

सत्यान्नास्ति परो धर्मः ।



There is no Religion Higher than Truth

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th July 1936.

VOL. VI. No. 9.

ASCETICISM OF THE MIND

There is no plane in the whole universe with a wider margin, or a wider field of action in its almost endless gradations of perceptive and apperceptive qualities, than this plane [of Mentality].

—*The Secret Doctrine*, I, p. 175.

Whenever it [mind] disconnects itself, for the time being, with *kama*, [it] becomes the guide of the highest mental faculties, and is the organ of the free-will in physical man.

—*Raja-Yoga or Occultism*, p. 59.

The “Higher Ego” cannot act directly on the body, as its consciousness belongs to quite another plane and planes of ideation: the “lower” *Self* does: and its action and behaviour *depend on its free will and choice* as to whether it will gravitate more towards its parent (“the Father in Heaven”) or the “animal” which it informs, the man of flesh.

—*ibid.*, p. 67.

An aspirant's thinking is the main criterion by which his hourly success or failure is determined. Raja-Yoga psychology lays down this fundamental proposition: what is in the mind must express itself in words or deeds in the process of time. From first to last, the aspirant's own thinking registers the normal, the subnormal and the supernormal condition of his consciousness.

H. P. B. has said that the mystery of Manas is profound; she has given knowledge on the subject in a clear-cut manner and also has hinted at it in a hundred places; but direct exposition or indirect hints avail not unless the aspirant studies the many aspects of the mystery within his own consciousness.

One of the most elementary teachings of Theosophy is that of the duality of Manas. Each aspirant knows that he has a dual nature—passionate and spiritual. He also recognizes that he has to curb and

purify the lower to enable the radiant higher to manifest itself in the nine-gated city of his abode. The careful study of the Theosophical philosophy leads him to perceive that it is in his mind that the lower and the higher meet and mingle. The lower springs into being because the mind is dragged down and enslaved by passions and desires; the existence of the higher is recognizable only by the mind which controls and guides the passions and desires. Therefore the intelligent aspirant perceives that the fight is in the mind. His whole work is focused on the mind. Unless this is seen, practice of Raja-Yoga is not possible. Even when this is seen, many a time the aspirant slips into error and transfers his activity with his self to some plane other than that of the mind. Without the mind engendering it, any ascetic practice of, say, the body leads to Hatha-Yoga. And only with the aid of the purified mind can one follow the lead of his aspirations; otherwise one is

apt to fall into ways which are not those of the Masters of H.P.B.

Each aspirant is like a painted picture; the picture has two aspects—(1) the background which enables (2) the principals in the picture to stand out. The background lends strength and meaning to the picture; but of course without the principals in the foreground the picture is an unfinished product. Similarly, the aspirant's consciousness has the background of experience of past lives absorbed by the Higher Mind or Ego and in the foreground is his present personal self. With most people the lack of harmony between the two is so great that the background becomes ineffective and almost useless. The aspirant has to remove the incongruity and learn to see how his present personal self is rooted in the background of his long past. It is because most people do not recognize the necessity of consulting the Soul, even when they feel its presence within themselves, that they act irrespective of their background and, entangled in the web of the present, become dissociated from the spiritual past. The lure of present Karma (*Vartaman*)—activity in the present divorced from the whole past and without thought of the future growth—produces a web in which people are caught up and choked to death.

The aspirant learns to see his present personal self with its Kama-Ahankara-Egotism and its higher Buddhist aspirations as a projection from the past—the background which reveals to him the detailed composition of his present self. Self-examination in the light of the great philosophy of Theosophy enables him to accomplish this task. It does not mean that he knows the details of his past incarnations but that he sees the outcome of his past errors and achievements in his present personal self. Seeing his weaknesses and limitations and also his virtues and capacities he works to become a harmonious projection of the background of his spiritual and supernormal consciousness. He guards himself against letting his present personality generate new Karma incoherent and incongruous with the soul's past achievements. In other words, he sees the wisdom of not generating fresh Karma of a *personal* nature which will entangle him in the future. He confines himself to the payment of his debts—the evil which he encounters in the present because of his ignorance and the folly of the past. But Raja-Yoga also teaches him the necessity of generating spiritual Karma in the present, *i.e.*, activity energized by a pure and unselfish motive and conducted by a knowledge of Theosophy.

Continuing our simile of the picture, the Master, the Perfected Man, has reversed the position. The Picture of His Life also has the dual aspect. The background is made up of the earthly incarna-

tions of the past while in the foreground stands the Radiant Spiritual Augoeides, which gives a meaning to the background.

Every aspirant has to achieve this transformation. What is now merely the spiritual silent background has to be made the shining golden figure—the principal of the picture; what now struts the stage of life as the self has to be put in its place—made part of the background. With men and women of the world, forms of life play more important parts than Life itself. With Masters and Mahatmas, Life is the moulder and shaper of forms.

The aspirant has to learn to go not only from form to life; but recognizing the inner life of mind—of motives and methods—as of the greater importance, he must live and labour in the outer world. Practising the Inner Asceticism of the Mind and not the outer asceticism of the body; listening to the voice of the mind possessing knowledge and not to that of the flesh with its instincts and inclinations; dependent on the soul endowed with the capacity to adapt itself to any environment and not on the personality which demands an environment of some particular kind suitable to itself—thus only the aspirant comes to develop that innate power of the mind to think on the higher plane. H. P. B. has said that there are persons who never think with the higher faculties of their mind at all. Great mental powers are not a proof that the higher mind functions. She has also said that those in whom it does will think even upon ordinary matters from that higher plane.

The aspirant has to learn to acquire this art of always thinking with the higher aspect of the mind. How is he to get into that habit? By a right use of imagination (not fancy), by the cultivation of right optimism (not the sentimental feeling that "God's in his heaven—All's right with the world!") and by the practice of right adaptability (not giving way to existing circumstances nor demanding new ones but using those which surround him).

But even ignorance is better than Head-learning with no Soul-wisdom to illuminate and guide it.

The seeds of Wisdom cannot sprout and grow in airless space. To live and reap experience, the mind needs breadth and depth and points to draw it towards the Diamond Soul. Seek not those points in Maya's realm; but soar beyond illusions, search the eternal and the changeless SAT.

—THE VOICE OF THE SILENCE

RAJA AND HATHA YOGIS.

[We take the following from *The Theosophist*, II, pp. 31-32, p. 75 and p. 144 for November, 1880, January, 1881 and April, 1881.]

