbarity. So that we are of opinion that this feeling should be fostered by open protest on every occasion, and by a refusal to participate in such half-human proceedings. The true physician cures the disease, and does not kill his patient. But we are afraid that the murder-doctors are in the majority for the moment, so that we can only *protest*."

(From *Lucifer* VI. p. 335, June 1890).

CRUELTY TO ANIMALS

(From *Lucifer* VI. p. 336, June 1890.)

Can any explanation be given, compatible with justice, as to why animals should suffer such terrible agonies as in a recent fire in the South of England, which destroyed some stables with sixteen horses? Such incidents are not uncommon. These poor creatures have none of the consolation arising from the powerful instinct possessing almost all human beings, with regard to the temporary nature of, and also the *surviving* torture and destruction, and therefore suffer the more acutely, their consciousness being centred in the present moment. I have read allusions to this subject, but in no case has any clear and intelligible explanation been given, compatible with that justice which is the corner-stone of Theosophy. Transmigration is rejected, and even if it were true, it would not furnish a valid reason why creatures deprived of higher principles should thus suffer, since responsibility ceases with such a severance. And on the other hand, if we once admit the possibility of useless or *undeserved* suffering, we open the door to what would undermine the philosophic views of Karma so gladly accepted by thinking persons who have been saddened by realising the varied vicissitudes of life, and the tragic fate of countless human beings, year after year. *Why should a harmless creature be burnt alive, or vivisected?* Whatever light, in the plainest language, can be thrown on the mystery of pain in the animal world, would be thankfully accepted by many as well as by.

ENQUIRER.

Animals do not suffer so keenly as human beings, and do not remember suffering, unless reminded by the sight of the instruments of their pain, as for instance when a thrashed dog sees a whip. Animals again are almost immediately reincarnated in higher animal organisms. *Suffering, moreover, is the cause of knowledge*, so that the incarnating entity gains experience, although the organism is tortured to death. Again 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.

ARE WE CRUEL AS A NATION?

(From *Lucifer* VII. p. 347, December 1890.)

.... Of the past indeed it may be said : "Look not behind or thou art lost" : but of the present, and thereby of the future, what? It is hardly a question of pitting one Western nation against another in this for they are all tarred with the same brush more or less. But what is important is that just as he who cannot recognise his own faults, is the least wise ; so, that nation which is the most self-satisfied about its morals and qualities, has least claim for wisdom among its sister nations ; especially if it exaggerates and waxes piously indignant over the faults of the rest of the family, and shuts tightly its eyes to its own. Now there is no doubt whatever but that the most piously self-contented race in the world is the Anglo-Saxon stock : the slimy virus of Puritanism has still to work its way out of the system of our national body. We are among nations the "unco' guid," and the more intellectual we become, the less aware we are of our self-admiration, as the subtle disease strikes in from plane to plane.

Are we cruel *as a nation*? YES : physically, psychically and mentally we *are* cruel. We are selfish and unjust right through and therefore must in the nature of things be cruel. Now how can this be changed? Educate! Educate!! The children are our salvation. Just as the student of occult nature can imbue the new atoms of his body which momentarily replace the old ones, with less vicious tendencies and thus regenerate himself by moral Alchemy and attain the "Elixir of Life," so can a nation work its own regeneration by educating the new

atoms of its national body, its children. Thus the writer of the article has put his finger right on the diseased spot. True it is that bullying is not so flagrant as it was, but it is still popular ; and a "fellow" still thinks it a legitimate amusement ; in fact a reward of virtue, for was he not "ragged" when he was a "junior" and so has won the prerogative in his turn with suffering. Thus the weary round goes on, and hate breeds hate ; unfeelingness and animalism breed their like unceasingly, and the finer sentiments and intuitions are crushed out of all our children and replaced with a Spartan cruelty in which they ignorantly glory, rejoicing to place themselves on a par with the retrograde animalism of the Red Indian. "The child is father to the man," and the early habits of thought and feeling continue throughout life. Oh the pity of it ! When will the *mind* of the nation, its parents, guardians and preceptors, be strong enough to influence its *matter*, when? Do you want proof of this reasoned ferocity? Then read the following cutting from *The Standard* of November 19th :

"EXTRAORDINARY SURGICAL OPERATION NEW YORK, NOVEMBER 18.

"In the Charity Hospital in New York a portion of a living dog's foreleg has been grafted in a boy's leg to take the place of a bone which is wanting. The two are bound together, and the youth and dog lie side by side in one of the hospital cots. In ten or twelve days, if the dog's limb unites with the boy's, the operation will be complete, and the last links of flesh by which the dog is connected with the boy will be cut. The dog is a black spaniel, and was placed under anæsthetics."

We sometimes hear it said of communities that they have "No backs to be thrashed and no souls to be damned" : but *they have*, and when the rock descends it breaks them to powder. The proofs are only too abundant. The rock is already swaying : let us not shout too loud or we may bring it on our heads !

A University Extension course of ten lectures on "The Literature of the Occult," sponsored by the University of London, is an interesting sign of the times. The syllabus of this course given by Mr. B. W. Bernard, M.A., contains long lists of reference books, of books for general reading, and synopses of the several lectures. We have looked in vain, however, for a single reference to the greatest Occultist of the West in modern times, H. P. Blavatsky, to her phenomena, deliberately produced, or to her works, which are indispensable to a correct understanding of the truths and mysteries of Occultism. The cause of this omission must be either ignorance—scarcely credible in a lecturer—or else prejudice. We see no other alternative.

