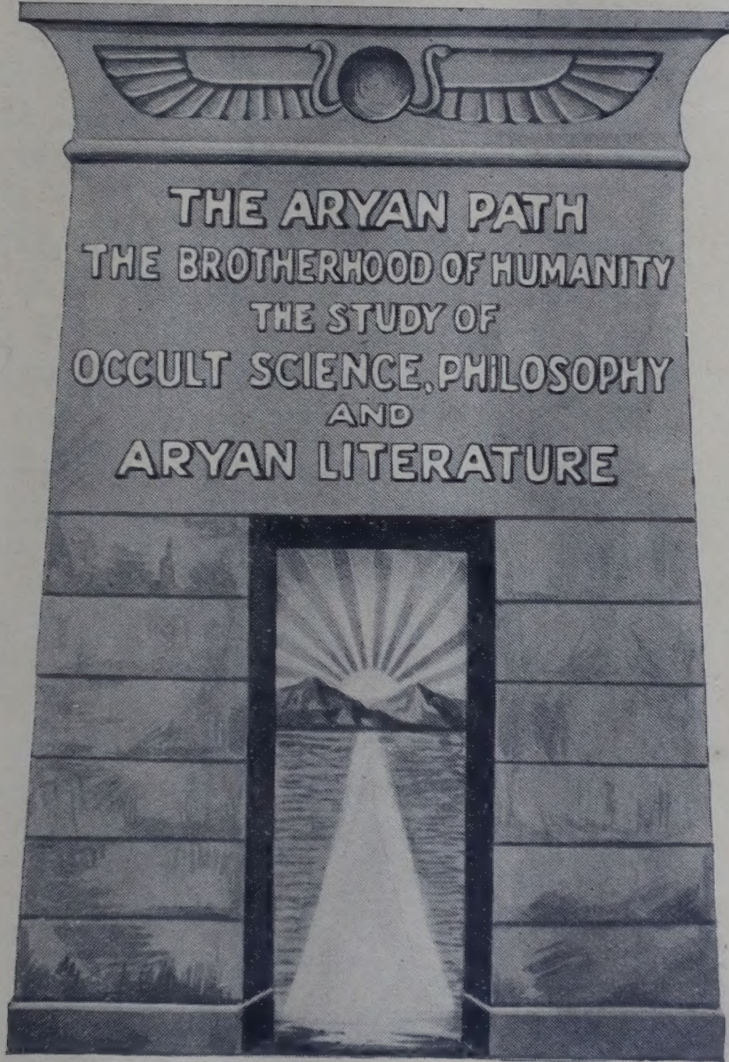




THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



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

Vol. VIII No. 5

March 17, 1938

Theosophy is that ocean of knowledge which spreads from shore to shore of the evolution of sentient beings; unfathomable in its deepest parts, it gives the greatest minds their fullest scope, yet, shallow enough at its shores, it will not overwhelm the understanding of a child. . . . It is not a belief or dogma formulated or invented by man, but is a knowledge of the laws which govern the evolution of the physical, astral, psychical and intellectual constituents of nature and of man.

—W. Q. JUDGE

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

सत्यान्नास्ति परो धर्मः ।



There is no Religion Higher than Truth

BOMBAY, 17th March, 1938

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AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th March 1938.

VOL. VIII. No. 5.

WILLIAM QUAN JUDGE

“If Judge be left to fight his battles alone, then shall I bid all of them an eternal good-bye. I swear on Master’s holy name to shake off the dust of my feet from every one of them. I am unable to realize that at the hour of trouble and supreme fight any true theosophist should hesitate for one moment to back W. Q. Judge.”—H. P. B. in 1889.

On the 21st of this month, when the Spring Equinox will mark the renovation of Nature, all good students of Theosophy will also mark their seasonal work by a recognition of the worth of one of the founders of the Theosophical Movement, W. Q. Judge, whose death anniversary falls then.

In these pages we have repeatedly shown the value of the practical teachings of the greatest of the Esotericists trained by H. P. B., of the necessity of recognizing his position in the Theosophical Movement. H. P. B. called Mr. Judge “the antahkarana, the link between the two Manas (es), the American thought and the Indian,—or rather the trans-Himalayan esoteric knowledge”.

Students who aspire to tread the Path of Chelaship will find in the writings of W. Q. Judge not only specific directions but innumerable hints which further vitalize those directions. What *The Ocean of Theosophy* is for the enquirer, the best text-book of the Theosophical philosophy, that his *Letters That Have Helped Me* are for the sincere practitioner. In them he finds the rules of the life of Chelaship and directions to practise them from hour to hour.

Theosophy is for those who want it and for none other—this truth Mr. Judge repeated in numerous ways; and he took pains to satisfy the needs of those who want Theosophy through his books and many articles, of which the two above-named may well be said to epitomize the exoteric and the esoteric message of William Quan Judge.

The words of H. P. B. which follow the heading were written in 1889 when she also exhorted all

Esotericists to do their duty “by their American brother” and spoke of “when the time comes”.

The time came in 1894-95 and many proved disloyal to H.P.B. Among those who stood by Mr. Judge was George W. Russell, famous to the world as A. E. He was a student both of H. P. B. and Mr. Judge. In this issue we print an interesting defence of the latter which he wrote on the 20th of March 1894. We also publish a short note written only a few years ago on the withdrawal of Mr. J. Krishnamurti from the Adyar T. S. A. E.’s interest in pure Theosophy never wavered, neither did his great respect for W. Q. Judge. In an unpublished letter in our hands, written on the 17th of October 1922 (*The Aryan Path*, p. 722, December 1935, Vol. VI). A. E. speaks of “that great and wise man, William Q. Judge whose very memory seems to have been forgotten by present day Theosophists. I think he was a true adept in that sacred lore and I have never found in those who came after H. P. B. and Judge the same knowledge, wisdom and inner light.”

How can students of these later generations come really to know him who was called in the days of H.P.B.—“the Greatest of the Exiles”? The Patient and Gentle Soul who hid behind the Irish-American exterior can be known by our minds, and the latter can be made to assimilate that Soul by a regular study of his writings and a sincere application of the radiant facts they contain. Verily these writings have the renovating power of Spring which Nature observes on the 21st of March, on which day in 1896 his mortal coil was shuffled off by William Quan Judge.

TO THE FELLOWS OF THE THEOSOPHICAL SOCIETY

March 26th, 1894.

DEAR BROTHERS,—The time is now approaching when your delegates must again consider what is best to be done in this matter which has so long divided us. Statements have been made, and denials of these statements, and we have had time to reflect on the futility of both. I think there is scarcely one whose opinion has been changed. Those who accuse have remained in their first attitude, and those who said "not guilty" say so still. Now all this is because each man fashions in his own way a soul behind every body or circumstance. It is impossible to acquire the certainty of right action when we judge from material evidence alone. Behind all we say or show lurk the infinite possibilities of occult nature; and I say that, unless our differences can be settled by an appeal to first principles, then our union as members in this Society was premature and a mistake, for we have had no real bond of union. But, before considering the principles which we all avow, I would like to emphasize and illustrate the impossibility for those who live only in this side of nature to have any real assurance that they are in the right as to what is beyond. I will take but two instances, though it would be possible to go through every detail of the evidence brought forward. A point which was strongly urged by Mrs. Besant, which was, indeed, the main feature in her statement and her chief ground of complaint, was that Mr. Judge wrote with his own hand, but in the handwriting of the Master, a message which he gave to her as Master's. It may be so. I cannot say. But, if written by his hand, is there any necessity to assume guilt? Who can say what was behind the hand that wrote, the will of the Adept or the will of Mr. Judge? Only the trained occultist who sees on other planes could say with certainty. I notice that not one of the accusers is in that position, for, so far as I am aware, no one has said, "I know," though many believe him guilty. To illustrate still further this uncertainty: it has been urged against the statement that he was forewarned of the private nature and the future hostile action of individuals, that he did yet at the same time show the most ample trust in them by letters offering aid in special furtherance of their projects. He may have done so. I cannot say. But if it is so, must we necessarily make the implication that the insight was at fault and the guidance did not exist? I can imagine in such a case that one could see hostility and foresee future defection as possible but yet not abate love or act otherwise than with the confidence of those who are blind beyond the hour. I am afraid there are but few would do it,