Raja Yogins... have nothing to do with the the physical training of the *Hatha* nor with any other of the innumerable sects who have now adopted the name and emblems of *Yogins*. Wilson in his *Essays on the Religions of the Hindus* falls into the same confusion and knows very little, if anything at all, of the true *Raja Yogins* who have no more to do with *Siva* than with *Vishnu* or any other deity. Alone, the most learned among the *Sankara's Dandis* of Northern India, especially those who are settled in Rajputana, would be able—if they would—to give some correct notions about the *Raja Yogins*; for these men, who have adopted the philosophical tenets of Sankara's *Vedanta*, are, moreover, profoundly versed in the doctrines of the *Tantras*—termed devilish by those who either do not understand them or reject their tenets with some preconceived object. If, in speaking of the *Dandis*, we have used above the phrase beginning with the conjunction “if,” it is because we happen to know how carefully the secrets of the real *Yogins*—nay even their existence itself—are denied within this fraternity. It is comparatively but lately that the usual excuse adopted by them, in support of which they bring their strongest authorities, who affirm that the *Yogi* state is unattainable in the present or *Kali* age—has been set afloat by them. “From the unsteadiness of the senses, the prevalence of sin in the *Kali*, and the shortness of life, how can exaltation by the *Yoga* be obtained?” enquires *Kasikhanda*. But this declaration can be refuted in two words and with their own weapons. The duration of the present *Kali Yuga* is 432,000 years of which 4,979 have already expired. It is at the very beginning of *Kali Yuga* that Krishna and Arjuna were born. It is since Vishnu's eighth incarnation that the country had all its *historical Yogins*, for as to the prehistoric ones, or claimed as such, we do not find ourselves entitled to force them upon public notice. Are we then to understand that none of these numerous saints, philosophers and ascetics from Krishna down to the late Vishnu Brahmachari Bawa of Bombay had ever reached the “exaltation by *Yoga*?” To repeat this assertion is simply suicidal in their own interests.

It is not that among the *Hatha Yogins*—men who at times had reached through a physical and well-organised system of training the highest powers as “wonder-workers”—there has never been a man worthy of being considered as a true *Yogin*. What we say, is simply this: the *Raja Yogin* trains

but his mental and intellectual powers, leaving the physical alone, and making but little of the exercise of phenomena simply of a physical character. Hence it is the rarest thing in the world to find a real *Yogi* boasting of being one, or willing to exhibit such powers—though *he does acquire them as well as the one practising Hatha Yoga, but through another and far more intellectual system*. Generally, they deny these powers pointblank, for reasons but too well-grounded. The latter need not even belong to any apparent order of ascetics, and are oftener known as private individuals than members of a religious fraternity, nor need they necessarily be Hindus. Kabir, who was one of them, fulminates against most of the later sects of mendicants who occasionally become warriors when not simply brigands, and sketches them with a masterly hand:—

“I never beheld such a *Yogi*, Oh, brother! who forgetting his doctrine roves about in negligence. He follows professedly the faith of MAHADEVA and calls himself an eminent teacher; the scene of his abstraction is the fair or market. MAYA is the mistress of the false saint. When did DATTATRAYA demolish a dwelling? When did SUKHADEVA collect an armed host? When did NARADA mount a matchlock? When did VYASADEVA blow a trumpet? etc.” (p. 31.)

Practices of *Hatha Yoga* [are] conducive but of the production of physical phenomena—affording very rarely flashes of real clairvoyance, unless it be a kind of feverish state of artificial ecstasy. . . . Even in the case of the *Hatha Yogins* the cause for the production of the phenomena as well as the results obtained can be all explained scientifically; and . . . therefore, there is no need to either reject the phenomena *a priori* and without investigation or to attribute them to any but natural though occult powers, more or less latent in every man and woman. . . . (p. 32).

This [*Yoga*] system, evolved by long ages of practice until it was brought to bear the above-described results, was not practised in India alone in the days of antiquity. The greatest philosophers of all countries sought to acquire these powers; and certainly, behind the external ridiculous postures of the *Yogis* of to-day, lies concealed the profound wisdom of the archaic ages; one that included among other things a perfect knowledge of what are now termed physiology and psychology. Ammonius Saccas, Porphyry, Proclus and others practised it in Egypt; and Greece and Rome did not shrink even at all in their time of philosophical glory, to follow suit. Pythagoras speaks of the celestial music of the spheres that one hears in hours of ecstasy; Zeno finds a wise man who having conquered all passions,

feels happiness and emotion, but in the midst of torture. Plato advocates the man of meditation and likens his powers to those of the divinity; and we see the Christian ascetics themselves through a mere life of contemplation and self-torture acquire powers of levitation or æthrobacy, which, though attributed to the miraculous intervention of a personal God, are nevertheless real and the result of physiological changes in the human body. "The Yogi" says Patanjali, "will hear celestial sounds, the songs and conversations of celestial choirs. He will have the perception of their touch in their passage through the air,"—which translated into a more sober language means that the ascetic is enabled to see with the spiritual eye in the Astral Light, hear with the spiritual ear subjective sounds inaudible to others, and live and feel, so to say, in the *Unseen Universe*. "The Yogi is able to enter a dead or a living body by the path of the senses, and in this body to act as though it were his own." The "path of the senses"—our physical senses supposed to originate in the astral body, the ethereal counterpart of man, or the *jiv-atma*, which dies with the body—the senses are here meant in their spiritual sense—volition of the higher principle in man. The true Raj Yogi is a Stoic; and Kapila, who deals but with the latter—utterly rejecting the claim of the *Hatha Yogis* to converse during Samadhi with the *Infinite Iswar*—describes their state in the following words:—"To a Yogi, in whose mind all things are identified as spirit, what is infatuation? what is grief? He sees all things as one; he is destitute of affections; he neither rejoices in good, nor is offended with evil. . . . A wise man sees so many false things in those which are called true, so much misery in what is called happiness, that he turns away with disgust. . . . He who in the body has obtained liberation (from the tyranny of the senses) is of no caste, of no sect, of no order, attends to no duties, adheres to no shastras, to no formulas, to no works of merit; he is beyond the reach of speech; he remains at a distance from all secular concerns; he has renounced the love and the knowledge of sensible objects; he flatters none, he honours none, he is not worshipped, he worships none; whether he practises and follows the custom of his fellowmen or not, this is his character."

And a selfish and a disgustingly misanthropical one this character would be, were it that for which the TRUE ADEPT would be striving. But, it must not be understood *literally*. . . . (p. 75.)

Many are those who have in our days adopted the name of *Yogis*, with as little idea of *true* "Yogism" as a poor Chinaman has of the ceremonials and etiquette of the Queen's Drawing-room. (p. 144)

STRAY MEMORANDA

[The following article was first published by Mr. Judge in *The Path* for February 1889, Vol. III p. 350.]

"Why not," I said to a Master's messenger, "give to all these gaping theosophical children throughout the Society, the whole truth at once? Collect all the doctrines and the interlocking prophecies together, whether about the world of men or the world of the Gods; arrange all the facts respecting the evolution of men on the planet, with all the details about dividing of races and the hidden descent of tribes: then give it out for good and all."

