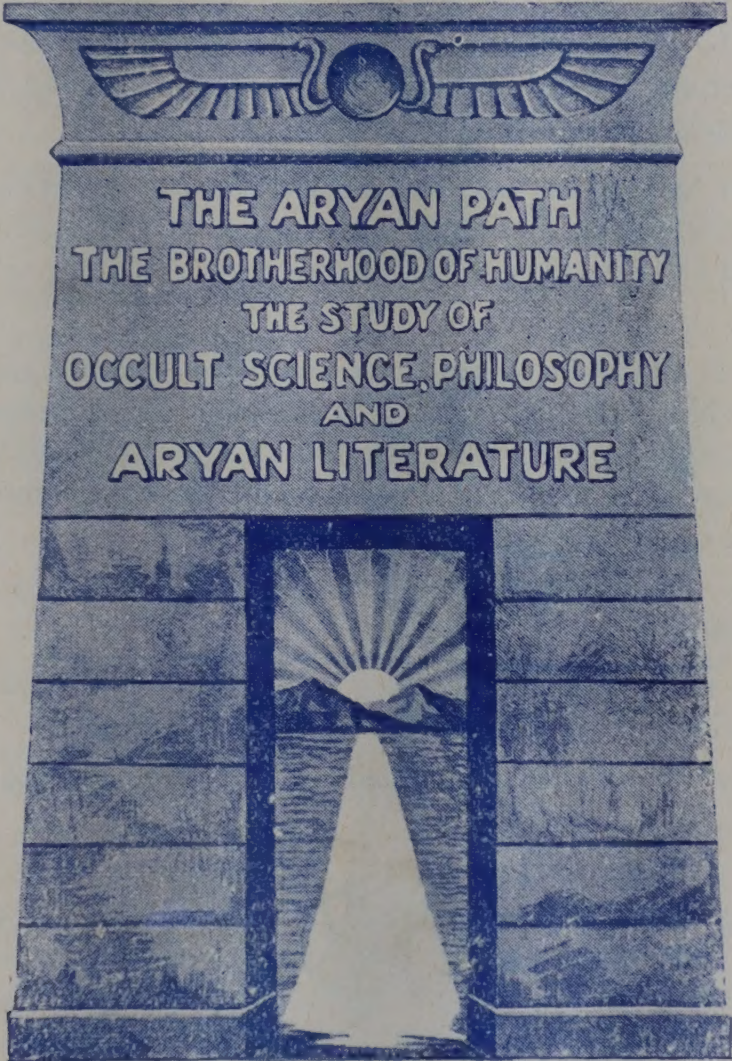




# THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



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

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Vol. XX No. 6

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April 17, 1950

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The real "Path" to esoteric knowledge is very different. Its entrance is overgrown with the brambles of neglect, the travesties of truth during long ages block the way, and it is obscured by the proud contempt of self-sufficiency and with every verity distorted out of all focus. To push over the threshold alone, demands an incessant, often unrequited labour of years, and once on the other side of the entrance the weary pilgrim has to toil up on foot, for the narrow way leads to forbidding mountain heights, unmeasured and unknown, save to those who have reached the cloud-capped summit before. Thus must he mount, step by step, having to conquer every inch of ground before him by his own exertions; moving onward, guided by strange land marks the nature of which he can ascertain only by deciphering the weather-beaten, half-defaced inscriptions as he treads along, for woe to him, if, instead of studying them, he sits by coolly pronouncing them "indecipherable." The "Doctrine of the Eye" is *maya*; that of the "Heart" alone, can make of him an elect.

—H.P.B.



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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 April 1950.

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# AUM THE THEOSOPHICAL MOVEMENT

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## WHITE LOTUS DAY

The Earth's revolution marks the month of Vaisakh, sacred to the Hindus because therein fall celebrated anniversaries of Avatars like Narasimha, and Gurus like the great Shankara. To the Buddhists also is it sacred, for on the Full-Moon Day of the month Siddhartha was born, became the Enlightened One and cast off his garb of flesh to don the Nirmanakaya Robe. By the Theosophist also the month of Vaisakh is to be remembered for during this month falls the anniversary of the passing of H. P. Blavatsky—"the personality known as H.P.B. to the world (but otherwise to us)," a Master wrote.

Twenty-one days from today, on the 8th of May, all Theosophists, affiliated to different organizations and of differing schools, will celebrate the Day—each one and each group according to his and its understanding of the Message and appreciation of the Messenger. On one point all are at one—reverence for the Soul who was the Inaugurator of the Theosophical Movement of the 19th-20th century, though different views exist as to the exact nature and character of the Great Sacrificer and of the Work she planned, as also of the exact purpose and purport of the Teachings she recorded.

True students of Theosophy care only to be united on the basis of similarity of aim, purpose and teaching. Of these three, the teachings are the most important. For it is by the comprehension of those teachings that the target of the aim can be erected and the purposeful motion of the arrows determined.

Between the wide abstraction called tolerance and the narrow dogmatism called faith, the real tolerance and faith suffer. This has happened in the past in the ever-lengthening history of the

Theosophical Movement, including that of H.P.B. Theosophy is as wide as the ocean and its genuine appreciation demands man's humble tolerance and persevering search. But its depth is so great, so profound, that at times its width looks restricted and even narrow. Being the mathematics of the soul, it has precise and definite views and instructions. Thus, at a time when an insistent request was made that the notion of a Personal God be made part of Theosophical exposition as an attraction to the *hoi-polloi*, a Master wrote—"Never will they find *us* compromising with and pandering to public prejudices." Along the same line of reasoning H.P.B. has stated in her *Key to Theosophy*—"We have no two beliefs or hypotheses on the same subject." This sounds like dogmatism; it is assertive and unequivocal, but not dogmatic.

The disintegration of the original Society founded in New York in 1875, and the disunity which prevails at present among various organizations which call themselves Theosophical are rooted in the numerous incorrect answers to the question—"What is Theosophy?" There is but one correct answer.

This question—"What is Theosophy?"—lies at the very threshold of the real study of the Divine in man and the world of Spirit stretching on all sides. The real knowledge is concerned with eternal verities and primal causes. The student of Theosophy must learn this; he must lead himself to see this. His very first task is to perceive clearly that Theosophy is a body of knowledge, the science of the soul, as exact, if not more so, than physical mathematics; that its philosophy does not encourage speculations leading to fanciful abstractions but proceeds from well-established



principles of the universal to concrete facts and particulars, some, if not all, of which are analyzable by the logical unbiased thinker; that it is the religion of experience which discards blind belief, kills sectarianism and enthrones faith born of pure reason and intuitive intellection.

Unless the preliminary question "What is Theosophy?" is raised for study and the line of reasoning leading to unavoidable deduction is perceived, confusion will persist, acceptance of ideas which are not Theosophical will take place, and the precision and accuracy of Theosophical doctrines will be neglected when not rejected.

What is the answer that H.P.B. herself has made? How has she described this body of knowledge? Where is the root of the tree of Theosophy? When was the tree planted in the Earth? Why is it of the most vital importance to Humanity that some few, if not the vast many, study, apply, and promulgate It?

Whether he accepts them or not, it is the solemn duty of the earnest beginner to note the answers to these five questions. On the comprehension of these answers, culled from the recorded writings of H.P.B., very much, aye, all, will depend. In collecting and collating these answers, in a calm and unbiased examination of the "claims" and the "assertions," he must ultimately come to accept the answers and their implications or to reject them as interesting but worthless talk.

As a preliminary preparation for this task, we offer below a few important extracts for the serious consideration of the new enquirer as well as of the student who is plodding through earth life but, not seeing the way, is marking time, going round and round the grooves of worldly existence. He who perceives the truth of the answers, as dimly silhouetted in these extracts, will have found a light which will enable him to extend his search. When he has proceeded a little farther in his quest he will come upon the key to unlock the gate of the outer court of the temple. By using the key he will find the faith and the tolerance which will renew him and enable him to say:—

"Master, go on, and I will follow thee  
To the last gasp, in truth and loyalty."

Here are the extracts:—

Theosophy is divine knowledge, and knowledge is truth; every *true* fact, every sincere word are thus part and parcel of Theosophy. One who is skilled in divine alchemy, or even approximately blessed with the gift of the perception of truth, will find and extract it from an erroneous as much as from a correct statement. However small the particle of gold lost in a ton of rubbish, it is the noble metal still, and worthy of being dug out even at the price of some extra trouble. As has been said, it is often as useful to know what a thing *is not*, as it is to learn what it *is*. (*U. L. T. Pamphlet No. 17, p. 9*)

Theosophy is the substratum and basis of all the world-religions and philosophies taught and practised by a few elect ever since man became a thinking being." [18 million years ago]. (*The Theosophical Glossary: "Theosophia"*)

Are we to regard Theosophy in any way as a revelation?

