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We should be imitators of the Deity, who, while acting as he does in the manifestation of universes, is at the same time free from all consequences. To the extent that we do so we become the Deity himself, for, as we follow the dictates of the Lord who dwells in us, we resign every act upon the altar, leaving the consequences to Him. The attitude to be assumed, then, is that of doing every act, small and great, trifling or important, because it is before us to do, and as a mere carrying out by us as instruments of the will of that Deity who is ourself. Nor should we stop to inquire whether the act is of any use to the Lord within, as some ask. For, they say, of what possible benefit to Him can be the small hourly acts which, as soon as done, are forgotten? It is not for us to inquire. The act that pleases that Lord is the act which is done as presented with no attachment to its result, while the act that is displeasing to Him is the one which we do, desiring some result therefrom.—W. Q. JUDGE

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- (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 February 1943.

VOL. XIII. No. 4.

CONTENTS

The Friend and the Friends	..	..	..	..	49
Julius Cæsar	..	..	..	..	51
The Higher Law	..	..	..	..	57
Study or Search ?	..	..	..	..	58
Psychic Forces and Bodily Diseases	..	..	..	..	59
Correspondence : " The Credulous Physician "	..	..	..	..	60
Reciprocal Apparitions	61
In the Light of Theosophy	62

AUM

THE THEOSOPHICAL MOVEMENT

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THE FRIEND AND THE FRIENDS

The *Bhagavad-Gita* is the allegory of the Holy War which Arjuna, the Human Soul—Manas, the Thinker—wages against his greatest and most constant enemy, the Lower Self, and in which his guide, philosopher and friend is Krishna, the Higher Self or Atma-Buddhi. Without the help of Krishna, Arjuna could not wage the war, let alone win it.

The fact is that unless the Embodied Human Soul has evolved to the point where he recognises the Presence and the Power of the Inner Self and invokes Its aid he cannot begin the fight. Till the knowledge of the Presence within him is sensed the incarnated soul struggles in the darkness of ignorance, entangled in the web of illusion. The forms of Life with which he deals are grossly misvalued; the purpose of their very existence is missed. Sickness of all types and sorrow resulting therefrom are the lot of man, and the pleasant experiences form but interludes in which the sowing, for fresh harvests of disease and decay, is done. And so man goes from birth to death to be born again. "As grain a mortal ripens; as grain he rises again to birth."

The ordinary man does not regard his life as misery. The objects of the senses attract him and the sphere of the senses becomes crowded—for objects of sense have the habit of multiplying themselves. His attachments to those objects strengthen his sense of possession and his desire to feel sensations increases. These produce their reaction, and between sense-longings and their painful reactions man sways, often for a long period—maybe of several incarnations. At long last he becomes one of the afflicted (*Gita*, VII. 16) and seeks the company of the Higher.

As, however, the voice and the words of the Compassionate Sages are ever in the world, men and women awaken to the truth of the ephemeral nature of the world of the senses and take to the Inner Path of the God within. But because among such men and women are those who have not fully experienced the illusionary nature of sense-life, though they come to Theosophy and learn the benign truths of the Esoteric Philosophy, they are tempted away from the soul to the senses and experience the consequent pain. They swing like a pendulum between sense and soul.

Only when his perception deepens and he understands the meaning of the strokes of sorrow and the dismay caused by death does man resolve to give up his life so that he may live—to give up the life of sensations and to live the life of Soul. Ripened by pain or otherwise, whenever a man determines to value life as Probationary he constitutes himself a disciple, *i. e.*, an intelligent and purposeful conductor of the Spiritual Business called Life.

The very first lesson such a Probationer is called upon to practise arises from the recognition of his position as the manager of the business—employed by the Inner Ruler; under him are many employees whose orderly work—accurate, punctual, honest—it is his duty to evoke and to exact. But, in giving instructions and orders to employees, his own skandhaic elemental lives, the Soul should be constantly guided by the plans of the Real Employer, the Inner Self.

Unless between the embodied human soul and the Divinity within there is companionship, the affairs of life run agog. The Probationer's success depends upon the length and the depth—how long

in time and to what extent in thought—of his relation to the God within; his failure is marked by his association with and subjugation to the lower personal *tanhaic skandhas*. Therefore the Probationer has to learn to seek the company of the Inner Triad, *Atma-Buddhi-Manas*, and to determine the measure of his realisation in and of such company. The Divine Triad is the first goal of his quest, the first Comforter in his afflictions, the first Resting-Place during his hours of fatigue, the first Asylum during his periods of psychic illnesses, the first Friend to whom to go for necessary advice and admonition.

Sometimes the significance of Krishna's description of Arjuna as "my devotee and my friend" (IV. 3) is not appreciated by the Probationer in the Hall of Learning, because it is not contemplated upon and understood. Study of the Selves—the Lower and the Higher—meditation upon the Higher and examination of the Lower in and by the Light of the Higher soon reveals that within us is the World of Friendship: we have not only the Friend, the Divinity within, but others who are the Friends of that Friend.

The exercise of the disciple who is in the Hall of Probationary Learning is to frequent that World of Friendship within. The obstacles to visiting the Inner Ruler come from two sources. The first is the myriad objects of the senses in the crowded without. To withdraw our mind from external objects is not easy; for, in truth, it is not the objects which attract us but our own desire nature which runs towards the objects of sense. Some waste much time in practices of false asceticism—running away from objects while their desire-nature, untouched, continues to stir within them; hence they are overpowered by frustrations and failures.

The second source is the assemblage of internal images rooted in the desire which has been allowed to exploit the force of thought. Just as objects surround the senses and make the world of the senses, so the internal images surround the embodied soul and make the world of desire-thought-forms. These internal images are of two kinds: Impression-images which awaken to life our memory, *i.e.*, effects of our own past deeds, mental and moral, verbal and actional; and Fancy-

phantoms created by our phantasy, mostly of an anticipatory nature. Our memory is related to the past experiences, and we make our future by anticipation. Memory is lower and higher and these differ from each other as phantasy and imagination are different.

The ordinary man's actions are impulsive and his desire mind's dreamings vague and weak. But the mind of the Probationer in the Hall of Learning becomes different by the very fact that he has turned within himself and seeks to soar higher in the inner world. His mind-actions and therefore his motives, hopes, dreams etc. produce extraordinary results. Day-dreaming, which is futile in the case of the ordinary man, becomes dangerous in that of the man who has seen the necessity of soul life and has undertaken to adhere to the discipline he has accepted. Therefore his memory-images and day-dreams have potentiality—and he has to learn to watch their machinations.

This twofold obstacle overcome, the approach to the Inner God becomes natural and easy.

The embodied soul is caught up in the web of internal images and its projection, the world of sense-objects. The Probationer must free himself from the power of the senses and their organs—the former superphysical, the latter physical. Aspirations become at once the instrument for gaining freedom from the lower and the bridge to the higher. Every time we aspire and emanate an efflux towards the Friend, the Inner Self, we stimulate an influx of spiritual energy from the Triad, and action and reaction as between the lower and the higher are set up. This interaction is the path of communication between the two. Making greater and greater use of the bridge, the Probationer gets more and more the company of the Triad, the Inner Ruler.