Looking at me seriously, he said, "Would they believe it? I think not." But he left behind him some stray jottings. . . .

"The science-worshipping theosophist, thinking that the brighter day will only come when men of science are convinced that the Masters know all that is to be known, would have revelations regarding 'missing links' and the dispersion of races. But the dawn of a new age is not heralded by such divulgements; and to tell the facts before the time would only result in strife, bitterness, and laughter.

"Not even the devotees of the Worship of the Dead, who follow after mediums and say that the souls of the deceased return to detestable surroundings in heated cabinets, would admit a single fact that militated against pet theories. Yet we know that the souls of good men who have died do not trouble the world. They leave behind them the 'coat of skin,' full of what wickedness they were unable to disperse in life. This unsavoury remainder is worshipped by the medium-hunter, and because out of the astral light it reports facts and words not thought of by the sitters, the real man is accused, and by default convicted, of returning here. Such spiritualists as believe thus are consecrating corpses and making Gods of the demons of the air. Will they believe this?

"The extraordinary psychical manifestations occurring during the last forty years all over the Western world have been dubbed by the 'spiritists' as the awakening of men and the new, best, last philosophy, whereas they merely marked the changes beginning in the great heart and mind of the collective Western man. In relation to what is heralded and will be, they are as is the changing voice of the youthful chorister to its full development into a basso profundo.

"By careful and painstaking attention to this worship of the dead, new forms are created in the

astral light, compounded of the reliquæ of deceased people and the matter added by elementals; they imitate the dead in word, gesture, recollection, and other indicia of identity, and delude the living, because these elementals like the new surroundings thus found. One small section only of the elemental nature is thus affected, but it likes not to relinquish a grasp once taken upon us mortal-gods.

"Although this Death-Cult calls itself scientific, we have not yet heard of any careful or other collecting of statistics about appearances through mediums of the same deceased person at more than two places at once. But any careful reader can find that such things are reported every day and no deduction drawn from it.

"The real deceased one in his blissful state after death feels a twinge every time his shade is called up in the charnel house of a living medium's body.

"The money paid to mediums for 'spirit communications' is haunted by astral beings of a certain order. They plunge upon the medium, and find their appropriate dwelling in the bad and not in the good part of his nature. The temple of the Holy Ghost is thus turned into a den of thieves.

"The trajectory of a spiritual being through space is visible to the human eye from only one point, and very often it is seen as a curved line when in fact it is otherwise. One sort of elemental being moves in an epicycloidal curve. Looked at by one person's eye it is a straight line, to the other observer it is a curve, while a third sees it as a triangle.

"Every thought has with it in its journey all the physical, mental, and moral attributes of the thinker; but the recipient may be able only to perceive one of those attributes, and then, instead of getting the thinker's thought, he may hear the rate of vibration in the body of the thinker, and all he sees then is a small white star.

"There are beings who have their existence in your body. Some live but a moment, others for longer periods.

"Where cities are 'destined' to be built, whole armies of celestial beings build an imaginary city and try to induce men to erect the objective structures there; and the founding of a city is an occasion of joy or deep sorrow for those who can see the nature of its builders.

"There are certain spots in the land now uninhabited, over which swarm hosts of elementals. They have their own city there, and when men pass that way they whisper to them, show pictures of a city, of its buildings, and its future; and soon or late

the human beings come and erect their dwellings there.

"Your American continent is full of these spots, and crowded with memories of past glories that elbow each other for space.

"Although each thought goes on through infinite space, many thoughts sent out from your mind are, so to say, lost on the way; for they meet opposite thoughts or stronger ones which deflect them from the course desired, and they thus fly on to a goal not in the mind of the thinker, or through weakness of impulse they fall easily away from the appointed orbit.

"In one aspect the Astral Light may be compared to a howling mob of rival musicians, each engaged on a different tune. Who enters there has need to know how to distinguish the right tune, or dire confusion will result in his mind."

URBAN

THE COMMON TASK

Less of personal desire;
More of will to accomplish real things.

Less of following the path of least resistance;
More of intelligent control in living.

Less of taking pains to make the time pass pleasantly;

More of striving to use time for purposeful action.

Less of pleasure as an anæsthetic to the mind;
More of brave thinking out of things.

Less of prejudice;
More of tolerance for the other fellow's opinion.

Less of fear;
More of courage—"The coward dies a thousand deaths; the brave man but one."

Less of the silver of unnecessary speech;
More of the silence which is golden.

Less of suspicion and doubt;
More of trust and love for others.

Less of belief;
More of knowledge.

Less of knowledge
More of wisdom distilled from experience.

Less of frittering;
More of assuming our birthright as thinkers.

CLAIRVOYANCE SCIENTIFICALLY CONFIRMED

The recent experiments directed by Dr. J. B. Rhine of Duke University (U. S. A.) appear to have established scientifically the possibility of "extra-sensory perception"* in certain individuals and under some conditions. Numerous individuals took part in tests involving the describing of marks on the face of cards concealed from the subject or not even in his presence. Some showed a consistently higher percentage of correct answers than the laws of chance could account for. In some experiments the one naming the cards was two hundred and fifty miles away from the one looking at them.

Mr. C. E. M. Joad considers the implications of the findings in an article entitled "Telepathy: Is There Evolution of a New Faculty?" (*The Hibbert Journal*, April 1936.) Telepathy does occur and its rationale is set forth in *The Key to Theosophy* (p. 243), but actually these particular tests might be taken to prove merely the possibility of clairvoyance, to which also the distance of two hundred and fifty miles offers no obstacle.

Assuming the results of the experiments to be as stated, Mr. Joad asks what light they throw upon the purpose of life, if, as he posits, life has a purpose. He visualizes life as using matter in its effort to grow to fuller and more intense consciousness. Living organisms are life's contrivances to that end.

In the emergence of non-sensory perception Mr. Joad sees an indication of the achievement of a new level of evolutionary advance. He calls it "the first rung of the ladder which leads out of the realm of sensory experience altogether." Theosophy teaches that it is in accordance with the evolutionary programme that psychic powers should be developing more and more.

The characteristics of matter must clearly bear a direct relation always to the senses of man. Matter has extension, colour, motion (molecular motion), taste, and smell, corresponding to the existing senses of man, and by the time that it fully develops the next characteristic—let us call it for the moment PERMEABILITY—this will correspond to the next sense of man—let us call it "NORMAL CLAIRVOYANCE." (*The Secret Doctrine* I, 251)

We are further told (*Ibid.*, I, 258) that though the full development of this characteristic will not come until the next Round, a *partial* familiarity with it may be expected in the present one.

* His book under that title was reviewed at length in *The Aryan Path* (March 1936).

