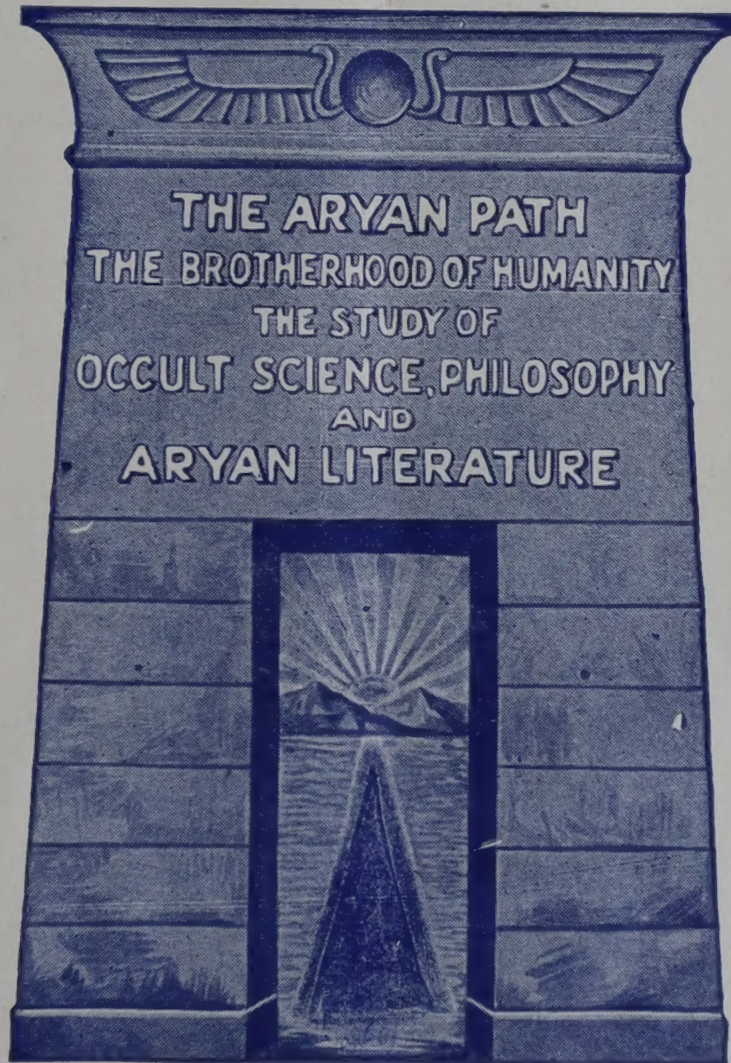




THE
THEOSOPHICAL MOVEMENT
A MAGAZINE DEVOTED TO



Vol. XVIII No. 9

July 17, 1948

It is disbelief in the just law of retribution that is more likely to awaken every combative feeling in man. A child, as much as a man, resents a punishment, or even a reproof he believes to be unmerited, far more than he does a severer punishment, if he feels that it is merited. Belief in Karma is the highest reason for reconciliation to one's lot in this life, and the very strongest incentive towards effort to better the succeeding re-birth. Both of these, indeed, would be destroyed if we supposed that our lot was the result of anything but strict *Law*, or that destiny was in any other hands than our own.

—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 July 1948.

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AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th July 1948.

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OUR TASK IN INDIA NEEDED : APPLIED THEOSOPHY

Is there a single country in the world of today where the birth pangs of a new order are not felt? Some of the travail is natural but there are aspects of the suffering which are unnatural, and due to a neglect of moral and spiritual principles. Wars were fought for economic and political ends, without a right acceptance of their moral basis. The result shows a deepening and widening chaos and the rot will continue its disastrous course unless quickly the *moral* remedy is applied.

With other lands this country of India is also suffering. Its position, and the development of the last fifty years which has taken place on its soil, are not unique, though peculiar to itself. The Indian National Congress gave battle to the British and made the latter quit India. But here also there was a similar neglect of moral principles; the Non-Violence weapon adopted for political emancipation was used more as a material expedient than anything else. Gandhiji as leader warned against this and yet the course was pursued. The division of the one country into India and Pakistan and the consequent ills are the unnatural aspects of the pangs of the birth of New India. These were avoidable but lack of application of moral principles made them unavoidable.

But whatever his faith and vision each person has to work with the mind of the race as he finds it. For students of Theosophy well versed in the philosophy recorded in the writings of H. P. Blavatsky and W. Q. Judge, the course of action in the near future is not difficult to determine. What the world needs and what India needs is a reversal of the policy so far pursued by the bulk

of political leaders and large numbers of their followers: politico-economic reformation is of third-rate importance; socialism of the right type has to be established and it emphasizes the social aspect as opposed to the animal aspect in the Aristotelian sobriquet for man—social animal. To establish such a true type of socialism the practical value of Internationalism and of Universal Brotherhood has to be determined and that needs Knowledge. What is man? What about his animal nature? What are social virtues and where are they locked up in each human being? What is Universal Brotherhood and how can a National State retain its own individuality while upholding the unity of the whole of humanity—the World, one and undivided?

Our humanity is suffering not from ignorance but from the application of false knowledge on every plane of existence. Men in the mass are led astray by false doctrines in religions, in systems of sociology, as well as in economics and in politics.

The nature of the human individual, the purpose underlying human progression to perfection, the supreme importance of the individual for whom the State exists as a playground for his evolution, these and cognate subjects are not matters of knowledge. Body as against soul; head-learning as against Wisdom; Marx as against Jesus. In the modern world more are on the side of Marx, and among those who are not siding with Marx how few are those who follow Jesus! The churches are directly and mainly responsible for the dethronement of Jesus. And what is true in Christendom is true in India. Students of Theosophy have a similar responsibility. Why did the Message of H. P. B. and W. Q. J. not meet with

greater and grander success during the last seventy years? There has been enough of propaganda, but the Unity and Study necessary for successful Work have been neglected.

In India today the fissiparous tendency, set in motion by the vivisection of the One Motherland into two Dominions, is strong. Provincialism, geographical and linguistic, is talked about while the urgent and pressing need is for creating a United Dominion of India; the idea of linguistic provinces contains truth but to apply it to existing conditions is disastrous to the needed unification of the Dominion. The Union of India is to be created. Therefore even good projects which enhance the importance of provinces while they weaken ever so little the solidarity of the country as a whole should be given a back place. Similarly, the country does not seem to have perceived the ills which have overtaken it by the sudden and unplanned withdrawal of the British; otherwise it would avoid the repetition of the mistake by the quick banishment of the use of the English language. The hidden value of the Refugee problem is not recognized; the assimilation of the Refugees is not possible while the different communities have not assimilated each other. Thus, the fissiparous tendency which acts against the principle of Universal Brotherhood needs to be checked.

Secondly, for long years, Indians of all classes and communities, have dreamt of swaraj, self-government for their own Native Land, Swadesh. The Indian National Congress drove the British out; its leaders are now in power. Yet, *Videshi* ideas in agriculture and industry, in education and sanitation, etc., are sought, to be applied and practised. The Congress Creed of Non-Violence is viewed somewhat narrowly. The violence implicit, for example, in industrialization is not seen. The non-moral and violent Western modes of the

medical art and practice are another example of the gulf between belief and action which is very alien to the true Swadeshi.

