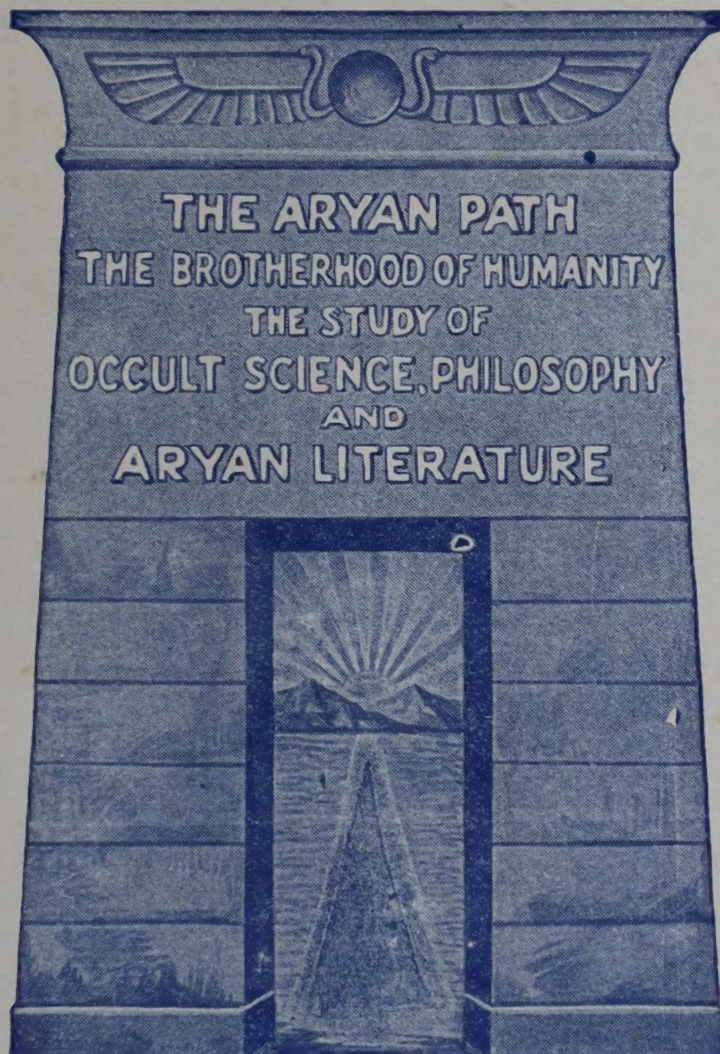




THE
THE OSOPHICAL MOVEMENT
A MAGAZINE DEVOTED TO



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

Vol. XVII No. 4

February 17, 1947

Our examination of the multitudinous religious faiths that mankind, early and late, have professed, most assuredly indicates that they have all been derived from one primitive source. It would seem as if they were all but different modes of expressing the yearning of the imprisoned human soul for intercourse with supernal spheres. As the white ray of light is decomposed by the prism into the various colors of the solar spectrum, so the beam of divine truth, in passing through the *three-sided* prism of man's nature, has been broken up into vari-colored fragments called RELIGIONS. And, as the rays of the spectrum, by imperceptible shadings, merge into each other, so the great theologies that have appeared at different degrees of divergence from the original source, have been connected by minor schisms, schools, and off-shoots from the one side or the other. Combined, their aggregate represents one eternal truth; separate, they are but shades of human error and the signs of imperfection.

—H. P. BLAVATSKY

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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 February 1947.

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THE THEOSOPHICAL MOVEMENT

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AN IMPORTANT MOVE

Under the National Medical Service Bill passed by Parliament on the 6th November, 1946, the English Vaccination Acts have been entirely repealed. On the strength of this great achievement, won by the strenuous efforts of those who have been valiantly heading the opposition against the "shocking tyranny" of compulsory vaccination in England, a "Petition" in the form of a letter has been addressed by the doctors concerned to Indians. Their earnest appeal opens thus:—

We in England, after suffering bitterly for more than a century from the failure and evil effects of vaccination, have as the result of a hard struggle against prejudice, selfishness, and the greed of vested interests, at last succeeded in freeing ourselves from the compulsory imposition of this practice, and we now desire that our fellow men in India shall also be free. In this we are following the religious precept to "Love thy neighbour as thyself," realizing that all mankind are now neighbours.

They add that they feel particular responsibility for India since it was the British Government that introduced vaccination here. They earnestly "invite" Indians without "wasting 100 years as England did" to abolish compulsory vaccination.

The "Petition" then outlines in a few telling pages the case against compulsory vaccination in India and the world, giving unquestionable statistics and convincing quotations; and summarizes briefly the situation, observing:

If vaccination were a good thing it would not have to be enforced or endowed by law.

But it has been proved not to be a good thing. (1) It does not protect from smallpox or prevent deaths from that disease; (2) It is a frequent cause of ill health and even of death; (3) The real causes of smallpox are insanitary conditions and wrong diet; (4) Reliance on vaccination misleads those responsible for maintaining the health of the people, and diverts their attention and efforts from really effective methods of eliminating smallpox. The "Petition" further adds:—

We ask the Congress Government to request its Minister of Health, and we ask the Corporation to request its Health Officer to study carefully Mr. J. B. Swan's book "The Vaccination Problem," copies of this book have been presented to the Library of the Health Department of Bombay, and to the Library of the Ministry of Health.

It is not surprising that this practical proof of brotherly solicitude should come from this group of philanthropic English men and women. It is a palpable demonstration of the fact that it is through those who serve and sacrifice for their fellow-men that "the soothing influence of Brotherhood" will be spread between nation and nation, race and race. From this stretching forth of "the hand of fellowship to the dark nations" by even comparatively few of the "white race" much beneficence may flow, and some evil effects will surely be mitigated. It is to be hoped that India will make prompt and full use of this opportunity and example and thus reap due benefit from the altruistic current set in motion.

BECOMING AN ASSOCIATE

The United Lodge of Theosophists is no organization, yet it has Associate cards. This is sometimes considered an anomaly, or, at least, puzzling. Yet the cards have a purpose, since they denote, when signed in the right spirit, a definite stage of growth. Those who, after a trial period of observation and work with the U. L. T., realize that they are in sympathy with its aims, policy and methods, and who find themselves naturally taking on such obligations as their own karmic opportunities and limitations afford, are those who benefit most by the signing of the cards. Yet they cannot be refused to any who wish to sign, however deeply a hasty decision in the matter is to be regretted; nor, on the other hand, is persuasion brought to bear on those who, while sharing in the benefits and work of the Lodge, do not see any necessity for signing the cards, and even look askance at their use. Yet, as said, there is a purpose behind it.

In the early development of a child, there comes a stage of greater awareness of itself as a personal being in relation to other people and the world around. It begins to say "I" instead of using the third person—"Baby likes this," "Billy wants that." In the same way, there is a stage in the life of the Theosophical student when there comes an increase of self-awareness—not as a step towards a greater sense of *personal* consciousness, as in the case of the child, but as a step towards the *impersonal* consciousness of the world of spirit.

