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Occultism is colourless, and only when used by man for the one side or the other is it good or bad. Bad Occultism, or that which is used for selfish ends, is not false, for it is the same as that which is for good ends. Nature is two-sided, negative and positive, good and bad, light and dark, hot and cold, spirit and matter. The Black magician is as powerful in the matter of phenomena as the White, but in the end all the trend of Nature will go to destroy the black and save the white. But what you should understand is that the false man and the true can both be occultists. The words of the Christian teacher Jesus will give the rule for judgment: "By their fruits ye shall know them. Do men gather grapes of thorns or figs of thistles?"

—W. Q. JUDGE

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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 1956.

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AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th July 1956.

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THE BEACON OF ARYAN OCCULTISM

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 marks 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 its flame.

These words of the Mahatma K.H. are as true today as they were in 1883 when they were penned. Though India has gained political independence, millions of its citizens are still steeped in a "vicious social state." Indians today are not a united people: divisions and recriminations, provincialism and casteism, orthodoxy and dogmatism, are apparent. Religious fanaticism persists; and, in the name of *Dharma*, social ills, chicane, impudence and worse are creating evil Karma for the nation. In the absence of true knowledge, "progressive" notions from the Occident are accepted, which spoil the health of body, mind and heart. The remedy suggested by the Sage Adept remains to be applied. Is it possible to revive cautious study of the science of Occultism leading to the lighting of the beacon of the noble Universal Wisdom? Have we not within the U.L.T. fold a number of persons who aspire and strive after the Higher Knowledge?

The Master adds that the task of kindling such "scattered sparks" and combining them to make a flame is a "pleasant part" of the work of the Great Movement, "in which we would so gladly assist, were we not impeded and thrown back by the *would-be chelas* themselves." Human nature changes very, very slowly, and the aspirants of 1956 are not very different from those of 1883.

Let us reflect upon what the Master further says:—

I have suffered so much from the enforced insight at short distance into the moral and spiritual condition of my people; and been so shocked by this nearer view of the selfish baseness of human nature.

But His Compassion and Discrimination enable Him to assert:—

I shall...confine myself to our prime duty of gaining knowledge and disseminating through all available channels such fragments as mankind in the mass may be ready to assimilate.

Are not these "fragments" disseminated by the U.L.T.? Are there such "available channels"? How many are there in its ranks who are "ready to assimilate"?

In our U.L.T. we have the beneficence connected with the writings of the personage known as William Quan Judge. Among the sources of real strength for the U.L.T. are its full-hearted recognition of that personage, its insistence on a constant study of his writings and, above all, the use it makes of his status, in the words of H.P.B., the Guru, "as the Antahkarana between the two Manases," as a "Chela of 13 years' standing" in 1888. And we say all this here because it is in the advice and guidance to be found in the writings of Mr. Judge that aspirants will easily and readily secure the help needed. By paying heed and attention to his instructions they will make themselves fit "available channels," will become ready as a whole to assimilate

the few "fragments" given out for our era and generation.

To aspirants who "mean business" and who feel ready to take themselves in hand to learn to serve all human souls, Mr. Judge has some very practical advice to offer:—

(1) *When we make the first step and are determined to continue then it contains in it the fulfilment of our desires, for each further step grows out of the first one.*

Now what is the first step in treading this Path? Self-Discipline, Self-Knowledge and Devotion to the interests of others, of all those whose Karma brings them in our contact. When one practises the discipline enjoined by the Esoteric Philosophy and gains some knowledge, very soon he sees his true position on the Path of the Inner Ruler.

(2) *When a man gets where he can say that he knows his own unfitness or that he knows nothing, he is in a good position. Generally men assume that they are fitted for anything and good enough. This is because they do not—generally will not—understand the requisites demanded by the great Law and the Lodge, and then after a while they are disappointed and say they are deceived.*

Our first enthusiasm diminishes in struggles with mundane, personal Karma. We do not replenish ourselves with greater knowledge, re-energize ourselves with active work and, above all, by sincere application. True knowledge is not easily acquired. It springs forth spontaneously only in the progress of time; and that only if the threefold recommendation is followed. It is in the fourth chapter of the *Gita* that we are told:—

Seek this wisdom by doing service; by strong search and by questions; and by humility; the wise who see the truth will communicate it unto thee, and knowing which thou shalt never again fall into error.

And it is added:—

He who is perfected in devotion findeth spiritual knowledge springing up spontaneously in himself in the progress of time.

But the three conditions have to be fulfilled.

The aspirant is often an eager seeker as well as a ready server; but he is apt to go astray if he has not the humility to see "his own unfitness." The wisdom of the shepherd's boy in *The Pilgrim's Progress* is always worth remembering, but especially so by the would-be Occultist:—

He that is down, needs fear no fall;

He that is low, no pride;

He that is humble ever shall

Have God to be his guide.

The God within us, the Admonisher, is often not listened to, and still less appealed to to speak. To know our limitations and our weaknesses, our frailties and foibles, is to fortify ourselves against temptations, when they come, and to be always on our guard.

What next?

(3) *The more pure-minded any person is, the more free from materiality, the more likely is that person to naturally perceive what is the truth.*

We are glamourised by the ways of the "learned" world and we wrongly assume that purity of mind is not essential for knowing truth. Morality and knowledge are separated. Occultism teaches that a very intimate kinship exists between them. It is not by head-learning that we can master the science of Occultism. We have to begin with heart-wisdom.

(4) *We must try to understand with the heart, and from within a light will begin to shine which will clear up doubts and darkness.*

This Heart Light is the reflection of *Maha Buddhi*, Eternal Light, in the Heart of every man. It is lying passive and latent—a kind of hibernating dragon. The Light of *Manas* is one remove from It. Our Higher *Manas* is the son of *Mahat* or *Maha Buddhi*. It is active; not so our *Buddhi* which is generally passive. Occultism teaches us how to activate it in the right way, the royal way, which is the way of righteousness.

These early undertakings will lead the earnest aspirant, if his mind is sincere, to further and deeper knowledge. The Path of Occultism begins in an open way but soon becomes invisible. The Heart Doctrine teaches Right Resolve, leads

us through Humility to Purity, and reveals in our own Heart the Light of the Divine *Paramitas*.

These are the preliminaries which are very necessary, and W. Q. Judge has put them in his own simple, inimitable way. He has much more to offer, but why not make a beginning? He will take the honest mind and the earnest heart from the known to the unknown, the Depth of the Secret Wisdom. The Path stretches inwards. Lips make the resolve; humility and purity are of the mind; in the Heart is the Light to be used to learn, to understand, to teach. What next? Take no thought of it. The morrow will bring us its own Light.

REMORSE-RETRIBUTION : REVENGE-RETALIATION

Karma, in the sense of our mental and emotional suffering and the necessary payment of debts incurred by actions and thought-feelings, is often misunderstood in the practical sphere of daily living. We forget that though we suffer in the emotion-mind, we act on the physical plane; though we act on the physical plane, the germ of the action was in the emotion-mind. Similarly, we receive effects through others and deal with them with the emotion-mind.

In all cases thought—unless very fleeting—must reflect itself in action.

It is this conception that shows us the relationship between remorse for things done and the necessary retribution or recompense which we must make, and between revenge and its reflection in action, *i.e.*, retaliation. And it gives us a new idea regarding Karma.

Sometimes we think that to be truly sorry for wrong actions performed, slips made, carelessness, inattention, etc., is sufficient and closes the account. But it is not so. *The wrong must be righted*: the chaos caused must be reduced to

order; the long concatenation of effects which follow the action in its environment must be dealt with, counteracting them when possible. We must, in other words, make retribution. Acknowledging the wrong done, with a clear mental perception of it and without being emotional, the mind must get busy trying to find ways and means to counteract it, to give recompense to Nature or to the individual we have wronged. These thoughts must then become actions. Remorse, the suffering in the emotional nature, has to turn from self-castigation to helpful recompense, a willingness to atone for the wrong.

On the opposite side we have the emotion-mind with its emphasis on revenge. We think that if we can keep our revengeful feeling-thoughts unknown to others all will be well. We forget that these thought-feelings must reflect themselves on to the material plane, and almost before we are aware of it, we have retaliated. We forget, as a practical piece of instruction, that "Vengeance is mine; I will repay, saith the Lord." We forget that the Law will give back the result of the error to the one who committed it. We forget that to close the issue we have to forget and forgive—to forgive because we know we have deserved the wrong done to us, and to forget, or else the thought-feeling will bind us to the one who brought us the sorrow, and not only make us suffer so much more by remembering and resuscitating it, but also bring further bad action in its wake.

Even though as Theosophical students we should have passed the stage of retaliation, our words are so often barbed! We need to lift from our mind-emotion the picture of the wrong-doer. Though we must "put no one out of our heart," as Mr. Judge said, it may be necessary *for a time* to put evil-doers out of our *mind*. Let us free ourselves from feelings of revenge, from mental pictures of the enemy, and give our time and concentrate our thought-feelings on retribution for the wrongs done by ourselves, so that we can be truly free.