Gandhiji's Philosophy approximates Theosophy in numberless ways. The study and promulgation of that Philosophy seem to us to be the very first need of Indians. In the hurly-burly of political life a study of true ideas with a desire for right application is not easily possible. Legislators and administrators have to educate themselves in the Gandhian Philosophy before any formulation of educational or any other programme for the good of the people.

Students of Theosophy should *apply* the doctrine of Universal Brotherhood in a more thoroughgoing fashion. For us also Knowledge is essential but there are enough among us who understand sufficiently for practical purposes. Applied Theosophy is the crying need and it must begin with the individual. Our habits and ways of life, our customs and manners are restrictive—personal and provincial, communal and national; we, as student-servers need to broaden our thinking and make it international and cosmopolitan. But for this depth of insight is necessary. There is a false way of approaching Universal Brotherhood. Lowering the standards of mental and moral life we can become like Europeans and, further afield, like savages. Contrariwise, we have to aim at elevating our minds, absorbing the virtues and the beauties and discarding the weaknesses of others—persons or nations. To be a Theosophist, a lover of Wisdom, we must rise to our true Manhood, *i.e.*, to the plane of the Soul. We Indian students of the Wisdom Religion practising its sublime Teachings are capable of contributing very substantially to the creation of the Real India, the Swa-Desh, the Land of the Soul for which a long line of True Patriots laboured, of whom the latest was Gandhiji, the Martyr.

MAN—THE CREATOR

...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. (*Notes on the Bhagavad-Gita*, p. 24)

Man is the microcosm of the Macrocosm; he reflects in himself both the Macrocosm and all the other microcosmic aspects of the Macrocosm. But, as all reflections are illusions, *i. e.*, not what they appear to be, the return path of involution-evolution is the getting back to the central essence through *realizing* that all manifestation is but a reflection of that essence. As long as any reflection usurps the place of the reflected, and says of itself—"This is I," it is held in the web of illusion.

Many a story illustrates this truth. The Greek legend of Narcissus who died through his love of the reflection of himself in the pool, not realizing that it was merely a reflection, and the story of the fox and the grapes and the well, both show how foolish it is to think a reflection is real. Yet we are all enamoured of our reflections, whether of body, character or ideas. We think we are our reflections on matter of different grades and whether we are proud or ashamed of them we identify ourselves with them. We forget that to alter the reflection we must alter the reflected as well as the reflecting surface until reflected and reflection are one, until, in fact, we see the Face of Krishna reflected on the waters of Space, no longer distorted but making a perfect pattern.

In the above quotation from the *Notes on the Bhagavad-Gita* we are given one of the keys which will enable us to change our reflection, and we are also shown why the creation or emanation of the Divine Idea succeeds while our own creations or emanations fail.

The quotation says: "The essence of the presiding spirit remained unmodified," and therefore "became the perceiver of its own expanded idea." We, on the other hand, become so enamoured of our ideas, that we are, as it were, caught by them. They feed on our life-sap and how—if we wake in time—we wish we had never given birth to them! We must create since we are eternally thinking, but how are we to

remain unmodified, as we ought to, even if our creations are harmless?

It is first necessary to grasp, as fully as possible by effort and thought, that we are, in our immortal nature, a differentiation of the One Essence; we are each "a spark from the central fire," and as such we, in our immortal part, partake of the quality of being unmodifiable. Even though this immortal part is surrounded or covered by a human body, "it has the capacity to perceive all the changes going on around the body." As man is the microcosm of the macrocosm, he, too, is a creator; he, too, life by life, day by day, resolves to create his universe and from the materials of his past he forms a "picture of what should be" for his coming incarnation or manifestation or day. This picture expands, and comes gradually into objectivity, while he, the creator or emanator unmodified, perceives all that is happening. Just as the Immortal Spirit becomes the immortal part of every being, so in our incarnations, every aspect of our being contains the Immortal Perceiver. It is *It* which perceives the changes in the body, the feelings, the desires, the thought; *It* is the thread which links all changes and, at death, withdraws itself from the various vehicles as it returns to its first state.

This first state is the differentiation of the One, a spark of the Flame. For many millions of years, the microcosm, Man, loses sight of the Flame, for the differentiated portion does not see beyond itself. It does not see that the films separating it from the Flame are illusion; it does not see that it is part of an emanated picture. The illusion of self separates it from the realization of Non-Self, but as the Non-Self is the unmodified Spirit, at last the illusive quality of self becomes apparent to that self, and opening itself to the Real it becomes the *conscious* differentiation of the Non-Self, and perceives the difference between illusion and Reality throughout the Universe.

To leave the matter here, however, will not help us, for on this plane of practical expression we must try to mirror forth the universal plan.

Our earthly life is built on the same plan as is the Macrocosmic life, for Man is a creator by virtue of being the microcosmic differentiation of the Macrocosm. He is a spark of the Flame and therefore has the potentialities of the Flame even though surrounded by veils of matter. Therefore, whether he will or no, he is constantly imitating his Divine Parent. He is creating incessantly as he desires and thinks, but, not observing the method of the Divine Thinker, he creates pictures which turn and rend him, or which fade out before reaching their fruition. He fails to note that as the One Self is *in* every aspect and detail of its vast picture, so he, too, is in every creation of his own making. His creations, in fact, are emanations, for they have a portion of himself in them even though he remains separate, as Krishna says He does with regard to the Universe. It is a terrifying thought when we begin to see how we give a portion of ourselves in every thought, good or bad. Not only so, but every portion must be redeemed. Our first reaction is to struggle to obey *The Voice of the Silence* :—

If thou would'st not be slain by them, then must thou harmless make thy own creations, the children of thy thoughts, unseen, impalpable, that swarm round humankind, the progeny and heirs to man and his terrestrial spoils.

But, carried to excess, this idea leads to passivity, to the negative of the actional quality of the One, and therefore to decay. The positive attitude with regard to thought is *the use of thought* and, between the use of thought for personal ends (harmfulness) by unawakened humanity and its use to further the Divine Idea (selflessness) by the awakened Man, lies the "harmless, good" thinking of the kind though passive ones of humanity. The latter are those who "kill not" ever, physically or mentally; who form the support of the various charities; who, pacifists in war, take little action to seek for the end of war during peace; who form the congregations at churches and the audiences at many a theosophical meeting. If such are earnest, this pause in their life will pass, and they will awaken to see

that War is eternal, *i.e.*, that action is the root of the Universe. Wars are the clashing of actions. Only when all actions are harmonious will wars cease; and actions will become harmonious when they are planned actions, in line with the character of the One.

Wars, like those Humanity has been through recently, can teach the student much. Their incidents are not casual skirmishes; they entail planning. The active clash of arms or the carrying out of raids are the last stage of the complete picture. Before they take shape there is the plan of action, the choice of weapons, the choice of leadership and personnel, the gauging of the strength of the enemy. Above all, there is the *motive* behind. The motive should not be either conquest or peace, but helping to bring to birth a New Order of being through the destruction of forms which are inhibiting the Divine Plan. The wars against conditions, which we call Reforms, go through the same stages, but until they are waged against the old ideas instead of against the old conditions there will be a constant war among reformers.