We can accept the philosophy as the only rational explanation, the only soul-satisfying basis for life. We can revere the Masters as helpers and exemplars of mankind, and seek to follow Them. All this is absolutely necessary, but it is still not enough. To see that there is a life to be lived, and to endeavour to live it is good and right, but there is something more. There is something more, even, than the personal gratitude and friendship felt towards those directly near us, to whom we owe our knowledge of the philosophy. There must come a time when we become aware of the Theosophical Movement as a movement, and of ourselves as having to take our place

in it, because we cannot do otherwise. That Movement has been the living undercurrent of all progress, the energizing spirit that works through all the pageantry of history—the fantastic nightmares of wars and the selfish strife and struggle of "peace"—as in man's victories over tyranny and ignorance.

And with the right desire to take our place in the ranks of those who work for that Movement, there must come also the desire to place the fact on record. Why? All power, to become operative, must be focused into a point of expression. Spirit, omniscient and omnipotent on its own plane, yet has to be condensed, confined and concentrated in this little frame of the human body, before it can know and express itself. The wisdom of Theosophy, though it is burned deep into the minds and hearts of humanity, though all its vast stores of knowledge are to be found on the inner register of the higher astral light, still has to be expressed, either on graven stone or in painted hieroglyph, in spoken word or written manuscript or printed book. All these are the "points of stimulation" that awaken the corresponding knowledge in the searcher for truth.

So there comes a stage when this searcher for truth awakens to the fact of himself as a student-server, becomes aware of having an object greater than his own personal self to consider and to work for—the service of humanity. He becomes more intimately alive to the fact that the U. L. T. is the field of service for him, the channel for his efforts. And with that growing recognition of his place in the scheme of things, the need is felt, even if half-consciously, to place the fact on record. The child who thrills with the discovery that *he* has acquired this or that piece of knowledge, has to tell others about it, has to do something to *fix it*, to make it "real" and unfadable.

The child's instinct is right, and when the greater sense of Self-awareness comes, it must also find expression. Yet there is a time to speak and a time to keep silent. To talk about one's spiritual growth, one's place in the Work, one's intentions and ideals, is the very opposite of this one avowal from the heart. The latter strength-

ens the resolve. The former sucks the energy that should be used in spiritual service into the windy inflation of personal egotism. As for those who sign on impulse, without considering or testing the U. L. T., and themselves, they are like children who, holding a book upside down, mimic their elders' reading, by nonsensical sounds. How can their signing have the same meaning and power as others' signing may have?

What does becoming an Associate imply?

Giving up notions about *our* development, *our* Theosophical career, or *our* way of working and, instead, making the most intelligent use we can of our particular karmic inheritance to further the Cause. The Work is not carried on only by the limelighted jobs. Speaking and writing capacities are valuable, but business, social and even domestic abilities are equally so.

Becoming an Associate implies giving up the human tendency to hold on to ideas, not because they are good, but because they are *ours*. It means giving up what we have grown up with, and absorbed without question, yet keeping unshaken our hard-won conviction of the wisdom of Those who know, since scepticism is as foolish as credulity. It implies giving up the partisan spirit that rushes devotedly out to defend or to attack, on the least provocation, and, instead, judging events and actions by the test of the Teaching and the Movement.

It implies giving up secondary activities to conserve energy—those that give perhaps harmless pleasure, but serve no real purpose, or those methods of service that are palliative only—and putting our strength into one line of action, which offers scope for all types of activities, for that one line of action is the realization and service of the Self in all beings.

Becoming an Associate implies relinquishing the idea that unity can be brought among Theosophists, or any other group, by means of organized formalities, or formal "fraternization," and instead endeavouring to see where real unity lies. No machine will work unless the diversity of its parts is resolved into a unity of function. People cannot function together as Theosophists unless they study and follow the same teaching. They cannot function as a unity if some follow the

glamour of psychism, some, the Open Path of Liberation, and others seek to tread the Path of Renunciation and Service.

Becoming an Associate implies giving up the belief that Theosophy should be given in a simpler, easier fashion to satisfy the untrained thinker and the man in the street, or that, contrariwise, its presentation should be more scholarly, more thorough and definite in its metaphysics and science, in order to appeal to the best intellectual minds; or again, that it should pay more attention to Hindu—or Christian, or Jewish, or Moslem, or whatever else it may be—culture and achievements. In other words, it means giving up the feeling that Theosophy was intended for one section only of the community, and, instead, attempting in one's service of mankind to be all things to all men—to give to the learned what will stimulate their thought without arousing their ridicule for one's naïve assumption of learning; to present the practical aspects of the philosophy to the uneducated, without swamping their undeveloped intelligence; to find, in short, some common ground of agreement with those of every creed and condition, to serve as a starting-point of arousal.

Becoming an Associate means giving up mere spectatorial sympathy, and seeing that, since there is work to be done, one must make oneself fit and willing to do not merely the tasks that come easiest, but even those that, at first sight, seem almost impossible. "I can, therefore I ought" may refer to our natural talents, but the other half of the maxim is "I ought, therefore I can." It does not mean inevitable success, by any means, but even if the attempt fails, it may energize others with greater capacity for that work. It means giving up dependence on the things and the faiths that we depended upon and found dear in the past, while discovering in them meanings that enlarge and transform them.

Becoming an Associate implies dropping the illusion that "giving up" means a cutting-off, a mutilation, a deprivation, and seeing instead that it is a necessary prelude to a greater expansion of power. For all that we give up is simply the fetters we have worn so long without knowing it. We alone can file them through. Each alone

can determine what obligations he assumes as an Associate, treating these obligations not as fresh fetters, but as useful aids to his skill, to be cherished as a good workman cherishes his tools.

Finally, it means relinquishing the lurking hope that achievement is only around the corner, and, instead, cultivating the patience of impersonality and the contentment of knowing that the value of the deed lies in the motive and the effort, and not in the result desired.

MAZZINI'S FORMULA OF ASSOCIATION

"We believe in association—which is but the reduction to *action* of our faith in one sole God, and one sole law, and one sole aim—as the only means we possess of realising the truth; as the method of progress—the path leading towards perfection. The highest possible degree of human progress will correspond to the discovery and application of the vastest formula of association....

"As we believe in the association of the peoples, so do we believe in the association of the individuals of which each people is composed: we believe that it is their sole method of progress, the principle destined to predominate over all their institutions, and the pledge of their harmony of action.

"As we believe in the liberty and equality of the peoples, so do we believe in the liberty and equality of the men of every people, and in the inviolability of the human *Ego*, which is the conscience of the individual, and assigns to him his

part in the secondary association; his function in the nation, his special mission of citizenship in the sphere of the Fatherland.