for there are so few who have imagined it. But a great heart might so act for its own sake or the sake of others. It is always possible for one to rise above "his stars". Some word of love or trust might awaken the soul, whose attribute is freewill, to rise above the stream of tendency, and for this or for its own sake a great heart would abate nothing of its human kindness. It is a height which might be reached, and while I can so imagine it I shall not lessen the boundaries of my belief. For why should we choose to think the evil thing rather than the good? We—some of us at least—should have grown wiser, for we have had one such lesson before. I call to mind a letter of H. P. B.'s, which some could and did cry over. It was written with all the shame and pain of a noble heart forced to confess its own generosity, and to explain to pigs (myself one) who could not fathom the absoluteness of such a love, why it was that, with all her powers of insight, she seemed so often to be betrayed. She said in effect: I was bound to the ethics of those Masters of whom I am pupil and witness; and she illustrated by an aphorism that superb reliance upon the laws of life with which the occultist relinquishes worldly wisdom and expediency. It said that they who, from fear of danger to themselves, turn away from rather than feed and warm a hungry serpent, depart from the Law of Compassion. It said in effect what has been again reiterated, "that our only justice is compassion". If she had taught us nothing more she would still have earned our undying gratitude. Every act of the true Teacher is an application to human life of divine ideals. It is a hint at angelic laws. The very darkness of those great souls sheds a light on us, for their hearts are torn by a grief and love we do not comprehend. Their tears reveal a world-wide compassion. Their pain has a deep significance; for perhaps our sad souls, which look no more on the eternal Beauty, can easier read the mystery told in tears and understand sorrow better than joy. Be this as it may, it is still a terrible thing to crucify the Christ-Soul when it appears; even though through its torture come the revelation of transcendent laws and burning love—the nature of the Lions of the Flaming Heart.

And so, as there lies behind every act the possibility of a dual interpretation, we will never be enabled to judge of the right or wrong from appearances. The Great Ones, who with eyes of serene regard look beyond the turmoil of the moment, wave aside such petty considerations. They await the verdict of the Law, which is most swift and irresistible in spiritual things. But we—who are not all agreed and have not this vision—are we then to be

at strife for ever? Is there not some ground whereon we can at least *agree* to differ without anger? I think there is such a ground. Let us examine it.

At the initiation of this Society there were two great principles laid down by the founders, and adhesion to these was the essential condition of fellowship. By one of these it was declared that the utmost toleration should be shown for the beliefs of others. The second laid it down as a necessity that all who entered should have, or profess, a real desire for the welfare of the race. On these two great principles—the principles of Freedom and Brotherhood—we are all avowedly agreed. Let us consider them with reference to the present crisis. Let us determine that, come what may, they shall not be broken. And first as to Freedom, the desire for which lies at the root of our self-conscious individual being—thought which for ever inspires; at this sacred watchword nations have risen up maddened and exultant, and the clang of martial arms has been heard, and the stony kings of the past been encountered in battle. I think we will have for ever to wage this battle. With other arms maybe; perhaps with the tender yet terrible breath of love we shall overthrow our foes, as to-day we strive with mind and tongue and pen for this old cause. Now one of the aspects which comes up most before us is the clamour against the psychic element in our nature. The demand for its repression has passed from the stage of moral disapproval to actual threats that the Society shall be purified completely. “We shall have no psychical phenomena.” I confess that at first to me all this was extremely laughable. I saw a vision of the ideal F. T. S. with all his chakras locked and labelled, “No psychical phenomena permitted.” But it is not a matter for laughter only. It is much graver. It means this: that a man shall not dare to use the powers which are his heritage as a being of divine descent; that he shall not dare to live his own life and do the deeds he would unless he explains how all is done, and tears open his heart and soul and reveals the things he holds most sacred for the satisfaction of the curious, the sceptic, the materialist. If he refuses his silence will be taken as evidence of guilt. It means also—if this clamour is successful—that we shall create a precedent, that we shall drive back into the darkness those who have broken the silence of ages, and essayed to teach a sense-soddened people that they are divine—that they are GODS, if they but will it so. And those who come forth as Teachers—shall we say to them, “Do not use your powers to help us. Do not touch our souls within. Speak to us in the common way. Teach us with manuals. Inspire us with lectures.” I tell you he is no real Teacher who cannot rise beyond the world of sense and darkness, and awaken the links within us from

plane to plane; who cannot see within the heart what are its needs, and who has not the power to open the poor blind eyes and to touch the ears which have heard no sound of the heavenly harmonies. I say, he must be a MAGICIAN; he must know and exert power over the psychic world which you condemn because you yourselves are condemned by it, and shut out from it, and do not know your own souls at all. Shall we, then, ask our leaders, those who have loved and toiled and suffered for us, to explain point by point their action, to make all square. If we think to do this, we have tried too soon to enter the Path. We can never comprehend the actions of great natures by our reason; but they come that we may exercise our intuitions with regard to them. “The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit.”

But you have the right to speak and express your doubts. That has never been denied. I would make in this matter the largest allowances for good intentions, and this without any mental reservation. Perhaps Mrs. Besant was justified in bringing forward her suspicions and frankly stating them. It is better, much better, to be openly suspicious than to hide a secret fear of wrong. But it seems to me that with this statement her duty *ended*. Yet she has gone far beyond this. For—although by far the largest Section of the Society is united in its trust of Mr. Judge, thinking as one mind and loving as one heart, and although there are Branches and many scattered members elsewhere who share this confidence—she still pushes her attack, uses her influence, her eloquence, her weight; and when the members of the Indian Section clamour for the expulsion and disgrace of one whom their brothers love, I say IT IS A VIOLATION OF THE PRINCIPLE OF FREEDOM IN OUR RANKS, and I call upon all true men and women to rise up and protest against it.

Now think how greatly necessary it is that the soul should have freedom. I do not mean merely the freedom of life and of limb. This is less important. I mean the freedom of the soul, that it may choose its own heroes and ideals; may live its own life unfettered save by the rights of others—which are still its own rights. If we leave the body free to act as it will, and yet go away in our souls full of bitterness or scorn, we allow no real freedom, for we do still enchain our brother by our will. We confine him within the narrow boundary of our own expansion. We burn his soul inwardly by our hatred at its course. What even if it goes astray? It is taught by pain; it is purified by suffering; it learns the truth in the only way truth can be

learned—by living into it. And this is better than that it should rise up in mad revolt, and cry out against the world it was born in, and wreck itself in rage because debarred of that freedom for which it left its starry home.

And now as to Brotherhood. A brotherhood of men and women ; vision ideal, the hope of generations of noble minds ; it comes forth at last and we are at once put to the test. Are we to break the heart for the heart's own sake ? Are we to refuse to now apply our talisman of love for some further good to be attained ? Are we to deny our own share in another's life, no matter how dark ? This is really what all the talk about purifying the Society comes to. Oh, aristocrats in virtue ! dowered with all the Paramitas ! a hemisphere is not far enough apart from vice but it still will soil your souls ? Can you not rest satisfied with your mental isolation ? Must you proclaim to the world the gulf between yourselves and such iniquity ? I would not willingly debar myself from brotherhood with Satan, for what we call evil is half of the life of the embodied Self—the Deity. It is on this universal nature of the soul that all true brotherhood rests. For this of old the Christ-Spirit moved among publicans and sinners and lost no trace of its spotless purity. Perhaps it manifests with added wisdom in those who say we will have no more to do with one who is almost proved to be a "fraud, a liar, and a forgerer". Let the purification be more complete. Separate all round. There are worse than he who has at least built up a hundred Lodges. I confess to greater sins than he is charged with ; to years smothered with sensuality, lurid with anger, wrinkled with meanness, dark with fear. Why should I try to pose as among the elect ? I will engage to find a hundred others in the Society who will state along with me that what he is charged with is nothing to what they have done. But we yet gravitate towards the spiritual, we comprehend dimly that greater life and the change it necessitates. Because I find in myself those things I would arise and fly from I make this protest, knowing what the needs of the soul are when it is quivering with pain at its own evil fate. Oh, to be so assailed and tortured ! Or to be promised a condescending pardon : "Confess all. Justify our suspicions. Vindicate our action. *Then* all will be forgiven and forgotten." Amongst those who profess nothing it might pass. But in a Society which stands before the world as bringing a sweeter, kindlier, more tender, human creed—ah, God ! it makes one feel sick to think of it !