In our own individual lives we find the same thing. As Mr. Judge says, we find ourselves at war with our surroundings and our friends all the time. Why is this? Because reflections are planning in terms of reflections; we plan in terms of details, of altered conditions of life, but not of a *new order* of life. Though there are all the signs of the need for human solidarity, at present the human mind does not grasp the fact and still plans in terms of nations and races. We individually plan our life in terms of our own progress and importance and we find it very difficult to stretch our concept of life to include all others.

To alter the whole we must alter the parts, and the only part we have the power to alter is ourselves. Serious and careful thought is very necessary at this moment on the part of each of us if we would help forward the Divine Plan; and we must start with our daily life.

In the opening quotation we see that we must *resolve* what we want to achieve; then we must form a picture of it, *i.e.*, think or image it in all its details. Having thus sent it on its way it will by its own force gradually come into objectivity

Resolve without thought will not create; thought without resolve will be ineffectual. Unless we vitalize by the will that portion of ourselves which is in the picture, it will fade away. We lose part of ourselves in fruitless thinking or planning but we gain power through careful planning and action. The difficulty of deciding what is our duty comes because we do not plan. It is not our duty to do everything that crosses our path asking to be done and, although it is true that the immediate thing to be done has the claims of duty for us, just what is the immediate thing to be done? The relative value of things to be done has to be weighed, just as sacrifices are not what they seem. A useless sacrifice, says W.Q.J., is a crime of folly. But what is a useless and what a useful sacrifice?

Unless we have a plan of life, a plan of daily activities, nothing will be done. It is true that no occultist is fixed to any mortal plan, but still all occultists plan. Adaptability comes not in doing anything that presents itself, but in adapting oneself to a change of plan or to changing conditions. We are not dealing with dead matter, for there is no such thing, so none of our plans will work out perfectly until we know all the characteristics of the matter we use. And, since we are dealing with other human beings also and a long past of conflicting circumstances, adaptability is a very necessary virtue. Were it easy to force a plan, the Adepts would plan for a perfect world and force the picture to become fact, but we know that this is not how Nature works. It is co-operation and not coercion that forms the perfect whole—but *we must know where we are going*.

The value of the metaphysical glimpse of our relationship with the ALL is that it provides a picture which, when dwelt upon by the mind and heart, becomes the plan of life. All days and years and lives, however misshapen they seem, become part of the picture but we must search for and strengthen the thread that binds us to the One. We must seek Its plan, not our own, and we must try to live and act, think and feel, not as a reflection but as the central heart of the Universe. There is but One Heart to the Universe and it throbs through every portion of

itself in the myriads of "forms"; there is but One Mind alive in every thinker; there is but One Life breathing through all lives. Were that Heart and Mind and Life to stop functioning (to stop holding the Picture in Mind), the Universe would crumble: there would be no matter to reflect It. When every heart beats in unison with the One Heart and feels Its warmth permeating its being; when every mind reflects the Divine Idea, crystal-pure and radiant; when every fragment breathes in harmony with the One Breath, then truly will the Universe reflect the splendour and glory of Perfection.

THE SYMBOLISM OF THE EGG

The first manifestation of the Kosmos in the form of an egg was the most widely diffused belief of antiquity. (*The Secret Doctrine* I. 359.)

An Archaic Manuscript—a collection of palm leaves made impermeable to water, fire, and air, by some specific unknown process—is before the writer's eye. On the first page is an immaculate white disk within a dull black ground. On the following page, the same disk, but with a central point. The first, the student knows to represent Kosmos in Eternity, before the re-awakening of still slumbering Energy, the emanation of the Word in later systems. The point in the hitherto immaculate Disk, Space and Eternity in Pralaya, denotes the dawn of differentiation. It is the Point in the Mundane Egg...the germ within the latter which will become the Universe, the ALL, the boundless, periodical Kosmos, this germ being latent and active, periodically and by turns. The one circle is divine Unity, from which all proceeds, whither all returns. Its circumference—a forcibly limited symbol, in view of the limitation of the human mind—indicates the abstract, ever incognisable PRESENCE, and its plane, the Universal Soul, although the two are one. (*S. D.* I. I.)

The Egg was incorporated as a sacred sign in the cosmogony of every people on the Earth, and was revered both on account of its form and its inner mystery. From the earliest mental conceptions of man, it was known as that which represented most successfully the origin and secret of being. The gradual development of the imperceptible germ within the closed shell; the inward working, without any apparent outward interference of force, which from a latent *nothing* produced an active *something*, needing nought save heat; and which, having gradually evolved into a concrete, living creature, broke its shell, appearing to

the outward senses of all a self-generated, and self-created being—must have been a standing miracle from the beginning. (S. D. I. 359.)

The simile of an egg also expresses the fact taught in Occultism that the primordial form of everything manifested, from atom to globe, from man to angel, is spheroidal, the sphere having been with all nations the emblem of eternity and infinity—a serpent swallowing its tail. To realize the meaning, however, the sphere must be thought of as seen from its centre. The field of vision or of thought is like a sphere whose radii proceed from one's self in every direction, and extend out into space, opening up boundless vistas all around. (S. D. I. 65.)

These extracts, viewed from the central point or germ of one's own consciousness, throw great light on the mystery of self-education and self-growth. As the inner germ struggles for expression, or the sense of "I"-ness or awareness struggles to increase its horizon, it pierces each circumference till at last it is able to become that "whose centre is everywhere and circumference nowhere."

Until such time arrives much can be learnt by dwelling on the meaning of the Egg as a Symbol.

The idea of a circumscribing wall or shell which, as it were, sets limits to the activity of that which dwells within, is pregnant with meaning. Also the fact that the limiting wall itself is surrounded by the without, and is permeable to it, is indicative of the lack of complete isolation of any point of space.

The egg, or circle, is complete in itself, and locked, as it were, by itself. All that can enter within is that to which the shell or wall is permeable, whether we speak of the bird developing within the egg-shell, of the babe in the womb, or of the earth in space or in the Ring-Pass-Not of the Universe. Thus, though we speak of the oneness of life, yet from the Universe itself to the individual portions of it, we have enclosing walls which separate, until these walls are pierced by the activity *from within*.

The further idea that no circle or egg appears of itself but that each is formed by the action of life—the Father—in conjunction with matter—the Mother,—refers us to the indestructibility of Matter and the immortality of Spirit. It answers the question, which came first, the bird or the egg, since Father and Mother are one, and the

Matter aspect of Spirit, though withdrawn into the homogeneous divine SUBSTANCE-PRINCIPLE at periods of non-manifestation, still is. At the back of all is the "immaculate white disk within a dull black ground."

The germ of life is in the egg before it "dropped." This is true whether we speak of a Universe, or of an atom. Therefore, the power of creation is in the egg and works on matter as Spirit or the Father worked on Matter. Hence the Ancients said that the Father was the Husband as well as the Son of the Mother. Because of this relationship birds produce birds; human beings, human beings; universes, universes; etc. Also we have the reciprocal action all the time of the Father without and the Son (who is the Father) within.