"And as we believe in Humanity as the sole interpreter of the law of God, so do we believe in the people of every state as the sole master, sole sovereign, and sole interpreter of the law of humanity, which governs every national mission. We believe in the people, one and indivisible; recognising neither castes nor privileges, save those of genius and virtue; neither *proletariat* nor aristocracy, whether landed or financial; but simply an aggregate of faculties and forces consecrated to the well-being of all, to the administration of the common substance and possession, the terrestrial globe. We believe in the people, one and independent; so organised as to harmonise the individual faculties with the social idea; living by the fruits of its own labour, united in seeking after the greatest possible amount of general well-being, and in respect for the rights of individuals. We believe in the people bound together in brotherhood by a common faith, tradition, and idea of love; striving towards the progressive fulfilment of its special mission; consecrated to an apostolate of duties; never forgetful of a truth once attained, but never sinking into inertness in consequence of its attainment; revering the Word of past generations, yet bent on using the present as a bridge between the past and the future; adoring revelations rather than revealers, and capable of the gradual solution of the problem of its destiny on earth."

(Extracted from *Faith and the Future* by Joseph Mazzini, written in 1835)

A STUDENT'S NOTES AND GUESSES

[This third instalment of the series of articles under the above title is reprinted from *The Path*, Vol. X, pp. 49-54, May 1895.—Eds.]

LIFE CENTRES

Behind Form lie Will and Idea. When we study the forms and laws of sun and planet and comet, we are learning something of the outermost showing of the life of the whole, and in the crystal we see the most elementary form of a living thought, which sleeps in the stone, in geometrical rest, locked in the law of numbers.

A drop of fluid forms a quivering sphere with a feeble cohesive force, a type of that balance of fluidic forces which lies between the fixity of the solid on the one hand, and radiant expansion on the other. The fluid as a solvent is the vehicle of the solid. The crystal may dissolve, but potential form is not lost; the peculiarities of that crystalline type will reappear as the crystal is reborn. It recrystallizes the same and yet another.

Water, then, or the fluid state, is the type of the astral plane of being, that into which form disappears, but from which it is reborn. The astral plane is the solvent and storehouse of form, of idea, of the memory of man and nature, and of all habit and heredity. It is the vehicle of energies which may be either vague and undirected, or may be polarized by Will and guided by Idea.

The point and circle symbol signifies really the point and the sphere. The point is the focus, both radiant and reflective, of an Akasic or ethereal sphere. Within this sphere there may be radiant energies which in like manner are both manifest and unmanifest. The manifested energies are those which the scientist studies as light, heat, electricity, etc., while the corresponding inner space potentialities, the noumena of these, cannot be measured by spectroscope or galvanometer.

Considering, then, this dual aspect of space, inner and outer, noumenal and phenomenal, Akasic and ethereal, we may understand how each living centre, formed on a "laya" or balancing point, is a doorway and focus of both the inner and outer, through which the radiant energies play and interchange.

An apt illustration is that of the landscape

which is pictured on the wall of a dark room, by the light passing in through a single tiny opening, from all parts of the landscape without. The whole picture passes in through a pinhole, yet nothing is lost or confounded.

Now consider that these phenomenal pictures, which we perceive with our physical senses and call reality, are built up by degrees in this aspect of space which is peopled with physical images, and we will come a little closer to the truth. The photographic plate before development contains an invisible impress of a complex image which is brought out by degrees, when fed, under suitable conditions, with proper chemicals. The invisible picture appropriates that which it needs from the nutritive solution applied to it, and the image is built up, first in rude outline, finally in all finished details.

Although this takes place on a plane surface, it may serve to illustrate the law of reproduction and growth of plant and planet; of personal man, and all that surrounds him. The pinhole camera will bring to mind the relations of the noumenal world of "inner" space to the "outer," in which we seem to dwell; but in this case the *inner* corresponds to that which to the camera would be the *outer* landscape, with its simultaneous realities.¹

Through the laya-point, the germinal centre, the pinhole, between the two aspects of space, an image is impressed, at first invisible, like the pattern or astral body impressed on ethereal substance; finally visible and tangible, as appropriate nutritive material is supplied to it.

¹The word "simultaneous" is used advisedly, for, bearing in mind the fact that a photographic image is not necessarily visible to the eye, but may require time and successive stages of development to become so, in like manner the events of a cycle may be simultaneously present in an inner sphere, while their images may be successively developed in the outer sphere of time. This does not lead to fatalism, but to the reaction of the outer upon the inner or timeless world; but this would bring us to deeper waters than the writer cares to venture upon at present.

Plato compares our sense-perceptions to those of a man who sits in a dark cave with his back to the entrance, and sees the images (*idola specus*) of external objects projected on the back wall of the cave. This is simply the "camera obscura" (dark chamber) just referred to, for our word "camera" is but a shortening of the older phrase, and whether it is a little box, with a pinhole or lens in one side, or a dark chamber or cave large enough to get into, the principle is the same. A lens simply enables us to use a larger opening and make a brighter image, without confusion.

The eye is in fact such a camera, with a lens covering a small opening into a dark chamber which is painted black within, to absorb reflections. At the back of the chamber is a sensitive screen, the retina, composed of myriads of little cells, minute lives, each one receiving a tiny portion of the picture. The character and intensity of the light which falls upon any one cell, according to its position in the picture, colour its consciousness accordingly. The whole forms a mosaic of consciousness, which, simultaneously perceived and co-ordinated in the brain, gives us what we call a picture. Each cell of the retina can but transmit its simple unit, while the picture is perceived on a higher synthetic plane of consciousness.¹

Returning now to the conception of space as dual, or inner and outer, we may conceive of a pinhole, a cranny, a focal centre, a lens, a laya point, through which the images of the inner may pass into the outer, and *vice versâ*. But here our camera simile is imperfect, for it leads us to think of a right and left of the same space, as we are in front of or behind the dividing wall; whereas inner space extends in all directions from a laya centre, as does also outer space, or that in which we find our sense images.²

The sun as a cosmic and radiant centre is a laya point which forms the gateway between that inner space, which to us is dark and unknown,

¹ Masons will do well to remember the blazing star and the tessellated pavement, the full meaning of which is but one of the many "lost words" of the order.

² As suggested before, the terms might be inverted to make the words "inner" and "outer" correspond with the camera or cave illustration, but we would then be in confusion elsewhere. If the idea is clear we can phrase it as we choose.

and this outer space filled with those radiant vibrations which we partly see or feel, which are built into circling globes and the myriad forms of life which people them; the phenomenal vibrations we call light, heat, electricity, etc.

The plant builds these energies into its structure, selecting and absorbing those which it needs. From the storehouses of plant-life the animal economy is supplied, and finally the physical transformations accompanying thought and motion are accomplished by means of energy originally derived from the sun. Science has illustrated this in many ways.

The circle and the point form the symbol of the sun, the life centre of the particular spot of the Kosmos in which we find ourselves. The circle is the sphere, and the point its focal centre or laya point, the eye of Osiris, the lens, the window in the Ark of Life as it floats on the waters of space and looks upward to the creative light of the firmament above (within).

Let us double the circle, let the point radiate into a cross, and the cross become a Chakra, signifying rotation, and the symbol tells us more of the secret.

