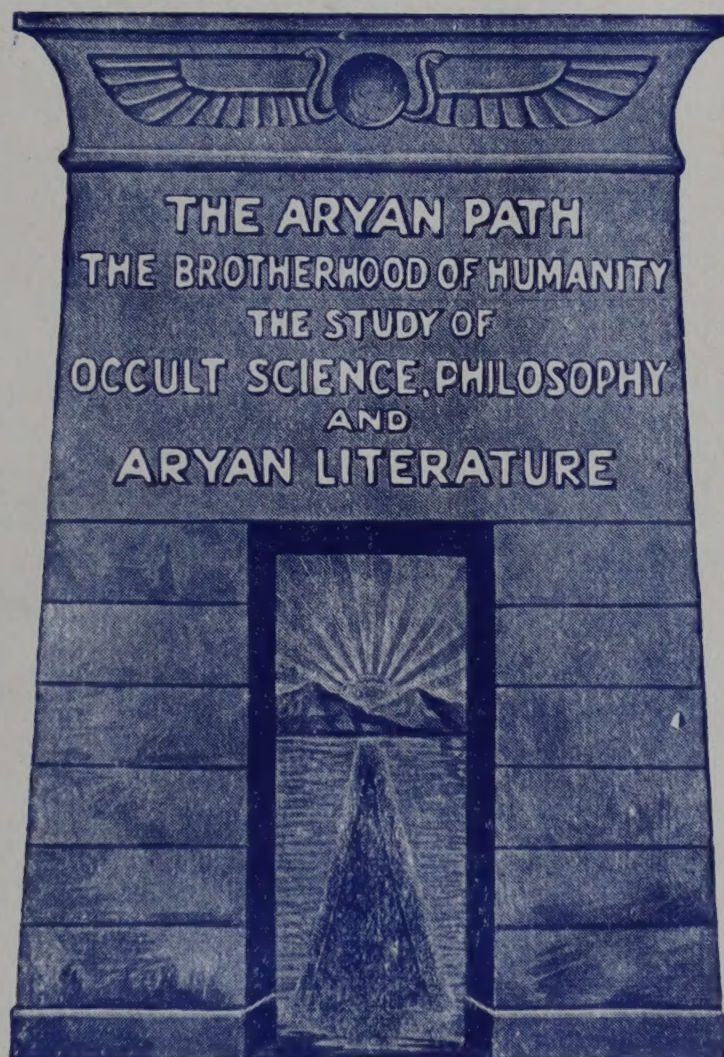




# THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



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Vol. XVIII No. 3

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January 17, 1948

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There is no Divinity, save it has evolved as such from the One Spirit. Every Divine being is an evolution. Wherever divinity is spoken of it means an evolution of a being. All intelligence is based in the Power to perceive, and that exists in every grade of being. Intelligence is the extension of the power to know. This idea sets aside a great many suggestions that we have perhaps depended upon. It would be well for us if we did not depend upon anything save our own inherent power to learn, to extricate ourselves from our difficulties.

—ROBERT CROSBIE



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- (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 January 1948.

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# AUM THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th January 1948.

VOL. XVIII. No. 3

## ETHICS OF THEOSOPHY

### WHERE DO THEY LEAD US?

Theosophical ethics are rooted in its philosophy. The morality of our civilization springs from modern knowledge. In every aspect that knowledge upholds the doctrine that whatever there be of soul and spirit is the result of material evolution which takes place because of the power and potency of matter. Man's ideas, attainments and aspirations are *non est* when his body dies. The process of evolution continues and man's achievements survive longer than their creator. Dramas of Kalidas and Shakespeare survive and give the only immortality there is to their authors. Krishna's immortality is co-eternal with the life of the *Gita* and he lives only in and through it. As a Spirit-Being Jesus is no more; he survives only in His Sermon on the Mount.

A complete reversal of the ancient view! Body comes to birth because Soul is. Gross matter is because of subtle matter and both are the vehicle and the basis of Spirit. Nature Spirits or Elementals create the chemical elements; Gods and Angels create men; Laws of Nature are expressions of Intelligences who are the agents and instruments of those Laws; — these and cognate truths are rejected. The morality of modern civilization is faithfully depicted by Sage-Seers aware of the on-coming of the dark cycle of Kali-Yuga. The sixteenth chapter of the *Gita* and the *Vishnu Purana* give us the picture, which may surprise the materialist but not the theosophist.

The ordinary student of Theosophy trying to compromise between the world's outlook—resulting from the dicta of modern knowledge—and the Theosophical makes his mental confusion worse confounded; his conduct weakens his char-

acter as he tries to carry water on both shoulders. If soul is not an unfolding entity but is born of the sensorium, then the treatment of the senses, the organs and the whole body is different than advocated in our philosophy. But if the body is evolving into a living temple of a radiant god, through successive lives on earth, for which evolution its owner, the man himself, is responsible then he cannot but come in conflict with modern doctors in his personal life and with modern states as a citizen of the world. As an example: for all bodily ailments, from a simple cold to deadly pneumonia modern medical men prescribe very objectionable drugs and injections. His philosophy teaches the Theosophical student that these are not desirable remedies even though they may cure his ailing body. What is he to do? Trying to compromise he falls between two stools and injurs himself on more than one plane. Or, he wants to travel, and of him is demanded that he inoculates himself against small-pox, typhoid, yellow fever and what not. His philosophy has convinced the student that immunization is a gross superstition. What is he to do? Compromise and travel or not compromise and not go abroad? At every turn he encounters situations arising from the conflict of two moralities—the worldly, and the Theosophical.

The above two examples are rooted in scientific superstitions. There are those notions which attack him on the social plane, *e.g.* shall he or shall he not go to cock-tail parties? Shall he fly with the birds who frequent clubs where poisonous beverages are consumed? These may be tactfully surmounted but what about observance of relig-



ious traditional rites and ceremonies? Should he visit the temple or join in congregational prayers? In a hundred directions the principles of his philosophy get broken to pieces by the worldly, among whom are friends and kin?

Here in India religious practices are closely knit to social customs. What about these? Are they to be observed to placate an orthodox elder or a bigoted friend? No use trying to find an inner occult and esoteric significance in rites which have evoked very strong condemnation from the Great Masters. One of them wrote:—

There are 100 of thousands of Fakirs, Sannyasis and Saddhus leading the most pure lives, and yet being as they are, on the path of *error*, never having had an opportunity to meet, see or even hear of us.... Faith in the Gods and God, and other superstitions attract millions of foreign influences, living entities and powerful agents around them, with which we would have to use more than ordinary exercise of power to drive them away. We do not choose to do so.

Another Mahatma wrote:—

If it be permissible to symbolize things subjective by phenomena objective, I should say that to the psychic sight India seems covered with a stifling grey fog—a moral meteor—the odic emanation from her vicious social state. Here and there twinkles a point of light which mark a nature still somewhat spiritual, a person who aspires and struggles after the higher knowledge. If the beacon of Aryan occultism shall ever be kindled again, these scattered sparks must be combined to make it's flame.