And now I hope those great hearts will pardon us who have discussed their merits in time past

and to-day. I hold it no less unethical to praise than to blame. For to raise questions of merit or demerit is to create vortices around the soul which may suck it into the gulf of personality. I call all to witness that it is not we who defend who have initiated this controversy, but those who attack. But a few words more. I have spoken of the psychic plane, and defended the right to openly use powers or teach in whatsoever way most reaches the heart. I have no particular affection for the psychic above all other planes. It is true H. P. B. warned us against its attractions ; but she warned us against many other things also. She did not wish to debar us from any field of nature, but wrote over every portal we would enter, "Be ye wise." And one thing is clear : we shall never acquire power in any other way than by its use. Millenniums of metaphysical meditation or study of *The Secret Doctrine* will never bring us to that state where the mystic Power will spring on us and recreate us Gods. Do not protest too much against phenomena, fraught with danger as they are. The issue is now before you. Will we as a community follow the absolute ideal good hitherto attained only by individuals, or must worldly expediency outweigh every higher consideration. This is the issue, and I for one think it is better that the Society should perish than that the right should not be done.

GEO. W. RUSSELL, F.T.S.

3, Upper Ely Place, Dublin.

He [Krishnamurti] has had a clique of charlatans about him since he was a boy, announcing him as an avatar, and it says much for an inherent sweetness and simplicity of character that he has emerged with that sweetness and simplicity from the most horrible chorus of wonder-seekers and devotees who ever encompassed a child with their chattering and folly. Probably driven in upon himself as a refuge he sought for something simple and lovely and sweet in his heart, something altogether different from the church which was being organised for him and the bishops who were being nominated as his apostles, and the worshippers who waited in expectation of wonders and miracles.

Kahlil Gibran as well as Tagore has expressed the mystical faith of Asia much better than Krishnamurti, but there is an engaging, boyish innocence in his poems, though I cannot find in them a wisdom or beauty which would lift them beyond the average expression of spiritual life.

A. E.

STUDENTS, EQUIP YOURSELVES !

The steady presentation of the Theosophical ideas and points of view through *The Aryan Path* has aroused considerable interest among people who would not otherwise have come across them. Among the points of view which are becoming popular (or shall we say less unpopular) is the one H.P.B. and W. Q. Judge reiterated in a hundred different ways, namely, that Oriental Psychology, Eastern Mysticism and Indian Philosophy are most valuable, and that their teachings are practical and beneficial. Fewer people to-day look upon them as full of childish superstitions. Again, people are learning not to brush aside the allegories and symbols of ancient religions as a farrago of nonsense.

But of the ancient teachings of the Eastern Wisdom (which H. P. B. re-presented as Theosophy to our century) those which are becoming most popular are Reincarnation and Karma. These twin doctrines are not metaphysical abstractions; their concrete applications, in solving many social problems, will prove most beneficial, as they already have, in the task of individual self-reformation.

In newspapers and periodicals we see discussions on Reincarnation and Karma but these reveal two facts: that sincere enquiries about numerous aspects of the twin doctrines are on the increase; but the explanations offered by pseudo-theosophists and others do not help the cause of pure Theosophy.

It is a tragedy that the students of Pure Theosophy are a handful compared to pseudo-theosophists who are ignorant of the real teachings. But is that not equally true of, let us say, Christianity? The well-organized and wealthy churches are very many, while real Christians, followers of Jesus, are less than a handful. Comparatively the Theosophical Movement of the nineteenth-twentieth century is better off than that of the first century, inaugurated by Jesus. There are more student-servers of Theosophy than there are true Christians; but these genuine Theosophists have to learn to equip themselves with accurate knowledge of the Theosophical philosophy—in principles as in details.

Not only do our U. L. T. students need knowledge of Theosophy but also some acquaintance with the advancing thought of modern science, philosophy and literature. Such books as *The Third Morality* by Gerald Heard (see THE THEOSOPHICAL MOVEMENT, December 1937), *Ends and Means* by Aldous Huxley (see *The Aryan Path* for March and April 1938), *Man, The Unknown*, by Alexis

Carrel, *The Conquest of Violence* by Bart de Ligt, and there are others, give an insight into the unfolding mind of the race. They should be adequately and intelligently used to forward the Cause of Human Brotherhood. Not mere verbal repetition of our Theosophical teachings to a limited few but a clarifying and illuminating presentation of our doctrines to the vast public should be our aim.

Our cause needs writers and speakers; these cannot be hired; only those who live the life can preach correctly, but living the life for the redemption of humanity demands that we acquire knowledge necessary to lead the thought of the world. Real students of Theosophy are not poor simpletons, they have a philosophy with which they can move the world. Students, Equip Yourselves!

SIGNIFICANCES

The Theosophical Movement, A History, reveals much to an earnest student of the nature of the true Path—the footsteps therein to be taken, the pitfalls to be avoided. In that book is printed a part of the pledge given by early members of the Theosophical Society on attempting to follow the Path. The passage contains this clause: "I pledge myself to endeavour to make Theosophy a living power in my life."

Present students as well may see the value of these words, and on steadily following back their meanings, one finds much to ponder. "I." What do men know of it? Man is a septenary being, therefore, "I" live on seven different planes, each having, as in dream condition, "its own objectivity and subjectivity, its own space and time, its own consciousness and set of senses".* Is one aware of his living "I" on each of these planes? A complete being it evidently is to the consciousness itself on any one plane. The words of the pledge must resound through each plane and bind the "I" to the promise it makes on any other. If not, there would result in that compound "I" a division of forces, an inner war which would issue in a kind of "split personality". "I" therefore, a sevenfold being, *with all that implies*, am the one who gives—and faces—my word.

To "pledge" is to promise, to give security, to bespeak, to devote, consecrate, hallow, dedicate, hence apply to, wholly give up to. Each of these expressions implies spoken word, and that goes back to primeval Power and to aboriginal Sound, first

* H. P. Blavatsky, *Key to Theosophy*, p. 73.

of manifestations. No wonder the "I" hears its word on every one of its planes! Moreover, since the higher planes or conditions of consciousness continue from life to life, that pledged word continues also; and the Ego must struggle with its personality in each present life to bring about either a renewal of past worthy vows or an offsetting of the karmic effects of those which were unworthy.

The *Aphorisms on Karma*† state that changes may be made even in the physical body to fit it for a different Karma "through the power of a vow". Most natural, then, it surely was in earlier ages that wise teachers should emphasize the sacredness of promises. Occasionally in traditional literature is found a striking instance of this. Arthur, ancient Celtic King, type of Wisdom, faced almost the ruin of his beloved Round Table Group when he learned that during his absence the impetuous knights had taken vows to seek the Grail. He told them unhesitatingly that they were not ready for that highest Quest. Yet, in spite of losses to himself, he also said that having bound themselves they must keep, even through pain and grief, their solemn word. He meant that once having sounded, though unwittingly, their pledge throughout their six inner planes, Karma would compel them, as it compels us, to experience the results. If, as in their case, false enthusiasm, which is psychic intoxication, leads to the vow, what but disappointment or misery may be expected? How many vows, marriage and other, are taken unthinkingly now in our Kali Yuga! And also, Karma will have much to say to those blind leaders, religious or social, who misguide the beautiful ardour of youth into "*pledges*," alas, that wider experience must vitiate.

"Myself,"—that same sevenfold being as the "I," only now the great seriousness of "pledge" intensifies my sense of individual Selfness and its responsibility to others and to the One SELF of all.

"To endeavour to make"—why "endeavour"? Why not pass directly from the desire involved in the pledge to the fulfilling? Well indeed for us if it may be so. Well, if the upreach of the desire and the acts of fulfilling it form a continuous succession. For most of us, however, there are slips and falls, slidings-back on the glassy ice or the muddy roads of human illusion. At such times the downright promise "to make" would be too hopelessly broken. "To endeavour to make" saves the fallen one's courage; throws him, as it were, a rope from an unseen hand, and so enables him to scramble up again and on. "To make" conveys a current of creative will; it

means to bring out, to manifest, to give evidence of, therefore to practise and to prove.

"Theosophy"—how can one reach any ultimate significances of that! No one religion, it is intensely religious; no one philosophy, yet sublimely philosophic; no set of rules and formulas, yet containing guides of thought and action which have been applied to human experience since the beginning of man; tested, proved good, proved practical; profoundest wisdom of the ages, giving the greatest all they can do to exemplify it, yet still simple and applicable for the preoccupied man of business or for children at play. For any and all, it is just the right way to live, the right way to do things.

To make Theosophy "living" is to put the Soul in action, to increase the perception, enlarge the realization, stiffen the control. It means to extend yet concentrate soul-operation, to simplify or remove worldly demands, to lessen all forms of the kamic, and in every way so greatly to free the Soul that Buddhi-Manas takes its proper place as ruler.