In no way whatever—not even in the sense of a new and direct disclosure from some higher, supernatural, or, at least, *superhuman beings*; but only in the sense of an "unveiling" of old, very old, truths to minds hitherto ignorant of them, ignorant even of the existence and preservation of any such archaic knowledge. (*The Key to Theosophy*, 2nd Indian ed., p. 36)

These truths are in no sense put forward as a *revelation*; nor does the author claim the position of a revealer of mystic lore, now made public for the first time in the world's history. (*The Secret Doctrine*, I, vii)

The "Wisdom Religion" was one in antiquity; and the sameness of primitive religious philosophy is proven to us by the identical doctrines taught to the Initiates during the MYSTERIES, an institution once universally diffused. "All the old worships indicate the existence of a single Theosophy anterior to them. The key that is to open one must open all; otherwise it cannot be the right key." (*Key*, p. 3)



...whither can we turn to trace these theosophic ideas to their very root—better than to old Indian wisdom? We say it again: archaic Occultism would remain incomprehensible to all, if it were rendered otherwise than through the more familiar channels of Buddhism and Hinduism. For the former is the emanation of the latter; and both are children of one mother—ancient *Lemuro-Atlantean Wisdom*. (S. D. I. 668)

In the common acceptation of the term, neither the Lemurians, nor yet their progeny, the Lemuro-Atlanteans, had any [religion], as they knew no dogma, nor had they to believe *on faith*. (S. D. II. 272)

What is claimed is simply the fact that the wisdom imparted by the "Divine Ones"—born through the *Kriyasakti powers* of the Third Race before its Fall and Separation into sexes—to the adepts of the early Fourth Race, has remained in all its pristine purity in a certain Brotherhood. (S. D. II. 637)

"What I do believe in is: (1) the unbroken oral teachings revealed by living divine men during the infancy of mankind to the elect among men; (2) that it *has reached us unaltered*; and (3) that the Masters are thoroughly versed in the science based on such uninterrupted teaching." (*Lucifer*, October 1889, p. 157)

...the writer is, of course, expected to furnish *historical* instead of *legendary* evidence in support of such claims. Is this possible? Yes: for evidence of this nature is plentiful, and has simply to be collected and brought together to become overwhelming in the eyes of the unprejudiced.

Once the sagacious student gets hold of the guiding thread he may find it out for himself. We give *facts* and show land-marks: let the wayfarer follow them. *What is given here is amply sufficient for this century*. (S. D. II. 742)

But what are your data for this assertion?

...the cumulative testimony of an

endless series of Seers who have testified to this fact. Their spiritual visions, real explorations by, and through, physical and spiritual senses untrammelled by blind flesh, were systematically checked and compared one with the other, and their nature sifted. All that was not corroborated by unanimous and collective experience was rejected, while that only was recorded as established truth, which, in various ages, under different climes, and throughout an untold series of incessant observations, was found to agree and receive constantly further corroboration. (*Key*, p. 85)

Out of the seven virgin-men (*Kumâra*) four sacrificed themselves for the sins of the world and the instruction of the ignorant, to remain till the end of the present Manvantara. Though unseen, they are ever present. When people say of one of them, "He is dead"; behold, he is alive and under another form. These are the Head, the Heart, the Soul, and the Seed of undying knowledge (*Gnyana*). (S. D. II. 281-2)

The intellectual portion of mankind seems to be fast dividing into two classes: the one unconsciously preparing for itself long periods of temporary annihilation or states of non-consciousness, owing to the deliberate surrender of intellect and its imprisonment in the narrow grooves of bigotry and superstition—a process which cannot fail to lead to the utter deformation of the intellectual principle; the other unrestrainedly indulging its animal propensities with the deliberate intention of submitting to annihilation pure and simple, in case of failure, and to millenniums of degradation after physical dissolution. Those intellectual classes reacting upon the ignorant masses—which they attract, and which look up to them as noble and fit examples to be followed—degrade and morally ruin those they ought to protect and guide. Between degrading superstition and still more degrading brutal materialism, the White Dove of Truth has hardly room whereon to rest her weary unwelcome feet.

It is time that Theosophy should enter



the arena. (*U. L. T. Pamphlet No. 33*, pp. 1-2)

The truths and mysteries of occultism constitute, indeed, a body of the highest spiritual importance, at once profound and practical for the world at large. Yet, it is not as a mere addition to the tangled mass of theory or speculation in the world of science that they are being given to you, but for their practical bearing on the interests of mankind....

They *have* to prove...*constructive* of new institutions of a genuine, practical Brotherhood of Humanity where all will become co-workers of nature, will work for the good of mankind *with* and *through* the higher *planetary Spirits*—the only "Spirits" we believe in....

The *Chiefs* want a "Brotherhood of Humanity," a real Universal Fraternity started; an institution which would make itself known throughout the world and arrest the attention of the highest minds.

(*Mahatma K. H.*)

...if a Brotherhood or even a number of Brotherhoods may not be able to prevent nations from occasionally cutting each other's throats—still unity in thought and action, and philosophical research into the mysteries of being, will always prevent some, while trying to comprehend that which has hitherto remained to them a riddle, from creating additional causes in a world already so full of woe and evil. (*S. D. I. 644*)

"When that knowledge comes, all dogmatic religions, and with these the demons, will die out." (*S. D. II. 415*)

What better preparation for a real and consecrated celebration of White Lotus Day can there be than this? To seek and find the lost key, to attempt to open the gate, to enter the outer court of the temple of Divine Wisdom, to meet companions and, together with them, press forward till H.P.B., her Peers and her Masters are found? Will you take the first step today?

## RELIGIOUS FAITH AND WORLD UNITY

Mr. Charles W. Iglehart, writing in *Hazen Pamphlet No. 24* (The Edward W. Hazen Foundation, New Haven 11, Connecticut) on "Religious Faith and World Unity" admits that religion has been a divisive as well as a unifying force. His remarkably broad survey of the good points of the world's religions brings out a number of points on which they are agreed, *e.g.*, on Divinity, whether conceived as a person or a spiritual being or, better, as "the basis of life, the beginning and the end binding all into a single whole"; on immortality; on this being an orderly cosmos (a concession weakened by Mr. Iglehart's leaning towards salvation and forgiveness, which are irreconcilable with law and justice); on the ideal of service of one's fellow-men; on the paths to communion with the Divine, *e.g.*, "the way of the mystic, seeking through adoration the experience of oneness with the ultimate."

Mr. Iglehart recognizes that "it is the universal truths by which men live," and he calls for a change in attitude, "a universalizing of outlook and concern, in the interests of world unity; for abandoning the competitive spirit towards other faiths and recognizing the profound unities between different religious traditions. But though he recognizes the differences as superficial, the universals as profound, he does not envisage any deliberate intermingling of beliefs or abandonment of separate insights gained, or even the abandonment of "active zeal for one's own faith wherever efforts to influence others may legitimately be made." The joining of forces by the different creeds, so long as the spirit of proselytizing is not dead, would, indeed, spell calamity and might well sound the death-knell of freedom of thought. Better the present checks and balances until men learn to seek the God within and to regard all men as brothers, irrespective of the creeds that they profess.



## H. P. B. \* \*

[ Two pregnant, thought-provoking and very useful statements by William Quan Judge are reprinted below. They have a message for the Theosophical student of today.—Eds. ]

## I.—HOW WE LOOK UPON H. P. BLAVATSKY

[ This extract is reprinted from *The Path*, Vol. II, pp. 359-60, for March 1888.—Eds. ]

We wish not to hide or to fail to state our attitude. As one of the founders of the Theosophical Society and as an old friend of Madame H. P. Blavatsky and Col. H. S. Olcott, we adhere staunchly to the Society, which we firmly believe was ordered to be founded in 1875 by those beings who have since been variously designated as Adepts, Mahatmas, Masters, and Brothers. In 1875 we knew them by the name "Brothers"; and now, as then, we pin our faith upon Their knowledge, wisdom, power, and Justice. That much mud has been thrown at these ideals makes no difference to us; we have never allowed the insinuations and proofs of fraud or of delusion offered on all hands to alter our faith in Them and in the Supreme Law that carries us into existence, governing us there with mercy and giving peace when we submit completely to it.