Our companions on the Path of Soul Life may well be regarded as the same bridge, correspondentially speaking. The unity and the harmony between one's own self and one's companions are great aids in the effort to emanate effluxes towards the Monad—*Atma-Buddhi-Manas*. Similarly, when friendship is well established between the Embodied Soul and his Father in Heaven then the former also becomes cognisant of and derives indescribable benefits from the Friends of his Father and first spiritual Friend.

It is unnecessary to stress the point that it is vitally important, if real soul progress is to be achieved, that the Personal Man do all in his power to come in contact with the Inner Soul, to repeat the contacts, to sustain the relationship so as to reap the rich harvest which springs from such effort.

JULIUS CÆSAR

A STUDY IN VIOLENCE AND BLOODSHED

"The Adepts assert that Shakespeare was, unconsciously to himself, inspired by one of their own number."

Echoes from the Orient, by WM. Q. JUDGE.

The carrying on of government is of far too much importance in human life for the problems of it not to attract the attention of a great dramatist, and the interest of the Adepts in those same problems would fuse with his own to increase his perceptions and intuitions. Political plays were not a new field for Shakespeare when he approached the story of Julius Cæsar. His long series of English chronicle plays were in essence political and governmental problems, and through his close following of history gave him varied study of councillors and conspirators, mobs and armies, patriots and self-seekers, and good or poor queens and kings. Hence the play *Julius Cæsar* exhibits the treatment of an expert in dramatic effects and also in the intricacies of human nature.

For many generations Rome had had a republican form of government, the people having some voice in their concerns. But conditions now seriously threatened these popular rights; republican citizens were facing a great extension of monarchy and curtailment of the people's privileges. Cæsar had retained the preceding governmental forms, but had nearly emptied them of validity. Gradually he had enforced measures that gave him entire control of Roman affairs everywhere. His government had at first been regarded as a necessary but temporary dictatorship; he had been reappointed, however, and planned for permanency and greater importance. He used as the first in his list of titles the grand word *Imperator*; and most of the policies he introduced became foundation stones of the later Empire.

The pivot of this tragic drama is Brutus. A man of noble nature and unselfish motives, knowing that he was a chief traditional leader among republican citizens, and that they were out of sympathy with Cæsar's policies, he was led by his own sense of duty, and even more by the urging of his party, to assist a movement for

change. How this should be made was the problem. He had been brooding over it long before Cassius suggested conspiracy and murder.

Neither of these men realized the prime fact that solution by murder must always meet ultimate failure, because of the inherent moral ignorance and injustice. In the Roman conditions of the time that solution had little chance of succeeding even temporarily. For in truth most of the citizens had lost, ethically, their right to liberty through their neglect of their own responsibilities under liberal government. To Cæsar's political aggressions many people of the higher classes, though not desiring a king, were half blind; while the populace was little more than a mob, switching suddenly from one leader to another, from one policy to its opposite. Yet those who like Brutus stood for popular freedom did not realise the existing political weakness; they did not see that if as conspirators they should be successful, they could hardly expect lasting moral support for any government they might create.

There is no escaping the Karmic law that a government is the outcome of the people who make it and live under it, and that to cause a change by violence is certain to bring violence in reaction. The Romans of that period, having laid themselves open by their weakened moral fibre to a dictatorship, may be thought fortunate, so far, in having a ruler as prudent and moderate as Cæsar. His imperialistic tendencies were evident enough, but Brutus in condemning him seems to have forgotten that Rome was no longer a small city-state. It had acquired by war vast outlying colonies and provinces settled by peoples of varying civilisations. Cæsar was the only general who had shown capacity to handle problems arising from these conditions.

To murder such a leader was the poorest way possible to free the state from his policies without resulting anarchy. Lack of executive prudence

in the conspirators is proved by the oversight of these facts. Besides, they were moved largely by personal resentments, Cassius being the chief spokesman of these. Brutus alone was free from selfish motives. He said: "I know no personal cause to spurn at him, but for the general." Yet Brutus's opposition to Cæsar and imperialism was partly due to custom and theory. It was sentiment as much as statesmanship. With republicanism representing to him the only political good, he had been considering heavy sacrifices. To Cassius he replied: "What you would work me to, I have some aim." Thus he showed that the thought of violence toward Cæsar had already roused his feelings for and against it,—the two selves in him making the inner "war" and the "passions of some difference" that he declared had been troubling him.

In such an inner "war" a man's Higher Self would ever be his guide and literally his "guardian angel"; would prevent the lower self from becoming a demon of darkness; would ever reject violence, treachery and secret betrayals, such as easily lead to murder. But the lower self clings to its opinions, sees no solution of problems except those of its own desire, and thus becomes so blinded that it often through mere desperation or weariness of the conflict bursts into extreme irremediable actions. Brutus himself described this situation exactly:—

Between the acting of a dreadful thing
And the first motion, all the interim is
Like a phantasma or a hideous dream:
The genius and the mortal instruments
Are then in council; and the state of man,
Like to a little kingdom, suffers then
The nature of an insurrection.—Act II, Scene I.

But though within himself he saw this image, his lower mind did not follow the monition thereby conveyed. He remained theoretical. In such an experience, just before that point of outbreak, there is so much intervention by the lower self that the force of the Higher can hardly pass through; hence it cannot prevent the "insurrection."

So it was with Brutus. When he decided to enter the conspiracy, to lead the revolt, to share in the murder, he took his stand on the belief that noble ends, such as he thought his to be,

could justify the ignoble murderous means. Indeed, as pictured in the play,¹ Brutus did not have the sagacity supposed to be his. Every time he and Cassius differed as to policies, Brutus insisted on a way that contributed to their final failure. And if there was little or no justification beforehand for the murder of Cæsar there proved to have been none afterward, when as a result the country passed into long civil war, the later conditions being worse than before the revolt.

From the stand-point of Theosophy, this story is overcrowded with brutality and grievous moral errors—treachery, conspiracy, murder, suicide—these are the great crimes; the lesser ones are many. But *the people whose history was therein recorded, as well as the people who were given the play, did not regard the events as indicating a special measure of depravity. Rather the contrary.* The narrative still forms one of the hero-stories of the "grandeur that was Rome."

The moral standards and practices of Roman civilisation passed along with its political conquests throughout Europe, all the conquered countries adopting the habits and ideals of the Empire. By them they are still living—and dying. Romans for the most part were not studious or meditative; they lived a life greedy of sensation, luxury and excitement, full of self-will and self-glorification. They were of course unhumanitarian, ignorant of the life-principle and irreverent of it, being by long mental habit strong in the kill-impulse, weak in the mercy impulse; for they were a warring blood-sodden people.

By men living under such dark lights, murder and suicide are neither understood nor deplored. Judged by Theosophy, both are among the worst crimes, because they attack the very foundation of Nature. The purpose of Life being a long development of soul into Spirit, by contact and experience with matter, these crimes throw effective and far-reaching barriers against further evolution upward. They check the progress of both the killer and the killed. The conditions of each after death are in general not known or even considered, death being thought of as "the end of all" or—by the more religious—as a means of "knowing all."

¹ The drama is said to be based on North's translation of Plutarch's *Lives*:—*Julius Cæsar* and *Marcus Brutus*.

