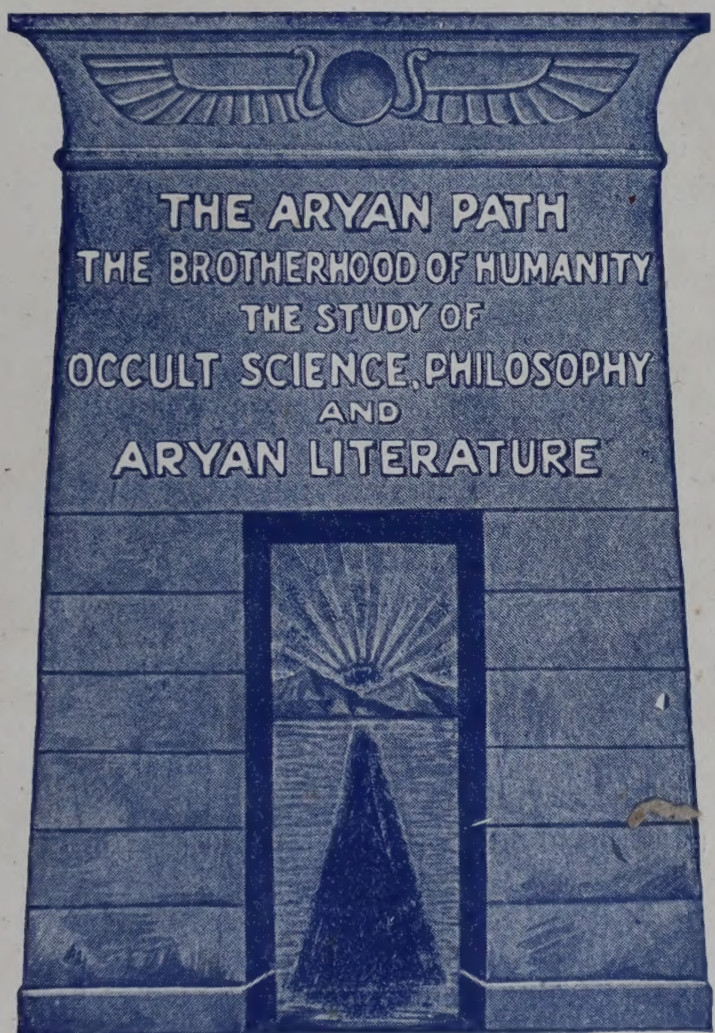




THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



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

Vol. XIX No. 1

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And to show you how exact a science is Occultism let me tell you that the means we avail ourselves of are all laid down for us in a code as old as humanity to the minutest detail, but everyone of us has to begin from the beginning, not from the end. Our laws are as immutable as those of Nature, and they were known to man and eternity before this strutting game-cock, modern science, was hatched. Learn first our laws and educate your perceptions, dear Brother. Control your involuntary powers and develop in the right direction your will and you will become a teacher instead of a learner.

—MAHATMA K. H.

96

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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.

सत्यान्नास्ती परो धर्मः ।



There Is No Religion Higher Than Truth

BOMBAY, 17th November 1948.

Vol. XIX No. 1

CONTENTS

In the New Cycle in India	1
The Peace After the Storm—By W. Q. Judge	2
Gandhian Philosophy and Theosophy :	
IV.—The Kernel of Gandhiji's Philosophy	3
Ancient Indian Medicine	6
Make Friends, Not Enemies	7
Friar Bacon	9
In the Light of Theosophy	10

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THE THEOSOPHICAL MOVEMENT.

BOMBAY, 17th November 1948.

VOL. XIX. No.-1

IN THE NEW CYCLE IN INDIA

We open a new volume today. This monthly is for the individual who aspires to walk the way of Brotherhood. The doubter and the scoffer, the enquirer and the seeker, the student and the server, as well as the aspirant and the devotee have found in this magazine that nourishment for the mind which when assimilated becomes heart-energy. It deals with the stuff of aspiration which transforms the cynical scoffer into the honest enquirer, the studious seeker into the true devotee. Without true devotion, knowledge and action but feed the sensorium: with it Wisdom comes and brightens up every endeavour, be it a duty or a sacrifice. Wisdom creates contentment with circumstances, and then unfolds insight to improve them for purposes of soul-growth.

Individuals make up nations. National policies and plans aid the individual to a certain extent only. The individual, learning the art of soul-life, developing the initiative to use his own resources according to the principles of soul-wisdom, makes real progress which improves national life in the most enduring way. When the slum-dweller improves he changes slum conditions permanently; legislative enactments do not destroy slums without the proper self-education of the slum-maker. Reform in environment is helpful and necessary, but the individual educating himself improves his environment quickly and more lastingly. Theosophy is the most potent energizer of the human mind, the most efficient trainer of the body and the senses and therefore the natural improver of the environment.

The Indian people were politically dominated for more than a century. Chafing under the karma of dependence they were always resentful and often retaliative. They did not use the opportunity to see what there was of beneficence in the experience they were undergoing. They did not turn the mistaken, selfish and greedy ways of the British rulers to constructive use it was almost impossible. On both sides more opportunities were lost than embraced and where love and brotherliness should have prevailed there sprang into existence pride on the one hand and submissiveness on the other, both productive of silent resentment and then of active hatred.

One of the first and most necessary lessons India should learn is to assess the real good of the British rule in India. Not concerned with the harm done and the many injuries inflicted, the builder of the India of tomorrow should utilize whatever there is of beneficence in the British heritage. We must not allow past hatred to continue to influence us. We must not, with minds riveted on the evil, neglect the good. The British Raj prevailed because of India's national karma, i.e., because of the blunders of the Indians themselves; and if the Indians of today fail to learn from their century-long vicissitudes they will again attract dependence and slavery in one form or another. It is only when the lesson is learned that the necessity ceases.

Students of Theosophy, therefore, have a special duty to India. Possessing knowledge which has come to them from their Masters through H. P. Blavatsky, W. Q. Judge and Robert Crosbie—

all true lovers of India—they are well placed to discharge a double duty. First, changing their own characters and developing their own capacities each of them should make a direct contribution to building a spiritual empire worthy of the old names of the country—the Continent of Good Works, the Land of the Nobles. Secondly, they should individually take the initiative in participating in one or another of the nation-building activities which are Theosophical in principle. Pandit Nehru and his colleagues have promised that India shall be a Secular State: we should rejoice at this pronouncement and assist in building an unsectarian and a non-communal India—a nation of Souls wearing elevated minds and refined bodies. The Secular State will facilitate the application of Gandhian ideals in State-building. The Secular State spells Universal Brotherhood and opens numerous avenues for Theosophical service.

To achieve this dual task Theosophical students will need knowledge of our fundamentals and principles; further, the technique of correct application. The Theosophical Movement will endeavour to supply these to the best of its ability; while continuing its past efforts to enlighten and to inspire, it will keep in mind the changed conditions of India, loved by H. P. B. as “the Motherland of my Master.”