THE BUDDHA SPEAKS TO THE PROMULGATOR OF THE LAW

At one time the Blessed One was staying at Kosambi in the Ghosita Garden. And at that time the venerable Udayin was seated surrounded by a great gathering of householders and making plain the Law....

The venerable Ananda spoke to the Blessed One thus: "The venerable Udayin, revered sir, is...making plain the Law [to householders]."

"It is indeed not easy, Ananda," He replied, "to make plain the Law to others. The Law, Ananda, must be made plain to others by one who is attended by five qualities in himself before making it plain to others. What five? The Law must be made plain to others by one who thinks (1) I will hold discourse progressively; (2) I will hold discourse keeping in view method [of thought or illustration]; (3) I will hold discourse proceeding from pity; (4) I will not hold discourse from motives of profit; (5) I will hold discourse not hurting others or myself.

—*Anguttara Nikaya*

IMPERSONALITY AND APPRECIATION

Since all U.L.T. work is carried on on the basis of impersonality, it becomes necessary for every new Associate to try to understand what impersonality implies and to get accustomed to the impersonal way of working, which might be considered unusual by the man of the world.

In trying to cultivate the virtue of impersonality, students, even older ones, become unappreciative of the work of others. The spiritual

path is, truly, like a razor's edge, and there are pitfalls and misinterpretations to be guarded against. While it is true, as *The Voice of the Silence* says, that the Self is not affected by praise or blame, we should not forget that the personality needs some encouragement, since we are working in and through it.

There should be in the hearts of all of us warm appreciation of the least work done by a beginner, as well as of the heavy tasks performed by older students. If appreciation and gratitude towards our co-students and co-workers are not cultivated by us at our present stage, how shall we be able to feel constantly grateful to the Great Teachers who have dedicated Themselves to the service of Humanity?

The words of a Master of Wisdom, "Ingratitude is not among our vices," have been frequently quoted. It would, however, be beneficial for students as well as for the Work if we start meditating on this statement in the light of what is said above.

WHAT MATTERS MOST

It matters not what faults I have. It matters that I recognize them. It matters most what I do to correct them.

It matters not what virtues I have. It matters that I recognize them. It matters most how I use them.

For vices can be rendered impotent, and fair virtues waste with time.

Vices are shadows of the past; virtues, the light of the present. Light disperses shadows.

It matters not what I was. It matters what I am. It matters most what I shall be.

So, courage, and fight on!

THE PATH OF KNOWLEDGE

It is well recognized by all that success in any walk of life depends on knowledge, for knowledge gives capacity. The business man must possess the knowledge of his line of business; the financier must learn economics and the laws of finance; we will not employ a cook if he does not know his job; but strange as it is, people do employ a priest who knows next to nothing about spiritual matters or about religion. We insist that a clerk or a stenographer must be efficient and accurate; but somehow all people have not come to the view that in affairs of the Soul, too, efficiency and accuracy are grave essentials. People make sure that a doctor of the body is competent, ere they consult him; but how many take that precaution before running to any so-called doctor of the Soul? We make sure that the man to whom we go for legal advice is an expert lawyer, but how many of us ask, when consulting a priest, an astrologer, a palmist or a soothsayer, if they know the laws of Nature?

What is true in the realm of mundane affairs is equally true in the region of the Soul. Without knowledge, confusion, mistakes, suffering and sorrow result. Not only in individual life, but also in national life, unless correct knowledge is acquired, people and leaders of the people are bound to make blunders. To look at the history of this country of India: Today she is trying hard to emerge from centuries of obscurity; but in olden days, when she reached the zenith of her power, India was the mother of statesmen who were sages, saints who were magicians, kings who were altruists. The greatness of India, even her political grandeur and her economic prosperity, came from the poets who chanted the Vedas, the philosophers who recorded the Upanishads, the scientists who wrote the Shad-Angas. It was when her spiritual knowledge declined that the fall of India came about, and only with the rise of Soul-Wisdom will India regain her ancient glory.

Leaving national aspiration alone, let us look at the individual lives of all of us. Everywhere there is confusion and sorrow, craving and

discontent, bodily disease and mental anguish. Is there anyone who does not desire to secure peace, to obtain contentment, to gain equipoise? Is there anyone who does not wish to be skilful in action, or anyone who does not yearn for a controlled and non-wandering mind? And yet people make very little effort to secure all this. Who does not know that mere orthodox religion and religious ceremonies avail not? Who does not know in his heart of hearts that mere money cannot and does not bring Soul satisfaction? What is the remedy? The answer which Theosophy, the Knowledge of the Ancients, provides is: Take knowledge; refuse to act without knowledge; stop feeling and desiring without knowledge; do not even think without a basis of knowledge. We must learn to act wisely by constant practice, but to do that knowledge is an essential requisite.

The first thing to learn is that sure knowledge is available. We know it today as Theosophy. Theosophy is not made up of fanciful theories and speculations; its teachings are not the vague imaginings of one or more individuals; it is an exact science; it is a profound philosophy; it is the mother of all religions; it is a synthesis of science, religion and philosophy. In the *Gita* Krishna speaks of *Jnana-Marga*, the Path of Knowledge, and refers to ancient knowledge as a mighty art which was lost in the progress of time and which he had come once again to proclaim. What is that knowledge?—Theosophy. The Buddha attained the Light of Wisdom. What Wisdom?—Theosophy, *Bodhi-Dharma*, the Wisdom-Religion. Jesus said that he had come to fulfil the Law and the Prophets. Which Law and what Prophets? Theosophy is the Code of Law and Master Theosophists the only true Prophets. Theosophy is the knowledge recorded in all the great scriptures of the world. That knowledge is made available for our modern era in the recorded Message of H. P. Blavatsky.

People might ask: "But why should not we who are Hindus go to the Vedas and the Upanishads; or we who are Parsis to the *Gathas* and *Yashts*; or we who are Muslims to the Sufi

poets and mystics?" Let them try: let them study Lao-tse's *Tao-Te-King*; let the Hindu explain the *Vishnu Purana* and the *Chhandogya Upanishad*; let the Parsi make any sense if he can of the *Yashts* and the *Vendidad*; let the Muslim understand the words of the ancient Sufis. It cannot be done so easily. A key is required to understand the allegories, the metaphors, the symbols used by the old Masters. Books are necessary, suited to the mind of the present generation, and this key and these books Theosophy supplies.

We cannot be happy or contented for long without knowledge; nor should we think that virtue is all that is necessary. Those whose lives are full of kindly, charitable and even sacrificing acts are equally full of errors and blunders. To perform duties, to progress towards perfection and to serve our fellow men we must obtain right knowledge. In our civilization not many undertake the study of the knowledge of the ancients, not many endeavour to add wisdom to virtue.

Theosophy is spiritual knowledge—knowledge about the Spirit. This word "spirit" is grossly misunderstood. It is used concretely for alcoholic drinks which ruin all chances of true spirituality in man; it is used vaguely for the invisible counterpart of all things, *e.g.*, the spirit of a book, of a meeting, of the age, and so on; it is mistaken for the mind by some; others identify it with the Soul; the spiritists call ghosts and spooks spirits; and so on and so forth. Theosophy is the Philosophy of the Spirit and this Spirit has two aspects, individual and universal. Universal Spirit is Paramatman and individual Spirit is Atman. These two are not separate and distinct, but are rather like the dazzling sun (Paramatman) and its many rays (Atmas).

This knowledge about the Spirit, the Philosophy of the Spirit, is the wisdom about the Universal SELF and the individual Selves. How Atman, the individual Self, came forth from Paramatman, the SELF of the universe; why it so came forth; by what process the seeming distance between the two can be made to disappear; what is the energy, power or *shakti* of the Atman in each one of us; how that power can be evoked

and used—the knowledge of all that is Theosophy. But it is not remote, for the Philosophy of the Spirit touches also our mind and thoughts, our feelings and desires, our body and sensations. We live by and because of the Spirit, which is the very Self of us all.

The Path of Knowledge starts in the world of mortals, in the world of ignorance and errors, and ends in glorious light Nirvanic where dwell the Mahatmas difficult to find. We must look at the steps of this Path of Wisdom in a practical fashion. We must try to find ourselves on it for each one of us is treading it already, though we are unaware of the fact. Each one of us is Atman, a ray of Paramatman. In this great world we are lost in the maze of pleasures and pains, and know not our place on the Path of Knowledge.

To find our place each of us must ask himself some simple questions, and the very first one is: "What am I here in life for?" One class will answer, "We don't know—and why bother?" The second will say, "We wonder why?"—but they have no desire to find out if there is an answer. The third will go a step further and add, "Let us find out"—but there is always a "tomorrow." To the fourth class belong those who, having heard the question, are fired by its implication and begin the great quest.