In face of these comments what should be the earnest student's attitude to his own religious orthodox beliefs?

So far we have confined ourselves to the student-aspirant's attitude to outer circumstances; his application of Theosophical doctrines to outer events and affairs. This attitude is the outer shell of the kernel—his own inner attitude to himself, to his own Inner Life which is the Path, to the Living Authors of the Living Esoteric Philosophy. Two points naturally strike the

reader: (1) In the above quotations of the Masters is implicit the type of social service to be undertaken by the earnest devotee who renounces the world of the senses so that he may serve it; (2) Therein also is implicit a very fundamental question—how can he, the student-aspirant, transform himself into one of those few sparks or points of light to be brought into companionship and unison with others so that “the beacon of Aryan Occultism shall be kindled again”?

The student's outer behaviour is a reflection of his inner attitude. Half-hearted devotion to the Path and the Cause produces a variety of phenomena, and among them a spirit of false compromise above referred to. His own attitude springs from his understanding of the principles of the life of probationary chelaship. He who puts the emphasis on the outer and bodily habits rather than on mental reconstruction is apt to fall in to the exaggeration about the less important on the one hand and also into unworthy and dangerous compromises on the other. Equally fallacious is the attitude that the inner mental position counts and the outer habits and modes of life are of no value. Slovenly habits belong to both mind and body and he who does not pay the necessary heed to both is apt to flounder on the Path.

The aspirant has to learn to “stand interiorly in a faithful attitude.” This requires “divesting yourself of all personality through interior effort, because that work, if done in the right spirit, is even more important to the race than any outward work we can do.” In these words of W. Q. Judge we glimpse necessary instruction for becoming a spark. *To become is to serve.* As we become so we serve. A spark cannot but emanate light; brought into companionship—unison with other sparks the flame cannot fail to warm the cold hearts of all human kind. The Path of Discipleship is the Way of Becoming. Passing tests and trials and garnering wisdom out of theoretical knowledge and practical experience a Chela becomes an Adept. Theosophical ethics are founded upon the truth of service through becoming. The Path is walked “without moving” the body but by the mind moving to become Pure,



Peaceful and Beautiful. In Becoming the inner slowly but steadily expresses the change in the outer.

How then to become ?

The technique of the aspirant is to learn to theosophize his routine of life. His daily tasks must reduce themselves to duties. Elimination of the unnecessary must take place so that time is made and energy spared for special Theosophical actions. Sense-life and unnecessary tasks go together. The aspirant learns a great deal of practical Occultism in this elimination process. Next, his intuition comes into play as he devises ways and means of strictly Theosophical activities. In eliminating the unnecessary he passes from the world of sense illusions and delusions to that Occult World where realities abide. Something more : he also learns the technique of Occultism whereby his humdrum daily tasks and common round become enlivened. It is often through small actions that real important work is done. His hands and feet become Krishna's ; he sweeps the floor for Christ's sake ; he perceives the truth of George Eliot's lines—

"What ! were God at fault for violins, thou absent ?

"Yes ; He were at fault for Stradivari's work

"I would not change my skill

To be the Emperor with bungling hands,  
And lose my work, which comes as natural  
As self at waking

"'Tis God gives skill

But not without men's hands ; He could not make  
Antonio Stradivari's violins  
Without Antonio."

By his own esoteric technique the devotee works all day long at everything and thus becomes. His mind-soul is treading the Path. As a chemist or a druggist, as an advocate or a judge, as a mason or an architect, as an accountant or an auditor, as a clerk or a manager, as a soldier or a shopkeeper the aspirant improves each shining hour and enters the world of light during sleep to continue his task. He serves through his trade and profession by becoming ; his head, his heart, his hands emanate knowledge, love and sacrifice because he has theosophized his own duties and soon finds time, energy and money to offer on the altar of the United Lodge of Theosophists.

## BRAIN OPERATIONS

However strongly one must condemn all vivisection, and especially when human beings are the involuntary victims, the results of an operation on the frontal lobe of the brain of insane individuals does confirm the great importance of the cerebrum to the soul's expression in and through the body. A recent number of the *Lancet* contains a long account of the results of this operation on the brains of sixty-eight men and women, "mental cases."

The effect on over half the number, it is reported, was to restore them to their families, able to live "normal" lives and to earn a living. But the typical "newly-made" person though healthy and contented, sociable and on good terms with everybody, is said to have a high opinion of himself and to prefer light entertainment and superficial pastimes. The mental and moral handicap goes deeper. Responsibilities may rest too lightly on him or may be altogether shirked. Often, it is also stated, his relations with those around him are without depth of feeling and he shows little sympathy or consideration for his family.

Advocates of the theory that thought is a by-product of the brain will doubtless find confirmation of their thesis here but to the student of Theosophy the results of this operation but prove once more the truth of H.P.B.'s simile :—

"... physical man is the musical instrument, and the Ego, the performing artist. The potentiality of perfect melody of sound, is in the former—the instrument—and no skill of the latter can awaken a faultless harmony out of a broken or badly made instrument.—  
U. L. T. Pamphlet No. 13, p. 3.

Whether the Real Man would have been better off if allowed to keep his unseaworthy ship in port until the Karma in that direction was exhausted, as insanity compelled, instead of being forced to have it patched up and launched with a defective or missing moral rudder is a question which probably troubles little the brain specialists concerned.



# STUDIES IN "NOTES ON THE BHAGAVAD-GITA"

## I

The title of a book should epitomize the subject-matter. Mr. Judge calls attention to this in the opening chapter of his *Notes on the Bhagavad-Gita*. Paraphrasing the title, *Bhagavad-Gita* or the Lord's Song, he shows it as expressing the living soul of the book. It is, he wrote:—

the Holy Song of God Himself who at the beginning of Kali-Yuga or the dark age, descended upon earth to aid and instruct Man.

This sets, as it were, the attitude of the reader to the book; he becomes a listener to a Teacher. The relationship between Teacher and listener deepens in proportion as the listener realizes his need of help, and has faith that such help, from the very highest, is his for the *listening*. Men do not listen today. The voice of conscience, the voice of Nature, the moral and ethical statements handed down from age to age, are all unheard. The Song of Life itself is not even admitted to exist. All such sounds are as though in a wilderness where there is none to hear, but they are present all the time. Until men realize that there is something to listen to in life greater than that which they already possess, such a book as the *Gita* will remain meaningless. But if a man feels the need for help and will adopt a certain attitude towards the *Gita* then he will be rewarded a thousandfold. Mr. Judge gives *his* attitude and asks that the reader shall adopt the same:—

What I propose here to myself and to all who may read these papers is, to study the Bhagavad-Gita by the light of that spiritual lamp—be it small or great—which the Supreme Soul will feed and increase within us if we attend to its behests and diligently inquire after it.

This is a stupendous statement. It is even more stupendous when the next sentence is taken into consideration.

Such at least is the promise by Krishna in the Bhagavad-Gita—the Song Celestial.

With this attitude let the listener approach the book.