The Society has had, like all sentient beings, its period of growth, and now we believe *it has become an entity* capable of feeling and having intelligence. Its body is composed of molecules, each one of which is a member of the Society; its mental power is derived from many quarters, and it has a sensibility that is felt and shared by each one of us. For these reasons we think it a wise thing for a person to join this body, and a wiser

yet to work heart and soul for it. And we would have no one misunderstand how we look upon H. P. Blavatsky. She is the greatest woman in this world in our opinion, and greater than any man now moving among men. Disputes and slanders about what she has said and done move us not, for we know by personal experience her real virtues and powers. Since 1875 she has stood as the champion and helper of every theosophist; each member of the Society has to thank her for the store of knowledge and spiritual help that has lifted so many of us from doubt to certainty of where and how Truth might be found; lovers of truth and seekers after occultism will know her worth only when she has passed from earth; had she had more help and less captious criticism from those who called themselves co-labourers, our Society would to-day be better and more able to inform its separate units while it resisted its foes. During all these years, upon her devoted head has concentrated the weighty Karma accumulated in every direction by the unthinking body of theosophists; and, whether they will believe it or not, the Society had died long ago, were it not for her. Next to the Brothers, then, we pin our faith on her: let none mistake our attitude.

## II.—"BLAVATSKIANISM" IN AND OUT OF SEASON

[ This article is reprinted from *Lucifer*, Vol. XIII, pp. 303-308, for December 1893.—Eds. ]

Theosophists! let us consult together. Let us survey the army, the field of battle, and the fighters. Let us examine our ways and our speech, so that we may know what we are doing in this great affray which may last for ages and in which every act has a future. What do we see? A Theosophical Society struggling as a whole against the world. A few devoted mem-

bers struggling against the world and some opponents within its ranks. A Society grown to its eighteenth year, after the expenditure of much time and energy and fame by those who have been with it in infancy, those who have come in from time to time, those who worked and left it for this generation. It has its karma like any other body, for it is a living thing and not a mere



paper organization; and with that karma is also woven the karma of the units composing it.

How does it live and grow? Not alone by study and work, but by propriety of method of work; by due attention paid by the members to thought and speech in their theosophic promulgations. Wise workers, like wise generals, survey the field now and then to see if their methods are good or bad, even though fully convinced of the nobility and righteousness of their cause; they trust not only to the virtue of their aim and work, but attend to any defects now and then indicated by the assaults of the enemy; they listen to warnings of those who see or think they see errors of omission and commission. Let us all do this.

It happens to be the fact that most of those who work the hardest for the Society are at the same time devoted disciples, open or non-professed, of H. P. Blavatsky, but that leaves still a large number of members who, with the first-named, may be variously classified. First, there are those who do not rely at all on H. P. Blavatsky, while not distinctly opposed and none the less good members. Next are those who are openly opposed to her name and fame, who, while reading her works and profiting by them as well as by the work aroused by her in others, are averse from hearing her name, oppose the free assertion of devotion to her, would like now and then to have Theosophy stripped of her altogether, and opine that many good and true possible members are kept away from the T. S. by her personality's being bound up in it. The two last things of course are impossible to meet, because if it had not been for her the Theosophical Society with its literature would not have come into existence. Lastly are those in the world who do not belong to our ranks, composed of persons holding in respect to the T. S. the various positions of for, against, and indifferent.

The active workers may be again divided as follows:

(a) Moderate ones, good thinkers who present their thoughts in words that show independent and original thought on theosophical subjects, thus not referring to authority, yet who are earnest, devoted and loyal.

(b) Those who are earnest, devoted and loyal, but present Theosophy more or less as quotations from H. P. B.'s writings, constantly naming and always referring their thoughts and conclusions to her, thus appearing to present Theosophy as solely based on her as an authority.

(c) The over-zealous who err like the former, and, in addition, too frequently and out of place and time, bring forward the name of H. P. Blavatsky; often relating what it was supposed she had done or not done, and what she said, attributing infallibility to her either directly or by indirection; thus arousing an opposition that is added to any impression of dogmatism or authority produced by other members.

(d) Believers in phenomena who give prominence to the wonders said to have been performed by H. P. Blavatsky; who accentuate the value of the whole field of occult phenomena, and sincerely supposing, however mistaken the notion, that occult and psychical phenomena will arrest attention, draw out interest, inspire confidence; when, in fact, the almost certain results are, to first arouse curiosity, then create distrust and disappointment; for nearly every one is a doubting Thomas who requires, while the desire cannot be satisfied, a duplicate of every phenomenon for himself. In *The Occult World*, the Adept writing on this very subject says that the demand for new phenomena would go on *crescendo* until at last one would be crushed by doubt, or the other and worse result of creating superstition and blind faith would come about. Every thoughtful person must surely see that such must be the consequence.

It is true that the movement has grown most in consequence of the effort of those who are devoted to an ideal, inspired by enthusiasm, filled with a lasting gratitude to H. P. Blavatsky. Their ideal is the service of Humanity, the ultimate potential perfectibility of man as exemplified by the Masters and Adepts of all ages, including the present. Their enthusiasm is born from the devotion which the ideal arouses, their gratitude is a noble quality engendered by the untiring zeal of the soul who brought to their attention the priceless gems of the wisdom religion. Ingratitude is the basest vice of which man can be guilty.



and it will be base for them to receive the grand message and despise the messenger.

But does devotion, loyalty, or gratitude require that we should thrust our estimate of a person forward to the attention of the public in a way that is certain to bring on opposition? Should our work in a great movement, meant to include all men, intended to condense the truth from all religions, be impeded or imperilled by over-zealous personal loyalty? I think not. We should be wise as serpents. Wisdom does not consist in throwing the object of our heart's gratitude in the faces of those who have no similar feeling, for when we do that it may easily result that personal considerations will nullify our efforts for the good of those we address.

Now it is charged in several quarters that we are dogmatic as a Society. This is extremely easy of disproof as a fact, and some trouble has been taken to disprove it. But is there not a danger that we might go too far on this line, and by continuing the disproof too long increase the very belief which we say is baseless? "The more proof offered the less believed" is how often true. Our constitution is the supreme law. Its being non-dogmatic is proof enough. Years of notification on almost every document have prepared the proofs which every one can see. It would seem that enough has been said on the subject of our non-dogmatism.

But the charge then is altered, and "dogmatism" is supplanted by "Blavatskianism," and here the critics have a slight ground to stand on; here is where a danger may exist and where the generals, the captains, the whole army, should properly pay attention and be on their guard. In the words and methods of the various classes of members above mentioned is the cause for the charge. I am not directing any remarks to the question whether members "believe in Blavatsky or not," for the charge made is intended to imply that there is too much said about H. P. Blavatsky as authority, as source, as guide, too little original thinking, too much reliance on the words of a single person.

In the years that are gone, necessity existed for repelling mean personal attacks on H. P. Blavatsky's character. To take up arms in her

behalf then was wise. Now her works remain. The necessity for constant repulse of attacks on her does not exist. Judgment can be used in doing so. Loyalty is not thrown to the winds when good judgment says there is no need to reply. One of the best replies is to carry on the work in the noble and altruistic spirit she always pointed out. Take, for instance, the almost senile attacks periodically made by the Society for Psychical Research. What good can be possibly accomplished by paying any attention to them? None at all, except what results to that body by inflating it with the idea that its shafts have hit a vulnerable spot. Ever since their *ex post facto* agent went to India to play at psychical investigation they have almost lived by their attacks, for by them, more than anything else, they gain some attention; her personality, even to this day, adds spice to their wide-of-the-mark discussions. Even at the Chicago World's Congresses their discussions were mostly given up to re-hashing the same stories, as if they were proud that, even though they knew nothing of psychic law, they had at least discovered one human being whose nature they could not fathom, and desired to for ever parade her with the various labels their fancy suggested. But in districts or new publications, where a new attack is made, good judgment may suggest an answer bringing up the statement of charges and copiousness of former answers. Now our work goes on in meetings, in publications, in discussions, and here is where the old idea of repelling attack may run into an unnecessary parade of the person to whom in heart we are loyal, while at the same time the voluminousness of her writings is often an excuse for not investigating for oneself, and this leads to quoting her too frequently by name as authority.

She never claimed authority, but, contrariwise, disclaimed it. But few of the theories broached by her were new to our day, albeit those are the key-ideas. Yet these very key-ideas are not those on which the quotations and personal references to her are made so often. She neither invented, nor claimed as new, the doctrines of Karma, Reincarnation, Devachan, Cycles, and the like. These are all exhaustively treated in various literatures—Buddhistic, Jain, Brâhmanical, Zoroas-



trian. They are capable, like all theosophic doctrines, of independent examination, of philosophical, logical, and analogical proof. But, if we state them parrot-like, and then bring forward a quotation from H. P. Blavatsky to prove them, has not an opponent, has not any one, member or non-member, a right to say that the offending person is not doing independent thinking, is not holding a belief after due consideration, but is merely acting blindly on faith in matters where blind faith is not required? And if many members do the same thing, it is quite natural that a cry should be raised by some one of "Blavatskianism."