It is not surprising that this scientific corroboration of the existence of psychic faculties comes from America, which H. P. B. called "the conservatory of sensitives." (*Isis Unveiled*, II, 19)

As for America being overflowed with sensitives and mediums, the reason for it is partially attributable to climatic influence and especially to the physiological condition of the population. (*Ibid.*, II, 18)

Psychic faculties, however, in humanity's present stage, are more often a curse than a blessing and that to the community as well as to their possessors. Too often psychic abnormalities, whether sensitiveness or the worse psychic disease of mediumship, are coupled with moral obliquity. In the Conclusion to her *Key to Theosophy*, H. P. B. warned against "the terrible dangers, both mental and bodily, which are inevitable when that unfolding [of the psychic powers and faculties] takes place, as it threatens to do, in a hot-bed of selfishness and all evil passions."

Sensitives and those who yearn for psychic powers should take to heart also the warning of H. P. B. in her Fourth Message to the American Theosophists.

Psychism, with all its allurements and all its dangers, is necessarily developing among you, and you must beware lest the Psychic outruns the Manasic and Spiritual development. Psychic capacities held perfectly under control, checked and directed by the Manasic principle, are valuable aids in development. But these capacities running riot, controlling instead of controlled, using instead of being used, lead the Student into the most dangerous delusions and the certainty of moral destruction.

We welcome scientific corroboration of the existence of superphysical powers in man, as vindication in so far of the doctrines of Theosophy, but it will be deplorable if general conviction of the reality of psychic powers leads to more widespread attempts to develop them artificially. Only the individual's growth in purity and knowledge make possible their unfoldment safely and naturally.

The Ethics of Theosophy are even more necessary to mankind than the scientific aspects of the psychic facts of nature and man. (*Five Messages*, p. 12)

Innumerable examples of the exercise of clairvoyance have been recorded. Below we print an article from *The Theosophist* for May 1883 (Vol. IV, p. 192) in which Judge P. Sreenavass Row reports an experiment well authenticated under the caption—

READING A SEALED ENVELOPE

By P. Sreenavass Row, F. T. S.

Being asked to write an account of what I know about persons who profess to read what is written on papers enclosed in sealed envelopes, I give the following most authentic narrative, without a word of comment or explanation as to the philosophy of the phenomena.

Some years ago, a Brahmin astrologer named Venkata Narasimha Josee, a native of the village of Periasamudram in the Mysore provinces, came to the little town in the Bellary District where I was then employed. He was a good Sanscrit, Telugu and Canarese poet, and an excellent master of Vedic rituals; knew the Hindu system of astronomy, and professed to be an astrologer. Besides all this, he possessed the power of reading what was contained in any sealed envelope. The process adopted for this purpose was simply this:—We wrote whatever we chose on a piece of paper, enclosed it in one, two or three envelopes, each properly gummed and sealed, and handed the cover to the Astrologer. He asked us to name a figure between 1 and 9, and on its being named, he retired with the envelope, to some secluded place for some time;—and then he returned with a paper full of figures, and another paper containing a copy of what was on the sealed paper—exactly, letter for letter and word for word. I tried him often and many others did the same; and we were all satisfied that he was invariably accurate, and that there was no deception whatsoever in the matter.

About this time, one Mr. Theyagaraja Mudalyar, a supervisor in the Public Works Department, an English scholar and a good Sanscrit and Telugu poet, arrived at our place on his periodical tour of inspection. Having heard about the aforesaid Astrologer, he wanted to test him in a manner the most satisfactory to himself. One morning handing to the Astrologer a very indifferently gummed envelope, he said, "Here, Sir, take this letter home with you and come back to me with your copy in the afternoon." This loose way of closing the envelope, and the permission given to the Astrologer to take it home for several hours, surprised the Brahmin, who said, "I don't want to go home. Seal the cover better, and give me the use of some room here. I shall be ready with my copy very soon." "No," said the Mudalyar, "take it as it is, and come back whenever you like. I have the means of finding out the deception, if any be practised."

So then the Astrologer went with the envelope; and returned to the Mudalyar's place in the afternoon. Myself and about twenty others were the Mudalyar's guests according to previous arrangement. The Astrologer then carefully handed the cover to the Mudalyar, desiring him to see if it was all right. "Don't mind that," the Mudalyar answered, "I can find out the trick, if there be any. Produce your copy." The Astrologer thereupon presented to the Mudalyar a paper on which four lines were written in Telugu; and stated that this was a copy of the paper enclosed in the Mudalyar's envelope. Those four lines formed a portion of an antiquated poem.

The Mudalyar read the paper once, then read it over again. Extreme satisfaction beamed over his countenance, and he sat mute for some seconds seemingly in utter astonishment. But soon after, the expression of his face changing, he opened the envelope and threw the enclosure down, jocularly saying to the Astrologer, "here, Sir, is the original of which you have produced the copy."

The paper lay upon the carpet, and was *quite blank!!* not a word, nor a letter on its clean surface.

This was a sad disappointment to all his admirers; but to the Astrologer himself, it was a real thunderbolt. He picked up the paper pensively, examined it on both sides, then dashed it to the ground in a fury; and suddenly arising, exclaimed, "My *Vidya** is a delusion, and I am a liar!" The subsequent attitude of the poor man was such that we became afraid lest this great disappointment should drive him to commit some desperate act. In fact he seemed determined to drown himself in the well, saying that he was dishonoured. While we were trying to console him, the Mudalyar came forward, got hold of his hands, and beseeched him to sit down and calmly listen to his explanation, assuring him that he was *not* a liar, and that his copy was perfectly accurate. But the Astrologer would not be appeased; he supposed that all this was said simply to console him; and he was cursing himself and his fate most horribly. However, in a few minutes he became calmer and listened to the Mudalyar's explanation, which was in substance as follows:—

"The only sceptical way of accounting for this phenomenon, is to suppose that the Astrologer opened the covers so dexterously as to read their contents. Otherwise there could be no other way

* Secret knowledge, magic,—Ed. *Theosophist*.

of his finding them out.—So," he said "I wrote four lines of old poetry on a paper with nitrate of silver, which will be invisible until it is exposed to light; and this would have disclosed the Astrologer's fraud, if he had tried to find out the contents of the enclosed paper, by opening the cover, however ingeniously. For, if he opened it and looked at the paper, he would have seen that it was blank, resealed the cover, and declared that the paper enveloped therein bore no writing whatever; or, if he had, by design or accident, exposed the paper to light, the writing would have become black; and he would have produced a copy of it as if it were the result of his own Vidya;—but in either case and the writing remaining, his deception would have been clear, and it would have been patent to all that he *did* open the envelope. But in the present case, the result proved conclusively that the cover was not opened at all."