The teachings of Theosophy are very definite on these subjects. Man in essence is a spiritual, bodiless, formless being. Entering Earth-life he assumes a body for the purpose of living, learning and evolving with other beings like and unlike himself, who have reached the Earth-stage of evolution. Only through such a body can a man do outward acts on this plane. Murder kills the physical body but nothing more. If mind and soul have been wicked, they remain just as wicked. They still form a mind-entity.

The Karma of such a murder as that of Cæsar could but be terrific—for the state, in the ensuing war; for the conspirators, varying in accordance with the unrighteousness of their individual motives. The drama shows only two of these.

After long uncertain strife, the conspirators had gathered their forces for a final effort. Evil omens had been frequent, even the sceptical Cassius feeling their genuineness. Brutus, dreading failure, was afflicted too by grief over his wife's desperate suicide and the torturing manner of it. On both men was the overwhelming weight of wasted struggle and lost cause. The conflict of the next day was only a fight against time—and a short time—a fight confused by blundering directions and misunderstandings, the broodings of Nemesis clouding the field like a pall. Cassius, straining to see the movement of the battle, said of his physical sight that it "was ever thick." But had not his moral and political sight also been thick when he ensnared himself and Brutus in the conspiracy? In those final moments these blindnesses led him to his self-inflicted death. Brutus too, moved by error, that shows "to the apt thoughts of men things that are not," became the victim of fear and of over-confidence. At the end both men killed themselves through ignorant pride. To them suicide was less terrible than to be taken as prisoners through Rome amid the jeers of their former friends and inferiors.

Romans thought that suicide through loyalty to a friend or a cause, or to escape disgrace, was honourable. They prided themselves on this kind of honour. Three persons took that means in this case of escaping what they regarded as worse than death; a fourth did the same through desperation—a pitiful psychic exaggeration and weakness.

There was no thought in any of them of a definite result afterward. Death seemed like a bare wall. They went up to it—jumped over—and all was ended; without accountability, without good or evil effects,—mere blankness.

The laws of nature as stated by Theosophy—and physical science as well—declare that energies centred in a living form cannot meet destruction. They are only changed in their appearance. Having animated the form, they leave it again, thus breaking down that form; but the energies are themselves still busy at shaping other forms. Theosophy applies this also to the many and varied energies constituting a living man. Hence for a man there can be no blank wall of death with nothing on the farther side.

In the case of one who kills himself, as of one murdered, those energies—that is, those thoughts and feelings—which compose his mind and soul, are as alive and as connected after expulsion from the physical body as before. They necessarily undergo a continued acting and reacting between themselves. Into thoughts such as murder and suicide men have put tremendous will-energy. Those thoughts have fused with and coloured all the other lines of thinking of the life-period. Together they all have formed a mental unit, joined by Nature's law of Cohesion. As the Cohesion making an individual man ceases, the opposite law of Dispersion breaks up the unit and sends the energies elsewhere. That time, for a being who has remained in his body, becomes his natural moment of death. But for an entity who has been thrust out of his body, the power of Cohesion between the mind-energies is not destroyed. The thinking goes on; and since it has now no new objective experiences, it is compelled to busy itself with those it has had; especially with those later and very powerful thoughts that brought on the suicide. Therefore one who kills himself inevitably rehearses the lines of his thinking that led to his last Earth-act,—his despairs, his wrongs, his fruitless desires, wicked deeds, and the sudden lawless taking-off. He does this till the time, whether months or years, when the Cohesion between his energies reaches its natural lawful end.

That is what the suicides in the bit of history

seen in this drama were obliged to face,—Brutus and Cassius ever forming their conspiracy, conducting their winning or losing battles, and their final pushing themselves out of life;—Portia, “true and honourable wife” of Brutus, forced to undergo over and again her impatience of his absence, her grief at his enemies’ success, and in distraction her torture of swallowing fire. And as also murderers, those suicides who were conspirators were compelled to be always repeating their stabbing of Cæsar. This is the special and otherwise unexperienced torment they brought on themselves by their suicide. They could not say, as Brutus thought he could, “Cæsar, now be still,” merely by going out of their physical bodies. Their gaining of quiet could not be so easy as that—for they had too greatly disturbed the equilibrium of the forces of Nature.

The pity is that Brutus knew better. On the morning of the last day he and Cassius conferred (Act. V, Scene 1):—

Cas. If we do lose this battle, . . .
What are you, then, determined to do ?

Bru. Even by the rule of that philosophy
By which I did blame Cato for the death
Which he did give himself.—I know not how,
But I do find it cowardly and vile,
For fear of what might fall, so to prevent
The time of life :—arming myself with patience
To stay the providence of some high powers
That govern us below.

Cas. Then, if we lose this battle,
You are contented to be led in triumph
Through the streets of Rome ?

Bru. No, Cassius, no : think not, thou noble Roman,
That ever Brutus will go bound to Rome ;
He bears too great a mind.

Thus Brutus lacked the strength to obey the philosophy he knew, which would have led him to face his own results and actually to “stay the providence of the high governing powers.” He thereby proved himself to be as theoretical in his philosophy as he was in his statecraft.

PSYCHISM OF THE PLAY

This play gives emphasis to some unusual psychic phenomena, mostly examples of prophecy. However little Romans in general knew or practised the ancient Eastern philosophy, they did retain some of the old beliefs that concerned

forecasting of the future. In these were mixed much superstition and falsity. The fictitious exaggeration was perhaps exemplified in the accounts of the terrifying storm and the mysterious happenings of the night before Cæsar’s death. A few of those incidents, however, may be recognised by theosophists as possible psychic occurrences.

The prophetic phenomena concerned not only individuals but bore directly on the most important political events,—the death of Cæsar and the failure and death of Brutus. Theosophists know that Adepts, though neither mixing in particular temporary politics nor attempting to interfere with “the general drift of the world’s cosmic relations,” do watch and work for both individual and national benefit. Said one of Them: “There never was a time within or before the so-called historical period when our predecessors were not moulding events and ‘making history.’” Genuine psychic phenomena are among the means used by Adepts for “moulding events” through the individuals who experience the phenomena. It may be that the disturbances of the “strange disposed time” just before Cæsar’s death were used or even in part produced as advisory monitions by invisible Adepts acting at that time for the welfare of Rome. If then the people as a whole had recognised that the fearful events were indeed “portentous things unto the climate that they point upon,” and if they had really taken to heart these warnings, they could have found a way even then to improve their political-ethical condition. If Adepts were at the time giving special attention to Rome, Cæsar as head of the Government would naturally be a chief focus for their observation. Foreseeing through their spiritual perception the coming dangers to him and knowing that his death would avail nothing, they could impress their guidance publicly by soothsayers’ prophecy and more occultly by dreams. These means indeed may have been so used.

Soothsayers or truth-tellers were men possessed of some degree of natural clairvoyance, which they strengthened by various means of focusing their eyes and attention till their minds were closed to external matters and were open to conditions visible in the astral light. This light surrounds

and interpenetrates the earth, and in it are impressions of past and future events which may be read by those who know how.