But as the "Root of Life is in every drop of the Ocean of Immortality," the symbol of the sun applies to each life-centre, however small, to every cell in animal or vegetable life, to every radiant life-point in both the microcosm and macrocosm.

But radiant vibrating energy is the principle of Fire or Light, and our ideas must not be narrowed down by these words as used in the ordinary way. The eye perceives less than an octave of the "music of the spheres," and the mechanism of the body translates but an insignificant fraction of the vast range of vibrations into the sensation we call heat. The spectroscope sifts and sorts the vibrations which fall within the range of its capacity, presenting to the eye, in orderly array, all to which the cells of the retina can respond, and many others to which they are inert. It is a mistake to think that different rates of vibration, or "rays," are inherently light, heat or "chemical" rays, as was supposed by earlier students, for these qualities are purely relative. That which is "light" to us is darkness to other creatures.

Vibrations are refracted, reflected, or absorbed by different bodies in various ways and in different proportions. Rates of vibration which set up chemical combinations or decompositions in one substance, fail to affect another, and *vice versâ*.¹

The sun thrills this outer sphere of space with an almost infinite range of tones and overtones, with chords and harmonies of etheric vibration. The plant spreads its leaves to the sunlight, takes what it will from the radiant giver, translates and crystallizes the melodies of space into the beauties of form. The special rays which it needs are absorbed, as an imponderable food, and used in building the ponderable elements of earth, air, and water into the living structure. The force which lifts the matter of the forest tree from the soil, and condenses it from the atmosphere, is not created or evolved from nothing: it is transformed sunlight, and the energy of sunlight is measurable by the instruments of science, like that of a waterfall.

THE TREE

We have seen that the outgoing pulsations are of infinite variety, and that each living thing takes from this radiant ocean of life that special force-food which it needs, complex it may be, yet but a fraction of the celestial gamut.

The sap is drawn up to the leaf, laden with the cruder matter in solution. The leaf absorbs atmospheric food and ethereal vibrations; the directive influences of the cells, of life-centres of the plant, mould and fix the fleeting and fluidic. The sap is transformed in the factory of the leaf, elaborated and combined into a finer life, and sent down to the bark and the inner wood and the growing twigs, a veritable river of life, freighted with the needs of each part.

The leaf is essentially a surface organ. It is spread out, and it selects and rejects what it will from its supply of etheric and aerial food. It also receives the sap from below and within, laden with cruder affinities. These are guided into combina-

tion with that which is received from above and without. Earth and Heaven are married in the leaf, not in a blind amalgamation, but with that special limiting and directive intelligence which belongs to that individual life.

But the leaf is the fundamental type of the whole plant. Botanists tell that all parts are but modified leaves, changed in one way or another, according to special requirements, and that even the whole form of a tree has a special relation to that of the leaf.

An animal is a more highly differentiated plant. His structures are more complex and divided, and thrill with a finer life; but the fundamental unities are the same, and from the simpler structure of the plant we can more easily understand them.

What, then, is the function of an expanded surface composed of life-centres?

In the leaf we find it: first, absorbing ethereal vibrations, selecting and rejecting such as it will. Second, we find it absorbing aerial food, selecting the fit, rejecting the unfit. Third, we find it assimilating the watery elements and the cruder earth-food and combining them with the finer forces.

In the human organization we have that expanded and convoluted surface of the brain which is especially related to the production of definite thought. Science has shown us that substances which are opaque to those special vibrations called light, may be transparent to many others. The skull does not screen the brain from those higher etheric vibrations to which its cells are attuned. Its gray outer surface lies open to them, as the green upper surface of a leaf to the sunlight. These cells are fed by the blood, sent up from below, with its kamic affinities. The radiance of the Manasic is married to the Kamic, and the highest function of the leaf has its parallel in that which takes place in the gray matter of the brain.

But the leaf is also the lung surface of the plant. In the lungs the life blood, or animal sap, is supplied with aerial food through extended surfaces which select and reject; while the consciousness of the unit lives which form these

¹ The ultra-violet radiations were called "chemical" rays in the older books, because they affect the salts of silver which had been so much used in photography; but rays at the other end of the spectrum, or beyond it, cause changes in other chemicals which do not respond to the vibrations which decompose silver compounds.

surfaces finds its representative and federal head in a special plexus, or brain.

In like manner the digestive surface carries on, throughout many convolutions, with their extensions and appendages, the process of selecting and rejecting, and of transforming food into blood; and this special form of intelligence and consciousness we find functioning through another special plexus, or brain.

The triple-function of the leaf surface is in the human organism differentiated, as pointed out. The channels and centres of consciousness appear in the highly-organized nervous system, while even the plants which approach most nearly to the animal plane show but a trace of a nervous system.

The characteristic of the leaf surface, or extended tissue of co-ordinate life-centres, is that of selection and rejection, of discrimination between the fit and the unfit.

But this selection is not only that which the monadic, or amœbic, life of each cell would make

for itself alone, but that which it *must* make as it feels the needs of a greater self of which it forms a part.

This vegetative life, complex, yet with a triple simplicity, when differentiated and touched with the dawning light of a higher consciousness, becomes the animal.

When the highest of the differentiated seats of consciousness is touched with the Promethean fire, with the sunlight of the Gods, the animal-tree has become a Thinker, and the Manasic being has assimilated to himself the Tree of the Knowledge of Good and Evil: the God of the Garden becomes a *Pilgrim*.¹

X. R.

¹ In the northern myth, the three Gods (aspects of consciousness on a higher plane) are walking by the shores of the ocean. They find Ask and Embla, the Ash and the Alder, washed up by the waves, and to these pale cold prototypes of the first human pair, each God gives something of his own nature. In some respects this symbolic story is more suggestive than the old Kabalistic narrative.

(To be continued)

" THE CYCLE MOVETH "

IV.—PSYCHISM IN INDIA

[This article is reprinted from *Theosophy*, Vol. XIII, pp. 145-150, February 1925.—Eds.]

These instructions are for those ignorant of the dangers of the lower IDDHI.—*The Voice of the Silence*.

The Pali word *Iddhi* is the synonym of the Sanskrit *Siddhis*, or psychic faculties, the abnormal powers in man. There are two kinds of *Siddhis*. One group embraces the lower, coarse, psychic and mental energies; the other is one which exacts the highest training of Spiritual powers.—*Ibid*.

Today, as always, India teems with workers of "magic" and believers in "miracles." The two go together. "Magic" is no new thing in the Orient, nor a mere myth from a forgotten past, like invisible vapours hanging in the air long after a corpse is dissolved. Scarce a month passes in the West but some newspaper or magazine circulates once more travellers' tales of wonders witnessed, phenomena performed by some wandering fakir without adventitious aids, the like of which is unknown at first hand in Europe and America. Here, our only knowledge of "magic" is mere hearsay outside the gloom of the séance-room or the professional prestidigitation of a Houdini. Most people pride themselves on their

"incredulity" in magic—but they swarm the séances, they are devotees of "psychical research," they go to the theatre to witness staged illusions, they go in crowds to be "healed" by prayer, or they are followers of "occultism," "mysticism," "new thought" and "Rosicrucianism." They do not believe in "miracles," but they believe in "luck," "chance," good "fortune" and bad, and are always avid to have their "fortunes" told by some vagrant soothsayer more unfortunate than themselves.