This explanation, which was satisfactory to many, was nothing to the Astrologer. He was not acquainted with the nitrate of Silver, or its properties. He wanted an ocular demonstration, and this was soon furnished to him. The paper in question was taken to the open court-yard, and there exposed to the sun, when lo! letter after letter, and word after word, began to come out; and upon the whole writing thus developed, it corresponded exactly with what the Astrologer had produced as the copy of the original.

If the Astrologer was mad with grief at first, he now became mad with joy. Tears of gratitude flowed from his eyes, and he heaped praises on his Vidya and the Guru who had imparted it to him. Of course his great skill in connection with this phenomenon was well rewarded by the Mudalyar and all that were present; and from that day forth, his fame became still more widely spread and his *Vidya* was no more doubted.

I am told that there are now several persons who are skilled in such occult matters in the Mysore Provinces; and that a Brahmin gentleman now occupying one of the vernacular professorships in the Presidency College at Madras, knows this *Vidya* to perfection; and that he even practised it for several years with great success.

MADRAS
17th March 1883.

CHRISTIAN MISSIONARIES

Christian missionaries are to blame for the discontent among Negroes which has led to the widespread anti-White movement, according to a recent book by Daniel Thwaite. *The Seething African Pot: A Study of Black Nationalism* was reviewed in *The Times Literary Supplement* for 28th March. Mr. Thwaite, as the reviewer points out,

has the courage to show the immense amount of harm that the missionaries of all nationalities have caused—no doubt with the best intentions—by breaking up the tribal system and the native ideas of justice and giving the negroes but little in return except a chaotic idea of Christianity which they do not understand, and by preaching the equality and brotherhood of nations, yet refusing it when it comes to practice. No wonder that the black man gets a swelled head in the first place, and is thereafter furious with the white man when he finds himself relegated to the lower stages, and looked down upon by his tribal brethren. The author gives full credit to the true missionary spirit, but relentlessly pursues his argument, with numerous instances, to show who is responsible for creating the discontent which has led to the anti-White movement.

As H.P.B. inquired:—

All those sincere but vainglorious fools, the Missionaries who have sacrificed their lives in the South Sea Islands or China. What good have they done? They went in one case to those who are not yet ripe for any truth; and in the other to a nation whose systems of religious philosophy are as grand as any, if only the men who have them would live up to the standard of Confucius and their other sages. And they died victims of irresponsible cannibals and savages, and of popular fanaticism and hatred. Whereas, by going to the slums of Whitechapel or some other such locality of those that stagnate right under the blazing sun of our civilization, full of Christian savages and mental leprosy, they might have done real good, and preserved their lives for a better and worthier cause.

(*The Key to Theosophy*, pp. 200-201).

Some of the results of the activities of Christian missionaries were noticed quite recently in a Reuter's message from Harrismith, Orange Free State, South Africa. It appears that there are twenty-three different Christian denominations among the Zulus. A united tribe is disunited by a religion which in itself is disunited. But we are told that "every native who arrives with or personally 'invents' a new religion is hailed with delight and collects a following immediately." If this craze for something new has been the result of missionizing, it is a triumph indeed!

WHAT SHALL WE DO WITH LIFE ?

WHAT SAYS THE "BHAGAVAD-GITA" ?

[Below we print the stenographic report of a lecture delivered under the auspices of the Amsterdam U. L. T. on 4th August 1935.—Eds.]

Friends,

Twenty-one years ago to-day the great war of our civilization began. Politicians and economists may trace the causes of that war in their own way. Historians may chronicle the events and the incidents which led up to it, and show us its meaning and import from their own point of view. Philosophers and scientists may interpret the purpose of that war from their own standpoint. Some of these explanations and interpretations may prove true, others far-fetched, others misleading, and others false. One thing, however, all will have to agree upon: that war did not produce the results expected. Politicians, statesmen and economists have not produced the world which was going to be safe for democracy; even to-day, with the tragic experiences of twenty-one years, scholars and philosophers are at their wits' end. Everybody is talking about a new war and the destruction of our civilization. In the midst of this chaos, the man in his office, the woman in her home, the youth at college, can only speak with surety of one thing. The most powerful and universal and patent lesson of the war is there for any and every one to note and to proclaim. Financial tangles may be explained away by economists in their own way, but we know one thing—the currency fluctuations of one country affect the financial status of every city in the world. The social chaos which resulted from the war is not only to be found in areas where blood flowed, but all over the world. The political after-effects of the war encircle the globe from Tokyo to Angora and from Angora to Los Angeles. Nature has given the unmistakable message that she recognizes neither the so-called conqueror nor the so-called vanquished. Overruling mere human devices, human calculations and human values, Nature has revealed that humanity is one and indivisible and that what affects for weal or woe one portion, however small, of the race affects all. A single murder in Serajevo produced millions of murders; that one murder may or may not have been the real precipitant of the war, but its message is there. The strange and the tragic thing for us ordinary men and women to note is this: the great message of Mother Nature that humanity is one and indivisible is not heeded by most people, is ignored by leaders who call themselves practical. Influential leaders everywhere deplore that war should come, and forthwith prepare in a dozen ways to wage war!

Now, if the lessons of history are scanned it is clear that such conditions as prevail to-day lead to the collapse of a civilization. Not only do we get that lesson from the fall of the Roman civilization, but of other civilizations also. The ancient Hindu philosophers taught that the Law of Cycles operates everywhere in Nature and throughout human history. That which the Greeks called *Kuklos* the Hindus called *Chakra*—the circle or wheel of evolution which revolves continuously and while revolving ascends or rises, thus forming a spiral. Ordinarily people say "history repeats itself"; ancient philosophers say "history repeats itself, but should repeat itself ever on a higher spiral." Civilizations rise and fall, to rise again. There is a time process in human evolution which the ancients knew of: there are ages of iron and copper and silver and gold spoken of; these are but another version of the old Hindu teaching of the yugas, also four in number. Human civilizations rise and fall, encompassing cycles, large and small, golden with the radiance of truth during Satya-Yuga, and hard as iron with the selfishness of the dark Kali-Yuga. But besides a time process there is a space process. There are times and cycles when the rise and fall of culture and of civilization is confined to a small area, *e.g.*, the Greek civilization; at other times it is extended to large areas like the rise and subsidence of the Egyptian culture and civilization; and again at other times the whole world is affected—just as at the present moment. Just as there are cycles of long or short duration connected with civilizations, so are there small or vast geographical areas connected with civilization. Our European concept of human history is very circumscribed; most people date the birth of civilization with the Greeks, even though efficient archæologists discover the glories of anterior eras. Indian Puranic Philosophy has preserved in form of myths and folk-lore the wonderful story of humanities, not thousands but millions of years old. Modern Theosophy is but a restatement of ancient Eastern Philosophy, and in our teachings will be found that ancient instruction.