If this were an age in the West when any respect or reverence existed as a general thing in the people, the sayings of a sage could be quoted as authority. But it is not such an age. Reverence is paralyzed for the time, and the words of a sage are of no moment as such. H. P. Blavatsky came in this irreverent time, holding herself only as a messenger and indicator, not as a sage pure and simple. Hence to merely quote her words out of due place will but arouse a needless irritation. It may indicate in oneself a failure to think out the problem independently, and absence of diligence in working out our own salvation in the way directed by Gautama Buddha. What, then, are the right times and places, and which are out of place and time?

When the assembly and the subject are both meant to deal with the life and works of H. P. Blavatsky, then it is right and proper and wise to speak of her and her works, her acts, and words. If one is dealing with an analysis or compilation of her writings on any subject, then must she and what she wrote be used, named, and quoted. But even at those times her words should not be quoted as and for authority, inasmuch as she said they were not. Those who consider them to be authority will quickly enough accept them. As she never put forward anything as original investigation of hers in the realm of science, in the line of experiments in hypnotism, in clairvoyance, mind-reading, or the like, we ought to be careful how and when we bring her statements forward to an unbelieving public.

But in an assembly of members coming to-

gether to discuss theosophical doctrines in general, say such as Karma, Reincarnation, the Septenary Constitution, and the like, it is certainly unwise to give quotation after quotation from H. P. Blavatsky's works on the matter in hand. This is not fair to the hearers, and it shows only a power of memory or compilation that argues nothing as to the comprehension of the subject on the reader's part. It is very easy to compile, to quote sentence after sentence, to weave a long series of extracts together, but it is not progress, nor independence, nor wisdom. On the other hand, it is a complete nullification of the life-work of the one who has directed us to the path; it is contrary to the spirit and genius of the Society. And if in such an assembly much time is given to recounting phenomena performed by H.P.B., or telling how she once said this and at another time did that, the time is out of joint with the remarks. Meetings of branches are meant for giving to the members and enquirers a knowledge of theosophical doctrines by which alone true progress is to come to our movement. New and good members are constantly needed; they cannot be fished out of the sea of enquirers by such a process as the personal history of anyone, they cannot be retained by relations of matters that do not teach them the true aim and philosophy of life, they will be driven off if assailed with quotations.

If there is power in a grateful loyalty to H. P. Blavatsky, as for my part I fully believe, it does not have its effect by being put forward all the time, or so often as to be too noticeable, but from its depth, its true basis, its wise foundation, its effect on our work, our act, and thought. Hence to my mind there is no disloyalty in reserving the mention of her name and qualities for right and timely occasions. It is certain that as Theosophy brings forward no new system of ethics, but only enforces the ethics always preached, the claim, if made, that our ethics, our high endeavour, are to be found nowhere else described save in the works left by H. P. Blavatsky, is baseless, will lead to wrong conclusions, and bring up a reaction that no amount of argument can suppress. No greater illustration of an old and world-wide religion can be found than that provided by Buddhism, but what did Buddha



say to his disciples when they brought up the question of the honours to be paid to his remains? He told them not to hinder themselves about it, not to dwell on it, but to work out their own salvation with diligence.\*

That the views held by H. P. Blavatsky herself coincided with this can be seen by reading the pamphlet entitled *The Theosophical Society*

and H. P. B., being a reprint of articles that appeared in *Lucifer* of December, 1890. She requested the reprint, and some of her notes are appended to the articles. In those Bro. Patterson took somewhat the same ground as this article, and she commended it in most positive terms.

WILLIAM Q. JUDGE

## FALLIBLE MEN AND INFALLIBLE WISDOM

No true theosophist, from the most ignorant up to the most learned, ought to claim infallibility for anything he may say or write upon occult matters. The chief point is to admit that, in many a way, in the classification of either cosmic or human principles, in addition to mistakes in the order of evolution, and especially on metaphysical questions, those of us who pretend to teach others more ignorant than ourselves—are all liable to err. Thus mistakes have been made in *Isis Unveiled*, in *Esoteric Buddhism*, in *Man*, in *Magic: White and Black*, etc., etc.; and more than one mistake is likely to be found in the present work. This cannot be helped. For a large or even a small work on such abstruse subjects to be entirely exempt from error and blunder, it would have to be written from its first to its last page by a great adept, if not by an Avatar. Then only should we say, "This is verily a work without sin or blemish in it!" But, so long as the artist is imperfect, how can his work be perfect? "Endless is the search for truth!" Let us love it and aspire to it for its own sake, and not for the glory or benefit a minute portion of its revelation may confer on us. For who of us can presume to have the whole truth at his fingers' ends, even upon one minor teaching of Occultism? (*The Secret Doctrine*, II. 640)

In such a strain has H. P. B. warned us not to be too positive about the assertions that we make. We all are finite beings and nothing is more harmful and more derogatory to the Cause that we have at heart, than the notion that we can hardly err

in our thinking or that mistakes shall not creep in, in our actions. The claim to infallibility can arise only in disorganized or diseased brains, whereas humility and a just appreciation of our thoughts and deeds lead us on to real progress. Infallibility implies perfection, and perfection means embodying the Light of Nirvana. The words quoted above ought to be indelibly impressed on the tablets of our memory and engraved in gold on the inner walls of our heart, whence the voice of Divine Conscience whispers its sweet, small utterances of the Eternal Verities. The true and faithful always consult their Inner God and check its Voice as an Echo of the Divine Conscience which is Supreme Wisdom.

The hope that our heart may be soaked through and through with Wisdom makes it imperative to apply the sound advice that our great teacher has given us. Then, even in an emergency we shall be able to act up to the promptings of our conscience and derive the consolation and the comfort that we are under the guidance of our Inner Ruler and that nothing untoward from Its stand-point can come to us.

To err is human. But Impersonal Wisdom, however misunderstood, has the hall-mark of infallibility. In the above quotation, we have a fine expression of H. P. B.'s humility—about herself and about her monumental *Secret Doctrine*. But it is well to recall what the Mahatma K. H. wrote of her and of it. The first extract which follows is from His letter to Mr. A. P. Sinnett (1882); the others from a letter to Col. H. S. Olcott (1888):—

In the superficial details of her homely, hard-working, commonplace daily life and af-

\* See the *Mahaparinibbana Sutta*.



fairs, you discern but unpracticality, womanly impulses, often absurdity and folly; we, on the contrary, light daily upon traits of her inner nature the most delicate and refined, and which would cost an uninitiated psychologist years of constant and keen observation, and many an hour of close analysis and efforts to draw out of the depth of that most subtle of mysteries—human mind—one of her most complicated machines,—H.P.B.'s mind—and thus learn to know her true *inner* Self.

One of the most valuable effects of Upasi-ka's mission is that it drives men to self-study and destroys in them blind servility for persons. Observe your own case, for example. But your revolt, good friend, against her "infallibility"—as you once thought it—has gone too far, and you have been unjust to her, for which I am sorry to say, you will have to suffer hereafter, along with others. Just now, on deck, your thoughts about her were dark and sinful, and so I find the moment a fitting one to put you on your guard....

To help you in your present perplexity: H.P.B. has next to no concern with administrative details, and should be kept clear of them, so far as her strong nature can be controlled. But this *you must tell to all*:—*With occult matters she has everything to do*. We have *not* abandoned her; she is *not* given over to chelas. She is *our direct agent*. I warn you against permitting your suspicions and resentment against "her many follies" to bias your intuitive loyalty to her....

I have also noted your thoughts about the "Secret Doctrine." Be assured that what she has not *annotated* from scientific and other works, we have given or *suggested* to her. Every mistake or erroneous notion, corrected and explained by her from the works of other theosophists *was corrected by me, or under my instruction*. It is a more valuable work than its predecessor, an epitome of occult truths that will make it a source of information and instruction for the earnest student for long years to come.

## H.P.B. AND DR. G. THIBAUT

When in December 1879 H.P.B. and her party visited Benares, she came in contact with the celebrated German savant and Indologist, Prof. G. Thibaut, Ph. D., Principal of Benares College and the translator of Shankara's *Sārīraka-mīmāṃsā-bhāṣya* and other works, and the author of "Astronomie, Astrologie und Mathematik" in Buhler's *Grundriss der indo-arischen Philologie*. Below we print an account by Col. H. S. Olcott of a gathering at which Thibaut was present and at which H.P.B. performed some phenomena. As actual happenings, they are of more than casual interest to the Theosophical student:—

At last, some of the Pandits took leave, and the rest of us went within and continued the conversation. There were H.P.B., Mrs. Gordon, Dr. Thibaut, the Swami, Pramada Babu, Ram Rao, Damodar and myself present. The talk was upon the subject of Yoga.