The dry records of the British East India Company contain more than one formal report of "miracles" performed, as inexplicable as any of those recounted in our Bible, and rather better

authenticated! Louis Jacolliot described at great length in his books the marvels he had been shown by the Brahmins of India—and was well ridiculed for his pains. He might have comforted himself with the reflection that Philostratus' account of the wonders performed by the Brahmins of nineteen centuries ago for the edification of his master, Apollonius of Tyana, on his visit to India, have been the scoff of Christian theologians and historians ever since, though the record was compiled at the request of a Roman Empress, and though the "miracles" of Apollonius himself were such as to excite the envy and the malediction of the New Testament Christians.

When H. P. B. began her momentous mission in 1875, the recurrent tide of Psychism had already been creeping over the "stern and rock-bound coast" of Western materialism for a generation. Spiritualism and its phenomena had already bewildered and befogged millions of minds which but a few years before had believed only in "God" and "facts"—the two widely and wisely separated in time and space! Though these phenomena were called "spiritual" by those who were intoxicated by them, it has never been observable that they called for any mental or moral discipline, or that they make either their devotees or the world any wiser or better in any of the relations of Life. *Isis Unveiled* and the "First Object" of the Theosophical Society gave the Western world the needed information and the needed application for the awakening psychic impulse, if it were to be usefully and beneficially investigated. The needed information is still there, yet to be studied; the needed application still to be made by those who call themselves Theosophists.

The world has made some progress in the study of Psychism since 1875, but whether in right or wrong direction on the whole, remains to be seen. The "Spiritualism" of 1850-1900 is no longer fashionable. The great Spiritualist publications have all died, and the mediumship and its phenomena of the last half of the nineteenth century are entombed in now forgotten books. They have been replaced by "psychics," "seers," "initiates" and "occultists," while the ouija-board, automatic writing, psycho-analysis and

similar "revelations" and subjective "communications" have displaced the physical phenomena of a generation ago. Whatever else may be said of it, Psychism has entered on a new phase in the West—a religious or *soi-disant* religious, a scientific or *pseudo*-scientific phase, where some attention, at least, is being paid to its rationale, however little to its philosophical import. The present stage must also necessarily prove a passing one, to be replaced in its turn by a more powerful, because more deeply imbedded and misconceived form. The black science of hypnotism, and its equally dark counterpart, ceremonial magic, must tend to become an Art where as yet they are but dangerous forms of experiment, as "the Cycle moveth."

Now, in India, all forms of Magic have flourished for incalculable ages, and the "lower *Iddhi*" have long since displaced the higher. The *Siddhis* known and assiduously practised there, not only by the popularly revered fakirs, but in the dark and mysterious recesses of the temples, is certainly not "one which exacts the highest training of Spiritual powers," no matter what the claims in its behalf, by practitioners and believers. The unspeakable degradation of India and the Orient generally throughout millenniums is not due to wars, conquests, famines, pestilence or over-population. These are but effects, physical, transitory in their nature, and not self-reproductive. No; India's degradation is due to the same cause as the "dark ages" in Europe—a priesthood which deliberately has cultivated and employed, generation after generation, the "psychic and mental energies" which, if followed up by the weak lead to mediumship, but if scientifically pursued by able men lead to the control of "the mighty magic of Prakriti." It is impossible to employ *spiritual* forces if there is the slightest tinge of selfishness remaining in the operator. For, unless the intention is entirely unalloyed, the spiritual will transform itself into the psychic, act on the *astral* plane, and dire results may be produced by it. What dire results have been produced by Psychism in religion, let India witness. What it will produce, is already being forecast in the West. Black magic posing as White, as counterfeit coin passes for the genuine, has ruined every religion;

Materialism posing as Science enslaves and ruins mankind physically. Both, judged by their fruits, are twin offspring of the same parent—Psychism mistaken for Spirituality.

Into this maelstrom plunged H.P.B. in India in 1879. If it is a truism to say *ex oriente lux*, equally sure it is that from the East also comes the black shadow which follows every innovation in the life of mankind. Having started her Theosophical work in the West, where the coming danger was but incipient, she betook herself forthwith to India to erect, if possible, a safeguard and a channel for the light of the Masters of the Wisdom-Religion, long since exiles from their ancient home. How strenuous her efforts during six years is shown in *The Theosophist* during that period. What help she had, what mighty obstacles she faced, what masked but potent opposition, is testified to in the pages of the recently published *Mahatma Letters to A. P. Sinnett*—letters all written during that period. The ruin of the "Third Section"—the Parent theosophical society—in the West and in the East will one day be traced to Psychism in India, not to its feeble shadow in the Occident.

The first to fall victims, all unconsciously to themselves, were the Swami Dayanand Saraswati and his disciple, Hurrychund Chintamon. Sacredly inspired, they became the friends and supported the holy Cause of H. P. B. Within two years, still believing themselves under the same inspiration, they did their utmost to ruin her and her mission. Their moral balance lost, unconsciously to themselves, they could not see that the change was in themselves, not in H.P.B. Next, the "sage of Rothney Castle," the great Hume, after receiving some letters from the Mahatmas, became inflamed with visions of great heights to be scaled by himself, of a great future for him to compass. Tempted by the "first curse" described in *Light on the Path* he, like so many other "men of intelligence and power" was "led away from his higher possibilities by it." He undertook to "reform" the Masters and show Them how the world was to be saved—by *him*. "Ambition," the "personal wish to lead, and wounded vanity, dressed in the peacock's feathers of devotion and altruistic work" swiftly made havoc of all

his fine professions. He found a "Swami" and "Fern," two tools of two *Dugpas*—and Hume was lost, in more senses than one. Chintamon had gone to England and there sowed the seeds of corruption in Stainton Moses, in C. C. Massey, in Mrs. Hollis-Billings, in Mrs. Simpson, so that Mr. Hume found ready to his hand correspondents as aggrieved and as ready to sympathize with him as he was with them. In India, Mr. Sinnett and Col. Olcott, too deeply devoted to "Masters" (as they conceived the Mahatmas) to be corrupted in the same way, fell easily victims to doubts and suspicions of H. P. B. Meantime, at the "head-quarters," Madame Coulomb, Godolphin Mitford ("Mirza Murad Ali Bey"), and others, cursed either with the fatal birthright of mediumship or the "thirst for occult powers," were at one and the same time professing the utmost loyalty to H. P. B. and her Cause, and secretly striving by every means in their power to cultivate the "lower *Iddhi*." Not one of them could see any relation between the tumult in themselves, the uproar in the Society and among the "probationers" of the "Second Section," and the iterated and reiterated warnings, admonitions, instructions, of H. P. B. and her Masters regarding the "ordeals of Chelaship." Masters and H.P.B. had not deserted *them*; therefore, they had not deserted Masters and H.P.B.! "Messages" were still being received; "phenomena" were still being performed; the work still went on; they were not "disciplined" or expelled; manifestly, then, the "Rules" were not for them; the "Instructions" were overdrawn; the "warnings" exaggerated.