Emepht, the supreme, first principle, produced an egg; by brooding over which, and permeating the substance of it with its own vivifying essence, the germ contained within was developed; and *Phtha*, the active creative principle proceeded from it, and began his work. (*Isis Unveiled*, I. 146.)

The Hindu Bhagavanta does not create; he enters the egg of the world, and emanates from it as Brahma (*I. U.*, I. 347.)

The mystery of apparent self-generation and evolution through its own creative power repeating in miniature the process of Cosmic evolution in the egg both being due to heat and moisture under the effluence of the unseen-creative spirit.... (S. D. I. 65.)

The reciprocal action of the Father without and the Son within takes place all the time, and birth is due to the struggle of the Son to rejoin the Father, while Matter—the Mother—gives warmth, food and security. After the dropping of the egg the action of the Father is over except as the Influence without, the guardian of the Mother while she nourishes the egg, the sustainer during the early life of the Son, and That into which the Son is withdrawn at the end of the period of manifestation—whether we speak of a universe or an earth-life. The Father, the Great Spirit, who drops the germ of life, retires again into silence and darkness, as Pythagoras taught, but is *still there*. Though Krishna established the whole universe with a portion of Himself, He remains separate, the "Silent Watcher," remaining as a protecting influence over the whole of humanity, and the Egos of men, the "Mind-born Son

of Brahma" remain in their own sphere while they radiate their light and warmth on to the personalities into which they have "dropped" a ray of themselves. They, themselves, receive their light and warmth from that Father, Spirit, of which they are the "conscious principle."

It is for each Son, for every human being, to struggle out of the enclosing egg-matter (the personality and its experiences) so that he may feel the warm radiance of his Father Who is himself. Without the warmth and light which radiate on the egg it would never fructify; without the nourishment from the mother it would never grow its body or form, whether that mother is as the human or animal mother, or the great elements of Nature. In this struggle it is the son within which has to grow, which has to *struggle* to break the shell, whether we speak of the chicken or the human being. Chicken farmers say that if too much help is given to the baby chick as it struggles to free itself from the shell, it will be a weakling. (Is this a hint to be taken by those expectant mothers who favour too easy child-birth?)

To bring the subject down to everyday life, especially the life of the student-server, we learn of our own "Father," of the light and warmth that falls on our "shell." For each human being is indeed an egg.

The astral form clothing the Monad was surrounded, as it still is, by its egg-shaped sphere of *aura*, which here corresponds to the substance of the germ-cell or *ovum*. The astral form itself is the nucleus, now, as then, instinct with the principle of life. (S. D. II. 117.)

"The Father of THAT ONE ONLY THING [man] is the Sun; its Mother the Moon; the Wind carries it in his bosom, and its nurse is the Spirituous Earth." In the occult rendering of the same it is added: "and *Spiritual Fire* is its instructor (Guru)." (S. D. II. 109.)

Two simultaneous actions must take place in order that human evolution may proceed towards perfection. There must be the action of the incarnated germ to grow by the experiences gained of material life and to break the shell which separates it from its Father-Ego, and there must be the action of the Ego to absorb the experiences of its Son while turning towards its own Father-Spirit.

Unless the Ego takes refuge in the Atman, the ALL-SPIRIT, and merges entirely into the essence thereof, the personal Ego may goad it to the bitter end....

But the "Solar" *Lhas*, Spirits, warm them, the shadows. This is physically and literally true; metaphysically, or on the psychic and spiritual plane, it is equally true that the Atman alone *warms* the inner man; *i.e.*, it enlightens it with the ray of divine life and alone is able to impart to the inner man, or the reincarnating Ego, its immortality. (S. D. II. 109-10.)

Why does man not feel the light and warmth radiating on him? Because the Personal Self is selfish and wants nothing but its life of sensation. Truly, as H. P. B. says:—

...Spirituality is on its ascending arc, and the animal or physical impedes it from steadily progressing on the path of its evolution only when the selfishness of the *personality* has so strongly infected the real *inner* man with its lethal *virus*, that the upward attraction has lost all its power on the thinking reasonable man. (S. D. II. 110.)

Alas, alas, that all men should possess *Alaya*, be one with the Great Soul, and that possessing it, *Alaya* should so little avail them!

Behold how like the moon, reflected in the tranquil waves, *Alaya* is reflected by the small and by the great, is mirrored in the tiniest atoms, yet fails to reach the heart of all. (*The Voice of the Silence*, pp. 26-27.) (Indian ed.)

“TELEPATHY AND ALLIED PHENOMENA”

The pamphlet under this title, written by Rosalind Heywood, with a discussion on quantitative experiments by Dr. S. G. Soal, is interesting not only for its instances of paranormal faculties and the greater open-mindedness evinced than in some past publications of the Society for Psychical Research, but also for some of the hypotheses suggested, which approach the Theosophical explanations of the phenomena.

The traditional attitude towards E.S.P. or extra-sensory perception is well expressed in the words used to describe that towards spontaneous precognitions,

which had hitherto been looked upon as so inherently improbable that no amount of evidence had been considered sufficient to establish their existence.

However unscientific this attitude, the explanation is probably that suggested: "Paranormal

awareness did not fit in with the materialist pattern." Its implications, it was rightly felt, might well modify the whole scientific and philosophical outlook. Even today, E.S.P. is only "cautiously being admitted into some sections of scientific society." Serious students of the evidence, however, are thoroughly convinced of its reality.

There are many examples of its spontaneous occurrence. One summarized here describes how a child of ten, walking along a country road and reading a geometry book suddenly saw her mother lying as if dead on the floor of a bedroom at her home. She had had no cause for anxiety about her mother's health, but she was so convinced of the reality of what she had seen that she went to fetch the doctor home. They found her mother lying as she had seen her, suffering from an acute heart attack and urgently needing medical attention.

The evidence for precognition furnished by the large-scale quantitative card-guessing tests has been pronounced by Prof. C. D. Broad "statistically overwhelming." But, in addition, the S.P.R. *Proceedings* for 1934 analysed nearly 300 spontaneous cases of precognition including warnings which permitted action to avert the threatened catastrophes. Many of the good ones were in dreams, some of which were symbolical; but there were also strong waking impressions. In one such case a mother, because of an overwhelming sense of impending catastrophe, removed her child from below a railway embankment where it was in the habit of playing. Shortly afterwards a train crashed over the embankment and if the child had still been there it must have been killed.

Psychometry is another interesting category dealt with. A case reported by Dr. Eugene Osty is cited:—

A Madame Morel was given a scarf belonging to an old man, who had disappeared in a remote part of France where she had never been, and was told to "look for" him. She described in detail where and how he was lying dead on the ground in a large forest, and gave a detailed account of his route there and of his feelings on the way. The route was followed and the body found. Her only inaccuracy was to describe as a rock a nearby piece of wood that looked like a rock.

Psychometry differs from ordinary clairvoyance in involving the sensitive's being brought

into contact with a physical object, in order to obtain knowledge of persons or events connected with it. Miss Heywood writes: "We are still entirely ignorant of the processes involved," but says that the object itself "does not appear to 'contain' the desired information." She repeats the intuitive suggestion of Dr. Osty that it only serves to canalize the faculty.