THE PINEAL GLAND AND MORALITY

The *Inner sight* could henceforth be acquired only through training and initiation save in the cases of "natural and born magicians," sensitives and mediums, as they are called now.
—*The Secret Doctrine* II, 294.

In *The Literary Guide* for January, Emeritus Professor C. J. Patten writes a very interesting article on "The Mystery of the Pineal Body" from which we extract the following:—

Modern research has at last shed a flood of light, however, upon the true purport of the Pineal Body. Nature, ever watchful to respond favourably to altered environment, has erected a factory, and supplanted the Cartesian Pineal Soul and the cyclopean eye—a factory endowed with extraordinary potentialities of supreme importance. It has now been proved that the Pineal Body, far from being a functionless vestige of the brain, is an endocrine gland; one of several kinds (all of which are ductless), the functions being quite unknown not so many years ago. Each endocrine gland manufactures a juice known as a hormone; and this, when passed into the blood-stream in ultra-microscopic quantities, travels to a particular organ on which it exerts a specific action. The destination of the Pineal Gland hormone is the male sex-glands, and its office is to regulate and control sexual development before puberty. This intensely interesting and important physiological phenomenon cannot be dissociated from the psychological aspect of life. It can be seen readily that undue sexual precocity may tug too hard at the moorings of morality, which may be stretched to a dangerous degree, if not altogether snapped. Pathological conditions, notably tumours of the Pineal Gland, have decontrolled so seriously its inhibiting mechanism that startling manifestations of precocity, affecting the physical and mental side of sexual life, have been recorded in quite young boys.

Total excision of the Pineal Gland in lower animals has been followed, not only by hypertrophy of the genitalia, but also by excessive development of sex-ornaments, such as combs and wattles in fowls. Furthermore, hyper-viciousness of temper and an insatiable desire for sexual indulgence have followed in the dark trail. In the struggle for existence hunger and love, under normal conditions, attempt, and not in vain, to solve the world's problems. Taken together, they are the pivot round which life revolves, and neither can afford to run amok. Hunger and love are appetites, and as such must periodically be appeased. They grow insatiable only when body and soul give way to vice. In conclusion, it may be said that obviously the two threads—beginning and end—of the story meet. Both the conjectured mystic soul-substance of Descartes and the actual hormone-substance of sex-control originated and had their abode in the Pineal Body; and, taken together, both soul and hormone have a large say in looking after the moral welfare of mankind. Surely truth may be stranger than fiction.

The Theosophical student will do well to note that modern science is coming, however slowly, close to the ideas and teachings of *The Secret Doctrine*. The difficulty in the way of modern science is that its starting-point is Matter and not Spirit, and that it regards consciousness as the product of the brain. The Occult view is that Spirit is the primary and that human consciousness, through thought, will and

feeling, affects, shapes and moulds the body. But the student will do well to read the above with the aid of the second volume of *The Secret Doctrine*, consulting pp. 118-119, and the whole section entitled "The Races with the 'Third Eye'"—p. 289 *et seq.*

Practical Occultism founded on the Esoteric Philosophy recognizes the direct and intimate connection subsisting between the Pineal Gland and the genitalia. These two are creative poles, and when one is positive and active, a proportionate negative and passive condition is produced in the other. When the North Pole of the Pineal Gland is active, it creates children of ideas and thoughts; when the South Pole of the generative organ is active, children of flesh are created.

The Pineal Gland is the Heart of the Mind—the seat of Love without any trace of lust, the seat of Compassion without any trace of passion. In the ordinary individual both the Pineal Gland and the genitalia are active by turns, and therefore he is a mixture of lust and love, of passion and compassion, of evil and good. Our moral perceptive capacity and our mental creative faculties are impaired and distorted when the Pineal Gland becomes only the feeder of the genitalia. Marriage as a spiritual institution and the foundation of the Householder stage (*grihastha ashrama*) offers the necessary means of adjustment between the two creative poles. It will be readily seen why Occultism strongly opposes mechanical devices for birth prevention; such frustrate that very purpose of Marriage. Occultism also recognizes the higher stage in which the Yogi observes strict celibacy for the harmonious development of psycho-spiritual powers. Finally the human soul attains divinity; only the Perfected Adepts possess the power of *Kriya Shakti*, of creating progeny by Will and Yoga.

As H.P.B. has pointed out in more than one place, it is not the use but the misuse of the bodily creative function which has produced the many woes of modern humanity. One of the tasks of the Theosophical Movement which she inaugurated is to bring to mankind the knowledge of true and pure sex-life. At present men and women are paying in disease and suffering "for abusing the creative power, for desecrating the divine gift, and wasting the life-essence for no purpose except bestial personal gratification." The subject is most adequately treated in, and the Theosophical student cannot do better than constantly to make use of, *U.L.T. Pamphlet—No. 34*—"Living the Higher Life."

DA

Damyata

Be Restrained

DA

Datta

Be Liberal

DA

Dayadhvam

Be Merciful

Merely healing the outside by hanging a murderer or providing asylums and prisons, will never reduce the number of criminals nor the hordes of children born and growing up in hot-beds of vice. What is wanted is true knowledge of the spiritual condition of man, his aim and destiny. This is offered to a reasonable certainty in the Aryan literature, and those who must begin the reform, are those who are so fortunate as to be placed in the world where they can see and think out the problems all are endeavouring to solve, even if they know that the great day may not come until after their death. Such a study leads us to accept the utterance of Prajapati to his sons: "Be restrained, be liberal, be merciful;" it is the death of selfishness—W. Q. JUDGE.