Mr. Sinnett went to England to become the guiding star of the "London Lodge." Mr. Moses had already found his "Master" in "Imperator"; Mr. Massey was by turns frozen with doubts, burning with the fever of suspicions; Mrs. Kingsford, "vain of her learning, conceited and proud" of her "psychic powers," was fearful and jealous of Mr. Sinnett burnished with the reflected glory of a long series of "communications from the Mahatmas," Mr. Sinnett weighted deep with the sense of his importance as "representative of the Masters." Out to India went Dr. Franz Hartmann from the United States, Mr. St. George

Lane-Fox and Mr. W. T. Brown, "Poor Brown," from England—three men burning with zeal to serve and save mankind by becoming "chelas" and "acquiring occult powers." So between "jungle fever" in the "London Lodge" and "jungle fever" at "headquarters," one might suppose the "probationers" had superabundant illustration before their eyes of "the dangers of the lower *Iddhi*." The now accessible *Mahatma Letters to A. P. Sinnett* show with terrible clearness that They were under no illusions as to the meaning of the raging storms within the Society and amongst its "probationary chelas," but these "chelas" themselves were completely *glamoured*—so completely that it never once occurred to them that *they* were at fault, that *they* were being "tested" indeed. They all *could* see that "something was wrong"—very wrong indeed. They found fault with each other, with H. P. B., with Masters, but none of them "found fault" with himself! The "abnormal powers" of envy, jealousy, doubts, suspicions, vanity and ambition, when fully aroused by "the struggle for chelaship," were nowhere recognized as being those very "lower *Iddhi*" tearing them to pieces. *Black Magic* as a reality, with themselves as its unconscious prey and tools, Black Magic using the "forces of human nature" in *them* as an instrument to accomplish the destruction of the Society, by turning it into a "miracle club" and its most potentially useful members into "mediums" and "psychics"—all this no more occurred to the would-be "chelas" then than it does today. The genuine *Occultism* of the teachings of *Isis* and of H. P. B.'s articles in *The Theosophist* seemed to them mere theory, as they seem today. What the students wanted then, and what they want now, is something "practical." Stern self-discipline, rigid self-inspection, study and work for *Theosophy*, Altruism as an unceasing *practice*, as "the highest training of Spiritual powers," are no more popular today than in the first septennate of the Parent Theosophical Society.

A study of *The Mahatma Letters to A. P. Sinnett* and of *The Theosophical Movement*¹ will easily show any student of today that back of all the shams, all the storms, all the failures in the Parent theosophical society, were the workings of the "lower *Iddhi*" among the best, the ablest, the most earnest of the members, and that back of both was the sinister intelligence and energy of the "adepts of the Left-Hand Path." Who these Masters of Black Magic were and are is as unknown as are the Adepts and Chelas of the Lodge of the Masters of the Wisdom-Religion, but whoever believes in the existence and powers of the one must of necessity believe also in the other. Both have Humanity as their object—in the one case to emancipate, in the other to enslave. In ordinary existence men are unable to distinguish the politician from the patriot. It is to this lack of discrimination that can be traced the fall of nations, with all its entailed evils. In the world metaphysical, men are still unable to distinguish the "lower *Iddhi*" from the higher *Siddhis*, black magic from white, materialism from genuine Science, mediumship from adeptship, self-interest from Altruism. All can in retrospect see the failures of the past; all can in prospect vision the glorious future; but who can apply the lessons of the past to the present? who see that the *Mahabharata* incessantly goes on, that its weapons are ever the same—the lower *Iddhi* versus the higher *Siddhis*, with absolutely *no* compromise between the contending forces?

Psychism is the enemy of Spirituality today, as always. Its havoc is as much in evidence amongst mystics and theosophists of 1925 as half a century ago. The causes of failure are the same. The path of redemption is the same: a return to the First Object of the Parent society, a return to the Message and the Messenger of the Theosophical Movement.

¹ *The Theosophical Movement, 1875-1925: A History and a Survey.* (E. P. Dutton and Co., New York, 1925).
—EDS., T.M.

NOTES ON ROBERT FLUDD AS INTERIM CARRIER

The essence of interim carrying is an inner consciousness of goals, one behind, one ahead; an accomplishment to be sustained, a further goal to be attained. Without this inner consciousness, man's life is merely instinctive or even stagnant. For such consciousness is nothing less than the functioning of the inherent evolutionary urge in which life really consists. It is one of the activities of the primeval Motion, of the Great Breath Itself. In the pause between the peaks of the Motion, in the interim between the Cycles, a particular kind of work has to be done and Egos strong enough to hold through have to be the workers. For the pause is not a stopping; it is rather a gathering of forces from the last peak, and a constant determination to continue till the next height is reached.

In the Theosophical Movement those who have supported the work during the interims, as well as the workers at the peaks, have always been primarily the Masters of Wisdom Themselves, but They have always needed and found a few helpers among men. Some such helpers have known nothing of Adepts, and have supposed they were contributing, spurred on only by the primitive urge to progress, or at least by the urge to preserve what they thought precious.

There have been many such rises and falls in the West during the last 800 or 900 years. From the twelfth to the fourteenth centuries was one of the highest peaks. And it was in the fourteenth century that the great awakening and reformatory Activity was begun by Tsong-Kha-Pa for his own land and for the Christian West. That Movement has continued in a series of centenary periods, the last quarter of each century being a time when high Adepts have been more openly active among men, as philosophers, as healers, metaphysical or other, or as government counsellors. The intervening periods, the interims, have been filled with efforts by ordinary men to continue the influence of the Adepts, after Their open activity had ceased, through propagating Their ideas and applying them in the life of the time in order to extend the line of action.

But Tsong-Kha-Pa's Movement, as preparatory to the next great step in human racial development, was so important for the future of all mankind, that it had to remain somewhat under the surface or it might have been too much hindered by the ignorance of those whom it was to benefit. Hence, though many prominent figures in various countries assisted in the Activity, some of them had no idea of even the possibility of such a Movement, based on a definite constructive Plan and led by perfectly conscious spiritual Beings, though manifesting through the apparently independent actions of the usual run of mankind. It was an occult process of education among young and adult human beings, who became aids to it by voluntarily following their own egoic light in their self-development and in their altruistic efforts.

At the opening of the last quarter of the sixteenth century in England was born Robert Fludd, who was to be one of the interim carriers for the next century. He had a long youth of study and travel, became familiar with the work of Paracelsus, and apparently found in him a shining example; for he began to form a similar system of philosophy and he too made himself a Doctor of Medicine. He lived in London for many years as a successful physician, though indulging also in various speculations and experiments in physical science.