The citizen should not become an automaton, a cog in the machinery of the State. The State exists for the citizen, as a playground for his evolution. The citizen should be encouraged to show initiative, to use his mind, to stand for moral principles, to live in dignity and in honour. To attain to that position the citizen has to acquire knowledge and to feel deeply Self-respect. Is there a philosophy which could better serve him for this than Theosophy? Man, not a weak worm but an unfolding God, the maker of his own destiny by his own soul-power, the conqueror of time and circumstances through the process of Reincarnation. What better womb of power for the human individual than these truths? But knowledge about these great ideas is conspicuously absent

and many suffer from false knowledge. The Theosophical student by his own character and life, by his own home-building, by his own honest way of earning his livelihood, by his own civic sense and his true national patriotism can set the example of a world citizen, a lover of all humankind. This work on himself done in even a slight measure will surely bring him numerous opportunities to preach and to promulgate Theosophical teachings.

Devotion to the true philosophy will light his way to works of service. This monthly will help him to bring Devotion to birth in his own heart by offering knowledge for his mind and suggesting ways of action by his body. But it needs from others co-operation, encouragement, enthusiasm for the Cause of the Blessed Holy Ones.

THE PEACE AFTER THE STORM

[In answering a question about the “peace” and the “Voice of the Silence” spoken of in *Light on the Path*, Mr. W. Q. Judge wrote the following, using one of his pen-names, “Moulvie,” in *The Path* for July 1888, Vol. III, pp. 124-125.—Eds.]

The peace is that period succeeding a storm set up in your nature by any attempt to conquer the lower self. It follows each such conflict if the battle has been waged to victory for the higher. But few modern men can wage the battle with more than one thing at a time. Hence, we have many such storms. Each peculiarity, passion or propensity has to be attacked singly and overcome. When that happens, a period of inner silence arrives in which the soul grows and attempts to instruct us. This is the voice. And, as *Light on the Path* says (Rule 21 part I), “It cannot be described by any metaphor.” The silence has its counterpart in nature when, after storms or cataclysms, *silence* occurs. The silence after a storm is due to the effect of water falling through the air upon earth, vegetation, insects, and animals,

and to the peculiar results of loud reverberations of thunder. All these combine to produce a silence quite appreciable by anyone accustomed to nature. And when a cataclysm takes place, such as the falling of a tremendous avalanche of snow, another sort of silence is brought about, during which many things in the astral and natural world not at other times evident can be perceived.

Each of these silences comes to an end because the ordinary normal operations of nature reassert themselves. So it is with ourselves. Storms of disappointment, or terrible upheavals from tremendous sorrows, or the effect of our own intense will, bring about these silences in which the voice of the soul has perchance a better opportunity of being heard.

GANDHIAN PHILOSOPHY AND THEOSOPHY

It will be time enough to pronounce a verdict upon my work after my eyes are closed and this tabernacle is consigned to the flames.

—GANDHIJI

IV.—THE KERNEL OF GANDHIJI'S PHILOSOPHY

The object of the *Gita* appears to me to be that of showing the most excellent way to attain self-realization. That, which is to be found, more or less clearly, spread out here and there in Hindu religious books, has been brought out in the clearest possible language in the *Gita* even at the risk of repetition. That matchless remedy is renunciation of fruits of action. This is the *centre* round which the *Gita* is woven. This renunciation is the central sun, round which devotion, knowledge and the rest revolve like planets. The body has been likened to a prison. There must be action where there is body. Not one embodied being is exempted from labour. And yet all religions proclaim that it is possible for man, by treating the body as the temple of God, to attain freedom. Every action is tainted, be it ever so trivial. How can the body be made the temple of God? In other words, how can one be free from action, *i.e.*, from the taint of sin? The *Gita* has answered the question in decisive language: "By desireless action; by renouncing fruits of action; by dedicating all activities to God, *i.e.*, by surrendering oneself to Him body and soul."

—GANDHIJI

The act that pleases that Lord within is the act which is done as presented with no attachment to its result, while the act that is displeasing to Him is the one which we do, desiring some result therefrom. This practice is the highest; that which some day we must and will learn to perform. Other sorts are inculcated in other writings, but they are only steps to lead us at last to this. Therefore I said, Let us enter the Path as soon as we can.

Of course the person described here is one who has gone much higher in development than most of us have been able to do. But we ought to set up a high ideal at which to aim, for a low one gives a lower result at the expense of the same effort. We should not put before us an aim less than the highest merely because it seems that our success will not be as great as we think it ought to be. It is not so much the clearly perceived outward result that counts, as the motive, effort, and aim, for judgment is not passed upon us among the things of sense where human time exists, but in that larger sphere of being where time ceases, and where we are confronted by what *we are* and not by what we have done. That which we have done touches us only in mortal life among the delusions of material existence; but the motives with which we live our lives go to make up our greater being, our larger life, our truer self. Do actions we must, for no mortal can live without performing actions; those bring us back to earth for many weary incarnations, perhaps to final failure, unless the lesson is learned that they must be done with the *right motive* and the *true aim*. That stage reached, they affect us no more, for, like Krishna, we become the perfect performers of all action. And in so far as we purify and elevate the motive and the aim, we become spiritually enlightened, reaching in time the power to see what should be done and what refrained from.

—W. Q. JUDGE

In our last instalment we saw how the *Gita* became at once the Bible and the mother of Gandhiji. H. P. Blavatsky has said that there are several keys to the noble poem. Of these Gandhiji's temperament found and used the psychological one. The Body was the field of battle, duties were arms, the Kauravas the lower and the Pandavas the higher nature of every man. Not merely bent on application but urged by his soul to apply without loss of time, he began practising the *Gita* tenets. Certain words, certain verses became his direct clues.

Gandhiji's soul influenced by the pure light of love and of universal brotherhood heard the Voice of Krishna. What found most ready response in his soul was the path of works, Karma-marga, deeds to be performed according to Buddhi-Yoga. All duties to be discharged with mental devotion to the Deity, formless and universal, without a desire for reward, or even looking for any particular result. From that basic viewpoint he understood, applied and promulgated the message of the *Gita*. He asserted that without Truth and Non-violence deeds of the *Gita* type could not be performed.

Seeking ways and means to practise Buddhi-Yoga, Gandhiji made special use of certain ancient words: Satya-Truth; Ahimsa-Harmlessness; Tyaga-Renunciation; Yagna-Sacrifice. This Buddhi-Yoga defined in the second half of the second chapter of the *Gita* and which culminates in the definition "Yoga is skill in the performance of actions" contains definite precepts to be practised not only at set times but in the routine of hourly living at home, at the office, everywhere. These precepts when daily practised create the man whose marks are also precise. The precepts are followed by a picture which embodies the example: how does a steady practitioner of Buddhi-Yoga look, talk, act? This description in verse 54 and following fascinated Gandhiji and they became his favourite verses.

In these verses Gandhiji found his goal, the

way to reach it as well as the technique to overcome the obstacles in that way. The goal was Realization of Self, the way was Satyagraha, the technique was asceticism which controlled the lower and cut a canal for the higher.