"Matam Plavatsky," said Dr. Thibaut, in his strong German accent, "dese Pandits

tell me dat, *untoutedly*, in te ancient times dere vere Yogis who hat actually teveloped the Siddhis tescribed in the Shâstras; tat dey coult too vonterful tings; for instance, tey coult make fall in a room like dis, a shower of roses; put now nobody can do dat." I ask my friend's pardon for transcribing his then accent and words, but the scene comes back to me so vividly that I can almost hear him speaking. He can get his revenge the first time he hears me speak German! I see him now; as he sat on a sofa to H.P.B.'s right, with his frock-coat buttoned to his chin, his intellectual, pale face as solemn as though he were pronouncing a funeral oration, and his hair cut as short as it could be, and standing up like spikes all over his head.

He had no sooner pronounced the last word than H.P.B. started up in her chair, looked scornfully at him, and burst out: "Oh, they say that, do they? They say no



one can do it now? Well, I'll show them; and you may tell them from me that if the modern Hindus were less sycophantic to their Western masters, less in love with their vices, and more like their ancestors in many ways, they would not have to make such a humiliating confession, nor get an old Western hippopotamus of a woman to prove the truth of their Shastras!"

Then, setting her lips together and muttering something, she swept her right hand through the air with an imperious gesture, and bang! On the heads of the company fell about a dozen roses. As soon as the momentary shock of surprise was over, there was a scramble for the roses, but Thibaut sat as straight as a post and seemed to be casting it up, pro and con, in his mind. Then the discussion proceeded with renewed vivacity. The Sankya was the topic and Thibaut put many searching questions to H.P.B., which she answered so satisfactorily that the Doctor said that neither Max Müller nor any other Orientalist had made so clear to him the *real* meaning of the Sankya philosophy as she had, and he thanked her very much.

Towards the end of the evening, in a pause in the conversation, he turned to H.P.B. and—always keeping his eyes fixed towards the floor according to his habit—said that, as he had not been so fortunate as to get one of the roses that had so unexpectedly fallen, might he be favoured with one "as a *souvenir* of this very delightful evening"? Those were his very words. His secret thought probably was, that if the first floral rain had been a trick she would not be ready for a second, if taken unawares!

"Oh yes, certainly," she said, "as many as you like." And, making another of her sweeping gestures, down fell another shower of flowers; one rose actually hitting the Doctor on the top of his head and bounding into his lap as he sat bolt upright.

I happened to be looking at him at that moment and saw the whole incident. Its effect was so funny as to set me off into a fit of laughter. He gave a little, very slight start, opened and shut his eyes twice, and then taking a rose and looking down at it, said with imperturbable solemnity, "*De veight mooltiplied by te felosity, proves dat it moost haf come from a creat distance.*" There spoke the hard savant, the unimaginative scholar, who reduces all life to an equation, and expresses all emotions by algebraical signs!...

But we had not done with the evening's surprises. Dr. Thibaut finally took leave and I conducted him to the entrance, where I lifted the purdah (curtain) to give him egress. Damodar followed after me with the light—a student reading-lamp with shade, vertical rod for the body of the lamp to slide upon, and a ring at top to carry it by. H.P.B. also left her seat and was approaching us. The Doctor and I exchanged a remark on the beauty of the night, shook hands, and he turned to go.

I was just dropping the curtain when I saw on H.P.B.'s face that strange look of power which almost always preceded a phenomenon. I called back our guest and pointed to H.P.B., who spoke never a word until she took the lamp from Damodar's hand, held it by her left forefinger, looked fixedly at it, pointed at it with her right forefinger and in an imperious tone said, "Go up!" The flame rose and rose until it came to the top of the chimney. "Go down!" said she: it slowly descended until it burnt bluish at the wick. "Go up!" she exclaimed, "up: I command you." The obedient flame once more mounted to the top of the chimney. "Down!" she cried; and once more it sank to the point, almost of extinction; whereupon she returned the lamp to Damodar, nodded to the Doctor and went into her bedroom.

This, again, is a plain unexaggerated tale of what really happened in our presence.



## THE FALL OF IDEALS

A coward is incapable of exhibiting Love, it is the prerogative of the brave. Following this method, we shall not look upon all Governmental activity with suspicion, we shall not ascribe bad motives to them. And our examination of their actions, being directed by Love, will be unerring and is bound, therefore, to carry conviction with them. Love has its struggles. In the intoxication of power man often fails to detect his mistakes.

—GANDHIJI ( Presidential Speech, First Gujarat Political Conference, November 1917 )

When on January 26th, 1950, India became a Republic she had enjoyed freedom from the bondage of foreign rule for two years and a half, but to say, even today, that Indian citizens enjoy real freedom, true independence, would be inaccurate. These two and a half years have witnessed heroic endeavours on the part of Pandit Jawaharlal Nehru and his loyal colleagues against the attitude and actions, not of freemen but of freedmen. There have been some examples of devotion to duty, of moral integrity, of steadfast service of the people, but side by side with these have gone nepotism, graft, the black market, business dishonesty, avarice for power, and other evils on a large scale.

The last budget, though it may be described as encouraging investments in gilt-edged securities, taken as a whole indicates that stabilization in a substantial measure has been achieved. But a greater effort will be required to inspire confidence in the public mind. This cannot be done only by the President and the Cabinet. The Civil Service in particular and the administration in general will have to attempt this on the plane of morality, efficiency and responsibility. On the part of social servants and officials of public bodies, trade unions, chambers of commerce, etc., a sincere attempt is necessary to understand Gandhiji's doctrines and teachings. Also necessary is the eschewing of playing with and exploiting Gandhiji's name, an evil which the Prime Minister has recognized and pointed out.

The assassination of Gandhiji brought about a falling off from his moral principles, from the ideals which he held aloft for the guidance of India and of the world. Religious sectarianism triumphed; social degradation has set in; political graft is rampant; violence has been to the fore. The vivisection of India by the carving out of Pakistan had brought its first Karmic result in

the communal clashes, now unhappily repeating themselves; another is the fissiparous tendency now manifesting in provincialism, in the spheres of language and of education, and in other, minor ways.

Is modern India consciously hypocritical or simply too hopelessly bereft of guiding moral principles to be aware of her own sins? Neither. Pandit Jawaharlal Nehru, the Prime Minister, and Shri C. Rajagopalachari, during his Governor-Generalship—both sincere patriots and genuine internationalists, have pointed to the fall of their countrymen and have warned the country in a very clear and unequivocal manner. Others have done the same. One of the encouraging signs is that so many leaders and publicists have castigated the bad conduct and immoral transactions of public servants, of capitalists as well as of labour, of exploiters of religious feelings and of the social conscience. This open and frank admission of the country's weaknesses—moral lapses and mental dishonesty—is hopeful, but it is not enough.

Why does the India of today, which owes its freedom from foreign political bondage mainly to Gandhiji, not adopt his principles of government? His name is still on everybody's tongue; all speak of his philosophy of government as sound; the tremendous value of Satyagraha is recognized by the thoughtful. Then why is it that in Governmental policies, in every Department of administration, Gandhiji's doctrines are denied in practice? Are such followers of his as Pandit Nehru, Shri C. Rajagopalachari, our President, Babu Rajendra Prasad, Shri Vallabhbhai Patel and others responsible for this? The answer is, No. Then why this phenomenon which we see before our eyes? Here, as in so many other spheres, the spirit is willing, but the flesh is weak.

One cause of this failure to implement Gandhi-



ji's principles in legislation and in administration is, we think, lack of perception of the truth that one cannot apply one principle of a true philosophy to one limb of the body politic and neglect such application to other limbs. Just as a man cannot be mentally dishonest and, at the same time, consistently honest in practice. The dire heresy of separateness, rooted in ignorance, causes confused thinking, leading first to illusion and then to delusion.

Thus, how can Prohibition, as a reform, succeed if the loss of revenue previously derived from the Excise Department is not taken into account and unless adequate plans are made to make up the deficit? Again, how can the total income of the Government be enhanced if its expenditure is not wisely planned? If the Defence Department devours money and the Publicity Department consumes it, only a little is left for truly constructive work, and so on. This dire heresy of separateness between the earning and the spending arms of the Government, between one of its Departments and another, has to be resolved in a realistic manner, and this cannot be successfully achieved unless the legislative representatives and the administrative ministers and civil servants are not only themselves men of character but also earn the support of the body of citizens, of whom at least an appreciable minority is composed of men and women, adults and youths, of character.

The individual does not exist for the State; the State exists for the individual. This is one of the fundamentals of Gandhiji's political philosophy. The State cannot fulfil its duty to the individual or receive his willing co-operation in return until it becomes, in the conception of its people and in its function, a Family State, taking as its ideal the family relationship, seeking the greatest good of the greatest number but not indifferent to the rights and needs of the humblest group or individual. Justice must be its watchword and the Moral Law the guide of National action.