Aid will come to him because there are two aspects of his nature, the outer and the inner. The inner man or Self is always "ready to help the outer man to grasp after" knowledge. In this grasping he is not left alone but is helped by his inner nature. The relationship between these two parts of man is a near one, reciprocal in fact, but the effort must first come from the outer.

Before the outer man can appeal for help he must realize "the actual existence of the Self as the final support of every phase of consciousness." Otherwise he will not apply pressure to the "inner nature in moments of darkness" for he will have no faith in its existence or its power to help. But if he does make the appeal or pressure—a stronger word—he is sure to be "answered by the voice of Krishna, the inner guide."

To help the outer man to gain such faith in the Self, Mr. Judge says that he must realize two things: (1) that Self eternally persists and (2) that it is always unmodified.

These two statements become more profound as they are meditated upon, but it is difficult to bring the strength and power of the mental concept down to the level of the outer man. The outer, limited by its own experience and knowledge, recoils from the very vastness of the ideas, failing to expand his nature to contain them. Even the attempt to do so seems beyond his strength, for it is as though he were breasting a wave that seeks to engulf him. As Arjuna, faced with the overpowering knowledge and splendour of Krishna in His Divine Manifestation, begs to see again Krishna's familiar form, so the outer man seeks the familiar and sinks into his known nature.

It is the same with the knowledge or aid that the Higher gives. At first the outer man sees it, and tries to act in terms of it. Then, like Arjuna who, faced with the outer man's knowledge of the consequences which would ensue from the battle, pits this knowledge against the advice of the Higher and sinks down into the chariot, saying "I will not fight," so man, in "confidence" in his own sufficiency decides he will not fight, *i.e.*, he will not breast this mighty wave of knowledge.



But he has appealed to the Higher, and It is stronger than the outer or lower, and whether he will or no, he will have to use, or be carried away by, the increased knowledge given him. If, in his ignorance, he will not fight, Nature will impel him to do so, and the determination to stick to the familiar is a fallacious determination. Knowledge asked for and received cannot be denied, so why should he not breast the wave cheerfully and use it to carry him to the goal, rather than shrink from it and let it overpower him while hiding his goal?

The mere fact that he is reading the Instructions of God Himself proves that he can profit by them if he will. Even should he feel that he has no wish to learn from them now, at some time or other he must have made the request for help. Though Arjuna wants to refuse to fight at the last minute, he has already asked the higher to be his charioteer and to take him to the heart of the battlefield where it is too late to withdraw. It is only the outer man that rebels, but if he will listen to the Divine Teacher's words which explain the inner meaning of life he slowly, but surely, comes to the point where he can say, "I will do thy bidding."

The first great teaching given by the Inner to the outer is that which is denied by the outer, *i. e.*, he is where he is because Nature has brought him there as the result of his own past. Since Nature is impartial Law, where and what he is must be right and proper for him. It is, in fact, his battlefield. The powers and functions of the outer man and the perception and capacities of the inner man are the weapons with which the fight is made. The fight is not at first with outside enemies but between these two aspects of man. When the inner man himself turns to the Self, the Great Self, as the "support of every phase of consciousness" then he perceives the panorama of life as a changing panorama, hence impermanent and relatively unimportant. When he is engulfed by the lower its very impermanent and changing qualities frighten him and at times overwhelm him. His first task, then, is to *remember* the unchanging Self within.

This is not easy, as Mr. Judge wrote, but it can be remembered if it is "recognized," "pon-

dered over," and "as much as possible understood." And it is absolutely necessary to remember It.

Recognition is a thing of the memory-mind and implies familiarity with the thing recognized, and therefore it is the lower mind and brain that must first learn what is the Teaching of the Self. Mr. Judge therefore gives us the following description, which appeals to the reason and logic of the mind:—

...there must be a universal presiding spirit, the producer as well as the spectator, of all this collection of animate and inanimate things. The philosophy taught by Krishna, holds, that at first this spirit—so called, however, by me only for the purpose of the discussion—remained in a state of quiet with no objects, because as yet there was no modification. But, resolving to create, or rather to emanate the universe, It formed a picture of what should be, and this at once was a modification willingly brought about in the hitherto wholly unmodified spirit; thereupon the Divine Idea was gradually expanded, coming forth into objectivity, while the essence of the presiding spirit remained unmodified, and became the perceiver of its own expanded idea. Its modifications are visible (and invisible) nature. Its essence then differentiates itself continually in various directions, becoming the immortal part of each man—the Krishna who talks to Arjuna. Coming like a spark from the central fire, it partakes of that nature, that is, the quality of being unmodifiable, and assumes to itself—as a cover, so to speak—the human body and thus, being in essence unmodified, it has the capacity to perceive all the changes going on around the body.

When this is pondered over and the effort made to understand it as fully as possible, the higher parts of the nature come into play.

The first step is to *recognize* that the essence of the One becomes the immortal part in each man, the Krishna within who talks to the Arjuna. When the implications of this are *pondered over* it will be seen that the outer is the mere covering of the inner; the outer is modified, the inner is unmodifiable, not even merely unmodified. The outer world is the covering of the Divine Idea, and that covering is constantly modified. That which enables man to see the modifications is that which is unmodified in him, the perceiver, the spectator of all. When the Arjuna in man loses sight of the Krishna, or Self, within, and becomes absorbed by the outer "picture" which he makes



up around the outer panorama of manifested life in terms of his own understanding, there is no hope, all is despair. The parts of the picture come to life and absorb the energy of the man, he is lost in the picture, the illusion of his own creation. Before this state occurs he must turn his eyes from the picture to the unmodified essence within him. This is not easy, for the power of the living picture is great, as to its effect not only on the eyes and on the ears, but also on the feeling and desiring nature, and even on the mind. This lower mind can argue with itself and with the sense impressions and desires, making all seem right and proper, and to silence the clamour means great effort and still greater faith in the efficacy of the effort.

It is in times of relative peace that man must turn his mind to the Krishna within so that a road is built between the two states of consciousness and so that the lower learns that help is there for the asking. It is before a man is caught in the battlefield that he must learn the art of warfare and prepare his weapons and know from whence help will come to him, otherwise it is too late. He must know what kind of help he can depend upon and he must have attained at least a certain amount of faith in it.

That which will come to his aid is not merely some superior knowledge, but the Voice of Krishna Himself—the Voice that is soundless, yet fills all. Its effect on the consciousness is as the Voice of the Beloved who speaks while “tenderly smiling.” He speaks, as did Krishna, words of admonition:—

Whence, O Arjuna, cometh upon thee this dejection in matters of difficulty, so unworthy of the honourable and leading neither to heaven nor to glory? It is disgraceful, contrary to duty and the foundation of dishonour. Yield not thus to unmanliness for it ill-becometh one like thee. Abandon, O tormentor of thy foes, this despicable weakness of thy heart, and stand up...if thou wilt not perform the duty of thy calling and fight out the field, thou wilt abandon thy natural duty and thy honour and be guilty of a crime.