The death of selfishness—who does not want it? The most abject sinner has his lucid moment in which he wishes that in him selfishness may die. The ordinary decent citizen, irrespective of the form of government by which his country is ruled, desires that he grow less and less selfish. Legislative enactments can never wipe out selfishness and its triple progeny—Lust, Anger and Greed. Nor can religious preachers or social reformers succeed in destroying selfishness. And the failure in every case is due to the lack of "true knowledge of the spiritual condition of man, his aim and destiny."

The above-quoted words of W. Q. Judge are from the very first editorial which defined the programme and policy of *The Path*—April, 1886. The utterance of Prajapati with which he closes is from the *Brihadaranyaka Upanishad* (*Adhyaya v, Brahmana ii*).

Prajapati, literally "Lord of creatures," is a title and there are seven and ten Prajapatis, "givers of life to all on this Earth" says H.P.B. "They correspond to the seven and ten Kabbalistic Sephiroth; to the Mazdean Amesha-Spentas, etc." Brahma, the Creator, is called Prajapati—"the synthesis of the Lords of Being." Students of comparative religion will find a great deal of interesting information about them in the second volume of *Isis Unveiled*, and in both the volumes of *The Secret Doctrine*.

In the Upanishad extract which we are examining, three classes of beings are mentioned—Devas, Manushyas and Asuras, ordinarily translated Gods, Men and Devils; but Theosophically these represent hierarchies of intelligences whose emanations go to make up the composite being we call Man, the self-conscious Thinker. While Devas and Manushyas rendered as gods and men are allowable translations, to call Asuras devils is entirely misleading. Esoterically they are Breaths, for Asuras emanate from the Breath of Prajapati and we call them Dæmons in the sense implied in the definition given in Webster's

New International Dictionary (1934)—"An indwelling power or spirit; a *daimonion*; hence the distinguishing and efficient element in personality or individuality; originality in genius." The same authority supports the view of H.P.B. when it describes Asura thus: "In the oldest parts of the Rig Veda, a god or spirit; later, in a reverse sense, an evil spirit or demon, an enemy of the gods or devas. Cf. Ahura." H.P.B. has dealt with the relation between Asura and Ahura fully in her writings. With this in mind let the reader peruse the extract from the *Brihadaranyaka Upanishad* on

THREE CLASSES AND THREE VIRTUES

The threefold offspring of Prajapati lived as Brahmacharyas, students of the Sacred Knowledge; they were Devas, Manushyas and Asuras or Gods, Men and Dæmons.

When their learning was completed they all asked for practical instruction saying, "Tell us, Venerable Sir, our duty." To each of them Prajapati said "Da" "Da" "Da."

Then he asked the Gods, "What did you understand?"

"We did understand; you said to us, 'Da: Be Restrained.'"

"Yes, you did understand, Aum!"

Next Prajapati turned to Men and said, "And what did you understand?"

"Yes, we did; you said to us: 'Da: Be Liberal,'" replied the Manushyas.

"That's right; you did understand, Aum!"

Finally he asked the Asuras and they replied, "You said to us, 'Da: Be Merciful.'"

"Correct; you did understand, Aum!"

Even to-day the Divine Voice of Prajapati thunders forth—"Da, Da, Da: Practise this same triad—'Be Restrained, Be Liberal, Be Merciful.'"

Each one of us is the triple progeny of Prajapati. In each one is the Deva, the Manushya and the Asura mixed and mingled, therefore our evolution proceeds in a threefold way. Says *The Secret Doctrine* (I. 181):—

There exists in Nature a triple evolutionary scheme, for the formation of the three *periodical Upadhis*; or rather three separate schemes of evolution, which in our system are inextricably interwoven and interblended at every point. These are the Monadic (or spiritual), the intellectual, and the physical evolutions.

Therefore Shankaracharya's Commentary on the above passage states that "there are no Devas or Asuras other than men" and also that "it is men who should learn all the three instructions, for Prajapati meant his advice for them alone."

To be restrained in sense-activities implies control over the real senses and organs which are in the Astral Body—Linga Sarira. Such control leads to the purification of mind, and only a pure mind can be liberal. To give of one's mind implies the mind possessing knowledge and the capacity to pass it on. To be liberal-minded one needs not only a pure mind but a giving mind. Most of the giving now done in the world may be fittingly described as giving what we have taken; people practise liberality with what they have plundered. In praising men of charity who give out of their millions, who inquires how the millions were gathered? Similarly, there is the barter of knowledge—charge made for passing Wisdom on! But even restraint of the senses out of personal motives of self-respect and respectability affects the mind, cleansing it ever so little. And even when the mind gives of itself for instruction or entertainment of other minds—not senses but minds—that liberalised mind unfolds mercy and compassion, even as an obscure ray of light and warmth.

We owe our self-consciousness to the Asuras, the Fiery Breaths, who out of mercy and compassion, *Daya*, sacrificed themselves and incarnated in humans who were men in form but not men in mind. Only as Mercy which "blesses him that gives and him that takes" develops can the real sense of Brotherhood become active and "the growth and development into still higher phases of activity of the Monad" take place.

As the incarnated human soul frees itself from Kama elements and fits itself for obtaining pure spiritual knowledge, his intellectual evolution gains force and speed and enhances not only his understanding of the material universe but his capacity to raise it one plane higher.

As the personality glamoured by the ceaseless motions of sights and sounds and scents steadies itself and gains equipoise, it becomes ready to glimpse the Light of Higher Manas, to listen to the Inner Voice of Buddhi, to receive the fragrant exhalation

of Atma which is ever trying to fill him with Its Grace.

Then is the Death of Selfishness.