We would not minimize the great and urgent need of bringing about better conditions, social and economic, for India's under-privileged majority, but such efforts, however necessary, will be in the long run vain unless a change is brought about in the outlook of the people and they are

helped to recognize their individual responsibility for conditions and their power to ameliorate them by action in terms of the best good of all.

One of the defects of the present programme is the desire on the part of the Government to organize branches of education, social reform and cultural reconstruction so that initiative is fast passing out of the hands of private citizens into those of Government departments. Thus private citizens are deprived of initiative and a tendency to totalitarianism is established. Red tape by the yard has been tying up individual initiative, individual planning, the execution of plans without official interference. Today there is more looking to and dependence upon the Government than there ever was under the British Raj.

The restoration of the village Panchayats and the spread of the Co-operative Movement on sound lines are steps in the right direction. A Co-operative Commonwealth has been proclaimed as the goal, but for its realization the spirit of co-operation has to be aroused in the people generally and the practice of it encouraged in the ordinary man.

In these days of political chaos everywhere, there is confusion of thought in every stratum of society; every religious creed without exception has failed, as it was bound to fail.

Applying an understanding of the Law of Cycles, it is possible to discern the truth that the era of sectarianism either in politics, economics, or sociology, has overstayed its time. Unless political parties, representatives of definite political philosophies and programmes, pull together by a round-table procedure; unless capital and labour work in harmony as two arms of one body; unless castes and classes and communities as divisive factors are submerged, leading to the emergence of a social order which is not swayed by the prejudices of colour and creed; unless the nations envisage One World spiralling onwards; the humanity of today must fail. This means the decline of each and every caste and class, race and religion; community and nation; a decline towards savagery. Such declines have taken place in human history. The question is—Is it possible to salvage the real values of a civilization whose decline is inevitable owing to past Karma



engendered? Europe is a lost continent. Unless a fundamental and radical transmutation—mental and moral—takes place in the human beings dwelling on its soil, Europe must continue to decline unto death.

The cycle of the two Americas and of Australasia is not a declining one. Such is the case also with some Asiatic lands. India is in a class by itself. Its mission is peculiar and particular. But one common danger confronts every continent. Universal Brotherhood is an expression of the spiritual principle in man, the manifestation of which in the advance ranks of the human kingdom is due.

A false aspect of this Universal Brotherhood may come to the fore—in fact, is everywhere coming to the fore—and its name is Totalitarianism. Thus, for example, Russian Communism looks like a manifestation of Brotherhood. But appearances deceive. This force of Totalitarianism has been expressing itself in Roman Catholicism, in Nazism, in Fascism, but its strongest manifestation today is focusing itself in Russian Communism and Roman Catholicism. Totalitarianism means one World-State, in which every citizen is a will-less cog in a vast machine. It means one religion, but a religion of unquestioning blind belief and credulity, in which popes and caliphs lay down the law of conduct and even the way that men shall think.

*Demon est Deus inversus.* Totalitarianism is the dark shadow of Universal Brotherhood. Everywhere the poison of Totalitarianism has been working—even in India, in spite of the fact that on its soil and out of its historical struggles it produced such a mind-soul as Gandhiji. The very first task of India is to free herself from the darkness of creedalism and of communalism—in politics, in religion, in social affairs.

Hindus must cease to be sectarian Hindus and become Indians, who should labour for the international world. This does not mean that Hinduism must die, but means that it should bring out its universality in action. If Iswara is immanent and Krishna is in the heart of every individual, then no one, be he Muslim or Mlechchha, Parsi or Christian or a member of the so-called Depressed Classes, is devoid of the Light of Deity.

The same applies equally to Muslims who believe in the *Nur* of Allah in every human heart. Much has been said about the brotherhood and democracy of Islam, but unless Muslims begin to recognize that the brotherhood and democracy of a particular creed are false brotherhood and false democracy, they will overthrow in the name of their religion the truths taught by the Prophet of Arabia.

With equal force the same has to be said about the exclusiveness of the Parsis and Zoroastrianism, of the Jews and Judaism, and of the Christians and Christianity—Greek, Roman or Protestant.

India, with its wealth of hoary tradition, the real truth of which the Gandhian philosophy brings out, should live up to these doctrines. Otherwise, however many and however vast the industries which she builds up, however large the army, navy and air-force that she creates, India must follow Europe down the declivity of a departing civilization. What is true of a man is true of a people—what is it profited if it shall gain the wealth of the world and lose its own soul?

A righteous State is the great desideratum, most necessary for the playing of a worthy rôle in a united world, but a righteous State must be composed of righteous individuals. National honour is not a matter of the integrity of a few leaders, important though that is. A few generals in the field are not an army.

Dharma has to be restored to its former prestige in India, and this could be facilitated by encouraging on a wide scale the study of the teachings of Gandhiji and of the spiritual ideas, especially those of the *Bhagavad-Gita*, from which he drew much of his inspiration and his ennobling philosophy of life. The Wisdom Religion of the ancients is a veritable arsenal of weapons against the forces of Totalitarianism and *a-dharma*. Its teachings, echoed by all the world's great Prophets and reformers but distorted later by their followers, were once more rescued from the oblivion into which they had fallen and were given out by Madame H. P. Blavatsky in the late nineteenth century under the designation of Theosophy. Already they have been twisted by many exponents but some, like W. Q. Judge and Robert Crosbie,



have simplified them unaltered. Those teachings, widely studied and applied, would check the dry rot of corruption, quench the incendiary torch of violence and restore the State to Dharma as understood by ancient India and preached by Gandhiji.

## THE ROPE TRICK

A distinguished novelist who writes on Oriental themes, Mr. Maurice Collis, contributes to the January 1950 *Enquirer* an article entitled "The Three Authentic Cases of the Rope Trick," citing the very three accounts from which Madame Blavatsky quotes in *Isis Unveiled* (I. 472-4)! But he misses the clue which she has offered in heading her page "The Acme of Illusion" and essays an explanation, in terms of unrelated and equally little understood phenomena, which the student of Eastern psychological science can only dismiss as inadequate and misleading.

Mr. Collis cites interesting testimony to the levitation of the human form, which Theosophy explains is brought about by a change, unconsciously occurring or consciously produced, in the polarity of the body, which, becoming charged with the same positive magnetism as that of the earth, is no longer attracted but repelled by the latter. H.P.B. explains that

history records the names of Pagan theurgists, Christian saints, Hindu fakirs, and spiritual mediums who have been thus levitated, and who remained suspended in the air, sometimes for a considerable time.... Levitation may be produced consciously or unconsciously to the subject.... The medium being passive must be lifted up; the ecstatic being active must levitate himself.

She cites numerous instances of levitation, to which may be added the testimony of the distinguished art critic, E. B. Havell, from whose book, *The Himalayas in Indian Art*, Mr. Collins quotes. Mr. Havell wrote:—

...in 1887, when I was in a remote village of Madras, a Yogi of great reputation consented to demonstrate the power of Yoga for the village elders and myself. He remained for a considerable time before our eyes at a distance of a few feet, apparently seated on air without any support, in the pose of the Buddha.

Mr. Collis mentions as an instance of another sort of levitation the account in Marco Polo's

*Travels* to the transfer of the Kublai Khan's golden cups from sideboard to table without physical contact and without the spilling of their contents. If the distance was considerable, elementals under the direction of the Tibetan monks to whom the phenomenon was ascribed may have changed the polarity of the cups and effected the transfer, in which case "levitation" would not be a misnomer. If, however, the distance was not more than 10 feet from the monks, their astral hands and arms were very likely employed.

"The Rope Trick," Mr. Collis assures us, "is a combination of these various forms of levitation. The levitation of the rope can be compared to the levitation of the cups; the man who soars up the rope and remains at the top of it, out of sight, is a sort of extended form of the seated levitation just mentioned." He is ready to concede that "trick or illusion" be invoked to explain the apparent dismembering and reassembling of the human form, which was a feature of the accounts of Ibn Batuta and Edward Melton, cited also by H.P.B.; but surely any naturalist would find it as hard to explain, except as an illusion, the miracle of a dog, a hog, a panther, a lion and a tiger running up a perpendicular 75-foot chain! Their vanishing in the air above is no more astonishing than this feature of the exhibition of Bengal jugglers, described by the Emperor Jehangir.