The psychical researchers will never solve this problem until they admit the hypothesis of the astral light, that "tablet of the unseen universe" which holds the record of all things that ever were, that are, and even that will be, provided the causes are already sufficiently well marked and made. The rationale of psychometry is clearly explained in *Isis Unveiled* (1877), where Madame Blavatsky writes:—

When the psychometer examines his specimen, he is brought in contact with the current of the astral light, connected with that specimen, and which retains pictures of the events associated with its history.
(I. 184)

We are the more hopeful that the indispensability of the hypothesis of the astral light to the understanding of the phenomenon may yet be recognized because there are indications of the weakening of the self-sufficiency and the pride of modernity which have kept earnest and sincere investigators from the comprehension of the phenomena for the occurrence of which they have so industriously accumulated evidence these sixty years. Miss Heywood widens her net to take in certain phenomena reported in antiquity, such as the Prophet Elisha's "'tapping' of the King of Syria's war plans" and the feat of the Delphic Pythoness in passing the test devised by King Cræsus, reporting correctly that a lamb and a tortoise were being cooked together in a brazen pot. He had sent messengers to ask her what he was doing at that time, and had chosen that very improbable occupation as a test of her skill.

She also mentions with apparent sympathy

the postulate of Oriental Philosophy and of Spiritualism that man possesses a quasi-physical replica of his physical body, which is his normal vehicle after death and which can on occasion be used apart from the physical body during life on earth and can be "seen" at times by other human beings.

It will be well if the part of this idea that comes from the Oriental philosophy of psychological science is disentangled from the Spiritualist contribution that the astral body is the "normal vehicle after death," unless this be understood as meaning only for the brief time before the Kama-rupa, the astral shell combined with all the personality's impurities, is discarded by the real man. But it is very hopeful that the existence of an astral body within the physical and independent of it has been admitted even as a hypothesis. Miss Heywood writes:—

Professor Price refers to the possibility of such a vehicle in *Philosophy* for October, 1940. He writes: "This hypothesis of a third something, intermediate between what we ordinarily call 'mind' and what we ordinarily call 'matter,' has long been familiar in the philosophy and cosmology of the Far East; and something not unlike it is found in Neo-Platonism. Perhaps it is not nonsense after all. Perhaps if we reject it out of hand, as most of us would do, we are merely being parochial."

There are other hypotheses put forward that show a drawing closer to the ancient Eastern psychology, reformulated by H. P. B. Thus even the suggestion of Jung and Whately Carington that "E.S.P. indicates the existence of a common unconscious from which our separate minds rise, like islands from a submarine continent," inadequate as it is to explain the phenomena, is not without its value. The Universal Mind is a reality, and Madame Blavatsky mentions

those floating reminiscences, obscure and vague, which unite the broken links of the chain of time to form with them the mysterious, dream foundation of our collective consciousness. (*The Secret Doctrine* II. 293)

Even more significant from the point of view of coming nearer to Theosophy is Prof. H. H. Price's reported suggestion, following Bergson, "that pan-awareness may be a normal attribute of mind." He is quoted as writing:—

We may have to change the question and puzzle ourselves not about extra-sensory perception but rather about normal sense-perception, treating it *not* as normal but rather as a sub-normal and biologically ex-

plicable limitation imposed upon an inherent and aboriginal omniscience.

Madame Blavatsky confirms the hypothesis that

there was a day when all that which in our modern times is regarded as phenomena...such as thought transference, clairvoyance, clairaudience, etc.; in short, all that which is called now "wonderful and abnormal"—all that and much more belonged to the senses and faculties common to all humanity. (*S. D. I.* 536-7)

Even today, she assures us, "Every human being is born with the rudiment of the inner sense called *intuition*, which may be developed into what the Scotch know as 'second sight.'" (*Isis Unveiled* I. 434-5) It has been the development of reason which has slowly stifled and shut out man's spiritual perceptions, until today "the Spiritual Ego can act only when the personal Ego is paralysed."

The psychical researchers have found that the reception of telepathic impacts is favoured by "a relaxed non-concentrated or even dissociated state." They also recognize the importance of emotional links between the individuals concerned in cases of telepathy. Speaking of the appearance of the "Double" to someone at a distance, H. P. B. writes:—

...there must exist a connecting link—a telegraph wire—between the two persons, a point of psychic sympathy, and on this the thought travels instantly.

Either sympathy or hatred, she explains, may establish actual magnetic attraction and repulsion between two individuals, whether one knows of it and feels it, or not.

If, laying aside their baseless traditional prejudice, the psychical research investigators would study the explanations of their phenomena which Madame Blavatsky has put forward in her books and articles, they would find a matrix, rational and inclusive, into which all their scattered bits of facts would fit, in a meaningful mosaic. That that is not outside the possibilities this pamphlet, almost for the first time, holds out hope.

THE FOUR STAGES OF GROWTH

II.—THE KEY TO THEOSOPHY

Nevertheless, Occult Science—having survived even the Great Flood that submerged the antediluvian giants and with them their very memory, save in the Secret Doctrine, the Bible and other Scriptures—still holds the Key to all the world problems.

Let us apply that Key to the rare fragments of long-forgotten cosmogonies and try by their scattered parts to re-establish the once Universal Cosmogony of the Secret Doctrine. The Key fits them all. No one can study ancient philosophies seriously without perceiving that the striking similitude of conception between all—in their exoteric form very often, in their hidden spirit invariably—is the result of no mere coincidence, but of a concurrent design: and that there was, during the youth of mankind, one language, one knowledge, one universal religion, when there were no churches, no creeds or sects, but when every man was a priest unto himself. And, if it is shown that already in those ages which are shut out from our sight by the exuberant growth of tradition, human religious thought developed in uniform sympathy in every portion of the globe; then, it becomes evident that, born under whatever latitude, in the cold North or the burning South, in the East or West, that thought was inspired by the same revelations, and man was nurtured under the protecting shadow of the same TREE OF KNOWLEDGE.—*The Secret Doctrine*, I. 341

If the first stage is one of aspiration, this is the stage of learning. It is, in this sense, an outward-going process, a garnering of knowledge prior to its assimilation, though a garnering which must be done without moving from the central unifying point, if the mind is not to be caught up and lost in the learning. The "particulars," the details gathered, have to be sifted and coordinated in the light of Universal principles.

To many people this idea of study is repellent, opposed to their conception of the Spiritual Life. If, they say, the intuitive wisdom of the inner nature transcends head-learning, what have we to do with the latter? Why also should Those who claim to be the Custodians of the Wisdom need to keep written and graven records if those records are registered within the inner nature, or photographed upon the film of the Astral Light, the retainer of all impressions? The argument is false. The power to make operative the inner storehouse of wisdom does not develop with the awakening of aspiration. We are obliged to work with this lower mind in our bodily existence, but if it is not attuned to the higher mind, there can be no transfer of the wisdom of the higher, which thus remains like silent music on its own abstract plane. The written records, the intellectual study, are needed by the brain-mind as "food," the assimilation of which will enable that brain-mind to transform itself into an instrument capable of reflecting, embodying and expressing the

higher nature. When there are no such study and assimilation, the lower mind can feed only on its own substance, thereby producing the false images of the mistaken mystic, or even of the madman.