THE BRIDGE

H. P. Blavatsky once referred to her "oldest friend and colleague" (William Q. Judge) as the *antahkarana* between the Ancient Wisdom of India and the New Civilization of the West. And, in her *Theosophical Glossary*, she defined *antahkarana* as "the *path* or bridge between the Higher and the Lower Manas, the divine *Ego* and the *personal Soul* of man."

Any such "path or bridge" must be of the utmost significance to the student of Theosophy who wishes to make proper application of the philosophy to the modern world, and a study of W. Q. Judge's writings, in the light of H.P.B.'s reference, will disclose much that hitherto might have been obscure with reference to the importance of an understanding of the esoteric philosophy of the Aryans for the adequate evaluation of those psychic expressions of "the *personal Soul* of man" so much in evidence in the United States of America, and, indeed, the Western world generally.

It is not without interest, also, to find that the doctrine of the *antahkarana* is unconsciously being applied by modern statesmen to some of the problems facing the world to-day. At the Seventh Annual Dinner of the Royal Institute of International Affairs (Chatham House, London) held on 1st December 1936, Viscount Halifax mentioned in his speech the establishment of the Institute of International Affairs in India, and added that it was, to him, particularly significant for this reason:—

There are countries in the world today which hold the position of what I would call 'bridge' States. The United States is such an one between the Atlantic and the Pacific. Russia is clearly another. We ourselves are a third in Europe, yet not on the Continent—with all our Eastern attachments and yet with our Western roots. And India, surely, is another great State with this position, with her Western connections and with her roots securely set in the ancient civilization of Asia.

Lord Halifax went on to add that there was no field more worthy of research by the Indian Institute of International Affairs than the field of inter-Imperial relations, which is so wide and covers so much ground in regard to world affairs.

For ourselves, we would add the hope that, in any such research as the ex-Viceroy of India has suggested, the Indian Institute will not neglect the study of the true significance of *dharma* in its application to inter-Imperial relations.

FRATERNIZATION

AMONG STUDENTS OF THEOSOPHY

[As the work of the United Lodge of Theosophists spreads in many lands, old problems such as those discussed in our opening Editorial have arisen. On one such occasion a letter was written to an Associate, who desires to share it with the readers of THE THEOSOPHICAL MOVEMENT, and so sends us an extract which we print below.—EDS.]

I think the matter is so vital and important that it is better for me to lay down here a few principles for your consideration.

(1) The U.L.T. is neither an autocracy, nor a democracy; it is patriarchal, *i.e.*, he or they who make sacrifices automatically become its *servants*. The factor of "first come first served" also obtains.

(2) The guide, philosopher and friend of the Patriarch or the patriarchal nucleus is Theosophy. The philosophy lays down fundamentals and its teachings fully and amply provide the basis of conduct for all. Self-discipline and self-energization are our cardinal and basic principles; not one without the other, but both. Energization without discipline soon becomes tyranny and in the reverse case passivity is engendered.

(3) There is no document that I know better calculated to aid us in the conduct of the U.L.T. than H.P.B.'s *Five Messages*. Add to this the wise communication sent by Mr. Judge to the European Theosophists. The pamphlet, *The U.L.T. : Its Mission and Future*, is of course in conformity with what is taught and exemplified by H.P.B. and Judge.

(4) Would you consider the *Five Messages* interference by H.P.B. in Mr. Judge's work? Would you consider Judge's letter to the European Theosophists a declaration of strict autonomy, in the sense that he would have nothing to do with them and would like them to keep their minds and hearts off the American T.S.?

Note this :—

The policy you are now following is admirably adapted to give scope for the widest expansion of the movement, and to establish on a firm basis an organization which, while promoting feelings of fraternal sympathy, social unity, and solidarity, will leave ample room for individual freedom and exertion in the common cause—that of helping mankind. (pp. 3-4)

Following closely on this is the necessity for Solidarity among the Fellows of the Society; the acquisition of such a feeling of identity with each and all of our Brothers that an attack upon one is an attack upon all. Then consolidated and welded in such a spirit of Brotherhood and Love, we shall, unlike Archimedes, need neither fulcrum nor lever, but we shall move the world. (p. 13)

To work properly in our Great Cause it is necessary to forget all personal differences of opinion as to how the work is to be carried on. Let each of us work in his own way and not endeavour to force our ideas of work upon our neighbours... Karma will reconcile all our differences of opinion. A strict account of our actual

work will be taken, and the "wages" earned will be recorded to our credit. But as strict an account will be taken of the work which any one, by indulging in personal grievances, may have hindered his neighbours from doing. Think you it is a light thing to hinder the force of the Theosophical Society, as represented in the person of any of its leaders, from doing its appointed work? (pp. 16-17)

Our union is and ever will be, our strength, if we preserve our ideal of Universal Brotherhood. (p. 19)

There is a power behind the Society which will give us the strength we need, which will enable us to move the world, if we will but UNITE and WORK as one mind, one heart. (p. 24)

It is not a dull agreement on intellectual questions, or an impossible unanimity as to all details of work, that is needed; but a true, hearty, earnest devotion to our cause which will lead each to help his brother to the utmost of his power to *work* for that cause, whether or not we agree as to the exact method of carrying on that work. (*Ibid.*)

The above extracts from the *Five Messages* breathe the same spirit as the closing paragraph of Mr. Judge already referred to where he appeals to us "to press forward together in the great work of the real Theosophical Movement."

Now, I ask you how is this unity and solidarity between us all—you in—, we in —, and our brothers in — etc., to be created, and maintained, and ever renewed?

There are two factors of utmost importance—similarity of Teachings and similarity of Ways. All of us are students and servers, some with a greater experience than others, but all of us are in the same Cause, which to each one of us is dear.