Whether used by Adepts or not, the Soothsayer in this story faithfully declared his message of danger for Cæsar on the Ides of March; but he met a frequent fate of truth-tellers, for he was called by Cæsar a dreamer and disregarded. On the morning of the Ides he warned again, but with no better result. Too many others were claiming Cæsar's attention. For Cæsar it was a time of display and self-gratification.

Soothsaying is as well known today, under other names, as in the past—and perhaps as much (and as little) credited. The difference is only in externals. So too with dreams. Great numbers of intelligent people believe that dreams have forecasting value, but do not confess the belief. Theosophy declares that these inner experiences have some validity and it gives a true explanation of them. That for soothsaying has just been indicated.

As to dreams, some come from physiological causes and have little value. Those that are important spring from the deeper Egoic nature. Said H. P. Blavatsky, "The Ego is the actor, the real man, the true human self." In egoic or "real dreams... something of what was seen, done or thought by the Ego impressed itself on the physical brain, ... our dreams are the waking state and actions of the true Self, the dim recollection of which at the moment of awakening becomes more or less distorted by our physical memory." Since dreams are true impressions of "things seen," "facts witnessed," they may and do convey to the physical brain happenings that for men are not yet present. Dreams of warning, such as Calphurnia's, are "real" and they require "the active co-operation of the inner Ego.... Prophetic dreams... are impressed on our memory by the Higher Self, and are generally plain and clear: either a voice heard or the coming event foreseen." There are also "warning dreams for others who are unable to be impressed themselves." Cæsar was one of those so "unable." It may be that keen intuition led Shakespeare to heighten Plutarch's account by making Cæsar's report of Calphurnia's dream, and the conspirators' later enacting of it, exactly

correspond; for in this way could be intimated that "Egoic co-operation" needed for a warning dream. Also, the effort put forth by Calphurnia's Higher Self may have been indicated by Cæsar's saying that she "*thrice* in her sleep cried out, 'Help, ho! They murder Cæsar!'" The dream by another personage—Cinna the poet—of danger to him, and his inattention to it leading to his death, subtly though powerfully reinforces the occult values of Calphurnia's warning dream and Cæsar's disregard of it. There is no question that to Shakespeare and the people of his time dreams and other modes of prophecy had the importance attributed to them in this drama. There is also no question that Theosophical teaching, while it would most carefully analyze specific examples, does recognise the actuality of such experiences.

The other important psychic phenomenon came to Brutus in his tent on the night before the last battle; Act IV, Scene 3. "A monstrous apparition, which made his blood cold and his hair to stare, and which named itself his evil spirit" (Plutarch's *Life of Brutus*); a "terrible and strange vision of a huge and frightful figure standing by him." It told him in the next battle he should see it again, "his evil genius," "his evil dæmon." This vision Brutus interpreted as the Ghost of Cæsar warning him that his "hour had come." The figure, however, never names itself the ghost of Cæsar, nor does Plutarch call it so. Theosophy states that a "ghost," technically regarded, is the astral double of a previously living man and as such must look like that man. The entity of Brutus's vision was undoubtedly of another order.

For an understanding it is necessary to consider the ancient belief that men have attendant spirits. Hastings' *Encyclopedia* gives valuable information. The statement is made that an "evil spirit was often conceived as a ghost," at times the ghost of a "hero," possibly one murdered; in some stories "the two terms are used without distinction." The vision of Brutus is cited as an example of an evil demon "specially attached to an individual." But not all demons (daimones) by any means were evil. Plato remarked in the *Phædo* (107D): "Every man has a distinct daimon which attends him during life and after death." Menander said: "By every

man at birth a good daimon takes his stand, to initiate him in the mysteries of life." Likewise Hastings states that "an avenging daimon was thought to be appointed to punish the crimes of a particular family." Plutarch said of Cæsar: "the great genius which attended him through his lifetime, even after his death remained as the avenger of his murder." Hastings also remarks: "By the Pythagoreans a belief in demons was always fostered, especially...as representing the souls of the dead....All the air, they said, was full of souls, and these are called demons and heroes."²

These beliefs are in general corroborated by H. P. Blavatsky, though of course expressed with stricter shades of occult meanings.

"Daimon was a name given by ancient peoples... to all kinds of spirits, whether good or bad."

"...the word 'demon'...in the meaning given to it by the whole of antiquity, standing for the guardian Spirit, an 'Angel,' not a devil of Satanic descent. Satan...is simply the personification of the abstract evil, which is the weapon of karmic law and KARMA. It is our human nature and man himself, as it is said that 'Satan is always near and inextricably interwoven with man.' It is only a question of that Power being latent or active in us."

"Porphyry, speaking of evil spirits, said: 'Demons are invisible, but they know how to clothe themselves with forms.'"

"Destiny which...every man is weaving around himself,...is guided either by the heavenly voice of the invisible *prototype* (the guardian Angel) outside of us, or by our more intimate astral, or inner man, who is but too often the evil genius of the embodied entity called man."

"The whole endless catalogue of bad spirits are not *devils* [as distinct from humanity] but *spiritually incarnated* sins, crimes and human thoughts."

These passages seem to indicate that the Apparition to Brutus was a form taken by that complex of thought-energies—it was the "spiritually incarnated sins and crimes"—his own and others', which caused those gigantic evils of the murder and the war. Coming at a late quiet hour, when Brutus was weary and troubled, his mind in a passive astral state, the Appearance shot into his inner vision a ghastly realisation of his accountability. His hour indeed had come.

That "terrible appearance in the human form but of prodigious stature and the most hideous aspect" was also a close corresponding embodiment of what the conspirators' inhuman acts drew forth from Cæsar in his last moments. Just before stabbing him they had insidiously begged for the return in freedom of one whom he had exiled,—their motive being to find in his denial a public excuse for the murder. Astonished and growing irritated, Cæsar had finally refused with a haughty magniloquent self-importance. Then with the stabs were roused in him fear, anger, burning resentment, and deep sadness at the deception and injustice practised on him. All these feelings were dominant in his mind at the moment of his bodily death. And it is certain that that mass of ambitions and conscious powers, of disappointments and desires, hatreds and fears, which constituted the mind of him who "bestrode the world like a Colossus," could not be shunted out of life by sudden treacherous stabs of supposed friends, without carrying into death a profound melancholy and a towering revengeful fury. This weight of feelings would by its own fierce grisly nature image itself in a figure frightful to see.

There is, moreover, a special and subtle reason for its visit to Brutus as an evil genius and as representing Cæsar. This reason is in the blood-bath, pictured by Shakespeare with graphic hideousness. Brutus set the example as he shouted—Act III, Scene 1:—

Stoop, Romans, stoop.

And let us bathe our hands in Cæsar's blood
Up to the elbows, and besmear our swords;...
And waving our red weapons o'er our heads,
Let's all cry, Peace, freedom and liberty!

He thereby strengthened tenfold and poisoned the magnetic ties between Cæsar, himself, and the other murderers. For blood has most powerful magnetic qualities.