These verses attached Gandhiji and brought forth a quick intuitional response even at his first reading of them in 1889. He writes that two brothers who were students of Theosophy and pupils of H. P. Blavatsky's

placed before me Sir Edwin Arnold's magnificent rendering of the *Gita*. I devoured the contents from cover to cover and was entranced by it. The last nineteen verses of the second chapter have since been inscribed on the tablet of my heart. They contain for me all knowledge. The truths they teach are the "eternal verities." There is reasoning in them but they represent realised knowledge. I have since read many translations and many commentaries, have argued and reasoned to my heart's content but the impression that the first reading gave me has never been effaced. Those verses are the key to the interpretation of the *Gita*. I would advise even rejection of the verses that may seem to be in conflict with them. But a humble student need reject nothing. He will simply say, "It is the limitation of my own intellect that I cannot resolve this inconsistency. I might be able to do so in the time to come." That is how he will plead with himself and with others.

With this closing passage of the second chapter of the *Gita* as his guide he gave a fresh interpretation to important words and terms. In this Gandhiji followed his great predecessors. Words and terms which are living when fecundated by vital mind-souls yield a new meaning to a world-old message. He writes:—

The *Gita* itself is an instance in point. It has given a new meaning to *Karma*, *Sannyasa*, *Yajna*, etc. It has breathed new life into Hinduism. It has given an original rule of conduct. Not that what the *Gita* has given was not implied in the previous writings, but the *Gita* put these implications in a concrete shape. I have endeavoured in the light of a prayerful study of the other faiths of the world and, what is more, in the light of my own experiences in trying to live the teaching of Hinduism as interpreted in the *Gita*, to give an extended but in no way strained meaning to Hinduism, not as buried in its ample scriptures, but as a living faith speaking like a mother to her aching child. What I have done is perfectly historical. I have followed in the footsteps of our forefathers.

At one time they sacrificed animals to propitiate angry gods. Their descendants, but our less remote ancestors, read a different meaning into the word "sacrifice," and they taught that sacrifice was meant to be of our baser self, to please not angry gods but the one living God within. I hold that the logical outcome of the teaching of the *Gita* is decidedly for peace at the price of life itself. It is the highest aspiration of the human species.

Again :—

For me the *Gita* became an infallible guide of conduct. It became my dictionary of daily reference. Just as I turned to the English dictionary for English words that I did not understand, I turned to this *dictionary of conduct* for a ready solution of all my troubles and trials. The words like *aparigraha* (non-possession) and *samabhava* (equability) gripped me.

Herein can be traced the cause of trouble between the orthodox Hindus and Gandhiji. The traditional interpretations of the orthodox were unacceptable to Gandhiji, as they were to no less a Reformer than the Buddha. Gandhiji followed the method of the Buddha (see the second instalment of this series in THE THEOSOPHICAL MOVEMENT for September 1948 on page 164) and interpreted the *Bhagavad-Gita* by the inner light of his own Soul; the results of his study and reflection he used in the performance of actions; in this, of course, the cycle in which he lived and laboured played its part—i.e., the thoughts and feelings of those who surrounded him and whom he served played a role of their own. In doing this he followed the very method which Krishna Himself adopted in giving a new clue to words and terms. For example, the *Gita* reduces the authority of the *Vedas*; it subordinates *shruti* to soul-experience. Thus, for example, in describing this very Buddhi-Yoga it is stated that the *Vedas* are an essay on the three Gunas, qualities of Matter, which the Soul has to transcend, and it is pointed out that for a Self-realised Soul who swims in the sweet Waters of Wisdom and Immortality Vedic rites and teachings are of no use whatever. These verses (*Gita* II. 45-46) are further clarified by Krishna:—

When thy heart shall have worked through the snares of delusion, then thou wilt attain to high indifference as to

those doctrines which are already taught or which are yet to be taught. When thy mind once liberated from the *Vedas* shall be fixed immovably in contemplation, then shalt thou attain to devotion.

(*Gita* II. 52-53)

The *Gita* does not advocate a rejection of the *Vedas*, of *Shruti*, what is heard, but points the way to the Higher Wisdom of the Spirit. It interprets old terms in a new way suited to the Kali-Yuga, the cycle which opened with the passing of the Master Krishna. Gandhiji heard with the power of his own Inner Ego fresh interpretations of great words and terms suited to his age and generation and made vital and viable what had become stale, unprofitable and dead.

This method adopted by Hindu Teachers and Sages makes the restatement of the One Truth and the indivisible Message of the Wisdom-Religion or Theosophy without doing violence to its previous records. Thus Krishna, Buddha, Shankara and others gave new interpretations of the *Vedas* without rejecting their basis. This is what Gandhiji did. Viewing the world beyond India and passing to the time before the *Vedas* we come upon the self-same method which H. P. Blavatsky adopted in recording her Message of Theosophy in her *Secret Doctrine* and other books.

Aspects of the One Truth come each as a Message delivered by a Perfected Sage which in the course of time and interpretations becomes corrupted, necessitating its reformulation. By this process the Truth intermingled with fiction and falsehood has to be used by Reformers, great or less great. And this is not limited to India and Hinduisim. Similar phenomena have occurred in different countries and at all times. Words, terms, nomenclature, undergo corruption *pari passu* with the corruption of ideas, and each time they have to be rescued from the degradation which ignorance and superstition have imposed upon them. A freshening up suited to time, place and circumstances has to be attempted. This indicates how there is a true Fundamentalism of the Prophets and the false one of priests. The former deals with the way of Life, the latter with

the debasing way of blind belief and creedalism. Theosophy is the knowledge about the former, the one Universal Religion ; priestcraft and creedalism beget differing religions. As already shown (see pp. 153 and 163-165), Gandhiji fully recognized this.

Our next article will be on "The Old and the New."

ANCIENT INDIAN MEDICINE

Sir C. P. Ramaswami Aiyar, presiding on September 29th over the Golden Jubilee celebrations of the Ayurvedasramam at Thyagarayanagar, Madras, emphasized how marvellously the Ayurvedic system of medicine had anticipated many of the experimental discoveries of modern medicine. He gave as instances certain eye operations recently acclaimed as remarkable which had been anticipated by Indians, as well as by the Egyptians 3,000 years before Christ, and the perfecting of brain operations a thousand years earlier at least, as revealed by the Mohenjo Daro and Harappa excavations. The Ayurvedic system had been demonstrated in Travancore in recent years to be as effective against malaria as Allopathic treatment, and "in certain diseases like rheumatism," Ayurvedic medicines were able to produce a greater alleviatory and curative effect than other systems.

H. P. B. mentioned in *Isis Unveiled* (II. 621-22n.) that

the best febrifuges have been learned by British physicians from the Hindus, and where patients, deafened and swollen by abuse of quinine, were slowly dying of fever under the treatment of enlightened physicians, the bark of the Margosa, and the Chiretta herb have cured them completely, and these now occupy an honourable place among European drugs.