There are still other classes. There are those who contact the Philosophy of the Spirit and turn away because it looks very difficult. "I am not ready for it," they say; which in other words means, "I am not done with the world." Such a man who, having glimpsed the truth about the Higher Life, turns away, is preparing himself for greater disappointments and more suffering. Then there are those who become regular students of the mighty Philosophy of the Spirit, but who study only by the mind and not by the heart; *i.e.*, they know the facts of Theosophy only theoretically. Finally there are those who apply the Philosophy in daily living; who become accurate, punctual and pure; who practise control of the senses and purification of the flesh; who try to acquire the higher virtues, the divine *Paramitas* taught in *The Voice of the*

Silence. To which of these classes we belong we must find out for ourselves.

There are some fundamental teachings which every Soul yearning to acquire the higher Wisdom should grasp :—

First, we must note that the Soul is the learner in the great school of Life, and that by constant practice it advances grade by grade, towards perfection.

Second, that all men and women are at the same school; therefore Hindus, Muslims, Jews, Christians, Parsis; rich and poor; learned and ignorant—all are our co-students, co-learners. Some of us may be clever, others may be dull; some of us may be good, others goody-goody only, and others naughty. Each one of us has a duty to his co-pupils; by our labour or laziness we affect the "morale" of the whole school.

Third, that the process of learning is a slow one and it takes countless lives for the Soul, the learner, to grow and evolve fully. Reincarnation is a mighty law, a tremendous fact in Nature, and its knowledge must be acquired on the Path of Wisdom.

Fourth, that our own evolution is aided or hindered by us, for ourselves. There is no god or devil, no priest or prophet, who can turn one inch our course of life, which we ourselves determine, by knowledge or in ignorance. This is the doctrine of Karma: our fate flowers on the tree which we have watered and planted. By free will, by self-choice and self-determination, we can change fate and overthrow the evils and obstacles created in the past.

Fifth, that the power to go wrong and make bad fate or Karma, as well as the power to make good fate or Karma, lies within each one of us. To learn something about this power we should know about our whole human constitution—not only the anatomy of the body, the physiology of the blood and the psychology of the brain, but

also the anatomy of the mind, the physiology of the passions, the psychology of the Soul and, above all, the great Metaphysics and Philosophy of the Spirit.

On the Path of Knowledge each one learns by the mind and stores in the heart the great facts of the Philosophy of the Spirit by his own efforts. Life after life we learn, making our body more sensitive, our blood more pure, our brain more porous, our behaviour more just, our character more compassionate, our mind more illumined. We learn in life, and assimilate the lessons after death, in post-mortem conditions, and come back to learn some more.

The gaining of knowledge is the first step. There are hundreds and thousands who undertake the service of their fellows, but they do it before any knowledge is gained. Theosophy warns against the danger of indiscriminate service without a basis of knowledge. The service of Souls, not only of bodies and minds, has to be practised. Therefore we have to begin with study. We cannot improve our moral character without knowledge; we cannot practise virtue without knowing what virtue is or how it is to be obtained. Application of what is studied is the second step. And the third is promulgation. On the Path of Wisdom we learn as we teach; we teach as we learn. Learning and teaching are two aspects of but one experience.

As we acquire knowledge—not only knowledge that makes us good, but which makes us wise and spiritual—apply it in our daily struggles of life and promulgate it to help and to serve others, we take a step towards Those Who Know, Those who wait and watch, eager to guide us, eager to serve us. Knowledge brings us reverence, the conviction that the Glorious Gurus exist, and we proceed to seek Them. "Seek this wisdom by doing service, by strong search, by questions, and by humility; the Wise who see the Truth will communicate it unto thee, and knowing which thou shalt never again fall into error."

“BIRTH OF A WORLD PEOPLE”

A recent brochure, *Birth of a World People*, bears heartening witness to the stirring in the public mind of the urge to unity and service. It contains the Provisional Constitution of a Commonwealth of World Citizens which is to be brought into being at the end of August 1956 by the proclamation and adoption of that Constitution at Cardiff, Wales.

Such a Commonwealth with the Earth as its home land was conceived by a historian, Dr. Hugh J. Schonfield, in 1938 as an attempt to meet the growing menace of force and power with “the much stronger...weak things of the world, love, compassion, and selfless service.” He envisaged an agency “which everyone could trust, and none had cause to fear” and which, while without any coercive power, would act in every way in the interests of the general and individual good.

Dr. Schonfield, in his long Introduction to the Provisional Constitution, explains that, though the Commonwealth is conceived as an Agency at the level of government within the world of nations, it does not require the adhesion of sovereign States. Nor does it seek to impose any direct obligations upon them. It is not proposed to set it up as a higher international authority comparable to the United Nations, but to create “an auxiliary authority at the service of every nation.” The Commonwealth of World Citizens is described in the Preamble to the Provisional Constitution as

universal in its scope, impartial and just in its relations, defenceless in terms of armed force, designed exclusively for the well-being of all peoples without distinction.

The concept is a noble one, but the Commonwealth of World Citizens will have to prove itself before being entrusted with the functions of a World Development Authority, which Dr. Schonfield envisages as appropriate to it.

The possibility must be recognized that the Commonwealth may not have altogether smooth sailing. Only time will show whether there is

justification for the “complete confidence” with which the practicability of the existence of the Commonwealth is entrusted to the good will of every State.

There has been commendable openness in the announcement of the Commonwealth’s principles and aims. How many States, however, will be prepared to allow their citizens to affirm a primary allegiance to mankind and a secondary allegiance to the State, and to determine their obligations accordingly? Dr. Schonfield assures us that the Commonwealth “does not challenge the right of a State to defend itself from attack.” Nor does it “require anyone who is not a World Citizen to be governed by its chosen standards.” It could hardly do either.

The Commonwealth, however, “acknowledges none as enemies, no matter what they do.” And the Commonwealth’s citizens are required to restrict the responsibilities of State citizenship to “those which do not do violence to world responsibilities.” How will States having compulsory military service react to the requirement that no Commonwealth citizen “shall under any circumstances engage in war or in preparation for war”? (Provisional Constitution: Principle 4) It seems very likely that such “conscientious objectors” would be treated as on the same footing with any others. If special exemption was allowed them as “servants of humanity,” would not many apply for Commonwealth citizenship whose motive was personal safety or convenience rather than principle?

Proved readiness to suffer the penalties for refusing military service would doubtless strengthen the cause of the Commonwealth. The blood of the martyrs is proverbially the seed of the church. Was it not Voltaire who, asked by a man how to gain a wide hearing for his world-saving message, suggested that he might get himself crucified?

Citizens acceding to the will of the State in contravention of Commonwealth principles might apparently have their Commonwealth citizenship suspended or withdrawn. This is, however, rendered almost meaningless by the further provision that former citizens may re-apply for

citizenship in the same way and on the same conditions as any non-citizen.

The Commonwealth professes some admirable principles and aims, such as recognizing none as foreigners and working for the welfare and equitable unification of mankind. One must agree with Dr. Schonfield that it is a happy augury for the future "that there should be found throughout the world in our day...a nucleus of ordinary men and women with this spirit in them." The enrolment of members has been going on with no fanfare since 1950; already the Commonwealth claims citizens in thirty countries and on every continent. All students of Theosophy, believing in the fact of Universal Brotherhood, must look forward with confident hope to the time, referred to in the opening paragraph of the Preamble to the Provisional Constitution, when

the peoples of the world shall be united for their common good and well-being, and ...there shall be peace throughout the Earth.

Dr. Schonfield predicts that the age in which war will be abolished will be the real beginning of civilization. There have been great civilizations in the past, and the lifting of the threat and scourge of war will indeed be a long step towards emergence from our barbarous modern age into a true civilization of the future.

We hope that that time may be brought nearer through the efforts of the Commonwealth of World Citizens.

BROTHERHOOD

Brotherhood is not the undiscerning amiability of people at a party.

Brotherhood is not the lip affection that freely uses terms of endearment or that pays diplomatic compliments in return for the same currency.

Brotherhood is not the indiscriminating gregariousness that loves to get people collected together; that expects an acquaintance (too timid or too polite to refuse) to do a troublesome

job for us. "You're going to such-and-such a place? You *must* go out and visit my dear friends so-and-so. They'll be so pleased to see you!" On a larger scale, there are the well-meaning "get-together" movements, national and international, that appear to consider social contacts the only thing necessary for world understanding. Even living in and adopting the customs of another nation does not necessarily lead to brotherhood. The greatest feuds are often found in family groups.

Brotherhood is not the affectionate demonstrativeness that has in it an element of possessiveness; the fierceness of *kama*, desire, being satiated, produces the revulsion of dislike.

Brotherhood is not the sentimental outlook of the "sweetness and light" school that can see no blemishes in anyone. A person "in love" tends to project a glamour from himself on to the beloved, a totally unrealistic and romanticized picture that, for the time being, obscures for the adorer the real features and character of the one adored. Winged Cupid is rightly painted with bandaged eyes. There are those who in the same way bandage their mental eyes and so do not really see and understand their fellow beings. They wrap themselves in a self-projected illusion of "goodness," a kind of waking *Devachan*, a day-dream that may very likely lead to a prolonged post-mortem heaven.