Through such efforts Theosophy is seen to be an intensely "living" thing, its range of life expanding with the growth of the being who uses it. It carries too in itself the "power" of life, since it is thoroughly informed by the radiating vitality of all who have exemplified it. Application of it brings a man's personal life up to the real level occupied by Theosophy. He comes to understand that his present "life" is merely one of many such which together constitute his manvantaric life. To this continuous life Theosophy applies as the ever-shining guide.

Thus the unassuming brief words of that pledge cover the whole range of "life," lives, and Theosophic activity. They point the way to realize the essential being in all being. Furthermore, through his continued living and under that guidance, man does reach success. True, on the planes of manifestation, there is always "endeavour". Yet these planes are in reality Maya. Man at last passes *through* the evolving manifestive meanings and states of the One Life. He proves that only his own ignorance of his identity with the Ultimate, his persistent clinging to Maya—only this has held him back from the Supreme Consciousness of his Self as Atma, Spirit, the Absolute. As he realizes and embodies this, he ceases to "endeavour" and becomes the fully conscious Exemplifier.

† No. 19 (U. L. T. Pamphlet No. 21).

THE WORLD'S NEED OF RELIGION

It is interesting that the need of religion in this poor sick world has been recognized as of sufficient importance to warrant the calling together of World Doctors in consultation at the World Congress of Faiths held at Oxford last July. To read the speeches of the delegates is to appreciate their difficulty in creating a cosmos of harmonious thought and action from the chaos of clearly perceived truths, or to reveal in words what lay concealed within their hearts. The metaphysician is a true doctor in that he investigates the world of *causes*, the effects of which are thought by the ignorant to be the cause of our suffering.

A Personal God, under whatever name, was conspicuous by his absence. One or two "doctors" spoke of him favourably, but without effect. Two thousand years of his treatment in the West spoke for itself.

The speakers stressed the need for recognition of personal responsibility—on which Theosophy so strongly insists—and for the abolition of the ecclesiastically taught irresponsibility so graphically symbolized in the tinsel pantomimes offered by the churches as soporifics to the consciences of the religiously inclined.

With the religious delegations sat one representing Youth. Youth pronounced a fellowship of religious faiths "indispensable" to the peace of the world—a brotherhood of thought which will be no gossamer veil in which to dance before modern Herods while hecatombs of victims of their fanaticism bleed to death at their feet, but a thoroughly practical ideal to be practised by every man in his own life.

The world problem before the Congress was then not national, racial, or even religious. It was a personal problem—the problem of individual responsibility so often reiterated by the greatest of all Individualists, Gautama the Buddha.

Said Maung Aye Maung :—

After all there is no world problem; there is only the individual problem. Nations are but collections of individuals. There can never be world improvement without individual improvement. When each individual realizes the fundamental unity of mankind... universal concord will automatically be created. The root cause of lust, hatred, and delusion lies in the notion of self (Atta).

In other words, as H. P. B. never tired of repeating, the Great War of Kurukshetra is waged in every human breast. The clash of arms, the cries of the wounded and the dying, be it at Thermopylæ or on the fields of Flanders, on political rostrums, or about the Holy of Holies of Temple, Mosque or Cathedral, is but a faint echo of the

carnage within each striving human heart. Our "doctors" emphasized that only through self-reform of individual units could humanity *en masse* be made whole. Compare these words of Professor Bionaiuti, excommunicated from the Roman Catholic Church for his too Christian views, with the teachings of the *Dhammapada*, *The Light of Asia*, the *Gita* or *The Voice of the Silence* :—

For faith to revive we must become tragically aware that no man ever kills his brother in this world, that no drop of blood is ever shed, that no tear falls from human eyes, that does not lay a heavy weight of responsibility upon every rational creature. Words not of Christianity alone, of Buddhism alone, of Hinduism alone—but of Nature, of all Humanity.

More than one Delegate emphasized the Theosophical teaching that the World is One. We work toward a brotherhood not only of religions and of nations, but of classes and of professions as well. The scientist can no longer separate himself from the profane, or the doctor from his patient, or the capitalist from the labourer. On every side we hear an outcry against the amorality and the selfishness of scientists whose progress so outstrips the slow plodding of the sense of ethical responsibility. But as science encroaches on the domains of metaphysics, as Waldemar Kaempffert pointed out in *The Aryan Path* (February 1937), the practice of ethics becomes as incumbent on the scientist as it has always been on the mystic. Religion and Science are allies.

With every advance of Science into metaphysics, Religion is forced to make a corresponding advance into Science. The Time and Space concepts so tortuously twisted by professional religionists to fit their illogical preachments of immortality, heaven, hell, etc., are now visioned in a new light—an ideal formless abstraction which defies sectarianism, dogmas, beliefs or any creed at all not in harmony with those inarticulate IDEAS of universal manifestation which are spiritually discerned by those capable of doing so. Mysticism is coming to the fore as the one reliable source of Knowledge—that Knowledge which, based on the Soul's direct perception, cognizes the Light behind life's many shadows, as the only Reality.

We are coming to see that the end of life is not an *act* or even a *thought*, but rather *being*—no, not even *being*, but BECOMING. For *Becoming* is the expression of Be-ness, and we, as life-sparks in the Universal Flame are neither Christian nor Buddhist nor Hindu, but *undetached* sparks, nameless, formless and creedless—one in that Cosmic Light of Wisdom which burns to ashes all differences, when alone we know ourselves as the Atman, "though the prisoner is held in bondage by Karma, and though its outer garments delude the ignorant into saying, 'Thy Soul and My Soul,'"

“HORIZONS OF IMMORTALITY AND THE SUBCONSCIOUS MIND”*

The messages recorded in Baron Erik Palmstierna's *Horizons of Immortality: A Quest for Reality* which was reviewed by Mr. J. Middleton Murry and editorially commented upon in *The Aryan Path* for January, mark perhaps a high point of modern communications of alleged Spiritualistic origin. Apparently the beauty and the purity of their content have not been challenged, but other reviewers have put forward the same solution of their source as that to which Mr. Murry pointed, *i.e.*, the subconscious mind.

In a lecture delivered before the Council of the International Institute for Psychical Research on the 18th November 1937, Baron Palmstierna marshalled the facts which to his mind disprove this theory. He makes the point that neither the shuffling of the letters and displacing them at random, nor the blindfolding of those participating made any difference in the reception, or, apparently, in the quality of the messages. This certainly proves that super-physical powers were used but in itself it constitutes no proof that an outside agency was involved, because it is characteristic of psychic sensitiveness that the astral senses can operate independently of the physical.

Even the sensational finding of the lost Schumann Concerto by following leads supplied in these sittings lends itself to an explanation different from that of Baron Palmstierna. He points to this incident as convincing proof of the operation of some factor other than the subconscious mind of a participant, since none of them knew of the Concerto's very existence. The "Spiritually Sensitive", however, as Baron Palmstierna calls the medium, Mrs. Fachiri, had been closely associated with the very man, dead some twenty years before the sittings began, who had been most intimately concerned with the concealed MS. and thus she might easily have contacted the record in the Astral Light—a rarely recognized but a very potent factor in such phenomena. Mrs. Fachiri was not present at the sitting when the Concerto was first mentioned, but her sister was—Miss d'Arányi. She in her childhood had known the same man and may subconsciously have contacted the record for herself or may have received the impression *via* her sister's subconscious mind. The last word upon telepathy has not been spoken.

Theosophy does not deny the reality of many

subjective communications, but says that these may come from several sources. The medium may become *en rapport* with a departed Soul, dreaming in Devachan (a very rare occurrence), and repeat his thoughts in such language as that man would have used; or a still pure medium (*rara avis*) may come under the influence of his own Spiritual Self, and "it is very rare to obtain thus anything higher than the medium's own intellect, when in a state of spiritual excitement, could produce." The claim sometimes made in such cases that the communication comes from a certain discarnate intelligence is due to the intervention of mischievous elementaries.

As for the other possibilities, H. P. B. declares (*The Secret Doctrine* I. 233, footnote) :—

The so-called "Spirits" that may occasionally possess themselves of the bodies of mediums are not the Monads or Higher Principles of disembodied personalities. Such a "Spirit" can only be either an Elementary, or—a Nirmânakâya.

A Nirmânakâya is a high Adept and does not communicate with ordinary mediums.

It may not be safely assumed, because lofty sentiments are expressed, that the status of the entity responsible is correspondingly high, and some of the communicating intelligences of these sittings may well have been the "lost souls" of Theosophy.