Words of comfort:—

Thou grieveest for those that may not be lamented, whilst thy sentiments are those of the expounders of the letter of the law...it is unworthy for thee to be troubled for all these mortals...If thou art slain thou shalt attain heaven; if victorious, the world shall be

thy reward: wherefore, son of Kunti, arise with determination fixed for the battle.

Words of strength:—

Cast but thine eyes towards the duties of thy particular tribe, and it will ill become thee to tremble. A soldier of the Kshatriya tribe hath no duty superior to lawful war, and just to thy wish the door of heaven is found open before thee, through this glorious unsought fight which only fortune's favoured soldiers may obtain.

Words of command:—

Make pleasure and pain, gain and loss, victory and defeat, the same to thee, and then prepare for battle.  
Act as seemeth best unto thee.

## REORIENTATION

Many thoughtful people are saying that the present crisis in world affairs is not fundamentally economic or political but strictly a moral one. Theosophical students agree with this diagnosis but where they may differ from some persons outside their ranks is in the intensity of their conviction that the necessary reorientation is a matter of individual effort. Organizations to improve humanity morally, conferences on the subject are, in the view of the students of the Ancient Wisdom, useful only in so far as they inspire men and women, one by one, to seek a new way of thinking, to endeavour to become spirit-minded instead of matter-minded.

Now this spirit-minded attitude is not in any sense “other-worldliness.” Theosophy does not teach us to turn our backs on ordinary life and despise it. Quite the contrary. We are taught to love the world, but are warned that unless we learn to see the things of the world and the flesh, and even those of the devil, with the eyes of the spirit, we shall not last long enough to achieve our human destiny.

It is a very urgent matter, this reorientation. Not that we should expect quick results. True knowledge is not rapidly or easily acquired. The urgent thing is that we make a beginning. “He that is not for me is against me,” said Jesus, which from our Theosophical point of view may be interpreted to mean that if we do not make a positive effort in the direction of spiritualizing our attitude, we shall slip backwards, washed



away from our goal by the currents that oppose progress towards our final destination. There is no such thing as standing still. Either the ancient precept to "seek the kingdom of heaven" and to seek it *first* must be taken seriously, or our true life forces will ebb away, imperceptibly at first but surely, and we shall lose all chance of making a lasting contribution to our race by becoming immortal.

"When the real man merges himself with the latter [the spirit] he becomes an immortal entity," says H.P.B. The answer to the obvious question: "What if he does not succeed?" is implied in the statement itself. If he does not attach himself to the "plank of salvation," as H. P. B. calls the Atma in each of us, or in so far as he does not do so, he belongs to the useless portion of mankind, and as such aggravates world problems instead of helping on their solution.

What practical direction does our philosophy give those of us that make up our minds to set about this reorientation? The problem is twofold: First, how can we convince ourselves of the presence of the "heavenly father" within us? And, secondly, how can we learn to tap the wisdom and power inherent in our spiritual self and destined for our use, if only we can take possession of it?

As to the first question—the answer is simple, though the path it indicates is slow and arduous. We are told the way to realize a truth is to dwell upon it. Acquiring possessions always involves hard work and this applies to spiritual as well as to earthly goods. He who would make a truth his own must, after realizing it mentally, weave it into the fabric of his being by constant thought upon it. Fortunately, there is much said upon the subject of the inner god in our books, so that the student can refresh himself constantly by reading and rereading passages in which the truth to be realized is set forth.

As to the second question—How can we approach the Divine within us and take our birthright of inspiration? Of the many passages that might be quoted we will select three as being particularly helpful. H. P. B. cites a statement of Plato's which gives a clue:—

Remain silent in the presence of the *divine ones*, till they remove the clouds from thy eyes and enable thee

to see by the light which issues from themselves, not what appears as good to thee, but what is intrinsically good.

From another source comes the same message in different words:—

All creatures in the world have each a superior above. "This superior, whose pleasure it is to *emanate into them*, cannot impart efflux until they have adored,"—*i. e.*, meditated as during yoga.

Mr. Judge says the same thing in simple, matter-of-fact terms in his preface to his *Yoga Aphorisms of Patanjali*:

...when a firm position is assumed with the end in view of reaching union with the Spirit through concentration, [Ishwara] comes to the aid of the lower self and raises it gradually to higher planes.

What the way is, the teachers clearly indicate. Remains, however, the difficult task of treading it firmly and to the end.

## AFRICAN MAGIC

By: TAU-TRIADELTA—A PUPIL  
OF LORD LYTTON

[Reprinted from *Lucifer*, Vol. VII, November 1890, p. 231.—Eds.]

Before we enter into the subject of the occult art as practised on the West Coast of Africa, it will be well to clear the ground by first considering for a moment what we mean by the much-abused term "Magic."

There are many definitions of this word; and, in bygone ages, it was simply used to designate anything and everything which was "not understood of the vulgar." It will be sufficient for our purpose to define it as the knowledge of certain natural laws which are not merely unknown but absolutely unsuspected by the scientists of Europe and America.

It is a recognised fact that no law of Nature can be—even for a single moment—abrogated. When, therefore, this appears to us to be the case when, for instance, such a universally known law as that of the attraction of gravitation seems to be annihilated, we must recognize the fact that there may be other laws at present unknown to



Western science which have the power of over-riding and suspending for the time being the action of the known law.

The knowledge of these hidden laws is what we understand by the term occult science, or magic. *And there is no other magic than this*, and never has been, at any period of the world's history. All the so-called "miracles" of ancient times can be and are reproduced at the present day by magists when occasion requires. An act of magic is a pure scientific feat, and must not be confounded with legerdemain or trickery of any kind.

There are several schools of magism, all proceeding and operating on entirely different lines. The principal of these, and on whose philosophy all others are founded, are the Hindu, the Thibetan, the Egyptian (including the Arab) and the Obeeyan or Voodoo. The last named is entirely and fundamentally opposed to the other three: it having its root and foundation in necromancy or "black magic," while the others all operate either by means of what is known to experts as "white magic," or in other cases by "psychologizing" the spectator. And, a whole crowd of spectators can be psychologized and made at the will of the operator to see and feel whatever things he chooses, all the time being in full possession of their ordinary faculties. Thus, perhaps a couple of travelling fakirs give their performance in your own compound or in the garden of your bungalow. They erect a small tent and tell you to choose any animal which you wish to see emerge therefrom. Many different animals are named in rotation by the bystanders, and in every case the desired quadruped, be he tiger or terrier dog, comes out of the opening in the canvas and slowly marches off until he disappears round some adjacent corner. Well, this is done simply by "psychologizing," as are all the other great Indian feats, such as "the basket trick," "the mango-tree," throwing a rope in the air and climbing up it, pulling it up and disappearing in space, and the thousand and one other similar performances which are "familiar as household words" to almost every Anglo-Indian.

The difference between these schools and that of the Voodoo or Obeeyan is very great, because in them there is a deception or want of reality in

the performance. The spectator does not really see what he fancies he sees: his mind is simply impressed by the operator and the effect is produced. But in African magic, on the contrary, there is no will impression: the observer does really and actually see what is taking place. The force employed by the African necromancers is not psychological action but demonosophy.