"Not even in Egypt," she declared, "were botany and mineralogy so extensively studied as

by the savants of archaic Middle Asia." To the ascetic Gymnosophists of ancient India, "no secret power of either plant or mineral was unknown" and they are proclaimed by history "as possessing the greatest secrets in medical knowledge and unsurpassed skill in its practice." (*Isis*, I. 89-90)

No country in the world, she wrote, can boast of more medicinal plants than Southern India, Cochin, Burma, Siam and Ceylon. Brevet-Colonel R. N. Chopra, author of *The Indigenous Drugs of India: Their Medical and Economic Aspects*, reviewed in *The Aryan Path* for April 1935, mentioned in an address at Madras on January 2nd, 1940, India's great wealth of medicinal plants and said that the literature of indigenous medicine ascribed medicinal properties to more than 2,000 plants out of the approximately 11,000 species found in British India. While medicinal herbs are mentioned in the *Rig-Veda*, it is the *Ayurveda* which treats of herbal remedies in detail and on which ancient medical science largely rested.

Dr. Radhakumud Mookerji, speaking at Avadi, near Madras, late in 1941, declared that the old Sanskrit and Pali texts gave details of various diseases and their remedies—dysentery, jaundice, diabetes, tuberculosis, heart diseases, etc., and that surgery had reached a great degree of skill, since difficult skull, brain and abdominal operations were successfully performed.

Sir William Jones mentioned in writing about the *Ayurveda*:—

I found, with astonishment, an entire Upanishad on the internal parts of the human body, with an enumeration of the nerves, veins and arteries; a description of the heart, spleen, and liver, and various disquisitions on the formation and growth of the foetus.

The *Rig-Veda* (I. 116. 15-16) speaks of an artificial limb of iron as having been given to a woman whose foot had been cut off, so that she might walk. The giving of artificial eyes is also mentioned.

Dr. David C. Muthu mentions in his *Antiquity of Hindu Medicine* that Jivaka, the personal

physician of Buddha, is said to have practised cranial surgery with success and that the Hindus were the first to introduce skin grafting and plastic surgery, cataract-couching, amputation, the Cæsarian operation, etc. He cites Pandit Vallala's *Bhoja Prabandha*, which describes a cranial operation performed in A.D. 927 on King Bhoja of Dhar. Two brother surgeons had made the King insensible by a drug called Samohini, trephined the skull, removed a growth from the brain, closed the opening and stitched the wound, restoring the patient to consciousness by another drug.

Both Charaka and Susruta mention the ancient use of anæsthetics. Charaka dealt with diet, antidotes for poisons, syringes, emetics and purgatives, Dr. Muthu writes, as well as with drugs for the cure of diseases. The directions of Susruta, the great surgeon, for washing with hot water, anticipated, he claims, modern aseptic surgery. Vedic literature abounds in references to surgical instruments, of which Dr. Muthu cites scalpels, lancets, scissors, needles, saws, forceps, catheters, etc. "Most of the modern surgical instruments are only slight modifications of those used by the ancient Hindu surgeon."

It has also been claimed that the Homeopaths' Law of Similars and Contraries can be traced to the ancient Indian classics of Charaka and Susruta "through Egypt, Persia, Arabia to Greece, into mediaeval Europe and down to modern times." (THE THEOSOPHICAL MOVEMENT, XVI. 109).

A noble ideal was held up by Charaka for the Hindu physician, one which modern practitioners also might well take to heart :—

Not for self—not for the fulfilment of any earthly desire of gain, but solely for the good of suffering humanity should you treat your patients and so excel all. Those who sell the treatment of disease as merchandise gather the dust and neglect the gold.

MAKE FRIENDS, NOT ENEMIES

So shalt thou be in full accord with all that lives ; bear love to men as though they were thy brother-pupils, disciples of one Teacher, the sons of one sweet mother.

It is fairly easy to feel in "full accord with all that lives" when all that lives is in full accord with oneself, but it is difficult to feel so when all, or part of all, that lives, is not in full accord with us !

It is easy to feel that all men are sons of our own sweet Mother when all the sons act as sons towards that Mother, but it is difficult, nay, almost impossible, to feel in full accord with an undutiful son who harms his and our one sweet Mother, and the depth of our devotion to the Mother often brings the depth of discord with the undutiful one !

It is easy to be in full accord with those who think and feel and act as we do, but very difficult when our thoughts, feelings and actions are moving in a direction contrary to theirs.

Yet we must get to the point where, no matter how others feel and think and act, we can treat them in our own thought, feeling and action as still sons of our one sweet Mother. "Father, forgive them, for they know not what they do" said a great and holy Man while being tortured to death by some other sons of the One Father.

Shall we, in our pride, upon the hill-top of self-righteousness, act otherwise ?

The millions of years that the human being needs to travel from the self-centred man, the human-animal man, to the SELF-centred Man, the glorious state of a Buddha, shows how hard and thorny is the Path. Theosophical students *should* be in the intermediate stage, that of a human being, not a human-animal being, nor yet a divine Being, but a truly human being, Manas freeing itself from Kama and uniting itself to Buddhi. H. P. B. in *Five Messages* has told us how a truly human being should think and act.

To understand the qualities of Kama and of Buddhi will help towards this accomplishment.

Let us remember that Kama is still, in us, desire, for even our feelings of love and sympathy are rooted in desire, as are those of hatred and self-righteousness. Buddhi is also Desire—for our aspirations and spiritual devotion are rooted in Desire. The difference lies in the clear-seeing of the *nature* of the desire we foster, and here our mind can be the judge, our reasoning power, freed from desire, can be trained to see which desire will further the end of the great desire that we have at our true heart centre. So we must analyze our desires, good and bad, and analyze them in terms of Knowledge.

Theoretically we all know that there is but One SELF, that there is no separation between any two points in Space, no separation between the saint and the sinner, and that good and evil deeds, thoughts and feelings, are as infectious as the most virulent contagious physical disease. The converse is also true. Not one of us can mount a step higher without lifting up the whole of manifested Nature; not one of us can fail, even a little, without dragging it down a little. To see our individual *responsibility* in this and get beyond the stage of recriminations against those who hinder, is a great step forward.

For the practical application of this perhaps our greatest help is to have a model to follow, a model as superior to us as the great Buddha or one nearer at hand whom we love and admire and whose knowledge is greater than ours. Was the Buddha ever angry, even when rebuffed by the ignorant? Was he ever impatient? Did his love for the "poor woolly mother" show as anger against the shepherd or later against the priests with their instruments of death? Was it not His greater knowledge that made him change from the one who "wept with all my brothers' tears" to the One who could "laugh and be glad?" The key to the understanding of this change lies perhaps in the next few words, "For there is liberty."

If there is liberty, who are we to be angry at the liberty taken by others; who are we to try to impose our own ideas, to infringe their liberty?