In the March number of *The Aryan Path* Mr. V. R. R. Dikshitar has reviewed Lord Raglan's book: *The Hero: A Study in Tradition, Myth and Drama*. The one outstanding proposition that Lord Raglan essays to prove throughout the book is that "Traditions" and "Myths" have no historical basis; they are not founded on facts. In his opinion, a "myth" is an untrue story and its value is next to nothing, for to him "it is nothing but the form of words which is associated with a rite" like the "rain-making ceremony of Africans." Mr. Dikshitar rightly takes exception to this view, but the student of Theosophy goes a step further and says that ancient "legends" and "myths" not only have a historical value, but they also convey spiritual verities. Says H. P. B. :—

A myth, in Greek *mythos*, means oral tradition, passed from mouth to mouth from one generation to the other; and even in the modern etymology the term stands for a *fabulous* statement conveying some important truth; a tale of some extraordinary personage whose biography has become overgrown, owing to the veneration of successive generations, with rich popular fancy, but which is no *wholesale* fable. Like our ancestors, the primitive Aryans, we believe firmly in the personality and intelligence of more than one phenomenon-producing Force in nature. (*The Secret Doctrine*, I. p. 425).

FEDERATION OF THE WORLD

With right knowledge, or at any rate with a confident conviction that our neighbours will no more work to hurt us than we would think of harming them, the two-thirds of the World's evil would vanish into thin air. Were no man to hurt his brother, Karma-Nemesis would have neither cause to work for, nor weapons to act through. It is the constant presence in our midst of every element of strife and opposition, and the division of races, nations, tribes, societies and individuals into Cains and Abels, wolves and lambs, that is the chief cause of the "ways of Providence." We cut these numerous windings in our destinies daily with our own hands, while we imagine that we are pursuing a track on the royal high road of respectability and duty, and then complain of those ways being so intricate and so dark. We stand bewildered before the mystery of our own making, and the riddles of life that *we will not solve*, and then accuse the great Sphinx of devouring us.—*The Secret Doctrine I, 643.*

A Christian speaks. Mr. George Lansbury, well known humanitarian and uncompromising pacifist.

His is an outstanding personality and, while ordinary politicians call him impractical, his insight being of the heart marks him out as a practical statesman; his voice deserves not only to be heard but to be respected in international councils as it is by the masses of his own country.

Writing in *Time and Tide* (9th January) he points a rational way "Towards World Peace." The widespread fatalistic acceptance of the inevitability of war is paralyzing initiative and mutual trust throughout Europe to-day; and fear like a magnet attracts the very object of dread. Mr. Lansbury will have none of such defeatism:—

We are not automatons: there is still some residuum of reason left in the world.

Collective security, he is convinced, has been proved unattainable by force. How, then, to avoid war? Mr. Lansbury and his friends urge the calling of "a new world peace conference for the sole purpose of discussing economic, territorial and financial grievances, and the steps necessary to be taken for the removal of such grievances."

It is not enough to declare "'Thou shalt not steal,' or, 'Thou shalt not kill.'"

It is our bounden duty to discover the causes which force people to do evil and do our best to remove those causes.

But for such a conference to succeed, Mr. Lansbury points out, "We must, as a famous statesman once said, 'Clear our minds of cant,' that most loathsome vice, so prevalent to-day.

No great nation, Britain, Germany, France, or the United States, can claim to come into such a conference with clean hands. We have all sinned and all failed. In gaining and retaining great possessions, we have gained neither peace nor security... Surely it is the merest commonsense realism that all governments should agree to call a halt and discuss together not how to destroy, but how to maintain and share all that is of worth in this civilization.

And Mr. Lansbury's position that the citizens

of each country must determine how and by whom they shall be governed is sound. "The duty of another is full of danger," the *Bhagavad-Gita* declares, and there is no greater menace to world peace at the present time than that represented by certain nations arrogating the right to a voice in deciding what form of government shall be allowed in Spain.

Such a conference as Mr. Lansbury proposes and such abstention from interference in other countries' affairs as he advocates typify internationally the dual obligation imposed by human Brotherhood as defined by Mr. J. Middleton Murry, who, in its name, throws down the gauntlet to war in the January *Adelphi*:—

Actual brothers, in my experience, don't waste time in "loving" one another; but they recognise a bond, an obligation beyond speech or emotion—simply to let one another be: positively and negatively. The negative is to abstain from interfering; the positive is to do what one can to give the other freedom to become himself... To recognise the Divine Humanity in Man and Woman... In that final core of being—which suffers and rejoices, experiences and lives—is the root and the bloom of human life: our individuality and our integrity. Here, our own responsibility is real. This is the God in us, and in others. Whom it is our chief duty not to betray.

As long ago as August 17, 1935, Frank H. Simonds, American journalist and historian of the World War, contributed to *The Saturday Evening Post* a penetrating analysis of why federation has succeeded in the United States. His article contains valuable lessons for advocates of a collective system to prevent war. True, the record of the American Union is marred by one war between the States, but the result even of that war was the perpetuation of the Union.

Mr. Simonds attributes this success to a combination of factors, the intuitional grasp of which by the founders of the first American Republic seems nothing short of amazing. In operation the system not only does away on the negative side with the means to make war, but also, and equally important,

on the positive side eliminates the causes of conflict among member States.

First, all the States to which the collective system applies are members. Secondly, all have transferred to a Federal Government not merely the power, but also the means to make war. Aggression by one State against another would be rebellion against the Union, whose collective forces would soon bring a rebellious State to terms. But a chief merit of the system lies in the States having divested themselves of all prerogatives the exercise of which might be a source of conflict. There is nothing to fight about.