White magists have frequently dominated and employed inferior spirits to do their bidding, as well as invoked the aid of powerful and beneficent ones to carry out their purposes. But this is an entirely different thing. The spirits which are naturally maleficent become the slaves of the magist, and he controls them and compels them to carry out his beneficent plans. The necromancer, or votary of black magic, is, on the contrary, the slave of the evil spirit to whom he has given himself up.

While the philosophy of the magist demands a life of the greatest purity and the practice of every virtue, while he must utterly subdue and have in perfect control all his desires and appetites, mental and physical, and must become simply an embodied intellect, absolutely purged from all human weakness and pusillanimity, the necromancer must outrage and degrade human nature in every way conceivable. The very least of the crimes necessary for him (or her) to commit to attain the power sought is actual murder, by which the human victim essential to the sacrifice is provided. The human mind can scarcely realize or even imagine one tithe of the horrors and atrocities actually performed by the Obeeyan women.

Yet, though the price is awful, horrible, unutterable, the power is real. There is no possibility of mistake about that. Every petty king on the West Coast has his "rain maker." It is the fashion among travellers, and the business of the missionaries, to ridicule and deny the powers of these people. But they do possess and do actually use the power of causing storms of rain, wind, and lightning. When one considers that however ignorant and brutal a savage may be, yet that he has an immense amount of natural cunning, and his very ignorance makes him believe nothing that cannot be proved to him, no "rain maker" could live for one year unless he gave repeated instances



of his powers when required by the king. Failure would simply mean death. And the hypothesis that they only work their conjurations when the weather is on the point of change is only an invention of the missionaries. The native chiefs are, like all savages, able to detect an approaching change of weather many hours before it takes place. And is it at all likely that they would send for the rain-maker and give him sufficient cattle to last him for twelve months, besides wives and other luxuries, if there were the slightest appearance of approaching rain?

I remember well my first experience of the wizards. For weeks and weeks there had been no rain, although it was the rainy season. The mealies were all dying for want of water; the cattle were being slaughtered in all directions; women and children had died by scores, and the fighting men were beginning to do the same, being themselves scarcely more than skeletons. Day after day, the sun glared down on the parched earth, without one intervening cloud, like a globe of glowing copper, and all Nature languished in that awful furnace. Suddenly the king ordered the great war drum to be beaten, and the warriors all gathered hurriedly. He announced the arrival of two celebrated rain-makers, who would forthwith proceed to relieve the prevailing distress. The elder of the two was a stunted, bow-legged little man, with wool which would have been white had it not been messed up with grease, filth and feathers. The second was rather a fine specimen of the Soosoo race, but with a very sinister expression. A large ring being formed by the squatting negroes, who came—for some unknown reason—all armed to the teeth, the king being in the centre, and the rain-makers in front of him, they commenced their incantations. The zenith and the horizon were eagerly examined from time to time, but not a vestige of a cloud appeared. Presently the elder man rolled on the ground in convulsions, apparently epileptic, and his comrade started to his feet pointing with both hands to the copper-coloured sky. All eyes followed his gesture, and looked at the spot to which his hands pointed, but nothing was visible. Motionless as a stone statue he stood with gaze rivetted on the sky. In about the space of a minute a

darker shade was observable in the copper tint, in another minute it grew darker and darker, and, in a few more seconds developed into a black cloud, which soon overspread the heavens. In a moment, a vivid flash was seen, and the deluge that fell from that cloud, which had now spread completely overhead, was something to be remembered. For two days and nights that torrent poured down, and seemed as if it would wash everything out of the ground.

After the king had dismissed the rain-makers, and they had deposited the cattle and presents under guard, I entered the hut in which they were lodged, and spent the night with them, discussing the magical art. The hut was about fourteen feet in diameter, strongly built of posts driven firmly into the ground, and having a strong thatched conical roof. I eventually persuaded them to give me one or two examples of their skill. They began singing, or rather crooning, a long invocation, after a few minutes of which the younger man appeared to rise in the air about three feet from the ground and remain there unsuspended, and floating about.

There was a brilliant light in the hut from a large fire in the centre, so that the smallest detail could be distinctly observed. I got up and went to feel the man in the air, and there was no doubt about his levitation. He then floated close to the wall and passed through it to the outside. I made a dash for the doorway, which was on the opposite side of the hut, and looked round for him. I saw a luminous figure which appeared like a man rubbed with phosphorised oil; but I was glad to rapidly take shelter from the torrents of rain. When I re-entered the hut, there was only the old man present. I examined the logs carefully, but there was no aperture whatever. The old man continued his chant, and in another moment his comrade re-appeared floating in the air. He sat down on the ground, and I saw his black skin glistening with rain, and the few rags he wore were as wet as if he had been dipped in a river.

The next feat was performed by the old man, and consisted in several instantaneous disappearances and reappearances. The curious point ab-



out this was that the old man also was dripping wet.

Following this was a very interesting exhibition. By the old man's directions we arranged ourselves round the fire at the three points of an imaginary triangle. The men waved their hands over the fire in rhythm with their chant when dozens of tic-polongas, the most deadly serpents in Africa, slowly crawled out from the burning embers, and interlacing themselves together whirled in a mad dance on their tails round the fire, making all the while a continuous hissing. At the word of command they all sprang into the fire and disappeared. The young man then came round to me, and, kneeling down, opened his mouth, out of which the head of a tic-polonga was quickly protruded. He snatched it out pulling a serpent nearly three feet long out of his throat, and threw it also into the fire. In rapid succession he drew seven serpents from his throat, and consigned them all to the same fiery end.

But I wanted to know what they could do in the way of evocation of spirits. The incantation this time lasted nearly twenty minutes, when, rising slowly from the fire, appeared a human figure, a man of great age, a white man too, but absolutely nude. I put several questions to him, but obtained no reply. I arose and walked round the fire, and particularly noticed a livid scar on his back. I could get no satisfactory explanation of who he was, but they seemed rather afraid of him, and had evidently—from the remarks they interchanged—expected to see a black man.

After the appearance of this white man, I could not persuade them that night to attempt anything more, although the next night I had no difficulty with them. A most impressive feat, which they on a subsequent occasion performed, was the old custom of the priests of Baal. Com-

mencing a lugubrious chant they slowly began circling around the fire (which said fire always is an essential part of the proceedings), keeping a certain amount of rhythm in both their movements and cadences. Presently, the movement grew faster and faster till they whirled round like dancing dervishes. There were two distinct movements; all the time during which they were gyrating round the circle, they were rapidly spinning on their own axes. With the rapidity of their revolutions their voices were raised higher and higher until the din was terrific. Then, by a simultaneous movement, each began slashing his naked body on arms, chest, and thighs, until they were streaming with blood and covered with deep gashes. Then the old man stopped his erratic course, and sitting down on the ground narrowly watched the younger one with apparent solicitude. The young man continued his frantic exertions until exhausted Nature could bear no more, and he fell panting and helpless on the ground. The old man took both the knives and anointed the blades with some evil smelling grease from a calabash, and then stroked the young man's body all over with the blade which had done the injuries, and finished the operation by rubbing him vigorously with the palms of the hands smeared with the unguent.