Most of us have got beyond the point where we fight these differences out with swords and daggers, but feelings and evil thoughts are stronger and more potent than steel. Because we do not see their effects, we think they will in time change the course of those toward whom they are directed. Thoughts are more reprehensible than deeds, says H. P. B., and to fight another, however much that other may be wronging our own sweet Mother, is only emphasising the evil.

What attitude are we then to adopt? Surely a two-fold attitude, example and reclamation. Example is the most potent of all actions, and herein lies our greatest "weapon" for the harmonizing of all Nature; it lights a fire which can never be dimmed, whose warmth and sweet smell reach those in need. No one can stop us in this but ourselves, and the practice should be simple, based on the great virtue of harmlessness. Could we but see behind the scenes we would see two vast forces at work, one bringing harmony and the other discord, the White and the Black side of Nature, the good and the evil forces at work. We are told never to allow ourselves to be an agent of the evil forces, but to make ourselves agents of the good. We soil ourselves when we become agents for that which hurts another, however justifiable it may seem to us that they should be hurt, and though we may think we can thus stop them in their evil ways by showing our hatred of them and their path, the actual fact is that we add our force of hatred and anger to theirs and make it more potent against the very Mother we are seeking to shield. "Hatred ceaseth not by hatred." But it does cease by Love.

Reclamation of a lost soul can only be accomplished when we realize this last fact. Can we not try to put into operation the great law that there is "more joy in Heaven over one sinner that repenteth" than for us in our self-imposed self-righteousness? Can we not try, through loving-kindness and helpfulness, to be one of those who reclaim the sinner? It will be a hard uphill fight but we must steadily press on. To kill the crimi-

nal is not to destroy him ; hatred cannot be destroyed ; it can only be transformed into love. To put our feeling, thought and action on reclamation, through however many disappointments, is a positive task of joyful service, and though we may fail in this life, who knows but that we are, here and now, making of ourselves steps in the ladder of progress for the poor misguided evil son of our Mother ?

For ourselves it is easier to bear rebuffs and cruelties for we should know that nothing happens to us save that brought about by ourselves, and that therefore it is we who injure ourselves, though the agent may seem to be outside of us. The same is true even of our sweet Mother—She has either earned the cruelties of the erring son, or has voluntarily accepted them for his preservation, so to Her what can we show but greater love and helpfulness, greater strength and calmness ? Let us not add to Her troubles by our own erring ways but work to bring the erring son back into the fold. The Light that is in us must shine forth on all, and Mr. Judge tells us : "Put no one out of your heart." Thus is Kama transformed into Buddhi ; thus is our mind centred in Buddhi, Universal Compassion ; thus our one Desire is to "help Nature and work on with her," until the day dawns when "All Nature thrills" with joy for a "new Arhan is born." What matters it whether that new Arhan is our own Real Self or whether it is the reclaimed erring brother ? We too are part of Nature and we too shall feel the thrill of joy at his success.

FRIAR BACON

Mr. Frederick Mayer, whose study of "Religion and Science in Roger Bacon" appears in the Summer 1948 *Personalist*, is at pains to clear the thirteenth-century Franciscan friar of the suspicion of possessing magical powers. He attributes the linking of his name with magic to "the obscurity of his life and his labours in science, together with his aloofness from the affairs of his day."

Roger Bacon, he assures us, "accepted the official dogmas of the Church," though he disbelieved in the infallibility of the Church fathers, but he admits rather paradoxically that

his respect for the ancient philosophers was great... he preferred Seneca's moral teachings to the doctrines of the Christian teachers and stressed the purity and integrity of the ancient philosophers.

This is hard to reconcile with the claim that Bacon wanted to apply the sciences chiefly to pious instruction, not only to raise the level of religious contemplation but also "to destroy the faith of infidels."

Mr. Mayer excuses Roger Bacon's interest in alchemy and in astrology on the ground that "in the Middle Ages everything was linked with supernatural causes."

The belief that the stars and other celestial bodies exerted an influence upon the destiny of human beings was accepted even in the most educated circles. It was thought that certain plants possessed occult powers, and that by the use of herbs and other objects found in nature one might be able to coerce the supernatural spirits. Above all, alchemy occupied the minds of the medieval scientists and they attempted to transmute the base metals into gold and to find the philosopher's stone which would act as a cure for all and reveal the secret of eternal youth.

All of which, Mr. Mayer considers, might be dismissed "as base superstition, but we find that astrology and alchemy contributed to an expansion of scientific knowledge." Such subjects Roger Bacon, though he also experimented with burning glasses, gunpowder and the magnet, considered the most valuable. He "formed the conjecture that the transit of light from the stars occupied time, though we cannot perceive it, and he supported the conception of the sphericity of the earth, a conception which indirectly influenced Columbus."

But "Bacon was seldom original. He frequently acknowledged his debt to his predecessors, especially to Aristotle and the Arabs." It is difficult, Mr. Mayer writes, "to draw a line where Bacon's imagination stops and the mystic spirit starts. For he did not always remain on the solid

ground of experience but aspired to find the higher realm of religious visions."

The study of philology possessed attraction for Bacon "in the mystic power of words. He pondered about the 'tyranny of words' from the standpoint of their magical value in coercing supernatural forces. His ideal was to get ultimately to the root of the spiritual meaning of the Bible." Mathematics he prized even more highly than philology, calling it "the gate and key of the natural sciences, the alphabet of philosophy." And in the concluding chapter of his *Opus Majus*, after discussing the natural sciences, Roger Bacon turned to moral philosophy, "nobler than all the other branches of philosophy."

Madame Blavatsky throws an interesting light on Roger Bacon's status. We read in *The Theosophical Glossary* that he believed in the philosopher's stone in the way all the adepts of Occultism believe in it; and also in philosophical astrology.... He was a wonderful physicist and chemist, and credited with having invented gunpowder, though he said he had the secret from "Asian (Chinese) wise men."

And she wrote in *The Secret Doctrine* ;—

Many of these mystics, by following what they were taught by some treatises, secretly preserved from one generation to another, achieved discoveries which would not be despised even in our modern days of exact sciences. Roger Bacon, the friar, was laughed at as a quack, and is now generally numbered among "pretenders" to magic art; but his discoveries were nevertheless accepted, and are now used by those who ridicule him the most. Roger

Bacon belonged by right if not by fact, to that Brotherhood which includes all those who study the occult sciences. (I. 581-2n.)

Among his discoveries she mentions optical glasses and she quotes Prof. A. Wilder's statement that Bacon in his treatise on the "Admirable Force of Art and Nature" predicted the use of steam as a propelling power and described the hydraulic press, the diving-bell and the kaleidoscope.

(*Isis Unveiled*, I. 413)

The *Knowledge* of Roger Bacon did not come to this wonderful old magician by inspiration, but because he studied ancient works on magic and alchemy, having a key to the real meaning of words. (S. D. I. 581-2)

Mr. Mayer does not consider worth mentioning the brazen head which Bacon is credited, or charged, with having made, and which is said to have been fitted with an acoustic apparatus and to have given out oracles. Legend credits him also with having produced at will excellent music, coming from no visible instrument, delightful odours, and airy apparitions, all within the powers of occult science.