Yet again, Brotherhood is not that keen, critical interest in other people that wants to know all the details of their personal lives; that prides itself on not being blind to their faults and idiosyncrasies; that enjoys finding out "what makes them tick," and that gets a vicarious thrill from "looking in on" their most intimate emotions.

Nor is Brotherhood the reform spirit that, appalled and revolted by fellow beings being in conditions that violate its sense of rightness, tries to change them according to its own ideas of good, yet does not recognize that reforms should be adjusted to the human beings. These, having free-will, cannot be moved around like toy soldiers to fit another person's plan, however well-intentioned.

Brotherhood is not even that goodness that is at peace with all beings, but which lives so much in its own rarefied world of harmony and abstract ideation that it is out of touch with the rank and file still involved in struggles in the world ; which is itself so pure that it has no point of understanding, no power to reach them.

Brotherhood is the power to get inside the skin of others and see life from their viewpoint, while still, in oneself, holding to the position of the True. It is the power to be one with the One Abiding Self, and at the same time to be able to feel with the agony of an outcast. It is a practical and intimate knowledge, *i.e.*, a knowledge from within, of the consciousness of the sub-human and superhuman kingdoms, of every element in Nature—not as a dramatized projection of oneself, but by a well-defined scientific or, rather, occult process. It is the ability to contact and to vibrate with all sorts and conditions of men, without being immersed in their state. It starts, here and now, with our capacity to adapt ourselves to the small circle of family, friends, fellow workers, etc., in which we move. A recent questionnaire sent to employers brought out the discouraging fact that nearly all dismissals of employees were due to one thing only—"They couldn't get on with the other people." Adaptability is one expression of the universal spiritual power of Buddhi.

Brotherhood is the power to follow with deliberate will and consciousness the plan of harmony, the law and order outlined in great Nature itself. It is the power to see and to make the adjustments needed to find—and to help others to find—the proper place and *dharma*, duty, that each one has in the grand scheme. This is quite different from the forcing of things and people into an arbitrary framework prescribed by immature notions of reform. It is the intelligent choosing of action along the lines of law, following the plan in the Universal Mind, and, with that, the power to indicate the way to others.

Brotherhood is the capacity to evaluate the qualities displayed by all beings, without trying to judge individuals and without partisanship or bias. It is a love that does not shut its eyes to

faults, but does not find fault ; that weighs and balances what is just to all, in terms of their particular needs.

Brotherhood is that warmth that lifts all relationships, even those often purely automatic and mechanical, up to living partnerships. The superficial, mundane relationship between the shop assistant and the customer, for example is transformed when there is in the one a real and spontaneous desire to assist and in the other a real appreciation of the service given. This relationship has nothing to do with personal feeling for, or knowledge of, the other person. It is more akin to "the divine desire of creating happiness and love" for all without distinction.

Brotherhood is the recognition that, since mass aggregation is not unity, there must be a design, a pattern and a common purpose for which all the components of an organism or a group function, each in its own place and manner. This makes for real unity of action. For, though all men (and indeed all beings) are fundamentally one in essence, they do not, and they cannot, all function in a uniform way ; nor are they equal in their present positions. Brotherhood signifies that each does his own duties, without demanding privileges that do not belong to his position or evading responsibilities that do. The efficiency of a business depends on the managing director being the managing director, the workman being the workman, each respecting the other in his own position. The pupil should reverence the teacher as the child should look up to the parent. Failure to see the true pattern of such relationships impedes the expression of brotherhood.

Brotherhood is the sincerity that makes for harmony between the inner feeling and the outer action ; that makes a person say what he means and mean what he says. It comes naturally with the endeavour to work out on the everyday level where we are now the implications of the definitions of Brotherhood as given above.

Finally, Brotherhood is that exhaustless spirit of life which wells up in greater and greater measure from the SELF, the One life of all beings, as we begin to act for and as that SELF.

LESSONS FROM FAIRY TALES

Here is a tale from the Norse, representing that stage when the human being passes from exoteric to esoteric life, when, instead of mere obedient acceptance of the appearances of life, he demands to know Nature's secrets. This

brings him tests from life itself, whose material aspect challenges him with obstacles, but whose spiritual aspect, as Wisdom, enables him to overcome them.

THE MASTERMAID

I

Once upon a time there was a king with several sons. The youngest one would not rest at home but set out and took service with a Giant. Next morning, as the Giant went out with his herd of goats, he bade the Prince clean out the stable. "Then you need do nothing else today, for I'm an easy master. But do not go into the rooms beyond the one in which you slept, for if you do I'll kill you."

The Prince couldn't help but ask himself what was in the forbidden rooms, and finally he went into the first one. There was a pot boiling, with no fire beneath. "What is inside, I wonder," said the Prince and dipped a lock of his hair in it. Out it came as though it were copper. In the second room, too, was a pot that bubbled without a fire. The Prince tried a lock in this, and found it shining like silver. In the third room also hung a pot, boiling like the others, and the lock of hair he dipped in it gleamed all golden. And in the fourth room was the loveliest maiden ever seen, seated upon a bench.

"Why are you here?" she cried.

"I've taken service with the Giant," the Prince replied, "and indeed he's an easy master. After I've cleaned the stable out, my day's work is done."

"Ah!" said the maiden, "if you work in the ordinary way, ten pitchforkfuls of dirt will come in for every one you throw out. I will teach you the proper way. Turn the pitchfork upside down and work with the handle, then the dirt will toss itself out."

"I'll do that," said the Prince, and they sat together like friends and lovers the rest of the day. As evening came, the maiden reminded

the Prince of his task. First he tried it the ordinary way, but in a minute the stable was nearly full. Then he did as she had told him and tossed with the handle, and out went the dirt in a flash, and the stable looked as though he had scrubbed it. So the Prince went back to his own room and began to walk around and sing.

When the Giant found the stable cleaned he growled, "You've been talking to my Mastermaid; you didn't suck that from your own brain."

"What is a Mastermaid?" asked the Prince, looking stupid. "I'd like to see one."

"Indeed," grunted the Giant, "you will, soon enough."

Next day, as the Giant left with his goats, he said, "Bring home my horse from the hill and then you can rest, for I'm an easy master. But don't go into the rooms beyond, or I'll kill you." But the Prince went straight to the Mastermaid, who asked him what he had to do that day.

"Only to fetch the horse from the hill, said he. "That's nothing. I've ridden many a lively one before."

"This isn't so easy," the Mastermaid replied, "for its nostrils breathe flames that will burn you. But take the bit hanging behind the door and throw it into its mouth, and then it will become tame."

So they again spent the day together, and when evening came the maiden reminded the Prince of his task. He set off with the bit, and when he saw the horse breathing out fire he threw the bit into its mouth, and then he was able to ride it back and stable it with ease.

When the Giant returned and went to the stable, there was the horse all safe and sound.

The third day as the Giant went off with his herd he said, "Fetch me my fire tax from hell. The rest of the day is your own, for I'm an easy master."

In went the Prince to the Mastermaid, and told her his task. "How will you do it?" she asked.

"That you must tell me," the Prince replied.

"Go to a steep rock under the hill," said she, "and knock with the club lying there. There will come out a fiery being to whom you must give your message. When he asks how much you will take, say only this: 'As much as I can carry.'"

"Yes, I'll do that," said the Prince. And they sat together so happy in each other's company that he lost all sense of time. Near evening the Mastermaid brought his task to his mind, and he set off to the hill and knocked on the rock with the club. A Being all shining with fire appeared and asked, "What is your will?"

"The Giant wants me to take to him his fire tax," the Prince replied.

"How much will you have?" asked the other.

"Only as much as I can carry," said the Prince.

"You are wise," said the Fire-Being. "You would have been unfortunate had you asked for a cartload. Come into the rock and take it."

The Prince went with him and found heaps of gold and silver piled up high. He took as much as he could carry and went back. He then began to sing in his own room as before. The Giant would hardly believe he had brought the tax till the sack was opened and the money rolled out.

"You've talked to my Mastermaid," he roared. "I'll wring your neck for you."

"What is this Mastermaid?" asked the Prince.

"I'll take you to see her tomorrow," the Giant replied.

So the next day he took the Prince to where the Mastermaid sat and said, "You must cut his

throat and boil him in the big pot you know about, and when the soup is ready, call me."

Then he laid himself down and began to snore like thunder. The Mastermaid took a knife and cut the Prince's little finger, so that three drops of blood fell on a three-legged stool. Then she took all the rubbish that she could find—old clothes and shoes and such like—and put them in the pot. She filled a chest with fine gold, took a lump of salt and a flask of water that was hanging behind the door, as also a golden apple and a golden cock and a golden hen. Then she and the Prince set off together, and after a little while they came to the sea, over which they sailed.

After the Giant had slept for a while, he stretched himself and called, "Will it be ready soon?"

"Only begun," said the first drop of blood.

So the giant went off to sleep again for a long time. Then he stretched himself and called again, "Will it be done soon?"

"Half done," said the second drop.

The Giant went off to sleep once more, and at long last he woke and asked, "Isn't it done?"

"Quite done," said the third drop.