It was the magnetic life-bearing nature of blood that led to the beliefs in its mysterious power and caused such practices as are indicated in Shakespeare's line: "great men shall press for tinctures, stains, relics and cognizance." Various religions have taught veneration of blood and its sacramental power to unify into some strong and sacred bond those who shared in it, who were

² *Encyclopedia of Religion and Ethics*, ed. by James Hastings, IV, 590.

touched by it or "purified." Though these beliefs were of course easily degraded into savage excesses, nothing could destroy the peculiar qualities of blood. In this case these qualities acted not only to create a particularly close bond between Cæsar and his murderers, but they bound in stronger unity those terrible psychic forces sent out by Cæsar's mind at the time of his death. By bathing their hands in his blood and waving the stained metal of their swords, they called down upon themselves those strange forces in Nature that became united and visible in the monstrous figure which visited Brutus because of Cæsar's murder, and which, in Plutarch's words, was "the avenger" and pursued "through every land all those who were concerned in it, and suffering none to escape."

The old Chinese philosopher Lao Tse said quietly:—

If a kingdom is governed according to the Tao the spirits of the departed will be as peaceful as are the people, and will molest no one, for they too are governed by the Tao. When this harmony prevails between the living and those who have left, their good influences are combined.

Besides the physical magnetism in Cæsar's blood, there was another bond, an even more occult reason for the visitation to Brutus. There was likewise soul-magnetism between the two men. They were friends, attached by affection. Brutus had been rescued from political danger by Cæsar, had been given honours and dignities. Cæsar trusted him. All these magnetic ties of soul Brutus ruptured, tore into quivering shreds that dripped with the ethereal fluids of the unrecognised inner life.

Further, since Brutus was always the centre and chief mover of the unit of action constituting the drama, it may be that Shakespeare regarded him both ethically and dramatically as a synthetic symbol; a symbol representing himself, his fellow conspirators, the entire government and the state, broken into fragments by his treachery, unwisdom and political incompetence. When so regarded, and when his possible accomplishments are compared with his actual failures, Brutus and the drama depicting him, tower up among the great tragic results of Shakespeare's creation,—heart-

moving images of nobility blinded by false ideas of what constitutes man's duty to himself and other individuals, as also to his country and its government.

THE HIGHER LAW

The New Age (U. S. A.) for September publishes the second part of "An Ancient Concept, or the Tyrant and the Higher Law." In that Rotary Club address the Hon. Merrill E. Otis, a Federal Judge, deals with the ancient idea of The Higher Law. The greatest minds of ages past, he declared, had "proclaimed the existence and the governing power of a Higher Law...capable of enforcement in tribunals composed of men." *Jus Naturalis* was incorporated in Roman law and recognised in English equity. Cicero put the concept thus:—

True law is right reason, harmonious with nature, diffused among all, constant, eternal; a law which calls to duty by its commands and restrains from evil by its prohibitions. It is a sacred obligation not to attempt to legislate in contradiction to this law; nor may it be derogated from nor abrogated. Indeed by neither the senate nor the people can we be released from this law. Nor is it one law at Rome and another at Athens; one now and another at a later time; but one eternal and unchangeable law binding all nations through all time.

The U. S. Supreme Court referred in 1932 to that Higher Law as "those immutable principles of justice which inhere in the very idea of free government." It was that Higher Law which Manu formulated in the words

Justice, being violated, destroys; justice, being preserved, preserves; therefore justice must not be violated, lest violated justice destroy us.—*The Laws of Manu*, VIII. 15.

Human justice is the expression and reflection in human relations of the one fundamental law of harmony, of perfect equilibrium, which governs throughout nature. Injustice, whether perpetrated by men or by nations, breaks that harmony and thus invokes the operation of the unerring Karmic Law.

The Hon. Mr. Otis dreams of a tribunal of many judges representing "every land where liberty is cherished."

The law administered in that court will be that Higher Law, those immutable principles of justice which bind all nations through all time.

In the acceptance of justice as the guiding principle in human and international relations lies the world's only hope of lasting peace.

STUDY OR SEARCH?

[Reprinted from *The Path*, II. 344, for February 1888 under the caption "Answers to Questioners."—EDS.]

From Adelphi: A most perplexed individual is writing to you. I have been for three years endeavouring to study Theosophy. I have heard lectures, have read an immense amount of literature devoted to that cult, from the sages of old down to the Sinnetts, Olcotts, and Blavatskys of the present day. I have conned the Yoga Philosophy and I read *The Path*. Light on the Path aids me not, nor does Bhagavad-Gita, and why? Because I am yet without the first steps towards practice. (Surely Theosophy—like other sciences—must have *something* practical about it?) Guide me with your friendly hints. Imagine me alone in a room. How to commence? Show me the first step upon the practical ladder! All I have heard and read seemeth to me so elaborately unintelligible that I lay it aside and beg you to instruct me in my Theosophical A B C. Astral Light! Is it a figurative light, i. e. Revelation? or is it a light, as electricity—the Heavens—coal—gives light? If abstraction (into insensibility) is necessary, can you instruct me upon Hypnotism (self mesmerism)? " A shining object " is advised to stare at! A mirror is a shining object, for instance. But of what avail to stare at a mirror and see reflected ugliness!

*Answer—*You say that for three years you have been endeavouring to *study* Theosophy. Such being the case, you will meet with but little success. Divine Wisdom cannot be a subject for *study*, but it may be an object of *search*. With the love for this same wisdom uppermost in our hearts, we ask you if it would not be wiser to lay aside the *study* of so called Theosophy and study yourself. Knowing yourself you know all men, the worlds seen and occult, and find Theosophia. One cannot absorb Theosophy as a sponge does water, to be expelled at the slightest touch. Our conception of Theosophy is apt to be based upon the idea that it is an especial line of teaching—a larger, wider, and greater doctrine than others perhaps, but still a doctrine, and therefore limited. We must bear in mind that the true Theosophist belongs to no cult or sect, yet belongs to each and all; that he can find the true object of his search equally as well in the Hebrew bible as in the Yoga philosophy, in the New Testament equally as well as in the Bhagavad-Gita.

You say you have "conned the Yoga philosophy." This is not enough; merely to "con" it

is not to know it. It is in fact a most practical system (if you refer to that of Patanjali), and one that will meet all requirements you have in the way of difficulty; for it is one of the most difficult. It is not possible for you to judge its merits without practice: and it gives full directions. If for three years you study and practise it—aye for one year—, you will find that you need no other. In these matters there is no child's play nor the usual English and American method of mere book-learning,—we must absorb and work into the practice and the theory laid down, for they are not written merely for the *intellect* but for the whole spiritual nature. There must be within the man something which he already knows, that leaps up and out when he scans the books of wisdom; a thing already existing, which only takes an added life or confirmation from books. True Theosophy has all that is practical, but many forget this; there is no greater system of practice than that required by it.

Desire wisdom; love all men; do your duty; forget yourself; let each thought and act of your life have for its aim the finding of divine wisdom; strive to apply that wisdom for the good of other men. If you search in every direction, Light must come to you. Let the place in which you now are be the lonely room you speak of, and seek to find in everything the meaning. Strive to know what they are, and by what governed or caused. This is the first step. Live your life with this ever before you. Purify your thought as well as your body. Reason all you can, feel all with your heart you may, and when intellect and heart fail you, seek for something higher. This is the A. B. C.; it is enough for the present.