It is quite possible for elementaries to have a perfect intellectual knowledge and appreciation of virtue and purity and enlightened conceptions of truth, and yet be innately vicious in their tendencies. We meet plenty of men who have a sentimental love for virtue, and yet whose lives are one unbroken course of lust and self-indulgence and as the men were, so are the elementaries, their *reliquiæ*.

However noble the sentiments which such entities may voice, "their magnetic attractions are evil, and they incline and lead those with whom they have much to do to the same evil, material passions, which have been their own ruin."

Such entities are the "spirit guides" of many a medium. It is because no promiscuous séance is safe from such dangerous influences that Theosophy warns so strongly against them. The world can do better without the occasional gems which such sittings as Baron Palmstierna's may produce than that mediums should risk irreparable spiritual injury. At best,

Mediumship may afford sudden glimpses of unsuspected wonder,—as bits of a strange landscape may be momentarily revealed by lightning, but the science of adeptship casts the steady light of day upon the whole scene. (*U. L. T. Pamphlet No. 32*, p. 15)

* *Horizons of Immortality and the Subconscious Mind*.
By BARON ERIC KULE PALMSTIERNA, G. C. V. O. (International Institute for Psychical Research, London. 2s.)

THE SERPENT'S BLOOD

[Last month we reprinted an allegory by Bryan Kinnavan ; here is another which was first published by W. Q. Judge over the same signature in *The Path*, Vol. III, p. 313, for January 1889.—Eds.]

It was an old and magic island. Many centuries before, the great good Adepts had landed on its shores from the West and established for a while the Truth. But even they could not stay the relentless tread of fate, and knew that this was only a halting place, a spot where should be concentrated spiritual power sufficiently strong to remain as a leaven for several cycles, and that should be a base upon which in long ages after ages might be erected again the spiritual temple of truth. These blessed beings remained there for centuries uncounted, and saw arise out of the adjoining seas other lands, first of soft mud that afterwards hardened into rocks and earth. They taught the people and found them apt students, and from their number drew many disciples who were full of zeal as well as patience and faith. Among the least of those I was, and toiled long and earnestly through successive lives upon the Island. And the Island came to be known as the Isle of Destiny, from mysterious future events foretold for it by the greatest of the Adepts and their seers.

Yet I succeeded not in reaching the point when I could hope to pass on from the Island with the teachers, who said that at a certain day they must travel away to other lands, leaving behind them their blessing to those who willingly remained of the disciples ; those who rebelled had still to remain, but without the aid and comfort of the benediction of the blessed ones.

At last the day of separation came and the kingly guides departed, leaving well established the true religion and practice. Yet we all knew that even that must have its decay, in which perhaps even some of us might have a hand, but the centre of power was not to depart from the Island until its destiny should be accomplished ; the power might be hidden, but it would remain latent until the time arrived.

Many years came and went ; still I found myself upon the Island again and again reincarnated. With sorrow I saw the ancient practices overlooked and different views prevailing. It was the power of the serpent.

On one well known mountain the Masters had placed a gem, and at the mountain's base a tower.

These I have spoken of incidentally in a former tale. I knew that mountain well, and saw it every day from the tower at some distance away where my own duties lay. I was present when the wonderful gem was placed upon the mountain, and of all those who saw the grand event, I alone remembered. Since that day many centuries had rolled away, and the other disciples, reincarnated there also, had forgotten the event but knew of the gem. Some of them who in other lives had been my servants in the tower were now my earthly superiors because they had devoted their minds to formal outward power, which is only the weak symbol of the reality that should exist within. And so the tradition alone remained, but the diamond now blazed less brilliantly than in the days when I first knew it. By night its rays shot up into the heavens, and the priests month after month tried ceremonies and prayers in vain, in order to cause it to burst forth in all the glory of its pristine days. They knew that such a blaze was a possibility—indeed an old prophecy—but that was all they could tell, and were ignorant of the remainder of it, which, if they had known, perhaps none of their ceremonies would have been performed. It was that the great and glorious blaze of light from the mountain diamond would only take place after the last drop of the serpent's blood was spilled upon the Island, and that then the diamond itself would never again be found upon the rock where it had rested for so many ages. And I alone of them all knew this ; but I knew not where the serpent was to be found. His influence was felt and seen, for in the early days he alone was the sole reptile that eluded pursuit, as his birth was due to the evil thoughts of a wandering black magician who had landed for a week upon the Island so long before that the priests had no record of it. This serpent had to be killed and his blood spilled upon the ground to remove forever the last trace of the evil done by the magician, and for that event only was the diamond kept upon the mountain through the power of the good Adepts who had put it there. It preserved the germ of truth from the serpent's breath, and would not be needed when he was destroyed. Had the priests known this, no ceremonies for increasing its brilliancy would have been tried, as they would rather suffer the serpent's influence than lose the gem. Indeed, they believed that their tenure of power was in some way connected with the diamond mountain. They were right. I knew

the fatal result for them when I succeeded in discovering the place of the serpent.

Day after day and long into the darkness of the night, I meditated and peered into every corner of the Island. At the full moon when the diamond grew a little clearer, I saw the slimy traces of the serpent upon the Island but could never find his lair. At last one night a fellow-student who had passed on before me with those by whom the diamond had been set, and who now and again returned through the aid to help his old friend, came to see me and, as he was going away, said, "Look at the foot of the mountain."

So near the sacred diamond I had never thought it possible the foul reptile could be found; and yet it was there, through the evil nature of the high-priest, he had taken up his secure retreat. I looked and saw him at the foot, breathing venom and black clouds of the soul's despair.

The great day of ceremonies for the diamond was again at hand, and I determined that then should witness the death of the serpent and the last bright shining of the diamond.

The morning broke clear and warm. Great throngs of people crowded about the mountain-temple, expectant of some great result from the ceremonies. It seemed as if these natural psychics felt within them that the diamond would burst forth with its ancient light, and yet every now and then a fear was expressed that in its greatest beauty it would be lost to them forever.

It was my turn to officiate at the ceremony after the high priest, and I alone was aware that the serpent had crawled even into the temple and was coiled up behind the shrine. I determined to seize him and, calling upon our ancient master, strangle him there and spill his blood upon the ground.

Even as I thought this, I saw my friend from other land enter the temple disguised as a wandering monk, and knew that my half-uttered aspiration even then was answered. Yet death stared me in the face. There, near the altar, was the sacred axe always ready to fell the man who in any way erred at the ceremony. This was one of the vile degenerations of the ancient law, and while it had been used before upon those who had only erred in the forms, I knew that the Priest himself would kill me as soon as the diamond's great flame had died away. The evening darkness would be upon us by the time that the moment in the performance permitted me to destroy the enemy of our race. So I cared not for

death, for had I not faced it a thousand times as a blessed release and another chance.

At last the instant came. I stooped down, broke through the rule, and placing my hand behind the shrine caught the reptile by the neck. The High Priest saw me stoop and rushed to the axe. Another moment's delay, and all hope was gone. With super-human power I grasped and squeezed. Through my skull shot a line of fire, and I could see my wandering monk wave his hand, and instantly the Priest stumbled and fell on his way to the axe. Another pressure, and the serpent was dead. My knife! It was in my girdle, and with it I slit his neck. His red and lively blood poured out upon the ground and—the axe fell upon my head, and the junior priest of the temple fell dead to the floor.

But only my body died. I rose upon the air and saw myself lying there. The people neither stirred nor spoke. The Priest bent over me. I saw my wandering monk smile. The serpent's blood spread slowly out beside my body, and then collected into little globes, each red and lively. The diamond on the mountain behind the temple slowly grew bright, then flashed and blazed. Its radiance penetrated the temple, while priests and people, except my wandering monk, prostrated themselves. Then sweet sounds and soft rustling filled the air, and voices in strange language spoke stranger words from the mountain. Yet still the people did not move. The light of the diamond seemed to gather around the serpent's blood. Slowly each globe of blood was eaten up by the light, except one more malevolent than the others, and then that fateful sphere of life rose up into the air, suddenly transformed itself into a small and spiteful snake that with undulating motion flew across the air and off into the night to the distant Isles. Priest and people arose in fear, the voices from the mountain ceased, the sounds died out, the light retreated, and darkness covered all. A wild cry of despair rose up into the night, and the priest rushed outside to look up at the mountain.

The serpent's blood still stained the ground, and the diamond had disappeared.

BRYAN KINNAVAN.