But this study is not the collecting of facts, axioms, hypotheses and whatnot, to be stowed away as one packs a portmanteau. It is the open-minded and orderly examination of truths which, because of their fundamental nature, have the power within them to develop the spiritual insight rooted in the fundamental nature of the student.

What then are the subjects of study? Theosophy is the science of Life, therefore it covers the laws of Life and its nature and constitution, as a whole, as in its parts. Theosophy is the art of living, and gives the rationale of right ethics. And, as the Wisdom Religion, it is the source from which have come all the Religions and Philosophies of the past, each one presenting originally one or more basic aspects of the Wisdom Religion that, in its entirety and essential nature, must remain forever "the Secret Doctrine."

What is the method of study, and the great key to understanding? How shall we sift, collate, codify and prove this vast mass of evidence before us? We have sensed the unity of the ONE; how shall we bridge the gulf between THAT and this heterogeneous panorama that we call "existence"? The answer lies, first, in the key number, 7. For, though Life remains eternally and unconditionally ONE as a Root Principle, it *appears*

under seven aspects in manifestation. There are seven principles of great nature as of man's nature. There are seven states of consciousness, whether cosmic or individual. There are seven planes of matter, as there are seven grades of density in the garments of the soul. There are seven forms of force, whether universal or focussed in the living dynamo that we call the human being. There are even seven senses, for though our five senses of sight, hearing, touch, taste and smell, collect impressions from the world around, there is the mental sense that records them, and the seventh that draws from that mental record the lasting "spiritual fruition and remembrance." The law of periodicity that moves all forms to rhythm is itself governed by the number seven. It dominates the groupings of the elements and the vibrations of heat, light and sound. It is an essential factor in the production of occult phenomena. Manifestation itself is divided into seven "Eternities," the seven, or seven times seven, periods, according to the method of calculation.

These "Eternities" belong to the most secret calculations, in which, in order to arrive at the true total, every figure must be $7x$ (7 to the power of x); x varying according to the nature of the cycle in the subjective or real world; and every figure or number relating to, or representing all the different cycles from the greatest to the smallest—in the objective or unreal world—must necessarily be multiples of seven. The key to this cannot be given, for herein lies the mystery of esoteric calculations, and for the purposes of ordinary calculation it has no sense. "The number seven," says the Kabala, "is the great number of the Divine Mysteries";—number ten is that of all human knowledge (Pythagorean decade)."

—*The Secret Doctrine*, I. 36

The Intelligences of the living scale of Life group themselves in seven Hierarchies. There are seven kingdoms of nature—three degrees of elementals, nascent centres of force, as well as the four kingdoms recognized in the world, mineral, vegetable, animal, man. Human nature itself is divided into seven gradations of good and evil. Those who would become Initiates of Life have to master the seven Divine Sciences, just as they

have to engender in themselves the seven Virtues, the Divine Paramitas. The keys of the mysteries were also seven.

Thus the sevenfold scale is an abstract formula to be applied to every form of life. Every myth and allegory, every symbol, whether word, image, hieroglyph or geometric figure, has a sevenfold meaning, from the purely material to the purely spiritual. There are seven main branches of the Wisdom Religion. For just as there are six points of view from which any object may be seen by the eyes and thus depicted, *i.e.*, from north, south, east and west, zenith and nadir, and a seventh view-point which is a mental, abstract image, synthesizing all the six aspects, so there are six Darsanas or view-points from which life may be perceived by the mind and so described, the seventh being a still more inward synthesis. All religions and philosophies fall into one or another of these groups, but with the key of their sevenfold unity, the student sees them to be complementary, and thus avoids the layman's error of considering, for example, the doctrine of Sannyasayoga (renunciation of action) as uncompromisingly opposed to the doctrine of Karmayoga (right performance of action). This reconciliation of opposites is only possible with the inner key, that unlocks also the numerous apparent contradictions and inconsistencies in Theosophical text-books. For these are written as they are in order to develop the intuition, by forcing the student to keep clearly in mind the fundamental principles unifying the details.

The abstract formula, applied by analogy, is the key to the nature of Life. In like manner the correspondential key to the working of Law and laws is the cyclic vibration of ebb and flow, flux and reflux, operating on infinitesimal and overwhelmingly vast alike. There is not a single science—biology, chemistry, physics, astronomy, what you will—for whose problems this Law of Periodicity does not afford fresh clues. Further, knowing this dual motion of all cycles, it becomes easier to judge what must lie behind the present mysteries of life. In the cycles of waking and sleeping, life and death, by studying the segments that are within our power to know, we can recognize the consistency of the doctrines dealing

with the portions unknown. Reincarnation, for example, becomes something, not merely *felt* to be so, but something the reason confirms as logically inevitable, in view of the indirect evidence available, the authoritative testimony of great minds and the unbroken universality of the Cyclic Law.

But if this triune key—of analogy, based on the unity of life, of the periodic motion inherent in life and of the sevenfold manifesting scale of life—is essential to the theoretical study of existence, still more vital is it in the most important subject of all, the practical study of oneself. We must study the personal self, its activities and its nature, and study it with dispassion, in order to know it for what it is, before we can really let go its domination, as we let go a dream on awaking. And the clearer we can make the image of the ideal of the true Self, Its nature and Its powers, so much the easier will be the approach to Its state.

But the theoretical key, as given above, becomes, in its practical application, first, Brotherhood, and next, Karma, the law of moral compensation, whose justice brings to each the crop of his own sowing, and, lastly, Yoga or union. Brotherhood is the key since, by analogy, we can read the hearts of others with compassion, for we can understand their joys, their hopes, their fears and sorrows, their errors, faults and sins—aye, even the greatest—by what we find of like nature in ourselves; Karma, since we accept the responsibility for our acts, knowing also that in order to create harmony at the right point in the cycle we must ask ourselves *what* is to be done, and *to whom, why* and *how*, and *when* and *where*, before we can answer the question *who*, or which part of the nature, higher or lower, is the initiator of the action; Yoga, as the integration of all our seven principles with the Spiritual in supreme control, producing equanimity of mind and skill in action.

CITIES UNDER CITIES

[This article first appeared in *The Path*, Vol. 7, pp. 259-261, signed by Bryan Kinnavan, a pen-name of Mr. Judge. It was reprinted in *The Aryan Path*, Vol. II, pp. 851-853, in connection with two articles by Helen Bryant, "What Makes a City's Personality," and "The Reincarnation of Cities" published in *The Aryan Path*, Vol. I, pp. 601-603, and Vol. II, pp. 849-851 respectively. We call our readers' attention to these articles and to the Editors' Note introducing the article in Vol. I. "'All things that ever were, that are, or that will be, having their record upon the astral light or tablet of the unseen universe, the initiated adept, by using the vision of his own spirit, can know all that has been known or can be known.' Thoughts, feelings, words, deeds of citizens registered in the astral light of any city are drawn back to it as reflections under the unerring law of magnetic attractions. Each person, permanent citizen or passing traveller, is impressed, literally and actually by the astral light, each drawing chiefly to himself that which is consubstantial with his own nature and constitution. But let it not be supposed that this implies fatalism; for as H. P. Blavatsky points out: 'Humanity, in its units, can overpower and master its effects: but only by the holiness of their lives and by producing good causes.' (*Secret Doctrine* II, 512)." —EDS.]