But you might well ask—"What has all this to do with our subject; why not tell us what we should do with our life, now and here?" Because we want to learn the right answer to that very question, we are saying all this. The rise and fall of civilizations is but the means and the channel through which humanity evolves and progresses.

We need not worry about the collapse of our own particular civilization in Europe; more exalted cultures built civilizations mightier than ours; they went and here we are! So also this civilization of ours may go down, but we ourselves will survive to build other civilizations. Our future capacity to build new cultures is being acquired by us now; as long as we learn the lessons which Nature has to teach we are doing the right thing. We have, however, one great duty to our own civilization; like a doctor who fights death in his patient we should do all we possibly can to fight the death of the civilization to which we belong; it is sick; nay, its condition is critical; but it is not dead yet; and ours the task to see what can be done. And the first principle to learn and to apply is not to depend on our so-called leaders; priests and politicians have failed; popes never saved the Souls of people in the past, nor will dictators save the Souls of people in the present. Each one has to become his own saviour, and by saving his own Soul he will not only perceive how to save the Souls of others, but will actually help to save them.

And that is our first answer: what shall we do with our life? Take the direction of that life in our own hands. Let each one of us say: "Away with popes and priests, away with dictators and leaders; let us seek the light of wisdom for ourselves; let us develop the strength of a noble character, so that the Light of the Spirit within us may shine forth for the benefit of all." Now, please remember that it is easy to say: "Away with popes and dictators, away with priests and leaders." It is *not* easy to seek the light within, *not* easy to find it; *not* easy to let it shine forth. People often throw away one religion only to embrace another; they leave the church and enter the fold of science—but only to believe. Giving up the dogmas of religion they accept the dogmas of science! Where then shall we find truth? How shall we seek it? What shall we do?

When we survey the field of knowledge from the most ancient cycles we come upon certain truths, embodied, shall we say epitomized, now in one form, now in another, but truths which are ever and always the same and identical. Take the message which comes from the architectural remains of old civilizations. The Pyramids of Egypt and of Central and South Americas; the Angkor-Wat in Cambodia; the caves and temples of ancient India; these all bring a message, not only of the vast knowledge which their builders possessed, but also knowledge about human progress, the meaning and purpose of human life. These architectural remains are symbols, spiritual symbols, for in the old days architecture had its sacred and esoteric side. Again, we get a similar symbolic

message from the archaeological discoveries; we have not learnt everything when we have admired the beauty of the finds. Every urn, every piece of jewellery, tells its own tale, and that is not always the story of ordinary life. Then we have records, papyri of Egypt, tiles of Assyria, palm-leaf MSS. of India and old records of China. All these indicate, *directly*, knowledge which the ancients possessed. When we compare the old-world knowledge, going from China to Peru, we find that there is a remarkable similarity of ideas and instructions. It is striking, is it not?, that Pyramid-structures are to be found in Egypt and also in the Americas? But much more remarkable and striking is the similarity of views and teachings in the ancient records. The *Tao-Teh-King* of China and the *Bhagavad-Gita* of India teach the same truths. The description of hell and of heaven in the Hindu Puranas is similar to that which we find in the Egyptian *Book of the Dead*, and so on in numerous instances. Not in the ever changing and conflicting knowledge of modern men, but in the Wisdom of the ancients can we find light and guidance and help.

So that is the second thing we should do. When we have discarded the personal authority of popes and of dictators, we should seek the Light of Truth from the Sages of the ancient world, the creators of mental and moral and spiritual Pyramids, veritable lighthouses which give signals to us to quit the stormy ocean of modern civilization and come to the haven of peace, to the harbour of Soul-culture.

We are going to see together a little of this old Wisdom, making use of a book that has a message for every one of us. The message of that book was given some 5000 years ago, in ancient and honourable India, called Aryavarta, the Land of the Nobles; that book is the *Bhagavad-Gita*. And why do we go to that book? Because it is one of those monumental records of the eternal and universal philosophy to which we referred. Those of you who heard the reading will have noticed that it spoke of the Mighty Art which was lost in the process of time, and which once again Krishna gave. Since it was given, Father Time and the Law of Cycles have again submerged it. The *Gita* is most appropriate for our generation, because it also deals with problems of war and of the destruction of civilizations. Krishna gave this philosophical and spiritual message on a battle field. In his very first noble and lofty discourse to his disciple Arjuna we find answers which are appropriate for us. In his perplexity and bewilderment Arjuna asks some of the very questions we ask to-day.

The central message of the *Gita* is that progress and civilization are but the means of Soul evolution.

Bodies are born and die ; families and castes emerge in their purity and disappear in their corruption ; races and cultures rise and then fall. All these offer the human Soul avenues of growth ; all these come and go, but the human Soul survives. Says Shri Krishna : (II-12)

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।
न चैव न भविष्यामः सर्वे वयमतः परम् ॥ १२ ॥

I myself never was not, nor thou, nor all the princes of the earth ; nor shall we hereafter cease to be.

And again : (II-16)

नासतो विद्यते भावो नाभावो विद्यते सतः ।
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ १६ ॥

There is no existence for that which does not exist, nor is there any non-existence for what exists. By those who see the truth and look into the principles of things, the ultimate characteristic of these both is seen.

Apply that to our own conditions. Shri Krishna says : Why lament, why worry about things which perish when they are mortal ? Bodies and families, states and nations—these are but the forms of life, and forms must disintegrate. But there is that which is immortal : in all these forms which are going to die there is something which is going to survive ; that is the real ; the perishable is the unreal. Having said this Krishna pointedly asserts the grand central message of the *Gita*. What does He say ? (II-20)

न जायते म्रियते वा कदाचि—
त्रायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणो
न हन्यते हन्यमाने शरीरे ॥ २० ॥

Never the Spirit was born ; the Spirit shall cease to be never,
Never was time it was not ; End and Beginning are dreams !
Birthless and deathless and changeless remaineth the Spirit for ever ;
Death hath not touched it at all, dead though the house of it seems !