But he was spiritually minded, rather than otherwise. Even modern encyclopedias prove this by presenting some of his philosophical statements. In these—coloured by phrases of his age and seen through the encyclopedists' interpretations, which call his work "materialistic pantheism"—one catches lights of the old Wisdom Religion. Even the word *theosophic* was used in his day and was attached to his system, which was founded on his declaration that physical and spiritual truth are identical. The universe, he says, and all created things proceed from God, who is the beginning, the end and sum of all things, and to him they will return. The act of creation is the separation of the active principle (light) from the passive (darkness) in the bosom of the divine unity (God). The universe consists of three worlds, the archetypal (God), the

macrocosm (the world), and the microcosm (man). He regarded man, the microcosm, as analogous, in a physico-spiritual sense, to the universe or the macrocosm; for man is the universe in miniature, all the parts of both sympathetically corresponding with and acting upon each other. It is possible for man, and even the mineral and the plant, to experience such transformation as will finally gain immortality. This means evolution, both material and spiritual.

These views Fludd was able to present in Latin books with enough force to attract the active opposition in other Latin publications by some of the chief scientific philosophers of the time, including Kepler and Gassendi. Perhaps, however, his connection with the Rosicrucians was another reason for the attention and opposition he aroused. The old Rosicrucians, as described in early documents, were adepts in the Hermetic mysteries, including the transmutation of metals and the control of elemental spirits. Their early history was given in a German pamphlet of 1614. Individual member-healers are said to have been known years before in the English court; and Robert Fludd, through his family connection with the government, most probably knew of them. Soon, following the German pamphlet, several other documents appeared, and a great controversy arose concerning the society and the extraordinary, almost miraculous, claims made by its members. In England their foremost defenders were Robert Fludd and Thomas Vaughan, both of whom are recognized now as Theosophists. Fludd wrote about 1616 at least two books in Latin, of the nature of *Apologiæ*, defending their doctrines and his own faith in them.

The degree of Theosophy in the works of Fludd as interpreted by modern encyclopedists indicates a far higher degree in his actual writings. This impression is confirmed by the standard Theosophical books. *The Theosophical Glossary* says that Fludd was "the chief of the 'philosophers by Fire,'" that "he wrote on the essence of gold and other mystic and occult subjects," and that in his works

Fire contains (1) a visible flame (Body); (2) an invisible, astral fire (Soul); and (3) Spirit. The four aspects are heat (life), light (mind), electricity

(Kâmic, or molecular powers) and the Synthetic Essence, *beyond Spirit*, or the radical cause of its existence and manifestation.

The *Glossary* also states that "Fire (Living) [is] a figure of speech to denote deity, the 'One' life"; and that

Fire-Philosophers [was] a name given to...the Rosicrucians...the successors of the Theurgists. [To them] Fire...was the source, not only of material atoms, but the container of the spiritual and psychic Forces energizing them.

These ideas were all part of the ancient Wisdom Teaching, and doubtless part of Fludd's egoic knowledge. But, whether exoterically he inherited them from Paracelsus or from the Rosicrucians, makes little difference. The point is that as Wisdom Teachings they were among the ideas held by Tsong-Kha-Pa and his Adepts, and that Fludd, in setting them forth as he did in a number of books, allied himself, even if quite unconsciously, with the great Movement which is intended to enlighten and transform the mind of the West. For some time after 1599, when the open activity of the Adepts presumably closed for that cycle, Fludd was still in his stages of preparation; but when the controversy over the Rosicrucians began, in 1615, he was fully ready to take his part in defence of them and in expounding similar philosophical ideas. In other words, he was equipped for his work as interim carrier of the spiritual as against the material. For the struggle between these two was really the root of the conflict that grew up around the Rosicrucians. His many years of preparation, united with what must have been much inherent ability, made him a natural leader of all like-minded thinkers.

In the earlier Middle Ages the Church had succeeded in creating such unquestioning belief in its dogmas and acceptance of its authority that the prevalent habit of men's minds throughout Europe was unhesitating credulity and blind faith. Till that credulity was somewhat broken by questions about the functions and characteristics of Nature and of Man, of Church and of Man, and of Government and of Man, there could be little intellectual and spiritual progress. This is a chief reason for the great importance of the scientific work in the earlier time of such men as

Albertus Magnus and Roger Bacon. Because of this need of further changing the intellectual condition of the time, one object of the Adept Activity during the sixteenth century was to loosen as completely as possible the hold of the Roman Church. Therefore the thinkers in England from 1500 to 1600 were much occupied with problems of freedom in government, both clerical and political—problems that caused and yet sprang from the large reformatory and other liberalizing movements, including the Reformation or the rise of Protestantism. Perhaps for the period the most complete philosophical treatise on the protesting lines of thought was Hooker's *Laws of Ecclesiastical Polity*, the first part of which appeared soon after 1590, at the height of the Adept Cycle of the sixteenth century.

Fludd's own mind was accustomed from childhood to the *protesting* against encrusted religious domination. His father's official connection with the Low Countries, where the Protestant struggle was active, must have made him know much about the efforts England was making against Spain and other Catholic powers of Europe. The Rosicrucian Brotherhood, in its earliest inception and with its rule that its secrets be not transmitted to any Christian sect, was another such *protest* against religious falsities and overweening materialism. Fludd saw in the Rosicrucian doctrines as well as in Paracelsus many truths concerning powers and forces concealed from physical eyes, in the constitution of both man and cosmic nature. It was these truths that led to the so-called miracles of the Rosicrucians, and these must have been in part what Fludd defended in his books which roused the antagonism of the material philosophers. Some modern encyclopedists say that Fludd as a physician used much faith cure. Perhaps what he really used was the knowledge he had gained of these hidden powers of nature. If so, he thereby attached himself even more closely to the purposes and to the methods of the great Adepts. It is possible, too, that his real object in becoming a physician was to be able to apply and extend his knowledge for the good of all. However quietly he did this work, and whether aware or unaware of his actual alliance with a great world Movement, what he did would

surely bear its karmic result in higher freedom of mind for himself and all others.

As the Adept Activity, regarding religion and government, was directed in the previous centuries toward freedom, so in the seventeenth century that Activity seems to have emphasised toleration. Many events helped to weaken dogmatism in the English national mind. Fludd's work was like a span in a bridge leading to the future. It linked several lines of thought,—it was a protest against the preceding spiritual ignorance; it gave support to the mind in crossing the swamps of psychic and astral delusion concerning wonder-working and miracle; in its influence, creative of added mental breadth and freedom, it joined occultly if not openly, in the middle of the seventeenth century, with the new demand for tolerance based on better knowledge; and in the more spiritual field it reached toward and helped to prepare the way for the Platonic revival centred in Cambridge University in the third quarter of the seventeenth century. That Platonism, from the occult viewpoint, was doubtless a direct contribution to the work of the Adept Cycle that began in 1675.

In considering this man from the occult point of view, as far as possible, one is encouraged by recalling how H. P. B. placed him. In "Chelas and Lay Chelas" she speaks of "Western men... whose temperamental affinity to this celestial science" brought them into personal relations with the Adepts, and "enabled them to get such small (or large) proportion of the whole truth as was possible under their social surroundings." And among them she names—Vaughan, Paracelsus, St. Germain, and Fludd.