The Giant got up, looked for the Mastermaid, and went to taste the soup. He found nothing but shoe leather and old rags and rubbish all boiled up together, and ran furiously after the Prince and the Mastermaid till he came to the sea, which he could not cross. So he called on his stream-sucker, who stooped and gulped, till the sea sank down and the Giant saw the Prince and the Mastermaid in their ship.

"Throw out the lump of salt," said the maiden; and lo! it became a mountain right across the water, so that the Giant could not pass, and the stream-sucker could not drink. The Giant called on his hill-borer to make a hole through the mountain, so that the stream-sucker could drink once more. But just when the hole was bored, the Mastermaid bade the Prince throw out a drop or two from the flask she had brought, and the sea was as full as ever. And,

before the stream-sucker could gulp again, they had reached the land on the other side and were safe from the Giant.

This concludes the first part of the story, which we will take up before passing to the second.

The youngest prince may be taken to symbolize the spiritual aspiration that is born only after the human being has tried various fields of experience and failed to be satisfied by them.

The Giant is Zeus, the Deity of all-embracing Nature, or Life, but here he is Nature in its material aspect, that of Pan (as the goats clearly indicate). He stands for the external side of Life, the world of appearances, in which one lives ignorantly like the animals, accepting life without seeking to know its mysteries. It is the world of the exoteric religions, in which one must not question the nature and purpose of divinity. It is the world of social conventions and forms, which the worldly-wise bid us obey, threatening with penalties those who break through the barrier.

All these external influences seek to hold man back from inquiry into the inner side of Nature. Nevertheless, the Prince, though taking service with material Nature (working in the world, using a physical organism), looks within his own nature (the reflection of cosmic Nature) and finds the three higher principles "bubbling" there—the copper, the silver and the gold of his higher triune Self—Mind, Soul and Spirit. His life currents are set gleaming by their touch. (The significance of hair as the carrier of magnetism is indicated in H. P. Blavatsky's *Theosophical Glossary*.) And then, in the hall beyond, he meets Nature in its spiritual and soul aspect, the Mastermaid of Wisdom, the divine Sophia, known and revered under many names in the past; for, in one aspect, the Heavenly Zeus and the "Heavenly Virgin" are one.

But, even though a man may have seen the Soul of Life, he is still a servant to the lower material nature (his own and that of the world in general). He finds that Life itself in its outer activity brings him face to face with certain

tasks: (1) the cleaning of the stables; (2) the taming and stabling of the fiery horse; (3) the collecting of the fire tax from hell. In prosaic language this refers to:

(1) The purification of the material nature—the bodily energies, the emotional and mental characteristics—from the "dirt" he has accumulated. This means giving the *skandhas* (the material life-atoms making up man's constitution) a different, cleaner, finer set of impressions than those they now have as a result of past misuse of them. This has to be done the reverse way from that which one personally thinks it should be done—a most occult and significant point.

(2) The horse is a well-recognized symbol of the fiery passions and desires, which, unless they are tamed, burn us, and which have to be "stabled" for proper, controlled use. The hidden bridle of the spiritual will alone changes their nature.

(3) The "fire tax from hell" obviously refers to the reactions of one's past karmic actions, the precipitation of which is speeded up in one who has been touched by the Higher Wisdom. The wrongs done in past lives, as in the present one, have to be collected (and atoned for), and in that adjustment, painful as it may be, the "fire tax from hell" becomes treasure rendered again to Nature. But the aspirant is warned against letting ambition and greed push him on faster than he merits, for otherwise he will precipitate more karmic troubles from the past than he can cope with. He must only ask for "as much as he can carry."

When man has passed through these stages of purification, control and adjustment, he is ready for the next stage, when he has to surrender his self-identification with the body and personality. For these are not himself, but only correspond to the old leather and rags in the soup (a description reminiscent of a popular Buddhist theme). This is all that the World of Appearances receives, all that the exoteric, ritualistic religions have to feed upon. The real man escapes with the soul of secret Wisdom, leaving behind three drops of blood. Blood is again magnetic, and marks the state of inner development,

in contrast to the artificial degrees of exoteric societies. The drops announce the stages of readiness, while the three-legged stool on which they fall is like the threefold body, the support of the soul.

So the soul, having passed its probations with the help of Divine Wisdom, and having yielded up its sense of separateness, its identification with mortality, escapes from the power of the Giant of Matter and Form, to sail on the Ocean of Life Universal. Nevertheless, the material, exoteric and egocentric nature makes two last desperate attempts to swallow up the ocean of divine awareness. The first threat is "pride and satisfaction at thoughts of the great feat achieved," a personal gratification that tries to suck in the whole for the aggrandizement of self. But Wisdom confronts it with the white mountain of Truth, the salt that gives savour and significance to existence.

The second attempt is that of sceptical doubt (the *alter-ego* of pride) that, faced with the truth for which the personality can hold no patent, tries to pick holes in it, according to preconceived interpretations, so that Life can once again be made one's *own* possession, the ocean can be swallowed up. Yet Wisdom is inexhaustible; even a few drops from her flask are able to renew the spiritual flow. By holding fast to that Divine Principle that is the Mastermaid for all, we, each one of us, like the Prince, may come safely to the Shore of Reality.

(*To be concluded*)

"EXPLORING THE SUPERNATURAL"

In his recently published book Mr. R. S. Lambert brings to us a variety of ghost stories from Canadian folklore. These accounts of physical types of psychical phenomena cover a fairly representative and wide range and are considered by the author to rank high in their respective categories of the "supernatural."

The word "supernatural" implies above or

outside of nature. But, as H.P.B. has said, since "Nature and Space are one...how can any phenomenon...*step outside of or be performed beyond that which has no limits?*" But "the *divine* permeates all nature." Moreover, the

command and the guidance over his own psychic nature, which foolish men now associate with the supernatural, were with early Humanity innate and congenital, and came to man as naturally as walking and thinking. (*The Secret Doctrine*, II. 319)

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

Such natural powers common to early Humanity often figured in myths: "Legendary lore could not distort facts so effectually as to reduce them to unrecognizable shape," and many "legends have now passed into popular tales" and folklore. (*S.D.*, II. 393) Hence, though the author considers that these weird ghost stories of Canadian folklore do not prove anything, it is quite possible that they contain "the kernel of historical facts, of a truth thickly overgrown with the husks of popular embellishment, but still a truth." (*Isis Unveiled*, I. 122)

The term "psychism," it is explained in *The Theosophical Glossary*, is now

used to denote very loosely every kind of mental phenomena...the word covers every phase and manifestation of the powers and potencies of the *human* and the *divine* Souls.

The basis or vehicle of every possible phenomenon, whether physical, mental, or psychic, is the "primordial Substance" which "is in every molecule of that which in our illusion and ignorance we regard as Matter in any of its states, or conceive as a feeling, a thought, an emotion." (*S.D.*, I. 330) In the final analysis, however, psychic manifestations "*must* be related...to the world of vibration," though "in their origin, they belong to a *different and a higher World of HARMONY*." (*Raja-Yoga or Occultism*, p. 61)

The author's conclusions in respect of the phenomenon of the "Shaking Tent" of the Indian Medicine Man conform to the earlier investigations of the Jesuits of the 17th century and their explanation that these are a product either of fraud, jugglery or coincidence, or of the agency of the Devil. Such conclusions seem to be challenged by the simple, apparently truthful and convinced testimony of one such operator—a *jossakid*—who maintained on his deathbed that the "lodge" (tent) was shaken by the "power of the spirits" and that he, hearing their voices, repeated what they said.

This is reminiscent of *séance*-room manifestations, the *modus operandi* of which was given in part in an article on "Spiritualism" reprinted from *The Path* in THE THEOSOPHICAL MOVEMENT for April 1941:—

In these phenomena the medium was not entranced but carried on conversation, and the voice would sound from the air or out of the wall. Sceptics of course say that it is purely ventriloquism by the medium, but there are a large number of credible and intelligent witnesses who say that after careful examination no such trick was played, and that in several instances the voice was plainly heard while the medium was speaking at the same time. There is no exclusive impossibility in the matter for two classes of spirits can project a voice from what appears to be empty space. The first is composed of the spirits of living men who have gained great occult power, and the other of certain gross entities existing in *Kama Loka*.

The abnormal antics of the "tent" and the dying man's hearing of voices both seem to have been mediumistic phenomena in which Elementals or Forces of Nature played their part, and possibly also the directive will of a conscious but soulless entity behind the scenes. They could certainly not have been caused by the "spirits of the dead" to which the Spiritualists would ascribe them. (See H.P.B.'s articles, "Stone Showers" and "Nature's Human Magnets," reprinted in THE THEOSOPHICAL MOVEMENT for January 1939 and June 1940, respectively.)