In a few minutes time the young man arose, and there was not the slightest trace of wound or scar in his ebony skin. He then performed the same good offices on the old man with the same effect. Within ten minutes afterwards they were both laid on their mats in a sweet and quiet sleep. In this performance there were many invocations, gestures, the circular fire, and other things which satisfied me that some portion, at all events, of the magical processes of West Africa had been handed down from the days when Baal was an actual God, and mighty in the land.



## BREAKING THE MOULDS OF THOUGHT

It is said that we are "ceaselessly self-deceived" and the puzzling advice is given to break our moulds of thought once we have made them. Yet it is easy to see how sound the advice is if one remembers the human tendency to swing from one extreme to the other. A new student, after much inner struggle, may reach the point of effronterising his dearly-loved conceptions of a personal God. But his tendency will probably be to put in its place a fixed idea of God as the absolute, "unthinkable, unspeakable," out of all relation to finite, conditioned existence, and one can well imagine his dismay and bewilderment on hearing an elder student speak of the personal God within, or on finding a reference in the Theosophical writings that apparently upsets all his newly acquired notions. A deeper understanding will reconcile seeming contradictions, until he will almost laugh at the ludicrous inadequacy of the ideas he formerly held.

The same process holds good for the notions that we have about practical affairs. If one has swung from a day-dreaming obliviousness of time, and a careless, slap-dash inaccuracy into a somewhat rigid and over-anxious insistence on the virtues of "accuracy in space, punctuality in time, purity of causation," it may be difficult to realize that these have a higher and wider aspect. If machinery, for example, is made too accurate, *i.e.*, if each part fits exactly into its neighbour without the little necessary "dither" or leeway, the machine will not work. The parts will interlock and no movement ensue. In a work of art, whether a painting or a piece of decoration, there is the beauty of a balanced composition, the accuracy of the right proportions. But balance does not necessarily mean a unit on the right hand accurately balancing an exactly similar unit on the left, or in whatever way the pattern is devised. In a formal decoration it may do so, but even here the real craftsman always brings vitality to it by varying slightly the details of the balanced portions, while maintaining the general similarity. The cheap imitator makes the two halves of the pattern mechanically and accurately

alike. There is the formal balance of Western medieval religious painting, with the Madonna in the centre, flanked by a saint or benefactor on either hand. But the informal balance—such as that which characterizes Chinese and Japanese painting, in which a large mass may be satisfactorily opposed by a small one, or a spray in one corner, be balanced by the pattern of empty space—gives a dynamic living quality not to be achieved by the more obvious, geometrical relationships. It may be difficult at first to appreciate, and still more so to achieve the subtleties of the informal ratios, but their accuracy is none the less real for not being so easily discernible.

The beginner in writing has to pay accurate attention to the rules of grammar and of syntax, otherwise he will fall into a slipshod style. But once he has mastered them he can, and must at times, flout them to gain a particular effect or quality, or to give special significance and life to any point. Too accurate a regularity in the metre of verse makes for a deadly monotony, that is only obviated by the poet's deliberate or instinctive escape from the tyranny of rhyme.

Again, can we say that truth is necessarily "accurate" from the matter-of-fact point of view? To say:—

My love is like a red, red rose,  
That's newly sprung in June

is factually false, but it conveys more truly the "quality" of the beloved than if one were to say "My love weighs 9 st. 2. She stands 5ft. 6. (in her stockinged feet)—together with all the passport details.

Another case in point. Every attempt to clarify legal phraseology, so as to make it more intelligible, to cover more accurately every possible eventuality, only results in still more involved obscurities. Students are told to "get the idea and not the word"—though this must not be used to condone slovenliness of thought and expression on the part of the speaker. Again, too much attention paid to accuracy of details is often detrimental to the grasp of the subject as a whole. One cannot "see the wood for the trees."



One can give a study-class assignment accurately, without being tied down to one method or way—there are six schools of Indian philosophy, each accurate from its own view-point, though none comprehensive. Certainly, if the U. L. T. Declaration, for example, is being given in the actual words, as printed, it should be strictly accurate—word perfect—and not be allowed to slip into an approximate paraphrase in the middle of a word-for-word passage. To start off gaily repeating the printed Declaration for the first two paragraphs, let us say, and then to wander off into saying “It holds that the Basis for Union among Theosophists is the one aim, purpose and teaching,” continuing with a more or less close reproduction of the remaining paragraphs, is slovenly. It is neither word-accurate nor a true free presentation. One can still give an “accurate” presentation in one’s own words, without plagiarizing the phrases. The same with the Fundamentals. To some students a rigid following along the text of pp. 14-17 of Volume I of *The Secret Doctrine* is the only thing recognized as the Three Fundamental Propositions. Yet if these “underlie and pervade the entire system of thought” and must therefore find application in every practical aspect of life as well, they must find expression in countless ways, however little the student who fails to perceive their existence in a different guise, recognizes their accuracy and validity.

In the same way, punctuality does not necessarily mean rigid adherence to an immutable time-table, however valuable the discipline of a fixed schedule, particularly in organizing routine work. The people who are lost unless they get up at the same moment, dine at exactly the same time, and follow the same daily routine, are slaves rather than masters of punctuality, slaves to the automatic action of their bodily “lives” as much as is the animal. Just as a machine demands that little margin for free action among its parts, just as balance can be formal or informal, so punctuality has its fluidity. “The right time and right place” is not a fixed formula. A subordinate in a business office may be able to keep strict working hours, but the managing director will almost certainly have to adapt his

time-table to opportunities offered. A doctor, to take another example, cannot pay the same tribute to rigid punctuality as a firm’s employee, since accidents and the arrival of babies upon this earthly scene are not confined to office hours. His sense of “the right time” has to be worked out on a different material level from that of the formal organization.

If a social or political reform has to be enforced by brute force, it is “out of time,” no matter how excellent its nature, or how well-intentioned its sponsors. Being premature, it can only produce evil. The inner need determines the moment for punctuality. To close a U. L. T. meeting abruptly, cutting into the middle of eager inquiries in order to be “dead” punctual to the stroke of time, is not a virtue.

In the same way with purity of motive: The enthusiast for the Theosophic life usually starts with some kind of “stained-glass” ideal, and considerable preoccupation with the moral health of his own motive and the purity of his own nature. Though observation and judgment must be used before action, and errors faced afterwards, Theosophy does not advocate too close and morbid a scrutiny of one’s motives before acting, nor yet time wasted in repentance. If our quick action in an emergency can save a child, we do not hold off because the hands that must pull it to safety are begrimed with dust. *Light on the Path* speaks of the need to give up, at some time, even the sense of self-respect and of virtue, to be prepared to “lose face” for a cause. One may have—as H. P. B. had—to let others deceive themselves, even though it means losing irrevocably their confidence and friendship. Obedience to the laws of the land is good, but the lesser loyalty may have to give way to a larger ideal, even to a breaking of the laws for the sake of Justice. The “gang loyalty” of the small boy teaches him not to give away his comrades to those in authority, under any circumstances. The greater perception of youth might lead him to see that this would have to be outgrown, for the sake of a higher view-point. The man who fights for his country, and the one who refuses to kill his fellow-beings, even for its sake, can both be pure in motive.