It is inspiring to think how this Character might be propelled into a later incarnation, taking along all the added occult knowledge he had absorbed within himself, ready to be transmuted into practical wisdom and applied for the further upbuilding and expansion of the Theosophical Movement. He might be prepared by the varied experiences of his recorded life to be fully aware in that future birth of his association and service in Tsong-Kha-Pa's Adept Activity. By building on the strength won through his previous efforts, he might, then, even become a leader in some important part of that Movement. Such results are to be expected under the working of the law of Karma and Reincarnation.

THE GROPING WRITERS OF TODAY

An interesting transformation is taking place among fiction and play writers. Much of their work is taking on the character of allegory or parable, generally mixed with satire and ridicule, in conformity with the general "sophisticated" spirit of the age. Nevertheless nobility of idea and poetry itself at times breaks through the "smartness." A case in point is Eleanor Farjeon's *Ariadne and the Bull*, in which the story of the Minotaur is told in modernistic style, using present-day slang, while caricaturing the personages half mockingly. There is, however, a feeling of descriptive beauty about it, and with the entrance of the Minotaur a deeper undercurrent of thought begins to show. For the creature, half-man, half-bull, is given the language and outlook of the "poor despised nigger," simple, childlike, harmless, though symbolising inhuman monsterdom to the others. Yet another undercurrent of thought culminates in the scene where the Minotaur is brought before King Minos, the judge. Sentence is about to be passed on the prisoner as a brute beast, the son of a bull, fit for sacrifice, when it becomes known that Minos himself is the son of Europa and a Bull. Minos proclaims himself the son of Jupiter, and a roll of thunder from Olympus attests his claim, whereupon his wife asks who is to know that Tauros is not also the son of a god, sired by the same Bull, and the Judge is silenced.

The Minotaur was towering on his rock. During the argument he had stood, rolling his eyes from one speaker to another. His vitals were torn by new-born apprehensions. His mother! his father! his origin! Was Minos, that epitome of mind, related to him? Was Bacchus, that essence of spirit, his own kin? And

he, the great burdensome body, mindless, soulless, was he too capable of human thought and divine inspiration? What were these pains that wrenched his vitals, these longings that flooded his veins, this certainty, this glorious certainty, that broke down the barriers of his embryo brain, too small to contain it, and swelled his being with the revelation of his own divinity? His soul, O Hallelujah, was being born! He stood no more like a bowed-down beast of burden, he stood erect, two heads above all present, his noble body, no longer that of a slave, appeared to be enlarged beyond its frame, as the interior of a great cathedral seems enlarged beyond its outward shape of stone.

"O Lord!" He lifted his mighty arms to heaven. "Am I thy son, O Lord?" The thunderclap that shook both heaven and earth, the lightning that split the clouds and set flame to the grass, were enough to turn creation back to chaos. When the tumult passed the Minotaur stood before them all bathed in a great light.

It is not only the Minotaur that suffers the pain of birth into a greater consciousness. Mankind today is in the pains of labour. Something must come from the disillusionment, the disruption, the very violence of change, but will the newcomer be a soul illumined by the knowledge of its own divinity, or will it be yet another half-man, half-monster?

One hint given by Mr. Judge in "Conversations on Occultism" is that those who lack gifts of expression may yet perceive truths more clearly than those who have these gifts, and who draw through the humbler brains what they might not be able to reach of themselves, giving in their turn the creative beauty and power the lesser minds lack. The writers of today are groping for the inward meaning of life. Why should not the clarification by Theosophists of their own conceptions of truth help to clear the mental atmosphere of smoke and fog for those other searching minds?

Although the current had been "downy" the first debt owed by him to the King he yet reluctantly demanded payment of a far smaller debt than a fellow countryman. The article points out that "both the King and the servant had their right." Those who borrow money are due to repay and they have neither legal nor moral ground of complaint just because it is at the

IN THE LIGHT OF THEOSOPHY

The Conference of Hindu religious heads, the Mathadhipathis, held at Madras December 12th, adopted a memorandum to the Constituent Assembly claiming exemption of every section of the Hindu community from legislative interference. They would have been on stronger ground if they had claimed a like exemption for all organised religions. State and Church make an unholy alliance and the private beliefs and practices of the followers of every creed must be equally safeguarded from unwarranted interference.

And yet the State has not only a right but a duty to interfere when such antisocial customs as suttee or child marriage are followed or fratricidal hatred is preached. Animal sacrifice also is objectionable whatever the religion in whose name it is practised and must ultimately be repudiated by a civilised nation. Butchery is butchery, however camouflaged.

The Hindu, in its leader of 14th December, while paying tribute to the living tradition of Hinduism, "which admits of a rich and fruitful diversity of expression while the underlying note is oneness," and upholding on general principles the Conference's demand, pertinently invites

the spiritual heads of the community to remember that the only effective way of safeguarding against the improper encroachment of the secular State is for them effectively to reassert their rights by showing a constant readiness to inspire as well as to instruct, to lead as well as to guide.

The need for a new level of thinking is brought out in the religious article in *The Times* (London), for 16th November 1946, which takes the parable of the unmerciful servant as its theme. Although the servant had been "forgiven" the vast debt owed by him to the king, he yet relentlessly demanded payment of a far smaller debt from a fellow servant. The article points out that "both the king and the servant had their right. Those who borrow money are due to repay, and they have neither legal nor moral ground of complaint just because it is at the

moment very difficult, or even impossible; nor can they properly protest against whatever steps their creditors have a right to take in those circumstances." But the king's act of "forgiveness" would not fit into a purely moral code. "It is an act of free grace in which the person who shows it passes right out of the world of claims and rights" to a higher relationship altogether, which cannot be expressed by any set of rules.

Those who are trying to put the world to rights are working, however sincerely, on this lower level of justice according to claims and dues—the problem of Germany, the problem of India, of Russia and the neighbouring countries, the problem of Labour, of priorities, of financial and economic impoverishment, of distribution and transport, and a thousand and one others. Working on the lower level, a solution can hardly be found which will not bring apparent injustice to one or more of the parties involved, and set up the beginnings of further problems. Yet how can the way out of the unending tangle be found, so long as the very existence of this higher level of thought and behaviour is ignored? Few people would deny the degradation if the happy fulfilment of marriage, the love between husband and wife, were dragged down to the level of a mere business contract, with its insistence on the rights and obligations of each party, however fair and just to each the document might attempt to be. The same applies, *mutatis mutandis*, to all relations, between brothers in the human family as also between nations.

No conferences, no charters, no code of laws and rules, no penalties, will bring about the right relationship and thus clear the problems. Just obligations may not be repudiated but claims may always be renounced. Problems would melt like mist before the sun, with the change of value and view-point that would come with seeing from the higher level of spirit. For spirit is neither good nor evil, since it is above both. But we cannot rise to its level, unless we first acknowledge its existence.

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The United Lodge of Theosophists

DECLARATION

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

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

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

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

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

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

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

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

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