Displacement of household objects and heavy furniture, showers of stones or missiles of one kind or another, the kindling of fires and several

phenomena of a similar nature are dealt with in detail in several chapters of this book. These, generally called *poltergeist* phenomena, have an explanation very different from the fantastic theory of Harry Price, a well-known ghost hunter. He defines the purely hypothetical *poltergeists* as "invisible, intangible, malicious and noisy entities . . . able to use their power telekinetically for the violent propulsion or displacement of objects, for purposes of destruction"! According to the author, such manifestations were usually noticed to occur in the presence of an adolescent boy or girl in abnormal mental or physical condition. Theosophy recognizes that such phenomena have taken place in the presence of magnetically surcharged individuals, but that is not the whole explanation of them. They involve the operation of

a *blind* though living force; one subjected to an intransgressible law of attraction-repulsion—in its causes and *effects* . . . one of innumerable correlations due to magnetic conditions which are supplied only when both animal and terrestrial magnetism are present. (THE THEOSOPHICAL MOVEMENT, IX. 34)

The resulting actions of "Elementals" or Forces of Nature are neither malicious nor destructive of their own volition. Elementals are not self-conscious beings.

Apparitions are described in one of the chapters. A hint was given by H.P.B. as to one type of apparitions in a note to an article in *The Theosophist* for January 1882 to the effect that

a thought once generated and sent out has become independent of the brain and mind which gave it birth and will live upon its own energy. (THE THEOSOPHICAL MOVEMENT, VII. 147)

Again she says:—

. . . each thought has a shape which borrows the appearance of the man engaged in the action of which he thought. (*Raja-Yoga or Occultism*, p. 106)

The terrifying accounts of gigantic human beings inhabiting the forests and backwoods bring to mind the wide-spread ancient traditions of giants in various parts of the world. The giants of old, H.P.B. writes, "were real living

men. . . . several races of gigantic men have existed and left distinct traces." (*S.D.*, II. 755)

This interesting compilation of phenomenal occurrences, corroborated from various sources, reminds us forcibly of the existence of the little understood and highly dangerous psychic realm, which invisibly surrounds us.

Let us take warning and follow the sage advice

of W. Q. Judge, who says in his article, "Astral Intoxication":—

The liability to be carried off and intoxicated by these phenomena is to be guarded against. We should watch, note and discriminate in all these cases; place them down for future reference, to be related to some law, or for comparison with other circumstances of a like sort. (*Vernal Blooms*, p. 70)

THE "BRIDEY MURPHY" FUROR IN THE LIGHT OF THEOSOPHY

The article entitled "Does Hypnotism Support Reincarnation?" in our April 1956 number contained reflections on Morey Bernstein's article, "The Search for Bridey Murphy," which had appeared in the February 1956 issue of *True*. Since those reflections were penned the book of that title has reached India. A few comments on it for the general reader appeared in *The Aryan Path* for June 1956, but there is much more in its 256 pages that is of interest in the light of Theosophical teachings.

Readers of those two articles know the basic story of the 19th-century Irishwoman, Bridey (short for Bridget) Murphy, as told in the first person by Mrs. Ruth Simmons of Pueblo, Colorado, while under hypnosis. Her years from 1798 to 1864 were passed in Cork and in Belfast, where her childless married life was spent. In several sessions with her, Mr. Bernstein drew out of his deeply entranced subject by patient questioning a life story which is so consistent as to carry the presumption of accuracy. There were several witnesses at the sessions and a tape recorder made the record permanent.

The book is too strongly convincing of the writer's transparent sincerity to give a suggestion of fraud to even the most sceptical. Laboured attempts have, however, been made to account for some of "Bridey's" facts about early-19th-century Cork, as well as for her colloquialisms, by some hypothesis more acceptable to the Western mind than reincarnation. She had been reared since infancy by a Norwegian uncle "with

an Irish background," it is claimed, and a German-Scotch-Irish aunt; and possible subconscious early memories, family tales and books are invoked to explain the Irish local colour in Bridey's account. (See "The Story Behind the Search for Bridey Murphy," by Siegfried Mandel, in *The Saturday Review*, 10th March 1956.)

Mr. Mandel cites the review by Mr. John Dollard, Professor of Psychology at Yale, in *The New York Herald Tribune*. His reaction does not differ greatly from the common one of the conventional scientist to hypotheses which seem to flout "the well-ascertained laws of nature," mentioned in the First Item of *Isis Unveiled*. He writes:—

We may be reasonably sure...that a searching psychological study of the subject would take all the "mystery" out of this case. It would also reveal the remarkable power of unconscious mental life to bilk not only a naive hypnotist, but also the subject.

As if in anticipatory rebuttal, Morey Bernstein had remarked in his book:—

Throughout every age men have brushed aside as impossible ideas which have later become commonplace realities. And it is important to note that the scoffers are frequently prominent scientists, not just laymen.

The author, educated at the University of Pennsylvania's Wharton School of Finance and active for the last several years in the family business in Pueblo, started with materialistic preconceptions. But reports of man's superphysical powers

fascinated him; he could not leave them uninvestigated. By personal research he convinced himself of the validity of the evidence for one psychic power after another—hypnotism, telepathy and clairvoyance. He expresses his attitude thus:—

...if these phenomena are real, regardless of how rare or how difficult to classify they may be, then they can change our entire concept of human nature. If these are realities which have been overlooked or omitted simply because they do not fit into the picture which modern science has painted, then we had better take another look at that picture....

He was thrilled with the scientific evidence now available

that men are something more than bodies, that they have minds with freedom from physical law, that these minds have unique creative forces which transcend the space-time-mass relations of matter. The mind, in short, has been found to be a factor in its own right and not something which is centred completely in the gray matter of the organic brain.

The amelioration which he believed this new evidence, as it was developed, would be bound to bring about in connection with "man's inhumanity to man" impressed him forcibly.

He had more than one detailed precognitive dream of happenings subsequently experienced exactly as dreamt. It will be remembered that Madame Blavatsky says in the *Transactions of the Blavatsky Lodge*:—

It may be said, in the case of persons who have truly prophetic dreams, that it is because their physical brains and memory are in closer relation and sympathy with their "Higher Ego" than in the generality of men. (p. 69)

Morey Bernstein was never a professional hypnotist. After discovering that he had the power to hypnotize he did some amateur hypnotic healing: curing a stammerer, a sufferer from hysterical paralysis and other cases. He had even gone to great lengths, fortunately in vain, in a misguided effort to get himself hypnotized, for the better understanding of the phenomenon. And he had done some age-regression experiments,

pushing back to infancy the memory of subjects under hypnosis, before he started the attempt to have Mrs. Simmons recall a previous incarnation while in trance. He had read of earlier experiments along this line, but his results are the ones that have caught the American public's excited interest.

His motive was not mere idle curiosity. The idea of reincarnation greatly intrigued him, after a first prompt rejection of its credibility, and he hoped to find confirmation in this way. Even in the early days of his consideration of its possibility he had found himself concurring with the view which he quotes from Dr. Gina Cerminara's *Many Mansions*, that

if reincarnation is indeed the law of life whereby man evolves and becomes perfect...surely it is worth the attention of serious-minded men to investigate a possibility the establishment of which could be so clarifying, so lifegiving, and so transformative.

It seems entirely possible that the Ego whose present personality is named Ruth Simmons may in a previous life have had as its personality Bridey Murphy. The interval between the two incarnations is unusually short, but Bridey's life may well not have yielded a sufficiently rich harvest to keep the Ego very long assimilating it in Devachan. In an article on "Hypnotism," reprinted from Volume VII of *The Path in THE THEOSOPHICAL MOVEMENT* for October 1940, Mr. Judge wrote:—

The varied personalities assumed by some subjects brings up the doctrine of a former life on earth for all men. The division between soul and astral man releases the latter from some of the limitations of brain memory so that the inner memory may act, and we then have a case of a person re-enacting some part of his former life or lives. (Vol. X, p. 180)

But he added a warning which should give pause to enthusiastic hypnotists and their willing, because ignorant, subjects. He wrote of a second possibility,

that by this process another and different entity may enter the body and brain and masquerade as the real person. Such entities do exist and are the astral shells of men and

women out of the body. If they enter, the person becomes insane; and many a maniac is simply a body inhabited by an entity that does not belong to it.

The experiment was therefore a very dangerous one, but one good result may be claimed for it. The furor which *The Search for Bridey Murphy* has caused in the U.S.A. has at least aroused wide-spread interest there in the age-old and widely accepted truth of reincarnation. What has been well called "the lost chord of Christianity" has now gained a hearing denied it by the Church since the Council of Constantinople in 553 A.D. rejected the doctrine of pre-existence.

This is an entry on the credit side of the ledger. But the wide publicity the book has been receiving seems bound to give an impetus to the practice of hypnotism. Many are likely to take it up out of curiosity, others out of self-interest if not with worse motives, and both groups with no adequate conception of the dangers involved in it.