The possibility of their production by one possessed of magic wisdom will perhaps be conceded on the day when modern science recognizes how much closer the medieval alchemists were to fundamental truths in some of the "superstitious" views which Mr. Mayer mentions above, than are their all-doubting modern heirs.

IN THE LIGHT OF THEOSOPHY

A classic of guidance for the Higher Life is now made easily available in a very handy form by Theosophy Co. (India), Ltd. *Through the Gates of Gold*, originally published in 1887 by M. C., is a companion volume to *Light on the Path*. Its subtitle is "A Fragment of Thought" but this fragment delineates, in the words of W. Q. Judge, "the entrance to that realm of the Soul unknowable through the physical perceptions, and the purpose of this work is to indicate some of the steps necessary to reach their threshold." Mr. Judge wrote

these words in reviewing the book when originally published; that review appeared in *The Path* for March 1887 and is reprinted in *Vernal Blooms* (pp. 34-43). That book also contains Mr. Judge's article entitled "The Gates of Gold" (pp. 44-46) based upon a teaching of the original volume. Mr. Judge calls it "the most notable book for guidance in Mysticism which has appeared since *Light on the Path* was written" and adds that "those of us who have been longing for something 'practical' will find it here." This small

volume of less than a hundred pages should be studied by every aspirant, and as for the devotee, it should become his companion and his counsellor.

Reform in education is of paramount importance and is recognized as such on every hand. How strongly Theosophists have felt about this is easily seen from what H. P. Blavatsky has stated in her *Key to Theosophy*—reprinted as *U. L. T. Pamphlet No. 35*. The contribution of Ancient India to educational thought is vital to the present-day reformer and all genuine servers in the educational field will thank Dr. Radhakumud Mookerji for his big volume replete with facts, many of which are little known. *Ancient Indian Education (Brahmanical and Buddhist)* by this learned scholar, who has made most valuable contributions to enrich our knowledge of ancient Aryavarta, should be read by educational ministers, reformers, and University Registrars and Vice-Chancellors. Shri K. Guru Dutt reviewed the book for the Discussion Group of the Indian Institute of Culture at Bangalore and his paper is printed in an abridged form in the October number of *The Aryan Path*, to which the attention of all our readers is directed.

Theosophical students will do well to peruse "Mysticism in Shelley" by Prof. A. M. D. Hughes in the October *Aryan Path*. The great poet was also a soul with spiritual effulgence and his symbols and metaphors as his subjects and topics reveal his place in the pantheon of Mysticism. H. P. Blavatsky wrote in her article "Our Cycle and the Next":—

Poor, great young Shelley! He who laboured so zealously for several years of his too short life in relieving the poor and consoling the distressed, and who, according to Medwin, would have given his last sixpence to a stranger in want, he is called an *Atheist* for refusing to accept the Bible *literally*!

We agree with Professor Hughes that Shelley "is a power among men" and that he "has written

of the mystical hunger, in words and tones strangely beautiful and delicately true."

One of the ills caused by the war, from which we are suffering, is the irregularity of boat services between continents. Books and periodicals reach India very late. Thus we have just received (in the first week of October) the August issue of our Los Angeles contemporary, *Theosophy*. As usual, it contains useful reading material of value to the Theosophical student. The opening article in this issue, "Difficult Hope," contains some excellent hints. It deals with "the mysteries of 'theosophical' human nature," and refers to "the two halves of the whole message of Theosophy."

While Theosophy was being recorded in articles and books so far as the language of ideas was concerned another language was being addressed to the consciousness of the student—the language of events. The first without the second is only intellectual teaching; the second without the first, a strange and unaccountable chapter of human history; together, they become practical philosophy.

The active officers of the Theosophical Society, H.P.B.'s associates in the publishing and literary work, her helpers, and the members of her household—all had the task of learning how to conduct organizational and ordinary matters in a unique way, that is, in the theosophical way. The several crises in the T.S., both public and private, had more than one karmic function, and by no means belonged exclusively to the individuals who, at the time, were most directly concerned. The annals of the Society, in a bare twenty-one years, ran the gamut of "theosophical" character roles, and in dramatic series an invaluable set of psychological revelations were presented.

The whole article is of practical importance.

A valuable statement of the doctrine of Karma by India's Governor-General, Shri C. Rajagopalachari, appears in his notes on his newly published translation of *Kural: The Great Book of Tiru-Valluvar: Selections from Books I and II*. He writes that the doctrine of Karma as enunciated in the Hindu Shastras is accepted without any modification in the *Kural*. The Tamil equivalent

for the Law of Karma means also that "the sum of man's thoughts, desires and actions become his start in the next birth or re-embodiment of his soul."

Neither Karma nor its Tamil equivalent... is to be mistaken for belief in blind luck. The Hindu doctrine of Karma links all good and bad luck in one birth to effort in previous births. Men reap the just and natural reward of every act and build their natures and tendencies as a result thereof. The law is unfailing in its rigour, but the account is not closed by death, but carried on from one birth to another. Causes not traceable to oneself now must be traced to oneself in past births.

Not only individuals but nations have their Karma and we are glad that the highest office in the Indian Dominion is held by one convinced of the reality of Karma and Reincarnation, which offer the self-compelling basis for right conduct whether of one's own life or of the State.

It took the Society for Psychical Research a long time to come to the position where it may make the useful contribution referred to by Mahatma K. H. in a letter which Mr. A. P. Sinnett received about July 1883. Its work, He wrote, "is of a kind to tell upon public opinion by experimentally demonstrating the elementary phases of Occult Science," and He added that They wished it well. But for long years the S. P. R. contented itself with accumulating puzzles for its "bag of nuts uncracked" and only in recent years has it undertaken laboratory tests of telepathy and clairvoyance through the card-guessing technique under controlled conditions. Professor S. G. Soal is entirely convinced that telepathy has now been established by experimental methods, and thinks "that those who hold contrary views have either never studied the evidence properly or else are hopelessly prejudiced...."

A significant simile introduces the "Review of the Situation" in Professor Soal's Frederic W. H. Myers Memorial Lecture, 1947, recently published by the S. P. R. under the title "The Experimental Situation in Psychical Research." He says:—

Psychical Research today resembles a number of heaps of material stacked in a builders' yard. Many of the materials for building are there but no edifice has yet arisen... The materials collected present such diversities in scope, size and texture that so far it has proved impossible to fit the pieces together into any coherent pattern or to construct from them any sort of a rational building. This has become so increasingly obvious during the past few decades that many researchers have felt that if any progress towards building is to be made we must cease to rely upon these pieces of odd material which come to us in haphazard fashion... but that instead we should try to manufacture our own bricks in the laboratory.