PHYSICAL PHENOMENA AND PSYCHICAL RESEARCH

Lord Rayleigh put his finger on a major difficulty in the investigation of the physical phenomena of mediumship when he pointed out in his Presidential Address at a General Meeting of the Psychical Research Society on the 24th November 1937 that

The weak point of most of the earlier records of physical phenomena seems to be that the observers did not succeed in getting the phenomena sufficiently under control to allow them to have the same effect repeated again and again, so that the specific doubts could be cleared up by renewed observation.

Lord Rayleigh is careful to avoid any suspicion of credulity, the *bête noire* of the orthodox scientist ; he maintains an uneasy balance which will permit a dignified descent on whichever side of the fence the anticipated final proofs may dictate. He warns investigators against "laying down what *ought* to be the order of nature, instead of observing what *is*." And he very reasonably admits that if incontrovertible evidence "is difficult to reconcile with our other notions that may only be because these require to be revised or extended". But he adds, returning to the point of failure to get phenomena repeated *ad libitum* :

But if adjustment is really necessary it will hardly be made until we have the phenomena under control for detailed examination to a much greater extent than has usually been attained.

Early in the eighties of last century the S. P. R., founded in 1882, made its choice and deliberately delimited its field. It has chosen to investigate the phenomena of mediumship and it must submit to the disabilities of its instruments. Mediums are utterly incapable of performing any phenomenon at will and therefore to order.

But what the medium is not able to do is entirely possible to the trained Occultist, who can repeat phenomena at will, though his readiness to satisfy the curious in that direction would undoubtedly be strictly limited to the experimental demonstration of the elementary phases of occult science.

It has been pointed out repeatedly in these pages and in *The Aryan Path* that if the S. P. R. had taken the opportunity afforded by the presence of the trained Occultist, H. P. Blavatsky, it would not have shown the almost barren record that it has for its half-century and more of work. The great F. W. H. Myers himself came in personal contact with H. P. B. and observed phenomena which she *produced at will*, but the inherent scepticism of the scientific mind was not able to rise above suspicion and incredulity ; and so the golden opportunity of the century to learn at first-hand of the powers

latent in man was let slip. But she has put on record many of the laws governing the production of phenomena. What Lord Rayleigh dismisses as the "mere appeal to mysticism of so many writers on these subjects" does *not* apply to her books and articles, and the study of them with an open mind would pave the way to scientific understanding and corroboration.

It was the tacit assumption that none could be wiser in these matters than themselves that stood in the way of Western investigators in H. P. B.'s own day ; it is the same assumption in their successors that makes them continue to ignore the evidence which Eastern science has amassed through countless centuries, the evidence to which her writings point.

The attempt of the psychical researchers to build up *de novo* an experimental psychic science with the methods of physical science is foredoomed to failure, like an algebraic proportion with only one or two known quantities.

To blend the two sciences, the archaic and the modern, requires first of all the abandonment of the actual materialistic lines. (*The Secret Doctrine*, I, 520)

So long as physical facts alone are taken into account and the very existence of spiritual and psychic, as well as of physical Nature—to say nothing of the laws governing the former—is denied, Western science may hope in vain to understand phenomena involving their interblending and joint activity.

Take for example the tests conducted by the late W. J. Crawford of Belfast which Lord Rayleigh cites, in which the levitation of a table weighing about 10 lbs. was accompanied by a corresponding gain in weight of the medium, though it was possible to pass the hand or a piece of wood between the medium's body and the levitated table. Even greater weights, up to 30 or 40 lbs., were levitated without apparent inconvenience to the medium. Dr. Crawford assumed "an invisible cantilever or rigid bracket, which comes out from the body of the medium, and supports the table".

Substitute for this "invisible cantilever or rigid bracket" the medium's astral arm and hand, and we may have part of the explanation of this particular phenomenon, but science does not admit the very existence of the astral body. Furthermore, the hidden potentialities of magnetism are *terra incognita* for modern science, but their understanding is indispensable to explain technically the possibility of an astral member raising a physical object. Again, elemental spirits play a part in numerous physical phenomena but the very existence of elemental spirits would be considered too absurd for sober scientists to consider even as a hypothesis, involving, as it does, the inter-

blending with our objective world of other worlds and beings invisible to us and living under their own laws and conditions.

We submit that it is as *unscientific* to reject the explanations of Occult Science without investigation as to accept any hypothesis without due proof. We would draw the reader's attention to an article in the *March Aryan Path* bearing on this subject—"Science and Occultism," by J. S. Collis. When the psychical researchers open their minds sufficiently to take that attitude they will be ready to step out of the woods in which they are describing aimless circles.

ETHICAL VALUES

It is a commonplace of life to-day to observe a steady deterioration of moral values. The phenomenon is not new. What is novel is the widespread nature of the complaint. The fact that the decline is not confined to one country, but is perceptible in East and West alike and affects all classes, is matter for comment on all sides. Most prevalent, perhaps, is the readiness to ignore the sanctity of agreements, and to resort to violence in the pursuit of selfish national or ideological ambitions. No verbal or written agreement can any longer be trusted, and self-interest has become of paramount importance. In the field of international relationships "Might is Right" is a cardinal doctrine, just as, within the boundaries of Sovereign States, the accepted method of silencing criticism is too often by terrorism and massacre. We are being driven to ask if there be any standards of conduct whose acceptance and application would result in a less hypocritical and savage world. The old sanctions have passed away. What are the measurements that we should apply to human behaviour generally? Can we preserve a sense of proportion in a world that is rapidly being divided between an ignorant idealism and a powerful fanaticism? Is Truth—if only relative Truth—to be found anywhere?

These are pertinent questions, and answers to them must come from ourselves individually even more than be demanded of others. If we long for a "Universal Brotherhood of Humanity without distinction of race, creed, sex, caste, or colour", we must do some hard thinking about the basis of our conduct. Is Universal Brotherhood to be apprehended by a mind filled with thoughts of fear and distrust? Is it to be practised by one whose every feeling is for comfort and security? Or have we (as H. P. Blavatsky once said was imperative for the would-be student of *Gupta-Vidya*) to learn a new alphabet on the lap of Mother Nature?

These considerations are brought to mind by perusal of an address given by Professor Sir Alfred Zimmern (Director of the Geneva School of International Studies) to a meeting of the Royal Institute of International Affairs in London (*International Affairs*, January-February, 1938). He made it clear that the type of violent aggression with which we are all familiar to-day is not a new thing. Twenty-three hundred years ago, similar troubles in Corfu led Thucydides to write (iii, 82) :—

The cause of all these evils was the love of power originating in avarice and ambition and the party-spirit engendered by them when men are fairly embarked on a contest. For the leaders on either side used specious names, the one party professing to uphold civic institutions and the equality of the many, the other the wisdom of the aristocracy, while they made public interest to which in name they were devoted really their prize. Striving in every way to overcome each other, they committed the most atrocious crimes.

Similarly, we are appalled by the wholesale bombing of Chinese civilians by Japanese militarists, and the consequent loss of life, but we ignore or forget the numberless deaths caused "through the negligence of the Chinese authorities themselves in the Yangtze Valley floods of a few years ago".

What (asks Sir Alfred Zimmern) are the chief instruments upon which we have been in the habit of relying for the preservation of fundamental decencies in international relations? He mentions three—"Christianity, international law, and our own English standard of behaviour." Apart from the fact that Christianity has never been defined with any measure of agreement, this list must appear unsatisfactory to any impartial and sincere student of world affairs. Or are we to trace the source of standards in public life (as does Sir Alfred Zimmern) to *esprit de corps*, which is defined by the Professor as "an enlargement of the sense of loyalty and solidarity which has its historical origins and its psychological roots in the blood relationship, in the family and the clan"?

Contemplating these three agencies for the maintenance of moral standards in international relations, we cannot but feel that just because people have been led to look to these defenders of their faith in decency in the past, so do we witness the inevitable breakdown of true ethical values the world over. It is enough to realize (as Sir Alfred Zimmern points out) that "Terrible crimes have been committed in the name of Christianity, and committed by men who believed that they were acting conformably with the precepts of the faith." As for international law, where are we to find the society within which it can be expected to be acknowledged or operative? And, when we come to consider English standards of behaviour, the most that can be said

is that for some generations past "humanitarian considerations have never been entirely absent from British policy"; but these considerations have run parallel with a decline in religious dogmatism.

Where, then, shall we turn for a guide as to the path we must follow in our search for ethical foundations? Or must we be content to build our house upon the shifting sands of scientific and theological opinion?