The theory that the remains of ancient cities exist under those of the present is not a new one. Dr. Schlegel held it, and working upon the clues found in Homer unearthed the buried Troy. Some have held it in respect to London, asserting that St. Paul's stands over the ruins of an old Pagan temple, and Roman ruins have been excavated in different parts of England. In India there is a mass of traditions telling of many modern cities said to stand over ancient ones that lie buried intact many feet below the present level. *Lucifer* for September noticed the "find" of an

Amorite fortress sixty feet below the surface, with walls twenty-eight feet thick. It is well known to those who enjoyed intimate conversations with H. P. Blavatsky that she frequently gave more detailed and precise statements about great cities being built on the exact spots where others had stood long ages ago, and also about those over which only villages stand now. And as the constant explorations of the present day—reaching almost to the North Pole—give promise that perhaps soon the prophecies about revelations from mother Earth made by her will be fulfilled,

I am emboldened to give the old theory, very likely known to many other students, to account for this building and rebuilding of cities over each other after such intervals that there can be no suspicion of communication between present and past inhabitants.

As man's civilization has travelled around the globe many times, filling now one country and now another with populous places, creating an enormous metropolis here and another there, his influence has been left on nearly every spot upon the earth, and that as well upon lands now beneath the seas as on those above them. If we can imagine the first coming of a population to a place never before inhabited, the old theory asks us to believe that certain classes of elementals—called *devas* generically by the Hindus—are gathered over the place and present pictures of houses, of occupations of busy life on every hand, and, as it were, beckon to the men to stay and build. These "fairies," as the Irish call them, at last prevail, and habitations are erected until a city springs up. During its occupation the pictures in the astral light are increased and deepened until the day of desertion arrives, when the genii, demons, elementals, or fairies have the store of naturally impressed pictures in the ether to add to their own. These remain during the abandonment of the place, and when man comes that way again the process is repeated. The pictures of buildings and human activity act telepathically upon the new brains, and the first settlers think they have been independent thinkers in selecting a place to remain. So they build again and again. Nature's processes of distributing earth and accumulating it hide from view the traces of old habitations, giving the spot a virgin appearance to the new coming people. And thus are not only cities built in advantageous positions, but also in places less convenient.

Evidence is accessible and plentiful in every country to show that the winds, the trees, birds, and beasts can in time cover over completely, while leaving them intact, the remains of roads

and buildings once used and occupied by men. In Central America there are vast masses of ruins among which trees of considerable girth are now growing. In other districts the remains of well-made roads are sometimes found creeping out from tangled underbrush and disappearing under a covering of earth. At Elephanta near Bombay, and in other places in India, the earth has been blown gradually under pillars and gateways, rendering entrance impossible. On the Pacific Coast, in one of the Mexican States, there is old and new San Blas, the one on the hill, deserted and almost covered with trees and *debris* of all sorts which is surely constructing a covering that will ere long be some feet in thickness. So without regard to volcanic eruptions or landslides, which of course suddenly and forcibly overlay a city, it is quite possible for Nature through her slower processes to add to thickness of earthy covering at any place abandoned by man, and the very best illustration of this is in the coral islands which rise out of the ocean to be soon covered with earth and trees.

But, our ancient theory says, no process of a mechanical or physical kind has any power over the pictures impressed in the retentive ether, nor over those classes of elementals which find their natural work in presenting pictures of cities and buildings to the receptive brain of man. If he is materialistic he will recognize these pictures only subconsciously. But the subconscious impressions will translate themselves into acts just as hypnotized subjects respond to a suggestion they have no memory of. When, however, these elementals encounter a race of men who are psychically developed enough to see not only the pictures but also those entities which present them, it will then result that a conscious choice will be made, leading to a deliberate selection of one place for building on and the rejection of another.

I present this interesting old theory without proof except such as can be obtained by those few persons who are themselves able to see the *devas* at work on their own plane.

BRYAN KINNAVAN

IN THE LIGHT OF THEOSOPHY

Some remarks in an article on "Education" in a new publication, *The Orbit*, echoes a line of thought familiar to our own readers. We extract the following which advocates practice of what is implicit in the verse of *The Voice of the Silence*— "Ignorance is better than Head-learning with no Soul-wisdom to illuminate and guide it."

Which is the better boast, to have a prosperous country-side with a happy and contented but illiterate peasantry, or to be one hundred per cent literate and as a result ninety-nine per cent discontented?

We have seen in some countries a sturdy peasantry transformed into a half-educated and therefore frustrated, urban population. We have seen education of the type to which we have referred turn honest men into rogues, because they have been taught to "better themselves," and the only way they can imagine of doing this is by sitting at a desk. It is thus that there commences that flow of population from the country to the town, to which all the slum evils of Europe and America can be attributed. It is for this reason we regard with deep suspicion and foreboding any scheme which blindly thrusts education on a people without having planned for the inevitable results it will produce.

Illiteracy of itself is nothing of which to be ashamed; slums and discontent are far worse. Let Asia look first to improving her health, sanitation and agriculture—a properly organised education can follow later.

Asia should certainly learn from the blunders of Europe; but we of Asia should not overlook that even this vast continent, in itself, cannot prosper while moral bankruptcy flourishes in Europe. The World is One; Humanity is One.

This was rightly emphasised at the opening meeting of the United Nations Economic Commission for Asia on 1st June at Ootacamund by no less a person than Pandit Nehru. He said:—

...it seems to me obvious that if you want to consider the problem of Asia or of Europe or of America or of Africa isolated from the other problems, it just cannot be done. And if some country or countries which are fortunate enough to-day—more fortunate than others—think that they can live their lives apart, whatever happens in the rest of the world, it is obvious that they are under a misapprehension. To-day, if one part of the world goes down economically or otherwise, it has a tendency to drag others with it, just as, if unfortunately war breaks out, other people are involved who do not want war at all. So, it is not a

question of the prosperous merely out of the generosity of their hearts helping those that are not prosperous, though generosity is a good thing. It is a question of an enlightened self-interest, of realizing that if some parts of the world did not progress and remained backward, they have an adverse effect on the whole economy of the world and tend to break down those other parts, too, which may be at present prosperous. Therefore, it becomes inevitable to consider these problems in the global way and to pay even more attention to those parts which are relatively backward.

"Why Amend the Golden Rule?" pertinently demands Dr. Harlow Shapley editorially in the Spring 1948 organ of Phi Beta Kappa, *The American Scholar*. Everyone is ready to praise "Do unto others as you would have them do unto you," as an ultimate policy, but, he brings out, there are as many selfish amendments to it as there are interested groups. Perhaps no other single injunction can be found, in one or another phrasing, in the recorded utterances of so many of the world's greatest teachers as this "basic law of amicable human relations," as Dr. Shapley calls it. Religion, he regretfully notes, because of its diversity of creeds is not able to help us to the international harmony which is quite generally recognized as necessary if civilization is to survive. Nor, he declares, does the solution lie either in domestic politics or in "prestige juggling among the United Nations."