New York, Pennsylvania and Ohio, the richer and more populous states, have not undertaken to monopolize their coal or iron, or to exclude the citizens of New Hampshire from their farms or factories. . . . They agreed to pool their material resources, to refrain from erecting tariff barriers, restricting immigration, interfering with travel and transportation as between one another.

Mr. Simonds stresses the futility of diatribes against war so long as injustices remain which, under existing conditions, only force can right. As Mr. Lansbury declares: "Disarmament depends entirely on removing the causes which force nations to arm."

As compared with the organic system described across the Atlantic, the League of Nations obviously, as Mr. Simonds points out, is "an alliance and is not a union." In view of the success of the American experiment over almost a century and a half, is not a *union* of Nations worth trying?

PHILOSOPHY AND YOGA

Dr. R. Naga Raja Sarma reports in *The Hindu*, Madras, his discussion with Dr. Poul Tuxen, Professor of Sanskrit at the University of Copenhagen:—

Q. Do you think Indian Philosophy has affected the life of Europeans?

A. I should think not. I have studied Deussen, and he appears to read into Upanishads and other texts Kant and Schopenhauer. Keith has nodded in many places. I have felt that when consciously or unconsciously ideas of European thinkers are read into Indian texts, the individuality of the Indian systems is either obscured or completely lost. Indian systems of philosophy have a characteristic message of their own. That should be placed before foreigners. Some few individuals are interested in matters of Indian Philosophy, but the generality of the European communities to-day are too deeply engrossed in their own problems and difficulties to think of assimilation of the philosophy and philosophic wisdom of Indians. There is no doubt, from the stand-

point of liberal education, study of India's culture is considered valuable. A few picked individuals may feel some interest in Sankara or Ramanuja, but others have no time for philosophy at all, much less for Indian Philosophy.

H. P. Blavatsky in numerous places in her writings warns Indians against readily accepting translations of Western Orientalists. Nowadays we have to be on our guard against those of their Eastern Chelas also. For reliable as well as inspiring translations of old texts of high practical value to life, the translator, whatever his race, should possess not only theoretical knowledge of Yoga, but also should have some practical experience thereof. The tendency to utilize and even exploit the *Gita* and Upanishads for one's own political or social programme is on the increase. There is much force in what Dr. R. Naga Raja Sarma is reported to have said in a lecture delivered in Madras (*The Hindu*, January 30th):—

The *Gita* is a document of Yoga *par excellence*. That is the comparatively new interpretation which I desire to place before the public. A truth originally proclaimed, then forgotten, and subsequently emphasised and rescued from oblivion due to the rapid march of world events and forces of civilisation, is as good as new. I contend this criterion is unexceptionable. If one endows a prize or medal, opens hospitals, finances research in Universities, he is told that is the best form of action. I am afraid that type of action is not the liberating action contemplated by the *Gita*. The type of knowledge and the type of activity advocated and emphasised in the *Gita*, seem to be special types, special or specific reaction-patterns, as one should say in modern psychology, because they do not relate to the ordinary matters of bread and butter, sex and shows of life. Knowledge and Activity emphasised in the *Gita* relate to the Highest Reality and realisation of its immanence. I submit this is the new approach I suggest.

The chapter-colophon contains the clue to the comparatively new approach. (1) In the first place, the *Gita* is accorded the status of Upanishad. Its central truths can be taught and learnt directly when the proper Guru appears, not in colleges and Universities. (2) It is Brahma-Vidya. It communicates a special type of knowledge, a special reaction-pattern, in respect of Brahman—not ordinarily propositional or conceptual knowledge. (3) It is above all Yoga Sastra. It reveals a programme of discipline, of mind and body-control after the fulfilment of which alone can the body in the truest sense be the temple of God.

The "comparatively new interpretation" is one which Theosophical students have been harping upon for many years. W. Q. Judge in the 'eighties and 'nineties of the last century made strenuous efforts to impress this truth on Indian students of Theosophy, and his rendition of the *Gita* and of Patanjali's *Yoga Sutras* was an attempt to help them to a realization of this fact. W. Q. Judge was a practised and experienced Yogi of great powers, though he lived in a borrowed Western body.

SAYINGS OF ROBERT CROSBIE

The Universe is guided from within outwards and all possible knowledge of "outwards" will give no real understanding.

Encouragement means a continuation of courage.

There is no panacea for stupidity and ignorance but self-knowledge, discrimination; anything that leads away from *them* leads to desolation.

There are Theosophists in name and Theosophists by nature; they are different.

We are here to hold fast and get going a crop of better finer ideas.

No learning is learning unless it leads to re-adjustment.

It is not desirable to let the mind become of the shape and mirror of undesirable things.

Theosophical education assists to distinguish between what is duty and what is habit or mere inclination.

The object of life is neither pain nor pleasure, and making that object merely the avoiding of pain is to be as nothing but a rationalized animal.

All natures have their purpose and uses. It is the fire of conviction that gives each its highest efficacy.

Every thought on this plane awakens its correspondence on inner planes.

We regard all actions as being mind operations.

What we need to do is to forget our estimation of ourselves, be that good or bad, and just work on.

The real contact we have with others is in Thought, Will, and Feeling, which is not dependent on bodily relations or contact.

Let everyone know about Theosophy, but seek no one in particular.

The harder the pressure, the more there is of spiritual power if we hold fast.

To give of one's bounty is easy, and yet how few having possessions really give.

There is something in the heart of man whence proceeds all feeling, all true life, all true conception.