No one familiar with the possibilities of hypnotism to make the subject think that he sees things which have no reality should hesitate to accept the explanation of the important place which glamour has in magic, though it "covers only a small part of the field of occultism." The Kaji Afkharuddin who exclaimed to Ibn Batuta after they had witnessed the rope trick: "Wallah! 't is my opinion there has been neither going up nor coming down, neither marring, nor mending! 'T is all *hocus-pocus*!" was quite right, Madame Blavatsky writes:—

And who doubts but that it is a "hocus-pocus," an illusion, or *Maya*, as the Hindus express it? But when such an illusion can be forced on, say, ten thousand people at the same time, as we have seen it performed during a public festival, surely the means by which such an astounding hallucination can be produced merits the attention of science! (*Isis Unveiled* I. 473)



H. P. B. explains in an editorial note reprinted from *Lucifer* in THE THEOSOPHICAL MOVEMENT for May 1937 ( Vol. VII, p. 97 ) :—

Thus a cup *may never have been broken in reality*, and yet people are made to see it shattered in atoms and then made whole. Is this a *juggler's trick* ? Occult phenomena are then simply a hundredfold intensified hypnotism, and between the hypnotic hallucinations at the *Salpêtrière* and the *magic* of the East there is chiefly a question of degree.

Mr. Judge's article on " Glamour : Its Purpose and Place in Magic," reprinted in *Vernal Blooms*, is illuminating in this connection, and especially the reference which he cites and explains from Patanjali's *Yoga Aphorisms* ( III. 21 ). See also the first of the " Tea-Table Talks " in *Letters That Have Helped Me*.

So the Rope Trick can only be understood as a psychological effect deliberately brought about on the beholders, though it is none-the-less remarkable a phenomenon for that.

We reprint below the Editor's Note to an article by W. R. Frink, under the title, " The Mystery of Levitation " and the subtitle " Why Do Birds Fly, and Fishes Swim ? " which H. P. B. published in her *Theosophist*, Vol. III, pp. 271-2, for August 1882.—Eds.

### THE MYSTERY OF LEVITATION

We would fain answer the friendly voice from the Mormon metropolis, to the full satisfaction of the writer, did he but deal with problems demanding less elaborate explanation. In view of the fact that occult science explains the mysteries of bird-flying and fish-swimming on principles entirely opposed to the accepted scientific theory of the day, one might well hesitate before putting out the true explanation. However, since we already stand so low in the favour of the orthodox scientists, we will say a few words upon the subject ; but they must be few indeed. " If," writes

our correspondent, " we take the position that birds have the power to make themselves light or heavy *at will*, the phenomenon of their flight becomes easy to comprehend. "

And why not take up such a position ? Whether by *instinct* or *will*, whether an effect identical with another is produced consciously or unconsciously, by animal or man, the cause underlying that invariable and identical *result* must be one and the same, barring diversity of conditions and exceptions as to unimportant details. The action of certain fishes which, by swallowing large draughts of air, distend an internal bag and thereby, becoming specifically lighter, float above the surface of the water, does not militate against the scientific theory of swimming, when it concerns such fish, man or a bladder filled with air. But we are left as wise as ever, when it is a question of rapid sinking, to the bottom, whether by man or whale. In the former case such sinking might be ascribed to *volition*. But man's inability to sink as rapidly and to such a depth, even though a most experienced diver,—who *has* to sink himself by a stone—proves that there must be something more than blind instinct or conscious volition. What is it ? Occult science tells us the word : it is " a change of polarity and of normal gravity," not yet admissible by science. With birds and animals—as instinctive a mechanical action as any other they execute ; with man, when he thus defies the familiar conditions of gravity, it is something he can acquire, in his training as a Yogi. Though the former act unconsciously, and he changes his polarity *at will*, the same cause is made operative, and both produce an identical effect. There are certainly alternating changes of polarity going on in the bird while ascending or dropping, and a maintenance of the same polarity while sailing at any given altitude.

## THEOSOPHICAL FUNDAMENTALS: A DIALOGUE

### II

" Well, son, are you ready to tell me which of the three fundamentals of Theosophy has most to do with learning how not to " fight " unless it is absolutely necessary, and unless there is no anger

in the heart ? "

" I am not sure, father. What we call the first truth in Theosophy School says that all men are part of the One Life, and are brothers and if we



harm one it is as if we harmed ourselves."

"But aren't there times when for other people's good it is necessary to oppose some man strongly or even to use physical force in restraining him from something harmful that he might do? It would seem to me that the first principle of Theosophy only suggests that we should try to act in such a way as to benefit the greatest number."

"Well, the second fundamental tells us that if we do violent things, violent things will come back to us under Karma in another life, even if not in this one."

"Yes, son, but if we fought someone and were violent in a truly good cause, how could that bring back bad effects to us?"

"Then could it be the third fundamental?"

"And how could it be the third?"

"The third says we should always help other beings along in 'evolution.'"

"Yes, there we come to the most direct principle which the Theosophist can apply to 'fighting.' Those things which help on the evolution of beings are 'good' and those which work against the evolution of beings are 'bad.' And we must bear in mind too, mustn't we, that 'self-induced and self-devised' evolution means first, understanding, and then *making part of our conscious selves*, the nature of all other beings—somehow taking all their qualities and tendencies into our own nature and giving them something of ourselves which is helpful.... So when we discover that someone else has a tendency to hate us or to be angry with us, we can realize that this same tendency is *in* ourselves, and see if we can't in some way work upon this tendency in us, rather than trying to oppose or to fight the other person. There wouldn't have been any fight yesterday if *you* hadn't had the *tendency* to fight, would there?"

"No, father, I suppose not. It would have been better for me simply to have said what the principles of Theosophy were instead of saying that Theosophy was the only truth. And then he would have had to *talk* about what I said and would not have felt that I was criticizing his religion."

"Why do you think you didn't do that, son?"

The boy lowered his head. "I suppose because there is anger in my own heart."

"Yes, my son, of course that is true—but that is true of all of us and it does no good to hang our heads and talk about our faults. In the light of this third fundamental 'proposition' we should always look ahead, never behind."

"But I think there's another reason why you didn't speak more philosophically and less dogmatically. You hadn't yet given the necessary time and thought and discipline to knowing how to fit the three principles of Theosophy to every need, even though you say you 'believe' Theosophy. Wouldn't it be well to learn this sort of understanding, even though it takes much thought? Will you read the Three Fundamentals of Theosophy tonight and try to get at the *principles*?—You can, not perfectly, for there is no perfection in knowledge of a principle—but will you try to learn to know them better than you did yesterday when you fought, or today when we talked?"

"Yes, father, I'll do that; when I come to think of it, it seems that I really know very little about these 'fundamentals,' even though I have called them the 'three truths' for such a long time in Theosophy School. It may be that I really *feel* them, but that isn't enough, is it? When I say that the first truth is that 'All is Life' and part of an 'Infinite Principle' it doesn't really say enough. I tried once saying that to a boy who didn't know anything about Theosophy and he couldn't seem to get much out of it. And I don't believe saying that everything is under law, or that the third truth is the brotherhood of all beings would have made much more sense to him. After I've thought some more about these three truths as you say—as *principles*—will you tell me how *you* would tell the three fundamentals to the boys I know if you were I?"

"I'll gladly do that, son, but you must remember that *my* way of saying things can never be as good for *you* as the things you learn to say from your own heart and mind. But I'll do the best I can."



## IN THE LIGHT OF THEOSOPHY

*Theosophical Free Tract No. 19*, published on March 21st, deals with the subject of Prohibition, so vitally important for the advance of man towards his goal. The co-operation of Theosophical students and our other readers in the dissemination of this Free Tract, as well as of *Theosophical Free Tract No. 10*, on a related subject, "The Curse of Alcohol," will be highly appreciated. Both are available from this address upon request.

The passing by Canada of a law bringing under its Criminal Code the printing, publishing, selling or possessing for sale of a "crime comic," defined as any magazine, periodical or book that exclusively or substantially shows the commission of crimes, real or fictitious, is reported in the *Publishers' Weekly* for January 7th. While this definition seems rather sweeping, apparently including detective stories in which the criminal is brought to book, there can be no doubt of the undesirability of encouraging readers, and especially youthful readers, to dwell in thought upon crime. For "thinkers who brood mischief" do not evade their share of Karmic reaction for evil done by others. Jasper Niemand brings out in *Letters That Have Helped Me*, pp. 16-17, how wrong thought may give a weak brother a fresh impulse to sin. H.P.B. has said:—

Esoterically, thought is more responsible and punishable than act...in ordinary human law, an assault is more severely punished than the thought or intention, *i e.*, the threat, whereas *Karmically* it is the contrary. (Transactions of the Blavatsky Lodge, p. 142)

Students should read in this connection H.P.B.'s editorial comment in *Lucifer* for December 1888 (Vol. III, p. 231, "Children Allowed to Train Themselves for Murder," which was reprinted in our May 1935 issue. That related to allowing children to play with toy weapons, but the principle is not dissimilar and the couplet with which H.P.B. closed is no less applicable to this case:—

...he who but conceives a crime in thought  
Contacts the danger of an actual fault.