It is not Theosophy that is a science, but its application. It is not a "cult," for it covers and includes all.

The Astral Light is an actuality. It is not revelation, but a means through which that which causes revelation acts. Electricity, the heavens, all lower fires, are but the shadows of the Astral Light, just as the Astral Light is but the darkness of the Ineffable Light.

Abstraction into insensibility is not intended. If it had been so intended it would be unnecessary for us to be in these bodies. If you can forget

yourself sufficiently—forget that you exist as a human body, you will not need to stare at a mirror; but so long as you realize, when staring into a glass, whether you be pretty or ugly, you cannot reach Celestial sensibility or terrestrial insensibility.

Hypnotism is the controlling of other personalities. Under this you would be but a puppet for the thought of another. Your outer self had better become a puppet for your own thought.

We seek to make the body alive, not to kill it.

ZADOK

PSYCHIC FORCES AND BODILY DISEASES

In our last number, an article on "Stomach Ulcer" was referred to in which was mentioned the growing tendency of modern science to trace the roots of physical stomach ulcer to psychic causes. Now comes to hand another article written by Elsie McCormick in *Your Life* (New York) which informs us that

for more than a decade a group of outstanding physicians has been investigating the strange influence that our minds have on our bodies. They have evidence even stronger than the medical profession previously suspected that mental conditions can upset normal physical functions, can weaken our resistance to infection, and, most remarkable of all, can actually cause physical change in vital organs.

A variety of illnesses have been traced to their psychic roots. Thus, worry produces nausea and stomach pains: one woman developed it "after listening to a description of stomach cancer on the radio." Of the mucous colitis patients at Massachusetts General Hospital 92 per cent. "were harried by worry and emotional strain." Anger can send "our blood pressure skyrocketing" and doctors suspect that a prolonged state of bottled-up anger produces "a form of chronic high blood pressure which has no apparent physical cause." "A study of 100 tubercular patients revealed that those who were emotionally disturbed had a swifter form of the disease than those free of strain." Many diabetics were found to have suffered from severe emotional shock. "Arthritic

attacks frequently run parallel to acute mental upsets." "Worry can accelerate tooth decay." And so on.

The education of the emotions is neglected and increasingly the aid of the psychiatrist is substituted for it. Modern psychology with its numerous schools and their offshoots is experimenting in the region of human consciousness of which it is grossly ignorant. Its many theories and speculations clearly show this. The greatest books on psychology are such treatises as the *Bhagavad-Gita*, *Patanjali's Yoga Sutras* and *The Voice of the Silence*. They teach why and how human emotions can be controlled, purified and elevated. Unless the modern doctor knows the sevenfold constitution of man and especially the source and the activity of one factor—Kama, desires and longings—he is likely to do more harm than good to his patients and also runs the risk of injuring himself.

The same article records the following case:—

Young medical graduates of today are often able to help cases that baffle physicians of the old school. After older doctors had failed to cure a little girl of persistent vomiting, a recent graduate of the Cornell Medical Centre was consulted. The laboratory reported no intestinal difficulty, but a friendly talk with the child revealed a painful emotional upset. She had remarked in a moment of pique that she wished her teacher would die. Three days later the teacher did drop dead of heart failure. The child, who felt sure that her wish had caused the tragedy, reacted with stomach trouble. When the doctor convinced her that she was not responsible for the teacher's death, she recovered.

But could she have been altogether innocent? Who can say that her will was not powerfully active, albeit unconsciously to herself, and that the feeling and thought energy behind the words spoken did not produce the result or become a contributory cause? The doctor could have helped the girl better if he had admitted and explained the truth of will-force and word-force and directed her attention to avoiding future misuse of both. But very probably he was ignorant of this "superstition." Theosophy does not regard the phenomenon as fanciful and explains its rationale.

CORRESPONDENCE

"THE CREDULOUS PHYSICIAN"

I would be highly obliged if you would kindly explain as clearly as possible the following questions which most naturally arose in my mind after my perusal of your acid criticism on an article regarding the "credulous physician" which was printed under the title of "In the Light of Theosophy" of your October 1942 number.

Why does Theosophy regard serum therapy as "disgusting, repulsive" and above all "superstitious"?

What is wrong if the synthetic chemist may use such substances as "the moss growing on a man's skull," "crabs' eyes" and "blind puppies" for the cure of human ailments, however repulsive they may appear to the eye?

"Those who look upon the human body as a temple which it is a sacred duty to keep pure and undefiled will not find it encouraging that "the synthetic chemist is corroborating the curative value of some of these fantastic remedies."

And the question is, why not? Are we not aware of the fact that nature herself is a great synthetic chemist? To give but one example: the source of the food composing our daily diet, *viz.*, vegetables. Does not the plant utilise the various nitrates of the soil for nourishment and rebuilding of the protoplasmic contents of the living cells forming the tissues of the plant? And from whence came the nitrates in the soil if not from the wonderful action of the nitrifying bacteria on the humus content of the soil? And what is humus if not decaying vegetation, animal excrement and decomposing animal matter? Hence the source of nourishment that we get from the vegetables is nothing else but the synthetic products of decay and putrefaction, the so-called "rubbish" of plebeian phraseology. Then how can we Theosophists pooh-pooh the synthetic chemist who only imitates nature in his limited laboratory?

J. J. D.

Nature is indeed the great synthetic chemist *par excellence*. Theosophy fully recognises the unity of all in nature, to which our correspondent points, as well as the interdependence of all. But

Theosophy recognises also the fitness of things. The interrelation between all things and beings is not a meaningless jumble. Everything has its due place in the great pattern. In the mighty alembic of Nature the impure and the unclean are purified and transmuted. Marvels of transmutation are wrought also in the laboratory. Many a beneficent product, certainly, we owe to the synthetic chemist. But it does not follow that everything is fit, at every stage in Nature's or the laboratory's transmutation process, for indiscriminate use. There are certain states of certain substances which profane the human body, which is the highest product of material evolution and is the temple of a living God.

It was not without reason that serum therapy was called a superstition in the note to which our correspondent takes exception. Belief in its efficacy is widely held without sufficient evidence, nay, in the face of considerable evidence against it. That brings the belief under the definition of a superstition no less than other notions now repudiated but once accepted by medical orthodoxy as panaceas. The attention of our correspondent and others is invited to the article on "The Vaccination Superstition" in *THE THEOSOPHICAL MOVEMENT* for January 1938, p. 37.

But more, Theosophy affords an insight into occult correlations and potencies. Even a little knowledge of these justifies the stand against introducing into the human blood stream diseased animal matter or even the blood of other human beings. Even if physical benefits from such practices outweighed their physical disadvantages, the adverse subtler but more serious moral and mental effects would remain. A note in *Theosophy* for June 1927 bears directly upon this:—

Blood transfusion has curious by-products and side-effects resulting, in one case known to us, in an exhibition of dual personality for many months after the operation was performed. "The blood is the life" is as true as it is ancient, and not a tenth of the real significance of the quality of the blood has ever been discovered. But if its mere transfer from one human being to another can produce such striking effects, what is the inevitable consequence of transferring animal serums—matter on a lower evolutionary plane altogether—to the veins of humanity?...The transfer of animal substances to the human system, by artificial and unnatural means, is and always has been a dangerous experiment; all the more so in that its most important results lie in a field which no one has attempted to bring under control, or even to recognise, so far as medicine is concerned.