Good and evil do not exist of themselves nor in ourselves; they are but effects we feel and classify as good or bad according to our attitude toward them.

Every kind of suffering on every hand has been brought about through a false idea, and the false action which followed.

No being anywhere can be greater than we may become.

The ideas we entertain of the Supreme, of Law, of Nature, and of our own Being govern the actions we perform.

The path is within ourselves, not outside; each of us is the stair to his own development.

Each one contains within himself the power to cause sorrow; he also has the power to cause its cessation.

At the dinner given in his honour on the 22nd of January by the University of London Council for Psychical Investigation, Mr. Harry Price mentioned the increasing scientific interest in psychical research; Leiden University has a department for it and the psychology departments of other universities, Bonn, Leipzig, Duke, Johns Hopkins and Leland Stanford, are taking it up.

Mr. Price also reviewed the scanty harvest of the last thirteen years of work by his National Laboratory of Psychical Research. What has been proven? Nothing that Eastern psychologists have not known for millennia. Objects have moved without physical contact; the temperature of the *séance*-room has changed; masses of so-called teleplasm have been observed to show apparent "volition and even, in some cases, intelligence"; Kuda Bux has walked barefoot unscathed along a red-hot trench with a surface temperature of 806 degrees Fahrenheit. The last feat, Mr. Price remarks, "is still puzzling us, though we do not believe his immunity was in any sense occult."

Still the same *a priori* rejection of all explanations that cannot be reconciled with a materialistic hypothesis—is it any wonder that the progress of Western psychic investigators is so slow? An impartial researcher has no right to believe one way or the other; he must keep a genuinely open mind until he really *knows*. It will be recalled that a few months ago the press quoted Mr. R. S. Lambert, co-investigator with Mr. Price of "the talking mongoose" of the Isle of Man, as admitting that they began that study convinced that it was a fraud and were only puzzled as to how the fraud was worked.

Mr. Price's account of Rudi Schneider's falling into fraud illustrates again the moral danger of mediumship but reveals no sense of responsibility on the part of the experimenter with a human soul.

When I brought this Austrian boy medium to London in 1929, he was young and unspoilt. . . . Alas, when Rudi returned to me in 1932, he had capitalized his mediumship, and had begun to "help out" the phenomena.

In connection with psychic investigations, the student's attention is invited to "Ends and Sayings" in *The Aryan Path* for April 1934, to the articles by J. W. N. Sullivan and G. H. Estabrooks, respectively, in the September 1936 and January 1937 numbers and to the article on "Psychical Research" in *THE THEOSOPHICAL MOVEMENT* for June 1934.

IN THE LIGHT OF THEOSOPHY

Is private ownership a moral right? This is the question asked by Mr. Eric Gill in an article "Property and Catholic Morals" (*The American Review*, November 1936). According to the Roman Church the answer would seem to be in the affirmative.

The clergy are everywhere acknowledged to be custodians of faith and morals—faith is what you more or less blindly believe because your school teachers taught it during "religious instruction," and morals are little more than a list of the things you mustn't do. Man as an intelligent and intellectual being is hardly mentioned, and never expected to function. Obedience is the only virtue inculcated by parish visiting. So when a matter like the ownership of property comes to the fore, the clergy and their flocks assume it to be simply a matter of morals. The possession of property is "a natural human right," they say, and all the emphasis is laid on the word "right" and the word right seems to have none but a moral connotation.... The words "natural" and "human" are not considered or analysed. The right to property is assumed to be a thing good men believe in and bad men deny, and that's all about it.

But Mr. Gill is not satisfied with this. He replies :—

The "natural human rights" we talk about are not rights to private property as such, but to the responsible use of our faculties of intelligence and good will. It is those faculties which demand private property for their support.... We demand private ownership of the means of production for the sake of the public use of the things made.... *It is by reason of his intellectual nature, not of his morality that man may and must make claim to individual ownership.*

Mr. Gill is right in separating the intellectual nature from the conventional morality of the Churches, which might be thrown overboard at any moment without any loss to any one. But the true morality includes the intellect, and seeks for justice for all. Private property is only the *right* of those who can administer it for the common weal, and these have to prove their worth by showing that they can administer their own lives wisely.

Miss Cicely Hamilton reports (*The Listener*, 16th September) that in a prosaic comfortable West Country village of her acquaintance, people seriously believed one of their neighbours an "overlooker," able to cast a malignant spell on any one who incurred her disfavour, whereupon the victim would begin to waste away with some slow and hopeless disease. Miss Hamilton writes :—

Now-a-days there is no protection against magic; the law says there is no such thing and most of us apparently agree with it. But the people who don't agree with the law—who still believe in witches and wizards and their power to do ill—they, poor things, thanks to progress and enlightenment, are left without any defence.

Whatever the law says, and however many people agree with it, there are psychic powers, still latent in most men, developed in a few, and those powers can be turned to either good or evil uses. There is witchcraft conscious and unconscious. One manifestation of it is the power of the evil eye, so generally believed in in Southern Europe.