If Universal Brotherhood be a fact in Nature, we must pay heed to Those who are the embodiment of that Brotherhood, and who have laid down the conditions necessary for the perception of Truth in this as in other matters. In a letter from the Mahatma K. H. to Mr. A. P. Sinnett, we find the following words:—

Look around you, my friend: see the "three poisons" raging within the heart of man—anger, greed, delusion, and the five obscurities—envy, passion, vacillation, sloth, and unbelief—ever preventing their seeing truth.

Are we trying to get rid of these poisons and obscurities? If not, what hope is there of perceiving the truth of Brotherhood or the spiritual value of the consequences that would flow from its practice in daily life? The practical working of the rule of Brotherhood has been explained by the Rishis in words quoted by Their Messenger, H. P. Blavatsky:—

He who does not practise altruism; he who is not prepared to share his last morsel with a weaker or poorer than himself; he who neglects to help his brother man, of whatever race, nation, or creed, whenever and wherever he meets suffering, and who turns a deaf ear to the cry of human misery; he who hears an innocent person slandered, whether a brother Theosophist or not, and does not undertake his defence as he would undertake his own—is no Theosophist.

—and, therefore, is not one whose ethical values are based upon Truth.

The forces at work in the world to-day will, sooner or later, compel all thinking men and women to turn their attention to the Aryan Path which was trodden of old by Those who watch with deepest compassion the faltering footsteps of humanity. Under the cloak of "enlightened self-interest," nations and individuals still pursue their selfish aims, thus adopting what they cynically call "a realistic policy," which is supposed to be practical, even though history proves that it has never "worked" in the long run! Misery and suffering are the bitter fruit of such an attitude. If peace and good will are to be sought, we must retrace our steps and drink again at the well of ancient truth. "Selfishness", wrote H. P. Blavatsky, "whether it breeds desire for aggrandisement of territory, or competition in com-

merce at the expense of one's neighbour, can never be regarded as a virtue."

The work before us, in a world given over to greed and violence, is clear:—

The same causes that are materializing the Hindu mind are equally affecting all Western thought. Education enthrones skepticism, but imprisons spirituality. 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. The era of blind faith is gone; that of inquiry is here. Inquiry that only unmasks error, without discovering anything upon which the soul can build, will but make iconoclasts. Iconoclasm, from its very destructiveness, can give nothing; it can only raze. But man cannot rest satisfied with bare negation. Agnosticism is but a temporary halt. This is the moment to guide the recurrent impulse which must soon come, and which will push the age towards extreme atheism, or drag it back to extreme sacerdotalism, if it is not led to the primitive soul-satisfying philosophy of the Aryans. (*A Master's Letter, U. L. T. Pamphlet No.29.*)

STEED AND RIDER

Students of the Ancient Philosophy and lovers of its ageless Wisdom are apt to see applications of it which to less interested folk are merely happenings. Analogy is one of the means to be used in trying to understand or explain Theosophy.

A student of to-day casually reading an account of the great English race, the Derby, found for himself an application of practical ethics. In a thrilling account of the race, the jockey (Steve Donoghue) spoke of the moment toward the end, when the goal is in sight, when every breath in nerve and strain counts, when the almost irresistible impulse, or as he says "the terrible urge," comes to a jockey "just to show his horse the whip to keep it going". But he added, "I would rather have cut off my right hand than show him the whip. So, with the other horse creeping up beside me, I just sat as still as a bird on a bush, and gave him all the help I could with my hands." They flashed past the winning post a neck ahead. And very shortly after, it was found that the gallant little horse had won that race, with only one lung. He had done his best, his utmost, for the rider who loved him, who "helped him with his hands". He had vindicated his master's faith in him. And this in spite of the great handicap from which he died.

Now is there not an inspiration for us in this? The horse is lower Manas, with its disabilities from this and prior lives. The rider is Manas, the

thinker, who has chosen his vehicle for this life-cycle. He trains it, as best he can; it begins to respond. He learns to love it, to expect something of it, when the testing-time comes. And come it does. Will it stand the strain? or will it weaken just at the crucial point? Shall he press harder, *make* it win at all costs? Or shall he sit still, as it were, aloof, detached, just helping it with magnetic touch of mind?—leaving the choice, the outcome to the striving animal he has trained for just that moment.

Not often, but yet too often, fervour turns to fanaticism, in the strenuous pace a student sets himself. He wants to *attain*. He is impatient of delay. He bends his effort to the subduing of his mortal nature, he lashes it to frenzy with his whip of scorn. Even if such a rider should win his race, his steed will be exhausted, useless, at the end. He knows not its disabilities. But he who, having trained it, grown to love and understand it, even if he lose this time, for him there will be another and another chance in this and in future lives. It is natural that Kama-Manas should look to Manas for guidance and help, natural that he should receive it from that higher part, not wholly incarnate, but riding the incarnation. But if Kama-Manas is ridden too hard, too suddenly, pressed where he should have been eased, the results are dire, and delay and failure for that incarnation ensue. How different the response of the animal nature to the trainer who treats it with understanding neither indulging nor forcing it, but “helping with his hands” the immense effort both are making. Magnetism flows through such hands, confidence, trust answers, the animal feels himself not conquered, but helping to conquer, and steed and rider are one. Even so Kama-Manas and Manas blend in the long run when the purpose of both is the same, when the Rider knows his creature, and the creature trusts his Master.

DREAMS

In *John O' London's Weekly* (January 7th), Mr. Harry B. Miner relates a dream experience which came true. In 1930, while in America, he lost the cable-release of his camera. This seems to have worried him somewhat for he made sporadic attempts to replace it—without success—at the shop where he originally bought the camera, also in New York, and (in 1932) in Glasgow. Some time after this last effort, following a good dinner at his home in Motherwell, in “the half-conscious state which sometimes precedes sleep”, he had “an unusual day-dream”. He dreamt that he was walking along an unknown street with strange shops, in one of

which was displayed cheap jewellery *and* a “heap of twenty to thirty cable-releases”. So much for the dream. It came to realisation some time later, when in the Black Forest, which he had not hitherto visited, Mr. Miner came on the shop, looked at the articles therein displayed, and bought at last the wished-for cable-release.

Two points arise from his narrative. There is uncertainty about the date of the dream (1932 or 1933?), even though he “retained a vivid recollection of it”; the visit to the Black Forest was last year. Again, it is not recorded that Mr. Miner told any of his friends about the dream *before* its realisation. Can Mr. Miner be certain that he really did have the dream? May it not perhaps be that the dream was a fanciful creation born of his sudden confrontation with a shop in which cable-releases were for sale? Putting aside that possibility (and it is a decided possibility) it is a fairly common occurrence for people to go to a place heretofore unvisited by them, and seem to recognise it, to feel that they have been there before. Madame Blavatsky, referring to this in *Isis Unveiled*, states:—

Dreams, forebodings, prescience, prognostications and presentiments are impressions left by our astral spirit on our brain, which receives them more or less distinctly, according to the proportion of blood with which it is supplied during the hours of sleep.

And, again, she tells us of that “tablet of the unseen universe”, the astral light on which all things both past and future are recorded. It is possible that Mr. Miner, being somewhat unduly pre-occupied concerning his cable-release, had seen, pictured in the astral light, the place where, and the circumstances in which, the desired object was to be found.

Often when a dream experience is related, much relevant information, known to the narrator, is quite unconsciously withheld by him, and therefore it becomes impossible to “diagnose” as it were the origin of the dream. *Transactions of the Blavatsky Lodge* contains quite a long and valuable section on the subject of dreams, which those interested in the subject should certainly study. Mr. Miner is only one of a countless number of people who have had interesting dream experiences. All such people could gain much enlightenment if they studied what Theosophy has to teach on the subject. But, in the end, each one must judge for himself as to the nature of his dream. No one else, save a perfected Adept, can do so. Nevertheless Theosophy can “point the way”, and thus indirectly assist the dreamer in his quest.

IN THE LIGHT OF THEOSOPHY

Mr. A. R. Williams contributes a sprightly article on "The Devil" to *The Aryan Path* for March, which he introduces with the statement that "Next to God the devil appears the most important person in religion, often getting more attention than the Deity." *Isis Unveiled* (I. 103) quotes the statement of the Chevalier des Mousseaux that

The Devil is the chief pillar of Faith ... if it was not for him, the Saviour, the Crucified, the Redeemer, would be but the most ridiculous of supernumeraries, and the Cross an insult to good sense!