RECIPROCAL APPARITIONS

A case of reciprocal astral impressions has been brought to our notice. Dr. L., a Northampton physician, was at home. His wife, who was convalescing after an operation, had left on 28th July 1942 for a short visit at Reading, disappointed that he could not go with her as she had hoped. That night Dr. L., who had been sleeping restlessly, became suddenly aware of a touch and heard his wife's voice speaking in a low tone. The moon was clouded but he discerned her figure, dim but unmistakable, standing beside his bed, both tone and attitude expressing sadness and concern. She asked if he had minded her going and, on being reassured, immediately disappeared. He spoke again but there was no reply. He found himself awake but was unaware of any process of waking. He had no unusual experience the next night.

His wife's account is also interesting. Of the night of 28th July she writes:—

I was restless and slept badly. My mind was confused but I had a great desire to get out of the house and reach my home. There is a tame magpie in my sister's house called the "Captain." He became associated with my desire to get away and I kept saying to myself that the only way to get out of Reading would be to fly as he could do over the trees and houses. I have no recollection of trying to do so in my dream, just the persistent thought that if I was like the "Captain" my problem would be solved.

On the following night (July 29) I dreamed about my husband, worrying about his health and as to how he was getting on alone.... Suddenly I became aware of him standing near the door.... His figure was ghostly and without definition, but a shaft of silvery light (coming from the inner part of the room...) lit up his features. He was smiling slightly and there was tenderness in his expression. We did not speak to each other at all. After what seemed a minute or two his face and figure faded away. I felt calm and contented and fell asleep.

This apparition made such an impression that she wired the next morning (30th July) to ask if he was well. That afternoon she received his letter, posted the previous evening, describing his own experience on the night of 28th July. It is

significant that though Dr. L. and his wife had such similar experiences they were not simultaneous.

Mr. Judge writes that nineteen out of twenty admitted apparitions may be the objectivisation of an image impressed on the brain. One of the modes of seeing is "by stimulus from within which causes the eye to report to the brain, thus throwing the inner image without." And the same, Mr. Judge adds, applies to the other senses. This explanation probably covers both these phenomena. H. P. B. wrote in *Isis Unveiled*:—

Given a certain intensity of will, and the shapes created by the mind become subjective. Hallucinations, they are called, although to their creator they are as real as any visible object is to any one else.—I. 62

An intense thought may become objective, however invisible to those who are not psychically sensitive. It is noteworthy that both Dr. L. and his wife had had previous psychical experiences, though none exactly comparable to these. Both were in a relaxed state at the time the apparitions were seen, hence especially susceptible to psychic impressions. On the night of 28th July, Mr. L.'s thoughts were naturally with his wife who had been ill and who had left that day unhappy at his inability to accompany her. A feeling that he should have tried harder to do so or should have reassured her more convincingly about going without him may have contributed to the restlessness which he reports. It was not strange if his strong mental image of her should, in those circumstances, have assumed for him a form to whose objectivity three senses testified. His wife's confused dreams that night of wanting to go home probably played no part in the phenomenon.

On the night of 29th July, waking after an anxious dream about her husband, Mrs. L. was naturally thinking intently of him. It was then that she saw his face as it were objectively. Not even telepathic interchange was involved, for she was still anxious and concerned on the night of 29th July, after he had on the 28th reassured the apparition of her that he saw. And he experienced nothing unusual the night she saw the apparition of him.

IN THE LIGHT OF THEOSOPHY

The recently published *The Yoga of the Kathopanishad* by Sri Krishna Prem (Ananda Publishing House, Allahabad. Rs. 6/-) may well be described as a Theosophical interpretation of the Mystery Story of Yama and Nachiketas. The author has made copious and apt use of *The Voice of the Silence* and *Light on the Path* and more than once quotes the "Stanzas of Dzyan" from *The Secret Doctrine*. Krishna Prem, like Charles Johnston, has drunk deep at the fount of Theosophy and a comparative study of their interpretations of this great Upanishad proves most interesting. The present volume offers not only a more exhaustive interpretation but also carries marks of deep meditation on the esoteric teachings of the Upanishad.

Commenting on one of the verses Krishna Prem refers to H. P. Blavatsky thus:—

It is always an anxious moment for the mystic when, returning with his hands laden with gifts, he wonders what sort of a welcome he is to receive. Nor is this anxiety as to his reception by any means founded on selfish considerations. It is of the greatest importance that the new life which he brings shall be able to be grafted successfully on to the old tree otherwise the toils and ordeals of his pilgrimage will have been undergone in vain—not for himself—whom nothing earthly can touch—but for the world. In recent times we have seen how one of the greatest of such Initiates, H. P. Blavatsky, was received on her return. Slander and vilification met her everywhere and it was only with the most superhuman exertions, coupled with the "boon of Yama," that she was able to prevent her richly laded vessel from being overturned and its contents all spilled in the stormy turmoil that her coming raised.

Dr. B. C. Roy rightly deplored, at the recent Indian Science Congress, the diversion of scientific discoveries, intended for the benefit of humanity, to its destruction. Commenting on this in "A Bandra Diary" (*The Indian Social Reformer*, 16th January 1943) "Recluse" mentions Indian scientists' having been enlisted in the war effort. They should, he feels, take warning from the example of Japan. "Sir Jagdish Bose realised that it was the mission of the Indian scientist to bring Western science in line with Indian intui-

tion." "Recluse" blames "the artificial distinction which the West has made between the human mind and its physical environment" for the divorce of science from morality. He thinks that a Hindu like Dr. Roy should not have "missed the central truth... that preservation and destruction are two aspects of the cosmic process." The aspirant for scientific knowledge, he writes, "is under a constant temptation to use his knowledge for destruction." "Only a rigorous ethical discipline can help him to withstand such temptation."

Nature is not destructive but constantly regenerative. There is no good or evil in the moral sense outside of the human kingdom. There is only the contrast of spirit and matter, of centripetal and centrifugal forces. Man's self-consciousness and free-will make him a morally responsible being. His wrong choices are the source of evil. It is not Nature but human selfishness that makes man use his power and knowledge to destroy.

"Hypnotism, 'Graduate' of Parapsychology" is the title of an editorial in *The Journal of Parapsychology* for September 1942. The Editor points out that the phenomena of hypnotism and those of ESP (extra-sensory perception) have been recognised as associated since Mesmer's day. "Telepathy" and "clairvoyance," though not yet so called, were frequently encountered in mesmeric performances by Mesmer and his earlier followers. Many nineteenth-century hypnotic experiments also involved "some extra-sensory mode of knowledge." To this day "hypnotism, like ESP, is largely a mystery"—because the explanations put forward by Theosophy are ignored. Yet no one now challenges hypnosis, if only because of its dangerously "easy repeatability on demand." The phenomena of extra-sensory perception, however, are still doubted by many orthodox scientists.