Writing in *The Plain View* (Spring 1950) on "The International Organization of Humanism," Mr. J. Henry Lloyd presents the case for Ethical Religion, defined as "that view of man's relation to the cosmos and of his responsibility for his personal and social conduct which is derived from his own knowledge and experience." It is only, he maintains, the ethical core in the theistic religions which gives them their human value. If that were all of truth that the religions, purified of superstition and of priestcraft, had to offer, then a valuable meeting ground would indeed be represented by Humanism, with its stand for a clear conscience and a full and happy life for all, with freedom, fraternity and social justice.

But the religions hold much more of value under their dead letter, bearing witness to the Divine Wisdom from which each has sprung. They teach not only universal brotherhood but also its rationale—the one Divinity in all. The dual nature of man, his perfectibility through many lives of effort under the universal reign of Law, the existence of Men who have reached the goal of human evolution, the Elder Brothers of mankind—these teachings, human beings need for inspiration to right action. Depending solely on man's "own knowledge and experience" would seem to cut one off from these as well as from rightly repudiated "supernatural revelations."

"Agnosticism," the Master K. H. wrote, "is but a temporary halt." It is not agnostic Humanism but gnostic Theosophy which can reveal

the primitive soul-satisfying philosophy of the Aryans ... a needed universal religious philosophy; one impregnable to scientific assault, because itself the finality of absolute science, and a religion that is indeed worthy of the name since it includes the relations of man physical to man psychical, and of the two to all that is above and below them. (*U. L. T. Pamphlet No. 29*, p. 10)

In the Winter 1949-50 Number of *Rider's Review*, Mr. Gerald Heard asks "Don't We Survive Death?" He is refuting the arguments advanced in the Autumn Number by Lord Russell, who had tried to free man from the "superstition" that



there was that in man which survived death. Mr. Heard declares that whether there is mind behind the thoughts and feelings remains for introspection to settle. He mentions with apparent concurrence the claim that there is a consciousness factor behind them, which any one could detect who would take the trouble. And he shows Lord Russell's claim, that mind and thought have no validity in themselves because they are mere by-products of physical evolution, to be a two-edged sword, for the same argument obviously applies to arguments for *dis*-belief! The old syllogism puts it graphically:—

David said, "All men are liars."

David was a man.

Therefore David was a liar.

Therefore, his statement cannot be implicitly accepted. Or, as Mr. Heard puts it:—

It is impossible for me to disprove another's faith if my disproof rests on showing that all proof is in fact conditioned prejudice.

His final argument is the cumulative testimony of the scientific investigators in the field of Extra-Sensory Perception to the fact that

the mind functions apart from the senses and that it can work disregarding not only the sensory limits of space but of time also . . . London University gave its doctorate to Dr. Soal for a long and sustained piece of work that not only proved Extra-Sensory Perception but also Precognition . . . the data are there and they are steadily growing in mass and extent. And as long as they are blindly disregarded, the question, Do We Survive? has not been answered: it has been shirked.

Especially striking from the point of view of the Theosophical student is the confirmation which a recent scientific finding cited by Mr. Gerald Heard in his article brings to the teaching of Theosophy about the composition and nature of the body. In Chapter V of *The Ocean of Theosophy* Mr. Judge explains that the body, like the earth itself, is made up of a number of infinitesimal "lives," each a sensitive point.

These lives are not the cells of the body, but make up the cells, keeping ever within the limits assigned by evolution to the cell. They are forever whirling and moving together throughout the whole body . . . They extend, too, beyond the actual outer limits of the body to a measurable distance.

There is no physical cell, he tells us, but only

"the privative limits of one, the ideal walls and general shape. The molecules assume position within the ideal shape according to the laws of nature, and leave it again almost at once to give place to other atoms."

Science was already teaching when *The Secret Doctrine* was written that the living as well as the dead body of man and animal was swarming with bacteria of many kinds, but, as H. P. B. put it prophetically:—

... Science never yet went so far as to assert with the occult doctrine that our bodies, as well as those of animals, plants, and stones, are themselves altogether built up of such beings; which, except larger species, no microscope can detect. So far as regards the purely animal and material portion of man, Science is on its way to discoveries that will go far towards corroborating this theory. Chemistry and physiology are the two great magicians of the future, who are destined to open the eyes of mankind to the great physical truths. (*The Secret Doctrine*, I. 261)

Consider in connection with this what Mr. Heard writes of recent findings in isotope research (isotopes being defined as chemical elements having the same atomic number, identical in chemical behaviour and distinguishable only by radioactive transformations or small differences in atomic weight):—

... as work with Isotope "tracers" has proved, the body is a whirling mass of atoms which keep a formation because they are continually held in shape by the co-ordinating "field." The sand grains that in a dust-storm permit us to see the shape of the wind-vortex are not that vortex but its manifestation.

He quotes one of these Isotope researchers as saying in the Fourth Semi-Annual Report, U.S.A., Atomic Energy Commission, p. 19, that

we must no longer think of the body as a combustion engine or chemical still, but as a regiment. For the form of a regiment is due to the fact that it expresses the idea of a commander's mind. The wind vortex, when it leaves the desert and goes over the mountain, drops its sand-grains. The vortex is still there but has become invisible. . . . But as long as the idea remains the regiment goes on reconstituting itself, and even when disbanded it can be brought together again.

The "co-ordinating 'field'" which keeps the whirling atoms in formation is, of course, according to Theosophy, the astral body of electric and magnetic matter, within the physical body and independent of it. Scientific research would seem



to have not much farther to go to accept this as a working hypothesis.

The move initiated last year in Malaya for the observance of the Full-Moon Day in the month of Vaisakh, the triple anniversary of the birth, the Enlightenment and the death of Gautama the Buddha, as a public holiday, deserves to be taken up elsewhere and especially in India, His Motherland. The public holiday granted last year for the first time in response to wide-spread agitation for it, was celebrated with great enthusiasm throughout Malaya.

While we must rejoice at the taking of this step anywhere in the world, we must regret that India should have been anticipated in this overdue homage to the memory of her own greatest Son within historical times. Many occasions of far less importance to the world are celebrated in this country as public holidays. It may well be claimed that there are already too many. But at present several holidays are observed for individual religious groups which, in the spirit prevailing, are more likely to strengthen separatism and sectarianism than union.

Buddha Day, above all sectarian distinctions, could and should be a unifying celebration, a great national festival for the rededication of Indians to the service of the grand ideals for which the Buddha stood, and of India to the dissemination of those ideals, by precept and example, for the healing of strife among the nations.

A writer in the January 1950 issue of *The Maha-Bodhi*, Anagarika Sasana Ratana, suggests that the spread of Buddhism, particularly in the West, makes necessary the reorganization of this religion. A centre or group must be formed, he says, such as serves "to achieve results" in business, Government service or the Church, and he goes on to cite Roman Catholicism as an example of what may be accomplished by means of organ-

ization and standardization, brushing aside as absolutely worthless the possible objection that it is against the principles of Buddhism to try regimentation in connection with it.

Theosophists will be glad to hear that the West is showing an increasing interest in the religion, the lofty ideals of which in its primitive form are identical with those of their own philosophy (See *U.L.T. Pamphlet 33*, Appendix I). Since the very early days of the Theosophical Movement of our century, when both H.P.B. and Colonel Olcott took an active interest in the revival of Buddhism in Ceylon, the spread of Buddhist teachings has been watched with great sympathy by students of the Wisdom Religion. How could it be otherwise since, in one of the most important and cherished documents put at the disposal of the principal workers of the first decades of their own Movement, the Maha Chohan—"my Master's MASTER," as H.P.B. called this Being—declared that "even exoteric Buddhism is the surest path to lead men towards the one esoteric truth."

It is therefore as a friend that our magazine, *THE THEOSOPHICAL MOVEMENT*, speaks, when it ventures to call the attention of Angarika Sasana Ratana and those who favour his suggestions, to the working method of the United Lodge of Theosophists. A glance at the Declaration of Principles of this body of students shows that it has no officers, bylaws, dues, or any of the instruments of policy by which organizations are governed and that it consists of an indefinite number of centres in different parts of the world bound to each other only by unity of aim, purpose and teaching. What is to prevent Buddhists, whose aim, purpose and teaching—as long as they hold fast to those originally promulgated by the Lord Buddha himself—are as definite as those of Theosophy, to organize in the same way and, in so doing, "achieve results" without falling prey to the deadening influence that regimentation always brings in its train?



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# The United Lodge of Theosophists

## DECLARATION

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

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

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

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

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

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

Being in sympathy with the purposes of this Lodge as set forth in its "Declaration"

I hereby record my desire to be enrolled as an Associate; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

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

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

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