Even in mesmeric healing the operator parts with a portion of his own vital aura to benefit the patient, and not only can physical disease be communicated by an unhealthy mesmeric healer but also a moral taint by one morally impure. (*Isis Unveiled*, Vol. I, p. 217) Madame Blavatsky further warns that, though "the healthy vital fluid imparted by the physician who mesmerizes his patient, can and does cure...too much of it will kill." (*Raja-Yoga or Occultism*, p. 126)

The method of bringing Mrs. Simmons into hypnotic trance was not by mesmeric passes but was the purely mechanical one of having her fix her eyes on a lighted candle, but in the trance state induced by either method there is a transmission to the subject of the operator's "auric fluid." This is defined in the same article as

a correlation of *atoms* on a higher plane, and a descent to this lower one, in the shape of impalpable and invisible plastic Substances, generated and directed by the potential Will. (pp. 124-5)

It is, H.P.B. explains, through the atomic vibrations "produced by that act of energy called WILL in the ether of space...that the

super-hypnotic state (i.e., 'suggestion,' etc.) is induced." (p. 124)

Mr. Bernstein is unjustifiably and dangerously reassuring about the harmlessness of hypnotization. His statement that "no bad effects, mental or physical, have ever been incurred by anyone as a result of his merely being hypnotized" cannot be accepted, even if the subject is merely put into a trance and waked up again. Passivity is a dangerous tendency to encourage. Mr. Bernstein admits having been badly frightened at one of the sessions with Mrs. Simmons when she continued to speak as Bridey Murphy after he had once gone through the usual formula to make her awake to present realities.

His casual attitude to post-hypnotic suggestion is very disturbing. He refers to suggestions aimed at making the subject "easily hypnotizable in the future" as well as to those making him or her perform some specified action after being awakened.

He gives an instance of a young woman at a party to whom a hypnotizer had suggested under hypnosis that, after taking two bites of food she would suddenly remove her left shoe and stocking. She followed the direction exactly, when refreshments were served and, when asked why she had done so, looked at the shoe and stocking in her hand, completely bewildered, blank and incredulous.

Mr. Bernstein had suggested to a hypnotized friend that after awaking he would ask for a sheet of Mr. Bernstein's stationery to write later that night to a friend in California. After he was awakened he asked for it, and was not to be put off, demanding the sheet insistently, even after he was told it had been only a post-hypnotic suggestion. And later that night he wrote to his friend in California!

Mr. Bernstein admits that a post-hypnotic suggestion "may persist for a lifetime"! "The passage of time does not appear to diminish the force of the suggestion" for an act to be executed much later. And this is a power to encourage all and sundry to exercise?

Post-hypnotic suggestion undeniably involves "interference with the free mental action" of

another, and such interference, even by a healer and whether conscious or unconscious, unless made only for the good of the patient and free from every selfish motive, is condemned by H.P.B. as Black Magic. (*Raja-Yoga*, p. 131; *Five Messages*, pp. 25-6)

Madame Blavatsky has further written very seriously of the dangers of "trying the magic effect of the human will on weaker wills":—

...the idea of a crime suggested for experiment's sake is not removed by a reversed current of the will as easily as it is inspired. ...if the outward expression of the idea of a misdeed "suggested" may fade out at the will of the operator, the *active living germ* artificially implanted does not disappear with it; that once dropped into the seat of the human—or, rather, the animal—passions, it may lie dormant there for years sometimes, to become suddenly awakened by some unforeseen circumstance into realization....

And what of the responsibility of facilitating the practice by demonstrations and directions made available to the general public, including those who may apply the power to hypnotize to selfish or criminal ends? She writes in the same article:—

...*Result on Karmic lines*: every Hypnotist, every man of Science, however well-meaning and honourable, once he has allowed himself to become the unconscious instructor of one who learns but to abuse the sacred science, becomes, of course, morally the confederate of every crime committed by this means. ("Hypnotism: Black Magic in Science": *U.L.T. Pamphlet No. 19*, p. 14)

Her warning referred specifically to public "Hypnotic" experiments, but the formula must apply, *mutatis mutandis*, to written directions as well as to demonstrations.

Under the subtitle "Suggestion: Scientific Sorcery," in her article, "The Signs of the Times," Madame Blavatsky assembled an alarming array of evidence for the misuse of hypnotic suggestion. (*THE THEOSOPHICAL MOVEMENT*, Vol. V, pp. 35-37)

Light is thrown on the rationale and delayed working of post-hypnotic suggestion in Mr. Judge's article on "Hypnotism," cited above. He

explains that, the soul and astral body being disjoined under hypnosis, the astral body,

which then is for the time deprived of will, . . . is the sport of any suggestion coming in unopposed. . . . The idea, or thought, or picture of an act is impressed by suggesting it on the astral body, and then the patient is waked. At the appointed time given by the suggestor a secondary sleep or hypnotic state arises automatically, and then, the disjunction between soul and astral body coming about of itself, the suggested act is performed unless—as happens rarely—the soul-man resists sufficiently to prevent it. Hence we point to an element of danger in the fact that at the suggested moment the hypnotic state comes on secondarily by association. I do not know that hypnotizers have perceived this. (*THE THEOSOPHICAL MOVEMENT*, X. 180)

Of interest in this connection is Mrs. Simmons's dancing of "the Morning Jig" under post-hypnotic suggestion. She had mentioned while in trance that she had danced it as Bridey Murphy. She was told to remember all the little steps and given the suggestion that, when she was asked after awaking to dance it, she would be able to do so. After she was apparently thoroughly awake Mr. Bernstein suggested to Mrs. Simmons that she stand up in the middle of the room and dance it for those present. The account is worth reproducing here. It not only reveals the compulsive force of post-hypnotic suggestion but also confirms Mr. Judge's statement quoted above, that, when a post-hypnotic suggestion is carried out, "the hypnotic state comes on secondarily by association."

She shrugged her shoulders, still apparently wondering what it was all about. Nevertheless, she got off the couch and moved toward the centre of the room. For a few moments she stood there facing us, making a helpless, forlorn gesture with her hands. Then suddenly her whole expression changed; her body became vibrantly alive; her feet were flying in a cute little dance. There was a nimble jump, and then the dance seemingly ended with a routine which involved pressing her hand to her mouth.

I was intrigued with the ending. "What's this business with your hand on your mouth," I inquired.

"That's for a yawn!" she answered automatically.

I heard what she said, but I didn't comprehend its import. "For *what*?" I asked. But I might as well have saved my breath. Bridey Murphy and her jig were gone. In her place was a stunned Ruth Simmons, who not only couldn't answer my question but who was not even aware of the words she had just spoken.

...she sat down, still wondering what it was all about.

The references of Bridey to a drab and dreary state between lives bear no relation either to the Heaven World or Devachan or even to the fanciful and materialistic "Summerland" of the Spiritualists. Drifting here and there in terms of the attractions of the personality seems to fit well enough the disintegrating shells in Kama Loka, but the claims of consciousness there of what was taking place here and of communication between entities in that state seem fanciful. Some of the answers may have been unconsciously suggested by the hypnotizer. Mr. Bernstein's reference, in his questions put to Bridey, to "the astral world" may point to pseudo-theosophical reading on his part. He will be well advised to make a serious study of genuine Theosophical literature, the pertinence of which to his quest should be obvious from the above quotations from the writings of Madame H. P. Blavatsky and Mr. W. Q. Judge.

Theosophical students are familiar with the fact of a cyclic effort in the last quarter of each century to quicken men's spiritual intuitions and to enlighten their minds. They are familiar also with what preceded that effort a century ago—the stirring of the waters of complacency by a wave of phenomena mistakenly ascribed to the spirits of the dead. Spiritualism, though wrongly so-called and despite its grave errors of interpretation and its positive dangers, did help to break the moulds of thought preparatory to that centenary spiritual effort. *The Search for Bridey Murphy*, with its mixed possibilities for good and ill and the train of effects that it may set off, may be recognized in retrospect by Theosophists of the coming years as having played in this century a not dissimilar preparatory role.

LIVING MATTER

Sir Alexander Todd, F.R.S., in his talk from the B.B.C. (published in *The Listener*, May 17th, 1956) said that "we are still a long way from knowing all about the chemistry of living matter." One point which is of interest today is that chemists are trying to discover just how some "giant molecules built up from a number of smaller molecules all joined together like beads in a necklace" differ from each other, as they "are made up from only a small number of different units." He said that they differ in the main

not because they are made from different units, but because they are made from different numbers of the same units arranged in different orders...every living thing differs from its neighbours by having slightly different arrangements of units in its proteins and nucleic acids.

The problem is:—

How do living cells build up these big molecules and how do they contrive always to choose the particular arrangement that suits them out of a large number of possible arrangements?...It looks...as if nature uses some kind of pattern or template mechanism for the job; that is to say that a living creature builds up the special proteins and nucleic acids it needs by having a private set of patterns or templates on which it lines up the units in the correct order before joining them up.

Students of *The Secret Doctrine* and of H.P.B.'s articles "Psychic and Noetic Action" and "Kosmic Mind" will see from the above how near chemistry is coming today to the "astral" pattern, the "intelligent atoms," the "plan" of Nature, the Universal Mind.