The Golden Rule, applied in all its implications, would seem to offer the way out of the present crisis, but it is rendered ineffective by the crippling amendments, which common-sense and altruism ought to veto. It has to be taken out of the class of ultimate desiderata and set up as an immediate aim. Everyone, he brings out, is ready to endorse it as applicable after national or group objectives are attained—assurance of world markets or "recognition of the established rights of social snobbery" or whatnot. Dr. Shapley well calls "National Aspirations" and "Manifest Destiny" evil phrases, declaring that "they have cost many nations their characters or even their lives."

"By all means the Golden Rule. But first let's

straighten out what *we* call injustices. Let's start with generosity and international ethics on our own terms."

That will not work, any more than it does for individuals to prate about the need for social reform and to wait to change their own lives until conditions change. Without an appreciation of the Law of Justice which is Karma its fundamental aspect enshrined in the Golden Rule will remain distant however great the enchantment it may lend to our present cerebration.

Students are sometimes puzzled by the injunction in *Light on the Path*: "Learn to look intelligently into the hearts of men." Even Western psychology is coming to the recognition of the possibility of doing so, however. Prof. Nicholas Lossky, a refugee first from Russia and then from Czechoslovakia, now domiciled in the U. S. A., the author of *Intuitive Basis of Knowledge* and *The World as an Organic Whole*, writes in the Spring 1948 *Personalist* on "Perception of Other Selves."

He differentiates between experiencing something and having something in view as an object of observation, and holds it to be as possible to observe another's mental life as to observe, say, his physical suffering. He rightly claims that the fact that physical manifestations often give a clue to mental states, *e. g.*, the tone of a voice to the speaker's sorrow or a shifty eye to another's cunning, does not preclude the possibility of directly contemplating the mental lives of others.

Some thirty years ago very few philosophers definitely maintained that there can be direct perception of other minds. Of late years, however, as epistemological Realism has gained ground, this view has become widely prevalent.

The working of Theosophical ideas in the race mind must be given much of the credit for this change of attitude, which represents a long step in the right direction, though it will be discouraging to Dr. J. B. Rhine and the experimenters of the S. P. R. to read that "the time is not far off when the truth of telepathy may be proved experimentally" ! (See THE THEOSOPHICAL MOVEMENT, XV. 80, April 1945)

But Professor Lossky recognizes that "tele-

pathic communication between minds undoubtedly exists." Not only is "extreme sensitiveness to another person's psychic life...occasionally met with in cases of exceptional spiritual intimacy between two people," but also

the power to follow the workings of another's mind almost like those of one's own has been generally found among the saints and hermits of all times, races and creeds.

He mentions also how in a closely united family it is an almost daily occurrence for one member of it to put into words a thought which has just occurred to another.

The physicist Lazarev, whose attempt to explain telepathy by an analogy Professor Lossky cites, uses a simile which in the early days of the present Theosophical Movement would have conveyed no meaning to the reader, that of the wireless, but it bears a striking resemblance to the explanations of H. P. B. and W. Q. J. He says that "two persons may have their corresponding nerve centres attuned alike so that a discharge in one of these centres causes a similar discharge in the other." Compare this with Madame Blavatsky's statement in *The Key to Theosophy* that

when two minds are sympathetically related, and the instruments through which they function are tuned to respond magnetically and electrically to one another; there is nothing which will prevent the transmission of thoughts from one to the other, at will.

Mr. Judge uses the simile of "the vibration of the chord which can cause all other chords of the same length to vibrate similarly."

Finally, Professor Lossky echoes Patanjali's assurance that by perfect concentration as to uttered sounds, terms and knowledge, the ascetic "attains the power of understanding any sound uttered by any sentient being," when he writes:—

In the case of highly developed intuition, *i. e.*, of sensory apprehension combined with spiritual contemplation, it may be possible to understand the meaning of another person's words without knowing the language he may be speaking.

The Citizens Medical Reference Bureau, Inc., in New York, is doing valuable work in assembling some of the facts against vaccination and presenting them in its Bulletins. Such organized

activity as it represents "against compulsory medicine or surgery for children or adults" is very necessary to meet the growing threat to individual liberty and the sanctity of the person from the increasing strength of organized medicine.

How little vaccination really protects against smallpox is indicated by facts brought out in its Bulletin No. 422 of 5th March 1948. D. Murray Cowie is authority for the statement in the fourth edition of Cecil's *Medicine*, p. 38, that

The much publicized outbreaks of smallpox in Seattle and San Francisco in 1946 were brought to this country by vaccinated persons in the Armed Services who acquired the disease in foreign countries where sanitary facilities had broken down due to war conditions.

The outbreak in New York in 1947 (which it will be recalled the vaccinationists had capitalized by a fear campaign in which millions submitted to vaccination) "was traced to a Mr. Eugene Le Bar who had been vaccinated in early childhood and who also bore a certificate of a recent vaccination and had passed the United States border inspection."

The same bulletin mentions an outbreak of seventeen cases of smallpox in American military personnel in Japan, reported in *The New England Journal of Medicine* 28th August 1947.

Dr. A. Pulford's *Is Intelligence a Thing of the Past: The Case Against Vaccination*," cited in the same Bulletin, brings out that

the Philippines in 1918-19 after 18,000,000 vaccinations had been performed, an average of three to each man, produced one of the worst smallpox epidemics in all history. 107,981 cases of smallpox.

There is a saying that the victors invariably lose the war. This is so because victory is seldom taken in a humble spirit but leads to pride and self-regard. Also there is the psychological process whereby hate and enmity attract the qualities and tendencies of the person hated; this explains how the victorious nations have been adopting some of the Hitlerian ways and methods. On the other hand, the humbled Germans must

feel the necessity of seeking a way to national reformation. *The Hindu* of May 26th publishes a telegram from Berlin stating that Germany is being "attracted to non-violence preached by Gandhiji" and now is the time for India to send "cultural and trade missions to Germany." Groups are being formed to study Gandhiji's life work, it is said. If through this study that great centre of hard-working, philosophically-inclined people could become a bulwark of non-violence, there might come into being a true spiritual revolution in Europe. It is interesting to note that it is the victors, the three great countries who "won" the war who are now planning and building resources for another war *among themselves*. They salute Gandhiji but will not examine his doctrines with an eye to practical application.

The latest of the "Theosophical Free Tracts" prepared and distributed under the auspices of the Bombay U.L.T. is *The Iniquity of Vivisection*, bearing the date of 25th June 1948. This tract, No. 13, attacks a great and growing menace, and the co-operation of Theosophical students and others in bringing it to the attention of as many thoughtful and open-minded individuals as possible will be very much appreciated. Among the points which it makes are the wide spread of the evil; the shocking tortures inflicted in the name of science and the failure of animal vivisection to reveal facts of value in the treatment of human disease because of the differences between animals and men; the menace of human vivisection which is the next step, already taken; the alternatives to vivisection; and, last but by no means least, the moral issue, upon which the Theosophical teachings are unequivocal.

The two preceding "Theosophical Free Tracts," Nos. 11 and 12, *The Case Against Vaccination* and *Gandhiji's Martyrdom and the Future of India* have been in great demand. The latter was issued in a Hindi as well as an English version. Tract No. 11 and the Hindi edition of Tract No. 12 are still available on request.

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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.

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"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.

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