There are persons who can kill toads by merely looking at them, and can even slay individuals. The malignance of their desire brings evil forces to a focus and the death-dealing bolt is projected, as though it were a bullet from a rifle. (*Isis Unveiled*, I, 380)

H. P. B. defined the power of the "evil eye" as :—

Simply a great plastic power of thought, so great as to produce a current impregnated with the potentiality of every kind of misfortune and accident, which inoculates, or attaches itself to any person who comes within it. A *jettatore* (one with the evil eye) need not be even imaginative, or have evil intentions or wishes. He may be simply a person who is naturally fond of witnessing or reading about sensational scenes, such as murder, executions, accidents, etc., etc. He may be not even thinking of any of these at the moment his eye meets his future victim. But the currents have been produced and exist in his visual ray ready to spring into activity the instant they find suitable soil, like a seed fallen by the way and ready to sprout at the first opportunity. (*Raja Yoga*, 106-7)

Fortune-tellers in the U.S.A. receive 125 million dollars—over three thousand lakhs of rupees—every year, according to Edwin C. Hill, writing in *Serenade*. This cannot be dismissed as one more confirmation of the adage that the fool and his money are soon parted; it has a more serious side quite ignored by Mr. Hill, who assumes that all fortune-telling is a fraud and ridicules all forms of divination, ancient and modern. Unquestionably, there is much fraud connected with fortune-telling, but the power to read the future is common to all men, though latent in most.

Mr. Judge has clearly explained its rationale :—

In the Astral Light are pictures of all things whatsoever that happened to any person, and as well also pictures of those events to come, the causes for which are sufficiently well marked and made. If the causes

are yet indefinite, so will be the images of the future. But for the mass of events for several years to come all the producing and efficient causes are always laid down with enough definiteness to permit the seer to see them in advance as if present. By means of these pictures, seen with the inner senses, all clairvoyants exercise their strange faculty. (*The Ocean of Theosophy*, p. 142).

There is a higher order of clairvoyance, that of spiritual vision, but it is very rare and its possessors will never be found in the ranks of professional fortune-tellers. Moreover, "the pure-minded and the brave can deal with the future and the present far better than any clairvoyant." (*Ibid.*, p. 143)

Reviewing the new edition of *Light on the Path*, the well known psycho-novelist, Claude Houghton, writes in *The Aryan Path* for March :—

This book reveals the vision of a consciousness wholly other than ours, but one which we possess potentially. If it seem strange, it is wise to remember that the perspective of a bird will necessarily seem strange to that of a frog.

The Aryan Path for February publishes a highly significant article "Science Yields to Mysticism." The writer, Mr. Waldemar Kaempffert, is at present the Science and Engineering Editor of the *New York Times*, and is the author of "The New Art of Flying," "History of Astronomy," "A Popular History of American Invention," and other books. In this article he concludes that "Mysticism seems to be the only hope of grasping the sum-total of existing things," and that "it has no counterpart in scientific investigations." The Theosophical student will do well to read the introductory remarks in which a sentence of Alexis Carrel is quoted, *viz.*, "The life of all great mystics consists of the same steps. We must accept their experiences as described by them."

Writes an English Theosophical student :—

It is interesting to see the different types of class produced by the different types of books. The *Ocean* calls forth the enquiring mind, a typical "school" book from which we learn the teachings; *The Secret Doctrine* calls forth devotion to H.P.B. and to the profundity of her knowledge, coupled with the struggle of the mind to grasp the spiritual truths; *The Five Messages* never fail to arouse the deep feelings of loving gratitude to the Teacher, she whom we know as H. P. Blavatsky, and also to that wonderful man W. Q. J. who struggled and served and by that struggle and service called forth the Messages from H. P. B. These have been left as an inheritance to those who can feel the vibrating life-force inherent in them. Truly they quicken the seed of unity of thought, teaching and action sown in the heart of the student by his other studies and awaken in him

the wish to become one of that army of student servers for all time.

The Hon. Ralph Shirley who was for many years Editor of *The Occult Review* brings up (*The Aryan Path* for March) the old mistake made by some students of Theosophy in the early years of the Movement about the absence of information in *Isis Unveiled* on the subject of reincarnation. He is ably answered, and the Theosophical student will do well to note the various references given, because this mistake repeats itself cyclically and the student has to meet the absurd notion and expose its faultiness.

In "The Mandrake—Tradition and Fact" (*The Medical Herbalist*, January 1937) "an Eclectic" recounts the use made of the mandragora plant in antiquity as an anæsthetic and refers to "many absurd stories" which "were formerly told of the Mandrake and which even now are occasionally resuscitated though it must be admitted in its rightful sphere, the realm of fiction. . .Mandrake also had the reputation of being endowed with animal feelings." The writer mentions Josephus having referred more than once to disturbing the plant as involving certain death unless the method of using the dog was followed.

Students' attention may be drawn to the review of *The Mystic Mandrake* in *The Aryan Path* for May 1935 and to the quotations from *The Secret Doctrine* and *The Theosophical Glossary* which follow it. We quote also from *Isis Unveiled* (Vol. I, pp. 465-6)

The mandrake is a plant having the rudimentary shape of a human creature; with a head, two arms, and two legs forming roots. The superstition that when pulled out of the ground it cries with a human voice, is not utterly baseless. It does produce a kind of squeaking sound, on account of the resinous substance of its root. . .and it has more than one hidden property in it perfectly unknown to the botanist. . . This mandragora seems to occupy upon earth the point where the vegetable and animal kingdoms touch, as the zoöphites and polypi do in the sea; the boundary being in each case so indistinct as to make it almost imperceptible where the one ceases and the other begins. . .

The unexplained mysteries of nature are many and of those presumably explained hardly one may be said to have become absolutely intelligible. There is not a plant or mineral which has disclosed the last of its properties to the scientists. What do the naturalists know of the intimate nature of the vegetable and mineral kingdoms? How can they feel confident that for every one of the discovered properties there may not be many powers concealed in the *inner* nature of the plant or stone? And that they are only waiting to be brought in relation with some other plant, mineral, or force of nature to manifest themselves in what is termed a "supernatural manner."

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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

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*"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.

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