There must be a change in our very ideas of self-purity, of motive. The impersonal man, being unmixed (*i.e.*, who does not identify himself) with personal characteristics, is truly pure. He is not concerned about omitting "I-Me-My" from his conversation. Neither H. P. B. nor Judge—nor Crosbie either—were afraid to use these self-denoting terms. The impersonal man sees himself in due proportion, neither the centre of all interest, nor yet the inferior, the outcast. Too often we think of purity from the "moral" point of view, and inevitably make comparisons between ourselves and others "holier" or less holy than we. There is no "moral" judgment involved in the real purification—neither personal gratification nor personal shame. It should be as impersonal a matter as that of the technician obtaining a pure colour in pigment or light. It means eliminating from the given colour all admixtures of other colours. Each may be perfectly good in itself, but the admixture makes them all "impure." Kama and Manas, Desire and Mind, in themselves are essential and pure, but their admixture creates the "impure" personality, the man of Kama-Manas, self-centred, self-embodied passion and desire. But when these powers are resolved back again to purity, Kama becomes the clear working force of Buddhi, Wisdom, while Manas becomes the organ of the free-will in physical man.

The union of Soul with Spirit, the goal towards which all Life strives, would seem to furnish the right motive for effort; nevertheless, the motive must reach higher than "purity." If the soil is entirely purified of all bacteria it becomes sterile. Pure Spirit in itself is passive and completely inactive. The Dharmakayas who become "complete Buddhas," ideal breaths in Universal Consciousness, devoid of all attributes of clogging matter, are yet, in their obliteration of concern for their other "selves" on earth, less truly "pure" than the Buddhas of Compassion. These retain the ethereal Nirmanakaya vesture so that, while Their consciousness may live in the light of spirit, they still have the means to work in the shadow of material existence, for the sake of poor, ignorant, sorrowing mankind. H. P. B. wrote in the *Glossary* that the philosopher Porphyry had

not been able to achieve the Samadhi state, the Union with God, until a much later age than his teacher, Plotinus, probably because the latter, holding physical life in contempt, limited his philosophical activity to the higher planes, while the former "devoted his whole time to considerations of the bearing of philosophy on practical life." Yet she adds: "Of all the Neo-Platonists, Porphyry approached the nearest to real Theosophy."

Whatever place in the scheme of things we ourselves may occupy, whatever our virtues or our failings, it is "the self-sacrificing pursuit of the best means to lead on the right path our neighbour, to cause as many of our fellow creatures as we possibly can to benefit by it which constitutes the true Theosophist."

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Call the world if you please "the tale of Soul-making"—Soul as distinguished from Intelligence. There may be intelligences or sparks of the divinity in millions—but they are not Souls till they acquire identities, till each one is personally itself. Intelligences are atoms of perception—they know and they see and they are pure, in short they are God. How then are Souls to be made? How then are these sparks which are God to have identity given them—so as ever to possess a bliss peculiar to each one's individual existence? How but by the medium of a world like this?.....

I will put it in the most homely form possible. I will call the World a School instituted for the purpose of teaching little children to read—I will call the *human heart* the *horn book* read in that school—and I will call the *child able to read*, the Soul made from that *School* and its *horn book*. Do you not see how necessary a World of Pains and trouble is to school an intelligence and make it a Soul? A Place where the heart must feel and suffer in a thousand diverse ways. Not merely is the Heart a Horn Book, it is the Mind's Bible, it is the Mind's experience, it is the text from which the Mind or Intelligence sucks its identity. As various as the lives of Men are,—so various become their Souls, and thus does God make individual beings, Souls, identical Souls (*i.e.*, souls having an identity or "individuality") of the sparks of his own essence.

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*From a Letter by John Keats to His Brother.*



## IN THE LIGHT OF THEOSOPHY

We have just learnt from the 15th October *Canadian Theosophist* of the passing of an old and esteemed friend and co-worker in the Cause of Theosophy—A. E. S. Smythe. He was for many years General Secretary in Canada of the Adyar T. S. A devotee of the Ancient Wisdom he was a loyal and faithful admirer of W. Q. Judge. He served the Cause in Canada with commendable zeal and steadfastness. As its Editor he made the *Canadian Theosophist* one of the most outstanding organs of Theosophy, frank and fearless in its criticism and broad in its exposition. May it carry on the programme and policy of its Founder-Editor.

Students of Theosophy will welcome *Health the Unknown, The Story of the Peckham Experiment* by John Comerford. This small volume is bound to attract the reader to the original big work *The Peckham Experiment—A Study of the Living Structure of Society* originally published in 1943. The experiment "brake entirely new ground. Its purpose was to study *function* in *healthy* Man, and thereby to deduce laws both of function and of health." The interesting feature of the experiment is that it did not regard one human personality as a complete organism.

For the study of function, then, we require the man and woman who have, actually and potentially a family. Only the family is the complete human antheap or bee-hive.

One more quotation ought to tempt the student of Esoteric Philosophy to go to this volume.

Thus gradually there emerges a picture of what the Peckham scientists term 'mutual synthesis.' As the ant is to the antheap; as the bee is to the bee-hive; as the one cell is to the parent body; as the one body is to the whole community; as the organism is to the environment: so, perhaps, is Man to the Universe. This perhaps is the meaning of Evolution—that Man and Environment are living partners in some slowly developing, slowly progressing scheme of things.

'Everything harmonizes with me,' cries Marcus Aurelius, from the distance of 2,000 years, 'which is harmonious to thee, O Universe. Nothing for me is too early nor too late, which is in due time for thee. Everything is fruit to me which thy seasons bring, O

Nature; from thee are all things, in thee are all things, to thee all things return.'

J. W. Robertson Scott, writing in *The Manchester Guardian* (3rd November 1947) asks whether the temperance movement is sufficiently up-to-date in its approach to the drink question. Its activities are no longer news, while posters placard the whole country in favour of drink,

...the B. B. C. has every day in one or other of its programmes jocular references to drinking; the liquor trade was never busier; brewing and distilling which were formerly carried on by private firms are now done by joint-stock companies in which reputable men and women hold shares; and few people regard a glass or two of beer or wine as anything to which serious objection can be taken.

He points out that despite appeals for economy, and self-sacrifice, and despite endeavours to prove that the English are making every effort to help themselves, the national drink bill is £ 688,000,000 a year and that for every £1 laid out on food, 15s. 6d. is spent on drink. For some years past, 900,000 tons of the grain grown has been taken by brewers and distillers, in addition to a large amount of sugar, while fruit has been wasted for lack of sugar to preserve it. Though gross intemperance is not common, a great deal of inefficiency today could be directly or indirectly attributed to drinking. Alcohol gives no real benefit, being a habit-forming narcotic, merely giving the consumer a momentary better opinion of himself.