Given a suitable person as guesser, he declares, card-guessing "enables us to demonstrate over and over again the mental miracle of telepathy, and to demonstrate it in a fashion that confounds all criticism." But—"Recent developments make it very clear that future progress will depend quite as much on the co-operation of the philosopher as on the work of the experimenter," on which Theosophy has been insisting all along. The phenomena of H. P. B. were shown with the object of arousing interest in "the philosophy or the science of whose truth and power the phenomena were merely trivial and, so to say, accidental illustrations." (*Raja-Yoga*, p. 47) Without that philosophy, and life in accordance with it, the members of the S. P. R. can never hope to get beyond "the elementary phases of Occult Science."

"Justification by Numbers" is described by the British anthropologist Geoffrey Gorer in the Summer 1948 *American Scholar* as "in some ways the fundamental economic fallacy."

If a few people do or think something, it may be wrong; but if a lot of people do or think it, then it is obviously right.

This false and dangerous notion is doing so much mischief in the world today that we welcome Mr. Gorer's bringing it into the open, though in the unpleasant context of the recent statistical study of male sexual behaviour on the merely physiological level which he is analyzing in his article. Its statistical tables, he declares, result in the devaluation of moral values. Their impli-

cation is, he writes, that admiration goes to the high scores—and chastity results in a low score.

He suggests that the fallacy of "justification by numbers underlies a great deal of American advertising," which forcibly suggests that "the most popular brand" is therefore better than others. He concedes that on the political level the votes of the majority "should undoubtedly be decisive" on the few issues on which the people are called upon to vote, but maintains rightly that "to extend this principle to moral, psychological or physiological activities is completely illogical."

Theosophy teaches that, this being a universe of law, an action contrary to the laws of nature does not become right or evade its legitimate reaction because some or all of one's neighbours indulge in a false practice—any more than the fact that a large company eats tainted food can save the individual from ptomaine poisoning. The Law is not mocked. "Whatsoever a man soweth, that shall be also reap."

Mr. Vergilius Ferm mentions in his admirably broad and idealistic "Editor's Preface" to *Religion in the Twentieth Century*, reviewed in the October *Aryan Path*, that among the groups which it had been hoped to include in his symposium on the different faiths and sects was that of the Theosophists as "certainly worthy of representation." An invitation had been extended (he does not say to whom) but "Theosophists" and one other group mentioned "do not wish to be classified as religions but rather as philosophies." And he adds in parentheses: "It is all a matter of definition." Precisely so, but in this case the definition is very important,

That Theosophy, the ancient and unchanging Wisdom Religion, the source from which all the world's faiths have sprung, is not a religion but Religion itself, is certainly true, as it is also Philosophy and Science, affording the key to the understanding of the universe and its mysteries no less than of the underlying truths which all reli-

gions share. TRUTH is their common root, and that ageless Truth is what today is called Theosophy.

The octogenarian Nobel Prize physicist, Dr. Robert A. Millikan, at a recent Washington meeting of the American Physical Society, affirmed his reasoned faith in the divine ordering of the universe and called "a purely materialistic philosophy... the height of unintelligence." The first to determine the charge and mass of the electron, Dr. Millikan has delved deeply into the mechanisms of matter, and yet has been able to penetrate to some extent in thought to "the Soul of things." "Wise men in all the ages have seen enough at least to make them reverent," he declared, and he quoted Dr. Albert Einstein's saying:—

It is enough for me to contemplate the mystery of conscious life perpetuating itself through all eternity; to reflect upon the marvellous structure of the universe which we can dimly perceive, and to try humbly to comprehend even an infinitesimal part of the intelligence manifested in nature.

Dr. Millikan added: "That is as good a definition of God as I need." So Theosophical is this definition that it enables one to read beyond the orthodox terminology in which the great scientist clothed a portion of his confession of faith, as when he spoke of God as the Great Architect and of what He had assigned to man to do in connection with the evolutionary scheme. He used an apter phrase when he referred to "that part of Him that became us," and to the great responsibility of men, since, "if we fail in our assignment it is pretty certain that part of the job will be left undone."

It may be recalled that in 1940 Dr. Millikan visited India and was interviewed on behalf of *The Aryan Path* on "Science and the Modern World," the interview having appeared in its April 1940 issue. In it he referred to "the God of law and order," "the integrating factor in the universe," in whom Theosophists also believe. The old idea of an anthropomorphic God was gone he declared, and our duty towards the God of

law and order was "to study that order and to get into harmony with it so that we may make the world a better place for humanity to live in."

In an essay of rare beauty, "Vale That You Shall Not See" in *The Dublin Magazine* (June-September 1948) Mr. J. Lyle Donaghy paints the ordered harmony of life in the kingdoms below man. He sees one form of life preying on another, and yet discerns the pattern into which fits the apparent ruthlessness of irresponsible creatures no less than the magic of hyacinth dells or the moving joy and industry of nesting birds. "Numbers perish early, it is true—seeds and insects—but, up to the annihilant instant, life is good to them."

Life is good to the creatures of the wild even beyond the annihilant instant. The Mahatma K. H. has written :—

Nature has an antidote for every poison and her laws a reward for every suffering. The butterfly devoured by a bird becomes that bird, and the little bird killed by an animal goes into a higher form.

More than that, the marvellous adaptation of creature to environment, the gleams of beauty which the pattern shows, whence come these if not from the "designers," working under the impulse of the one Life and Law? Madame Blavatsky writes of the

centres of creative power for every ROOT or parent species of the host of forms of vegetable and animal life... when we say that Nature provides for every animal and plant, whether large or small, we speak correctly. For, it is those terrestrial spirits of Nature, who form the aggregated Nature. (*The Secret Doctrine* II. 732).

And again she declared :—

Every form, we are told, is built in accordance with the model traced for it in the Eternity and reflected in the DIVINE MIND. There are hierarchies of "Builders of form" and series of forms and degrees, from the highest to the lowest... the latter are fashioned by the Elementals or Nature Spirits. (*Transactions of the Blavatsky Lodge*, p. 129)

This is perhaps farther than a naturalist of even Mr. Donaghy's sensitiveness and powers of comprehending observation can follow until he has convinced himself of the strict continuity and logical coherence of the perennial teachings

of Theosophy, but he has grasped a great truth when he writes :—

"Give the soul sea-room"—

Aye, but truth is the only really infinite sea, nor in any other element may soul voyage truly, or happily—bravely free.

He rejects the one-sided picture of nature as "red in tooth and claw," declaring that for a life season mostly there is reasonable refuge, secure habitation for each of his kind, ere he fall—the butterfly on powdrously glossed vans is competent to navigate the gusty sky, the diaphanous winged things have security in their speed....

There is a balanced truth about nature, and truth and beauty, justice and mercy, reside in it everlastingly. Terror is there and pain, sometimes sharp privation, but also there is freedom, gladness, love.