One wonders how these would account for the ESP results reported in the same issue by Margaret Pegram Reeves and Dr. J. B. Rhine. Lillian, aged nine, on two card-guessing tests under laboratory conditions which excluded the possibil-

ity of telepathy, scored 23 and 25 hits out of a possible 25. Granting the *bona fides* of the experimenters, doubters can only admit clairvoyance or discredit the experimental technique. And the same child had demonstrated ESP ability unmistakably, although less strikingly, in other tests by different methods.

It is a pity, however, that such tests are necessary to convince sceptics, for they are not without their dangers. True, ESP investigators aim at understanding the working of the faculty as the first step towards deliberate control. That puts these tests on a different basis from investigations of irresponsible mediumship, but it does not altogether insure the subjects' safety. By focussing their attention on latent psychic potentialities, the ESP tests almost certainly hasten the unfoldment of these powers. Theosophy would deplore forcing the development of any psychic powers, including the ordinary clairvoyance involved in ESP. (See *Five Messages*, p. 29)

The Editor brushes aside the demand for agreement among psychologists before ESP phenomena are admitted, observing very truly that

the disapproval of one's fellow-scientists, however they may be identified as "competent," "qualified," "leading," or what-not, may completely fail to indicate the ultimate value of a pioneer finding.... Less than a generation ago almost all academic psychologists would doubtless have said that hypnosis is a fake act sometimes put on by vaudeville performers and that it has no place in scientific psychology.

The Rev. Dr. W. F. Lofthouse attempts some impossible feats of dissociation in *The Hibbert Journal* for October, where he writes on "Retribution and Reformation." Thus he differentiates between wrongs to ourselves and to others. He concedes (a Christian clergyman surely could do no less!) the moral duty of forgiving wrongs done to oneself personally—provided the wrong-doer repents. He considers, though, that "until the sinner repents there is only one thing I can do, to try and lead him to repentance." But he demands, "How can I forgive a wrong done to another? Penitence may be vicarious; but not forgiveness."

Whatever means are taken to reform the wrong-doer, he insists that "the outrage itself

must never be forgotten." Karma will not forget, the Astral Light will not forget, but surely the individual need not burden his memory or darken his horizon with the ill deeds of other men! Let us be thankful when the loss of memories like those comes mercifully from Krishna, the Divine Wisdom and Compassion at the heart of every man. Dr. Lofthouse differentiates between private and public morality.

The law must be a terror to evil-doers....The prisoner in the dock can never be treated in the full sense as a person.

The judge may not allow "temptations, fears, hopes, inducements...to influence him in the slightest." To be sure, Dr. Lofthouse welcomes the increasing recognition that the interests of society demand the restoration of the wrong-doer. But

Reformation is a personal business, and therefore the State takes no hand in it. It is delegated elsewhere [It ought not to be!]...to unofficial persons of goodwill.

The conclusion that the State cannot forgive and must not forget wrongs committed by other States is a logical extension of this fundamentally false position.

We must plan the measures which will most surely bring the preparation of the gospel of peace, whether, as we carry them out, we mutter, "and serve you right," or whisper, "how we sympathise and regret."

It is sophistry to claim vindictiveness as in general the prerogative of individuals: "State action can only be called vindictive when a sudden gust of passion leads to some act of ferocity." When the pepper-plant gives birth to roses, then only may we hope that a vindictive spirit can pave the way to peace. Are the victors to approach the peace table with the attitude of Dr. Lofthouse's judge *vis-à-vis* the prisoner in the dock? Hardly worth while in that case to lay down arms at all, so soon must they be taken up again! Much of the world's misery springs from just such separatist morality, such dissociation of individual morality from that of groups. To such a mechanical Christianity as the Rev. Dr. Lofthouse outlines Mr. Judge refers in his "Mechanical Theosophy." (THE THEOSOPHICAL MOVEMENT, Vol. VII, p. 105, May 1937)

"Notes and Comments" in *The Abolitionist* (September-October 1942) refer to therapeutic claims for vitamins which clinical experience does not bear out. Vitamin K, for example, has been recommended to prevent tooth decay and to stop bleeding by increasing the clotting power of the blood. A doctor expert at stopping abnormal bleeding, consulted by *The Abolitionist*, expressed doubt of these claims, adding :—

I regard much of the work on vitamins as unscientific and by no means free from commercial exploitation. In any case, results obtained by feeding animals under abnormal conditions are not a true guide to the reactions of human beings, whether healthy or diseased.

The same significant admission is reprinted from a leading article in *The Lancet* for 23rd August 1941:—

Vitamin therapy is passing into relative disrepute because one after another of the enthusiastic claims made are being disproved. The sequence of events is often the same. A bio-chemist feeds lower animals on a purified diet and induces pathological changes that are later prevented or cured by the addition of a concentrate or a pure chemical substance. A new vitamin has been found. The discoverer perhaps suggests human diseases that may be benefited by such therapy because he believes them, often wrongly, to be analogous to the pathological condition in his animals.

The bio-chemist overlooks two key factors in the problem. One is the presence in man of self-consciousness, which no animal possesses. Of the power of mind over matter, science has evidence but no explanation. Its introduction as an element in human pathology must throw off calculations based on animal reactions. The second, equally unpredictable factor is the force of individual Karma, of which science takes no account at all. If true application of the Law of Correspondence and Analogy is an infallible aid, a wrong one often proves calamitous.

The move initiated by the Chennai Tamil Sangam to improve Hindu temples and mutts in Tamil Nad has great possibilities. Mr. T. Austin, who opened the conference which the Sangam organised at Madras on 28th November, recalled the traditional importance of temples and mutts

as seats of learning. He urged the establishment of the traditions of the various temples in the light of modern progress. The cultural value of the temple rituals needed to be made clear, he said, and the inscriptions and songs connected with the temples printed.

Doubtless, as Shri P. T. Rajan who presided said, a revival of Tamil literature and the development of the Tamil language would go hand-in-hand with the improvement of the temples and mutts. Dewan Bahadur T. M. Narayanaswami Pillai, President of the Madras Hindu Religious Endowments Board, proposed making the temple rituals comprehensible by translating the Sanskrit mantras into Tamil. Good suggestions all.

There are other factors that should not be overlooked in this revival. Some of the temples and mutts of South India are the trustees of vast spiritual riches. There are priceless MSS. in their custody which could be and should be published and translated for the benefit of all. One most important aspect of temple reform we miss altogether from *The Hindu's* report of the speeches made. Temple architecture is one of the languages in which esoteric knowledge is recorded, hidden only from those who have not eyes to see.

Mr. Judge hints in *Echoes from the Orient*:—

It is asserted by many, indeed, that at most of the famous places of pilgrimage there is an Adept of the same order to which the Theosophical Adepts are said to belong, who is always ready to give some meed of spiritual insight and assistance to those of pure heart who may go there. He, of course, does not reveal himself to the knowledge of the people, because it is quite unnecessary, and might create the necessity for his going elsewhere.

It is of the greatest importance that the atmosphere of all temples shall be kept worthy of the power they enshrine. Physical uncleanness and magnetic impurity pollute that atmosphere; but also moral evils such as pride of caste and exclusiveness rooted in egotism. The same great Mystery which the temples represent abides in every human heart.

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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.

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*"The true Theosophist belongs to no cult
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