This was echoed by the Rev. Father Ventura (*Ibid.*, II. 479), who declared that "to the Devil and his angels we are absolutely indebted for our Saviour; and that but for them we would have no Redeemer, no Christianity".

Mr. Williams finds rather humorous the traditions of men having sold their souls to the Devil, but the deliberate selling of the soul to the forces of evil is, alas, no fiction. Bulwer Lytton in his *Strange Story* has immortalized one such a terrible transaction in Margrave's bartering his soul for the eternal youth that he vainly hoped to gain through the practice of Black Magic. Oscar Wilde's Dorian Gray in the book of that name is a not very dissimilar case. Embodiments of the forces of evil do exist in the shape of such abandoned souls, though the hoofs, horns and tail of what H. P. B. calls "the good Christian Devil" are a traditional figment.

The Devil, as personifying the "antagonizing blind force in nature" and also temptation through men's vices, and therefore involving the whole problem of evil, is a subject into which the serious student will wish to go more fully. He will do well to read the section in *The Secret Doctrine* (I. 411 *et seq.*), "Demon Est Deus Inversus"; *U. L. T. Pamphlets Nos. 26 and 27*; and the editorial note on pp. 78-81 of *The Aryan Path* for February 1936.

Mr. Williams makes a very true statement when he writes:—"It seems a pity the human race was ever allowed to attribute its shortcomings to an exterior influence"—for the only real tempter is human nature made blind by selfishness.

Sorcery is rife in the Sultan's Islands off East Africa, "its secret rules of practice" transmitted "from generation to generation". Helen Hay Wilson wrote in *The Manchester Guardian* for 11th January of the synthetic slave-bred witchcraft there, "the worst in East Africa".

Slave-bred witchcraft is deadlier than that of any tribal tradition; it is synthetic, compounded of multiple traditions from all the captives brought to the islands from time immemorial by Arab slave-raiders In

these islands, where the ancient civilisations of two continents met in one of the oldest markets of the world, the sorceries of all grew worse by contact with the vices of both, in new strange forms ... Of slave-bred witchcraft honest pagans of the mainland will not speak. All the island men look like sorcerers. Most of them are.

Human sacrifice is not uncommon. There are "wizards who send fearful apparitions to their victims, or, flicking poison from a finger-nail, cause bride or groom to fall dead with terror". She describes a spirit dancer in the tropical night, bells jingling on her legs to call up the spirits, her face "plastered with white powder—the colour of witchcraft" and drums sounding "in the three-beat rhythm of spirit dancing".

Fortunately even H. P. B. after her travels in all parts of the world could say "We have met few sects which truly practise sorcery" (*Isis Unveiled*, II. 571), but even the West is not free from it. A dreadful exhibition of sorcery is reported from Blankenberghe in Belgium, where, for the diversion of the hotel guests, the chef hypnotized a Belgian working-man and permitted him to be skewered with long hat-pins thrust through his breast, arms and cheeks until his body resembled a human pin-cushion. Each wound, when the pins were withdrawn, was marked by a tiny spot of blood.

Writing on "The Collapse of Conscience" (*The Atlantic Monthly*, January 1938), Mr. J. Donald Adams points to the urgent need of stiffening the moral fibre in the U. S. A. and in the world generally. The prescription he offers is twofold: (1) "the ready assumption of individual moral responsibility for individual acts" (and what is this but recognition of the Law of Karma?) and (2) "the rekindling of faith". The churches, he admits, have failed, but he points to the keen spiritual hunger which is undeniably stirring in the world, a hunger which the adherents of the totalitarian state are trying to satisfy with discipline and complete subservience. The new ideologies claim their adherents, but there are some—and among them Mr. Adams—to whom these are unacceptable and who feel that they must find and hold to their own, or perish as free men.

This urge to seek the truth for oneself, laying its compulsion upon increasing numbers of men and women, is the most hopeful portent of our troubled times. There being but one Truth, thought in search of it is forced to travel along one road. If the search be kept up with mental honesty it must bring the seekers sooner or later to the worship of the spirit of living Nature and to the effort to identify them-

selves with that spirit—which constitute the essence of Theosophy.

Be what he may, once that a student abandons the old and trodden highway of routine, and enters upon the solitary path of independent thought—Godward—he is a Theosophist; an original thinker, a seeker after the eternal truth, with “an inspiration of his own” to solve the universal problems.

With every man that is earnestly searching in his own way after a knowledge of the Divine Principle, of man's relations to it, and nature's manifestations of it, Theosophy is allied For no honest searcher comes back empty-handed, and even he who has enjoyed the least share of popular favour can lay at least his mite upon the one altar of Truth. (*U. L. T. Pamphlet No. 22*, pp. 5, 9.)

The declaration made by Dr. W. H. Bradley of the U. S. Geological Survey in a report to the Geological Society of America that examination of cores taken from the bed of the Atlantic Ocean, some at considerable depths, indicated submarine lava flows of volcanic rock which had occurred tens of thousands of years ago, is hailed in the American Press as an indication that there was once an actual Continent of Atlantis where now the Atlantic rolls. Whether this report has any evidential value or not, there are more cogent reasons why the Theosophist believes that Atlantis did exist as the home of the Fourth Root Race. Space does not permit detailing them, but they will be found in *Isis Unveiled* and in *The Secret Doctrine*.

H. P. B. tells us in *Isis Unveiled* (I. 558) that the story of Atlantis is no fable.

At different epochs of the past huge islands, and even continents, existed where now there is but a wild waste of waters. In those submerged temples and libraries the archæologist would find, could he but explore them, the materials for filling in all the gaps that now exist in what we imagine is *history*. . . . At a remote epoch a traveller could traverse what is now the Atlantic Ocean, almost the entire distance by land, crossing in boats from one island to another, where narrow straits then existed.

The philosophy of Theosophy is against capital punishment, and therefore we are in full sympathy with the efforts of the National Council for the Abolition of the Death Penalty (London), whose secretary, Mr. John Paton, recently addressed a meeting on the subject. The death penalty has been preserved in England “on the ground that it was essential for social security and that it was better to sacrifice a few murderers than to have more innocent victims murdered”. A leading article in *The Manchester Guardian* of February 2nd states :—

Experience in several countries which have abolished capital punishment suggests that murders do not increase as a result of that step.

There is no reason to doubt that if abolition were put into practice there would be no increase

of murders. Certain countries, Mr. Paton pointed out, had re-instituted capital punishment after abolition, but these were either Fascist or semi-Fascist.

In Italy (where this penalty for homicide has been abolished for a generation), in Austria, and in Brazil, reversion to capital punishment had immediately followed the change from a democratic to a dictatorial government.

It is interesting to note that in Finland, although capital punishment is an instrument of Finnish law, there has been no execution since 1825 except during and after the civil war of 1918. This was told to the Howard League of Penal Reform by M. Paavo Soukka, assistant judge of the Finnish Court of Appeal.

To quote once again from the leading article :—

Obviously, the creature whose own life is taken by the State will commit no more murders, but does his fate act as a deterrent to others who may be desperately swayed by passion, malice or insanity? Clearly it does not, for murders still continue.

“Obviously”, to use the writer's word, they must, because obviously to those who understand the condition of the victims of capital punishment, the will and the power still remains with them to influence others to commit murder. It is this knowledge that must make any sincere Theosophist an abolitionist.

In *The Animal's Defender* (February), organ of the National Anti-Vivisection Society, London, Mr. Guy Coleridge gives some amazing extracts from *The Lancet* of January 1st. This well-known medical paper had invited (under the seal of at least temporary anonymity) ladies and gentlemen of the medical profession to write what they really think and believe about the methods they practise. One interesting point of view is quoted regarding vaccination :—

We have lived through some striking changes in the attitude to smallpox vaccination. Compulsory vaccination which once had the suffrage of the nation, has now hardly a serious supporter. We are ashamed to jettison the idea completely, and perhaps afraid that if we did the accident of some future epidemic might put us in the wrong. We prefer to let compulsory vaccination die a natural death, and are relieved that the general public is not curious enough to demand an inquest.

Mr. Coleridge recalls an instance in his own career when according to orders he was destined to be inoculated “against typhoid, paratyphoid, plague, cholera and some other diseases whose names I have forgotten and, of course, smallpox.” When he objected that “there might be some warring opposition in my internal system between the various bugs”, the kindly surgeon said he would only puncture Mr. Coleridge at intervals!

Comment is needless.

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The United Lodge of Theosophists

DECLARATION

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

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

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

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

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

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

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

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

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