An unusually broad and understanding approach to the doctrine of *ahimsa* in its bearing on the problems of cattle breeding in India is made by Dr. Burch H. Schneider, formerly at the Allahabad Agricultural Institute, now at West Virginia University, in *The Scientific Monthly* for August. He recognizes *ahimsa* as a handicap to the Western method of improving the breed by eliminating unfit animals, but shows how it need not be an insurmountable obstacle to cattle improvement. He understands the doctrine to be based on what he calls "reincarnation," though it is transmigration into animal forms, that misunderstanding of the ancient teaching, which he describes. But whatever its origin, he writes truly, *ahimsa* must be taken into consideration in any plan for general livestock improvement. Its "possible advantages have never been pointed out." Some of the finest draft cattle in the world, he declares, are to be found in India, and the humped Brahman, or Zebu, cattle have been imported in large numbers into other tropical and semitropical climates, where they thrive under difficult conditions better than other breeds. Improved feeding and management and the castration of inferior bulls would not only obviate the slaughter of poor individuals while improving the breed but also increase the wealth

of draft cattle and enable the compiling of most instructive genetic statistics.

Ahimsa has deeper roots than Professor Schneider assigns to it, and cattle are revered not only because some mistakenly believe that the human soul may have incarnated in that form. It is rooted in the ancient teachings of India, the same teachings which all the world teachers have enunciated, of reverence for life and compassion for all that lives. The Hindu reverences the bull and the cow as mighty symbols which his religion explains to him, the bull as the symbol of the generative or evolutionary power in the universe; the cow as symbol of the passive generative principle in nature. Dr. Schneider does well to recognize that, though "contact with the Occident may bring greater "enlightenment," (quotes his), "one need not hope to see a willingness to kill excess inferior cattle in the near future."

A significant resolution was passed at the Twenty-first International Congress of Orientalists held at Paris recently. It recommended "that some knowledge of Indian, Chinese and Islamic cultures should be included in school curriculae in every country." To be sure, the reason ascribed was that "these cultures concern more than half the population of the world," which denies the obvious underlying reason for such a recommendation—that these cultures concern *all* the world. An encyclopaedia of ancient Indian thought was also considered by the World Congress of Orientalists and referred for implementation to the All-India Oriental Conference.

Increasingly the thinkers of the West are realizing that they need the light upon their problems which the ancient East can throw. It seems rather a pity that some of the Indian Orientalists, instead of bringing out the riches from their ancestral hoard, should meet the Orientalists of the West on the latter's traditional ground of quibbling over minutiae, instead of bringing out the broad sweep and grandeur of conception of ancient Indian thought, and what it has to offer

to the modern world. The transcriptions of Indian names in very early Arabic renderings of the *Mahabharata* may be very interesting to a few specialists, but surely Indians can give at a World Congress something of more vital and practical import.

A number of interesting points came out in Margery Fry's lecture on "Changing Ideas of Punishment" at the Third Annual Conference of the Rationalist Press Association, reported in the September *Literary Guide and Rationalist Review*. She traces the changes in the concept of punishment and it is not necessary to go back with her to primitive origins for the race to appreciate some of her ideas on the subject. She finds the same idea of vengeance brought forward in connection with capital punishment that motivated the widespread practice of vendetta, the killing of a murderer by his victim's family, so that the murdered man might rest in peace. The trial by ordeal gave place to torture in the Middle Ages, and "throughout the nineteenth century people went on intentionally making cruelty." Even earlier there had been occasional attacks upon the cruelty of punishment, but it was only in very recent years that the idea was effectively challenged of the offender

as being a completely responsible, a completely sinful, and a completely individual person, with no idea of the share that society might have had in making him an offender and with very little idea of any limitation of responsibility.

Miss Fry brings out incidentally that "in very early Greek and in very early German law ... the trials were held in the open air in order to avoid pollution from being in the same room with an offender." This seems to have been an echo of the true teaching that, as H. P. B. puts it, moral taint is just as transmissible as physical. The "influence" of bad companions will then be understood to imply a degrading personal magnetism, more subtle than the impressions conveyed to the eye or the ear by the sights and sounds of a vicious company. The latter may be repelled by resolutely refusing to see or hear what is bad: but the former enwraps the sensitive and penetrates his very being if he but stop where the moral poison is floating in the air.

The whole unsigned article, "A Case of Obsession" in *The Theosophist*, Vol. I, p. 208, May, 1880, will repay study.

In "Beating About the Bush" in *Gram Udyog Patrika* for October Shri J. C. Kumarappa names "development of character and discipline" as the first requisite for overcoming inflation in India. The problem has its economic aspects. Currency has to be based on valuable securities and the attempt given up to meet expenses by the printing-press, as he describes the rapid increase in notes in circulation; the coat has to be cut according to the cloth; village and cottage industries need to be stimulated and agriculture has to be encouraged, etc.; but all these are secondary to the main problem of stabilizing principles as a prerequisite to the stabilizing of the budget, whether of Government or private citizen. Shri Kumarappa demands that in the development of character and discipline

the Government itself should set the example and turning the search-light inwards should set its own house in order. Princely salaries to members of Government, Ministers of Provinces and other high dignitaries should all be scaled down ruthlessly to be in consonance with the economic status of the common half-starved citizen.

There is an old Chinese story of a great mother who refused to open her door to her General son on the ground that on a campaign he had enjoyed better fare than his common soldiers had had. No one would ask the Indian officials to don the loin-cloth which is all the poorest Indian can afford; not all are Gandhijis, to wear the loin-cloth with a worthy grace; something is due to the dignity of the office itself; there are social obligations connected with certain posts which call for more of a salary than an ordinary worker can require. But, granting all these points, there is a great need in India, as elsewhere, for the spirit of abnegation and self-sacrifice, not only in high officials but also in subordinates; not only in Government employees but in every citizen.

Without the sense of citizenship, Shri Kumarappa warns, the reimposition of controls, for

instance, can only lead to the same evils as in the past.

It is interesting that Shri Kumarappa returns to the idea of taking the expenditure of effort and energy as the criterion for the pricing of commodities, at least of agriculture. Human effort is undervalued in India, where labour is more plentiful than the other elements in production; and the rewards of toil, especially on the land, are hopelessly inadequate. The Indian Dominion must write on its banner "Justice" and "Probity." They are far more important in the long run than prosperity.

As an approach to the *rapprochement* between Orient and Occident which is so important to mutual understanding and world peace, the East and West Summer School at Royden offers a pattern deserving emulation. Arranged jointly by the East and West Friendship Council and the National Adult School Union, in whose journal, *One and All*, for September the School is described, it was held from July 13th to 21st and was attended not only by British, Dutch and French students but also by some from India, the Gold Coast and British Guiana.

"The Legacy of the East" was the main theme, the contributions of China, Japan and India being considered in turn, the last session, being on Gandhiji, "The Challenge of Today." The customs as well as the spirit of the Eastern countries were described and the students "began to appreciate the significance of their ways of life and habits of thought." Eastern students opened informal evening discussions with talks on "Hindu Mythology," "Indian Philosophy," etc. Among the gleanings from the week are mentioned the Chinese attitude, "A is right and B is not entirely wrong" and the Indian emphasis on "meditation, contemplation, self-control; non-violence and 'the largest love.'"

Such brief sessions can do an incalculable amount of good in helping to draw the nations closer in friendship and in the will to peace.

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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 true 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.

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