That is the first great truth we learn from the *Gita* and we must apply it to our present-day conditions. Krishna, the Divine Man of India, was not afraid and was not concerned with preserving caste or race, but was earnestly concerned that men and women should recognize their own place in the scheme of evolution. When Arjuna, the disciple, points out that destruction of civilization is going to take place, that impurity of caste is going to lead to degradation of the race and the state, what does Krishna say ? He says that caste and nation, state and country, matter not. What matters ? That each human Soul which is divine and immortal recognizes

its own divinity and immortality. The *Gita* points out in many places that these bodies of men, being mortal, are bound to perish. Death is certain ; there is no question about it. The question is how is man going to *live*, how is he going to act, so that death is experienced nobly ? Making applications to our own conditions we must say that we human beings, exercising our birthright of free choice and free thought, are builders of state and civilization. Man is not for the state ; the state is for the man. Like human bodies and buildings the state and the nation must, sooner or later, perish, but the Spirit and Soul who is the real man will go on. When we fix our minds on perishable things, when mortal objects become goals of life, we take the wrong course. To-day when practically every government is preparing its citizens for war, those citizens are not creative and constructive builders : they are preparing merely to die. Millions died in the last war. For what ? The *Gita* brings the message of life ; it does teach about death ; it values death at its true value. It says that all bodies are bound to perish, but the Soul is the Eternal Pilgrim ; as long as it is not recognized that the Spirit in man is immortal and that the body is but the instrument of the Soul, in and through which the Soul learns, people will not value death correctly. The *Gita* teaches us how to live and therefore recognizes death as but an incident in the process of living. Teaching that the Soul lives on, it says that death does not make any real difference to the Soul. Why ? Because that Soul, in course of time, takes another birth, gets another body, to *proceed* with the task of Life, to continue its own Pilgrimage. We did not begin life when we were born a few years ago ; life will not end when a few years hence death comes. Life is a continuous process. Living is a long and eternal pilgrimage, and births and deaths of the body are but passing incidents for the ever progressing Soul. And therefore the *Gita* immediately brings forth the noble teaching about Reincarnation. It means that as Souls we have lived before on earth and are now and here for the purpose of *continuing* our task and our journey. The *Gita* says : (II-22)

वासांसि जीर्णानि यथा विहाय
नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णा—
न्यन्यानि संयाति नवानि देही ॥ २२ ॥

As a man throweth away old garments and putteth on new, even so the dweller in the body, having quitted its old mortal frames, entereth into others which are new.

This truth of Reincarnation is most important. It not only offers a thoroughly satisfactory solution to the many puzzles of life, it also endows life with a

sacred and a holy purpose. Reincarnation destroys racial pride, national arrogance, false patriotism, all kinds of seeming distinctions. How? The Soul is sex-less: in one life it wears a male body, in another a female body. The Soul is nation-less: in one life it is working in Japan, in another life in Russia. The Soul is race-less: at one time it belongs to the Germanic people, at other times to the Jewish people; and so on for all distinctions made in the world between man and man. Reincarnation is the great leveller, but it does not destroy the distinctions and differences which are part and parcel of the order of Nature. Reincarnation brings the clear perception of the place and the value of everything. For instance, Reincarnation unfolds in us true patriotism. What is true patriotism? It is the pure love which is not blind but which brings the vision of the place our own country occupies in the company of other countries. But the central and fundamental truth of Reincarnation is about the mode and the method which the Soul must adopt during life. Having recognized that it has lived many lives before and is going to live many times in the hereafter the Soul is taught the method of right living.

It is the *Soul* who must live. For most men and women the Soul does not live. Our sense weaknesses, our lower longings are offered to our home and state, to our country and race. The *Gita* says that the Soul must be awakened in the service of all. That is the grand truth. The Soul must be awakened in the service of our family, our city, our country and race, in the service of the world and mankind. What shall we do with our life? We shall awaken the highest and purest aspect of life in us so that we may use it for the betterment and the uplift of all. This task of awakening the highest and purest aspect of life is vast and prolonged and it takes many lives, especially as we go round and round misguided by those we trust, whom we call our leaders. Not only does the *Gita* tell us of the objective, it also goes into details and tells us what we should do to awaken the highest aspect in ourselves for the service of the world.

What is the Method? Do not run away from the world but look upon it as the field of duty. We look upon the world as so much property to be got hold of by us. We are like robbers and thieves, all the time planning how much we can obtain of and from the world. In our own personal lives we are plundering; our nations through our chosen representatives are plundering. We set up at Geneva a League of Nations to see that the plundering stops, but when it does not suit a nation, it goes out and says: "I will plunder," and so the League itself is becoming an instrument of plunder. Where are the people who look upon their own province in life

as their field of duty? Who to-day deliberately sets out to make his own sphere of action the sphere of duty? This plundering propensity has been so universal that people who aspire to live the higher and nobler life run away from the world. The *Gita* says: that is the wrong course. The right method is to look upon the world as our *dharma-kshetra*, our field of duty.

To do our duty by every duty, but to discharge all duties in a particular way. Time is pressing, so let me give you the *Gita* prescription in "tabloid form," to use a slang phrase. The *Gita* says:—

- (1) Do not perform actions which are evil.
- (2) Duty is that which is necessary for you to do.
- (3) Do not run away from duties because they are unpleasant, any more than invent duties because they seem pleasant!
- (4) Do not undertake the duties of another for that is dangerous.
- (5) In discharging duties, that is, in performing necessary actions, do not worry about, do not be concerned with, do not take into account, the results and the fruits of action or duty. Do that which has to be done without looking for reward.

In personal life or in national life these should become our guiding principles. We shall take up our thread next Sunday and examine these five principles of Duty by the help of the teachings of the Great Buddha—the greatest Man of historical times. All Great Teachers have given the same truths age after age in every land and country. Theosophy is that ageless Wisdom of Krishna and Buddha and Jesus, and in answering the question: What shall we do with our life—we must seek advice and guidance from Them. These Master Minds, these Perfected Hearts, are Living Souls and by dwelling upon the truths They taught we come near to Them who embody those truths. They are Lords of Light who guide us in our darkness, Lords of Duty who reveal in Their Sacrifice the Path of Duty for us to walk. May Their Light and Their Sacrifice enable us to awaken the slumbering Soul within ourselves so that we too may discharge our duty looking upon the world as the Field of Duty.

THE GIFT

The Great Lord was on His peacock throne, and all the greater and lesser Gods were bowing down in deep reverence.

The Mighty One was about to speak. The assembly was waiting expectantly.

“Brother Comrades,” said the Lord, “I would like to add something to my cherished possessions, something worthy of my spiritual store, and hence there is a task for each one of you. Go, visit the valley of tears and bring me something from our sorrowing brethren, from the world of mortals; some gift for the land of the Immortals. A Divine Gift it will be. We meet again after one year.”

The year went by and the Brothers of the Great Lodge were gathered together once more. Each had to show something he had brought back as his gift from the lower world, to add to the collection of the Higher.

Rare and precious samples of enlightened minds and unfolding hearts, tales and stories and records of deeds; of unselfish love and devotion, of charity, of sacrifice, nobility and virtue; many and varied instances showing Souls at various stages of their spiritual quest—all were accepted, all gladly admired.

But the problem remained as to which of these gifts would please the Lotus-Eyed Lord, which would be valued most, which would be thought fittest?

All waited, all wondered. The Great Arbiter kept silent. Evidently He expected something worthier for His treasured collection. All were good, but He wished for something Divine.