We might consider the money spent also in betting. The Churches' Committee on Gambling estimates (*The News Chronicle*, 3rd November 1947) that nearly £2,000,000 went through Totalizators at greyhound racing tracks in Great Britain last year, while, in addition, bookmakers' takings were estimated to be a little over that figure. The Tote receipts were nearly five times as much as those of 1938, the Greater London area accounting for over half the current amount. It is sometimes argued that money is spent this way because of the shortage of goods to buy, but the disease seems deeper than the



mere economic factor. It is recognized medically that individual alcoholism always indicates a psychological problem, and that until that is cleared up, it is impossible to cure the alcoholic condition. Even the blind adherence to popular custom for fear of not being considered "a good fellow" is also a psychological matter. The gambling spirit also indicates an inner discontent and a feeling of something lacking in life.

Fighting the evils of drink and betting as such is only dealing with symptoms. How fill that lack? How can one bring together supply and demand? How can we as Theosophists make our approach effective to prove that the treasures of the Spirit satisfy, while these false delights men follow are like salt water that doubles thirst and discontent. We must be able to *touch* their viewpoint, without losing hold of our own.

Since this problem is also much to the fore in India, in our issue of January, 1946 the drink evil was examined from the moral, scientific and Theosophical viewpoints. Several Provincial Governments in India have their programmes for the Prohibition of Alcohol. This will mean a great loss of revenue everywhere. Vested interests will naturally rebel against such measures, but a steady output of accurate facts and figures has great educational value and a move against the curse of drink by any Government should be given the active support of those who are working in however humble a measure to benefit mankind. H. P. B. stated in the Preface to her translation of Leo Tolstoi's satire: *How a Devil's Imp Redeemed His Loaf; or the First Distiller* (*Lucifer*, Vol. V, p. 195)

Russia is afflicted with the deamon of drink, as much as, though *not more* than, England or any other country; yet it is not so much the Karma of the nation, as that of their respective Governments, whose Karmic burden is growing heavier and more terrible with every year. This curse and universal incubus, drink is the direct and legitimate progeny of the Rulers; It is begotten by their greed for money, and FORCED by them on the unfortunate masses. Why, in Karma's name, should the latter be made to suffer here, and hereafter?

We are glad to see the announcement of the Bombay Government to issue a monthly periodical to be edited by Prof. J. C. Daruwalla.

There is an advisory board with the Hon. Mr. L. M. Patil, Minister for Excise as Chairman and Mr. John Baranabas as Secretary.

In *The Aryan Path* for December, 1947, appears an arresting article by Dr. E. M. Josephson of New York bringing out several aspects of the growing menace of organized medicine's power to gain State protection and support in order to more completely and safely exploit the public. This drive on the part of the "Medical Racket"—as Dr. Josephson calls it in his book: *Merchants in Medicine*—to control and dictate in all matters medical is reaching more and more alarming proportions. A recent illustration of it appears in *CDN* for November, 1947, where the attack of the Pharmaceutical Society of Great Britain on "proprietary medicines and their advertising" in the form of a report and letter to the Ministry of Health is in part quoted and commented upon, and where it is said that:

This indictment of proprietaries is of particular interest to India where they have been having a field day.

It is true that many in India, as well as in other lands, have suffered because they were fooled by the exaggerated, dangerously misleading and sometimes false claims made for proprietary medicines, but no more from these than from the same sort of claims made for other, so-called 'orthodox' medicines. For the orthodox medicos and their organized societies to base an attack on "Proprietary Medicines" and their manufacturers on this grounds is a sheer case of "the pot calling the kettle black"!

For example, what could be more misleading or dangerous than the propaganda and "fear campaigns" devised by organized Allopathic medical bodies in order to force vaccination and inoculations on the people? And this is blatantly done in the face of recent discoveries such as the following by Dr. J. E. Salk of the University of Michigan School of Public Health, as reported by Reuter (*Bombay Chronicle*), November 20, 1947:—

The virus [of smallpox] is the tiny chemical agent that causes the disease. Dead virus in the vaccine produces the immunity; and studies showed that it is



also responsible for the bad reactions. Dr. Salk said: How severe they are seems to depend upon how much virus is in the vaccine....

New research, he continued, showed that the vaccine apparently can still protect against the disease when it contains small amounts of the virus; amounts small enough not to cause bad effects.

In view of the number of human beings who have been maimed or killed by vaccination during the past 100 years—vaccination which has been thrust upon them through false advertising and illegitimate legislation—the implications of this and other recent discoveries are appalling; and hardly make appropriate an attack on the exaggerated advertising of others! So little being known of the nature of vaccine or what quantity of virus it contains, or its effects, as admitted even by its advocates, the enforcement of its use is almost incredible; and becomes more indefensible as the proofs of its dangerous possibilities multiply.

Every age has had its exploiters and exploited and in our present one there are methods and dangers peculiar to itself. But also it has its advantages and protective possibilities in more easily available and widely diffused education and knowledge. If these were taken better advantage of, individuals would conquer their sense of helplessness before organized bodies and their propaganda. If individuals would refuse to be fooled or to merely believe, if they would demand to know for themselves the facts before they would act, these exploiting bodies would lose their power and disappear. In the main, however, it falls upon the few to oppose the menace of state-controlled medicine in every country.

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A powerful ally to the opponents of vaccinations is Dr. J. Tissot, Honorary Professor of

General Physiology at the National Natural History Museum at Paris. It takes courage to repudiate the findings of Pasteur, on which the pseudo-science of immunology is largely based, as Dr. Tissot did not long ago at the dinner held in London in memory of the French Biologist Professor Antoine Bechamp. Dr. Tissot declared that he had been able to prove Bechamp's discoveries that the causes of putrefaction are within dead bodies, meat, blood, milk, etc., and that germs in the air are not necessary causative factors. Dr. Tissot is quoted in *The Hindu* of 7th December as declaring:—

This means that the theory that inoculation creates immunity from disease is false. For example, anti-rabies vaccination has for the last 60 years inoculated paralytic rabies upon all the vaccinated, and, above all, upon those who, bitten by a non-rabid dog, were in no danger. Anti-tetanic serum does not protect the patient, but always gives equine colibacillosis. In my view, anti-diphtheritic serum is totally ineffective and always results in equine colibacillosis.

Dr. Tissot charges that vaccination with diphtheria toxoid has inoculated serious diphtheria upon about 150,000 children in France since 1940 and killed 15,000 of them. How long shall this slaughter of the innocents be allowed to go on in the name of science and to the profit of the serum-makers?

Dr. Tissot further condemns as "a tremendous error" vaccination against tuberculosis with "B. C. G." an invitation to voluntary vaccination which was recently extended to the English public by Lord Moran, President of the Royal College of Physicians. Tuberculosis, Dr. Tissot declares, is, like cancer, autogenous, "a disease due to the degeneration of the tissue-building dumb-bell organoid, against which any vaccination is impossible."



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# The United Lodge of Theosophists

## DECLARATION

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

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

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

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

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

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

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

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

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

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