But hush, what draws the attention of the whole assembly? Hurried footsteps of a little God, evidently he was left behind—maybe he was waiting in the lower regions to gather his offerings for the King.

Tired as he looked, there were peace and gladness in his eyes as if he had something to compensate for the delay.

“Nameste, My Lord,” he panted, “I am late, I am afraid. I was delayed and yet I pray, nay I hope, I have to offer you something worth while

to atone for my tardiness and the inconvenience I may have caused.”

He took out from under his white robes a tiny box and a small leaflet. What could these be? All looked round and wondered. Offering them to Hari he kept silent.

In breathless expectancy the box was opened. There glistened within the box a tear-drop—no more.

“Mighty One,” said the messenger, “it is a tear of true repentance wrung out from the depths of a bleeding and sorrowing heart, an awakened Soul. A heart which has realised its own Divinity and is shocked and horrified to know what a tragedy it has made of life. One who has recognised his own failings, his faults and shortcomings. A heart which has caught a glimpse of Thy Divine Light. A heart which has understood how sacred life is, and sees with horror how little he has made of that grand privilege. One who has realised what a precious gem he had dropped, in order to cling to a pebble. It is this knowledge which has bled his heart and wrested that warm tear from out its core.

“But with that true recognition and repentance there is the Resolve,” and he pointed to the leaflet. “A resolve to be true to his Divine heritage, to the call of his soul. A resolve to serve and to sacrifice—to be a servant of the Wise Ones, to tread the true Path, or perish in the attempt. A resolve that nothing will shake, nothing will make waver.

“Lord, I waited to catch the rolling tear, and to pen down the Resolve—both freshly gathered but both firm and true; my humble offering to you.”

The Great One smiled—“And a precious gem indeed for the Divine Crown. A gem of lustre and beauty, rarely equalled. Brother Kinsmen, you will all agree this is the rarest, the most precious and cherished gift of the Year. May the Divine Light find many more such gifts!”

Those gifts which are bestowed at the proper time to the proper person, and by men who are not desirous of a return, are of the SATTVA quality, good and of the nature of truth.

THE BHAGAVAD-GITA

IN THE LIGHT OF THEOSOPHY

The occult arguments against capital punishment are the strongest, but there are cogent objections even from a purely physical standpoint. In the Roy Calvert Memorial Lecture for 1936, delivered in London by Prof. Herbert Speyer of the University of Brussels, the claim of the deterrent effect of capital punishment upon crime was again exploded. The death penalty remains on the statute books of Belgium but has been abolished for all practical purposes since 1863. Statistics show that murders were most numerous in Belgium during the period in which executions took place and that the diminution of crime and the abolition of the death penalty were concurrent.

Mr. Judge wrote in *The Theosophical Forum* for May, 1895:—

He [the executed criminal] is dead so far as the body is concerned, but is astrally alive. Worse than a suicide he is filled with hate and revenge which he must wreak on some one. At first he is not able to do much, but soon he finds that there are sensitive persons on the earth who can be filled with his vicious and raging passions. These poor souls are then influenced to commit crimes; being filled mentally—from the inner planes—with the ideas and passions of the criminal, they are at last moved to do what their mind is filled with. The executed criminal does not have to know what is going on, for his raging passions, untouched by the executioner, excite and influence of themselves whoever is sensitive to them. This is why many a crime is suddenly committed by weak persons who appear to be carried away by an outside force. It seems hardly possible that anyone could believe in theosophical and occult doctrines and at the same time commend capital punishment.

In *The Saturday Evening Post* for April 11th, Mr. Will Durant reiterates the query of Herbert Spencer made seventy-four years ago: "What education is of most worth?" He reviews the present educational system of the West and makes some very pertinent pronouncements:—

Today our educators, who once bravely led the way toward the scientific and technical emphasis in America's schools, are disturbed by the completeness of their victory, and stand in sorrow before their accomplished dream. . . our conscious educators perceive that, after a generation of scholastic effort, they are failing to produce either educated men or gentlemen; that the lavish equipment of our schools has not availed to diminish political corruption, sexual irregularity or violent crime; that certain virtues once prominent in our forbears seem to have lost standing with a generation skilled beyond precedent in unmoral cleverness; and that the emphasis on science has brought no visible rise in the intelligence of the people, no fruitfulness of leisure or dignity of peace to the soul.

He further adds as his belief:—

That education is of most worth which opens to the body and the soul, to the citizen and the state, the fullest possibilities of their harmonious life.

In her *Key to Theosophy*, Madame Blavatsky wrote:—

Q. What is the *real* object of modern education? Is it to cultivate and develop the mind in the right direction; to teach the disinherited and hapless people to carry with fortitude the burden of life (allotted them by Karma); to strengthen their will; to inculcate in them the love of one's neighbour and the feeling of mutual interdependence and brotherhood; and thus to train and form the character for practical life?

Ans. Not a bit of it. And yet, these are undeniably the objects of all true education.

Mr. Durant, in his article, places an over-emphasis on the "knowledge and care" of the body, as the "visible form and organ of the soul." His observations may be taken in part, only; for the student of Theosophy knows that "the fullest possibility of harmonious life," cannot be realized except through spiritual growth. "From within, without," is the axiom of true philosophy. The perfection of form is a result of, not a means of soul enfoldment.

The stimulating of interest in the building of a life philosophy and of a pattern for living is "the highest function of higher education, and perhaps the one most generally neglected," according to President Arthur E. Morgan of Antioch College (U. S. A.). "A passion to achieve an integrated philosophy of life," he remarked, "is not characteristic of the academic atmosphere in Europe or America."

A man's life philosophy does not consist of the intellectual concepts to which he subscribes, but of the aims, hopes, and aspirations which determine his conduct.

But unless those aims, hopes and aspirations rest upon sound intellectual concepts, how will they stand the strain which life is sure to put upon them? More than aims and hopes is necessary to avoid what President Morgan describes as "the intangible but all-pervading losses due to putting self-interest above the general good." It is to the East that the Western world must turn to find a solid basis for its hopes and aspirations, as well as for its ethics. One of the Masters wrote over half a century ago:—

You can do immense good by helping to give the Western nations a secure basis upon which to reconstruct their crumbling faith. And what they need is the evidence that Asiatic psychology alone supplies. Give this, and you will confer happiness of mind on thousands. . . . You and your colleagues may help to furnish the materials for a needed universal religious philosophy.

THE U. L. T. DECLARATION

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

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

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

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and it welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

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

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

The foregoing is the form signed by Associates of the United Lodge of Theosophists.

Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance given to Associates in their studies and in efforts to form local lodges. There are no dues of any kind, and no formalities to be complied with.

Correspondence should be addressed to:—

THE UNITED LODGE OF THEOSOPHISTS
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Established November, 1930. Published monthly
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THE THEOSOPHICAL MOVEMENT

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