Occultism regards every atom as an "independent entity" and every cell as a "conscious unit." It explains that no sooner do such atoms group to form cells, than the latter become endowed with consciousness, each of its own kind, and with *free-will to act within* the limits of law. ("Psychic and Noetic Action")

Every form, we are told, is built in accordance with the model traced for it in the Eternity and reflected in the DIVINE MIND. (*Transactions of the Blavatsky Lodge*, p. 129)

THE IMPACT OF THOMAS CRANMER

Those who have watched mankind through the centuries of this cycle, have constantly seen the details of this death-struggle between Truth and Error repeating themselves. Some of you Theosophists are now only wounded in your "honour" or your purses, but those who held the lamp in preceding generations paid the penalty of their lives....—A MASTER OF WISDOM

Were it not for an interesting article by Dr. F. L. Cross in *The Times Weekly* (London) for March 29th, few Protestant Christians might have recalled that March 21st, 1956, marked the 400th anniversary of the burning at the stake of Thomas Cranmer, Archbishop of Canterbury, by the temporarily successful Papal adherents. Yet it was Cranmer who had been largely responsible for popularizing the Bible, for having Tyndale's English translation of the New Testament and the Pentateuch placed in all the English churches, and for instituting the "systematic reading of the Bible through the year at Morning and Evening Prayer." Cranmer's English Litany is substantially the same as that in current use today, and under Edward VI he issued two complete English prayer books. All this had a profound influence, politically, in separating the Church of England from the Papacy and, no less significantly, in making religion more a personal than a State matter. No longer were the teachings of the Old and the New Testaments locked up in unknown Latin.

This releasing of their contents to the people can be compared with the Buddha's giving out, 2,100 years previously, of similarly long withheld Brahmanical teachings, by preaching them in Pali, the common language of His time. It is to be noted, however, that the "benighted," "pagan" East failed to burn the Buddha, and even allowed Him to preach for 45 uninterrupted years and to die calmly and peacefully. From the seeds of the Buddha's mission there arose some 300 years later the great Asokan Empire with its ennobling Rock and Pillar Edicts,

Cranmer was both the product and the victim of his generation, as most of us are of ours. It was a period of vigorous soil-turning, of the unshackling of men's minds, and of consequent turmoil, cruelty, cowardice, greed and bravery. The temporal power of the Papacy and subservient Princes was being broken by contemporaneous efforts on the Continent, in England and in Scotland. Torquemada, a few decades previously, is said to have been responsible for the burning of 10,000 heretics in Spain. Tyndale, in 1536, was strangled and burnt in Belgium. Paracelsus was murdered in 1541. In 1543 Copernicus died; and for accepting his heliocentric theory, as well as for his own heretical religious views, Bruno was to be burnt at the stake a few decades later in Rome. In Germany, a few years before, Luther had been defying and escaping from an enraged Papacy. The Protestant Calvin burnt at the stake at Geneva in 1553 the "heretic" Servetus. In Scotland, Archbishop Hamilton burnt Walter Milne, to be himself later executed, as was Kennedy who had "roasted the Abbot of Crossraguel before a slow fire...to make him sign away his lands." And all these horrors and atrocities were supposedly for the greater glory of the "gentle Jesus"!

Students of Theosophy would do well to consider how, perhaps under torture and to escape death, Cranmer had recanted six times, but finally denied all those recantations and died, it is said, firmly holding his right hand, which had signed the six recantations, first in the flames. One wonders if the hypocrisy of the present day can produce martyrs like those of the 16th century. Yet some progress must be recorded, for is not Great Britain going to abolish capital punishment? And the Higher Criticism, although it has fostered materialism, has also made better known the teachings of Jesus. Now "he that runs may read" the contrast between them and the adapted pagan rites of Church Christianity. A Turkish Effendi wrote, towards the close of the last century:—

There is no teaching so thoroughly altruistic in its character, and which, if it could be literally applied, would, I believe, exercise so direct and beneficial an influence on the

human race, as the teaching of Christ; but there is none...the spirit of whose revelation has been more perverted and degraded by His followers of all denominations.

MAN HAS NEVER BEEN WITHOUT A FRIEND

It is often overlooked by students of Theosophy that a relationship exists between them and Those behind the Theosophical Movement. Similarly, the student makes a tie with H.P.B. by a study of her books, with W.Q.J. by a study of his books, and so on with others whose works he reads and studies or with whom he comes in personal touch. There are no barriers of time and space on the thought plane. Where thought can pass They can come, we are told. Not one of us truly thinks of the Great Ones without such an One being affected by and conscious of the thought, for thought impresses itself on the invisible plane and links us with the person thought of.

The important thing for us to grasp is that a bond already exists between each sincere student and Those Who work behind and through the Theosophical Movement.

St. Paul, that courageous breaker of barriers, uses an interesting phrase: "Let Christ be born in you." He does not say, "Bring the Christ to birth," or, "Seek the Christ within," but he enjoins us to *let* Him be born in us. This implies that He is already there, waiting for the chance to be born. What prevents the birth? We do. We have to learn to *let* Him be born in us. Not only do we need to make our hearts more loving, more purified; we need to *open* our hearts and turn them towards the Christ Principle. This opening of the heart is very difficult, for it is not the passive laying bare, but the opening of the

doors of the personality with its selfishness and evil, consciously and will-fully, so that the light within may shine forth.

We are asked to act for and as the Self, to look within, to realize the truth of the statement "Thou art Buddha." The stamp of the Christ, of the Buddha, of all the Great Souls, is hidden deep in the recesses of the heart of each one. As the lovely bloom of the lotus lies concealed in the seed, and as the dark earth and the water hide from sight the inner workings of its growth until the bloom proudly lifts its head and allows its petals to open out to receive the full glory of the sun, so with us. Deep in the unseen heart of each man lies the seed of the future Buddha or Christ. It begins its work of growth, aided in the silence and the darkness by the gifts of Mother Nature, of soil and water, but the impetus has to be given by man's own will. At last it sees and feels the sun and in joy and gladness welcomes its rays by opening its petals, till, in glorious sacrifice, it sheds its perfume and its beauty to rebecome the little seed. From being a created thing it becomes a creator. The human lotus does this again and again until the perfect relationship between Mother Nature and the sun has been fully established.

The Great Ones are like the sun. Not one tiny point of Nature remains untouched by the sun. It is through its workings that the seeds hidden beneath the earth germinate. Even the coal and the minerals buried deep have at one time known the glory of the sun and only await the "prince's kiss" to show forth their hidden light and life.

Let the knowledge of the Great Blessed Ones fecundate our hearts and shine forth through our purified feelings, thoughts and actions. But to do so we must open the door of the heart by thought-feeling of Them; and, working for Them on the plane of action, let us try to assimilate Them through osmosis. No one else can do it for us.

IN THE LIGHT OF THEOSOPHY

All over India the Full Moon Day of May was observed with enthusiasm and faith as the 2,500th Anniversary of Gautama Buddha's attainment of *Parinirvana*. It was on Thursday, the 24th of May, that men and women elevated their minds and hearts to remember the Man of Joy who taught how to conquer suffering and sorrow. His teachings are vibrant with His ideation, and the innumerable images, symbols and metaphors He used, speak vividly even today.

India's Prime Minister, Shri Jawaharlal Nehru, her Vice-President, Dr. S. Radhakrishnan, and others spoke at the Capital. President Rajendra Prasad pointed out that the Buddha's teachings were "acknowledgedly a source of inspiration and right thinking even today." The Prime Minister declared:—

The Buddha had raised his voice against the very evils and weaknesses of casteism, superstition and spurious prayers which are even today afflicting large numbers of our people. We have, therefore, to understand and learn the science of life, the science of the heart and the mind, which the Buddha preached to get over our old habit of paying superficial lip sympathy to principles and at the same time retaining religious malice in our hearts against others.

Vice-President Radhakrishnan asked: "What is the good of merely talking of the name of the Buddha if we still indulge in practices which are completely opposed to the teachings of the Buddha?"

Dr. Mahtab, the Governor of Bombay, said:—

The Buddha probed the mysteries of human life and found that it was "desire" in man which was responsible for all distress and because of it man had not been finding peace in society. His message showed the way to humanity to live together in peace and harmony in spite of conflicts in worldly affairs.

The Chief Minister of Bombay, Shri Morarji Desai, gave as his view what every reasoning man will accept:—

The so-called religions in the world were only sects; there could only be one religion

for mankind. It was the confusion over beliefs that the Buddha had striven to remove. He did not attack any religion. His message was that rituals were not necessary. "Be human" was his advice. His appeal was universal, applicable through the ages. That was the only teaching which could find a remedy to the ills of the world of today.

The Indian Institute of Culture at Bangalore also devoted a full week to the celebrations. It issued an attractive pamphlet and leaflets for free distribution, which were greatly appreciated, and good use was made of them by newspapers such as *The Free Press Journal* of Bombay. The Mysore Government ordered 10,000 copies for free circulation.

In *The Sunday Times* (London) of April 15th appeared a very interesting article by Sir Norman Angell, author of *The Great Illusion* (1910), and Nobel Peace Prize Winner, 1933. He writes:—

It is part of the moral tragedy with which we are dealing that words like "democracy," "freedom," "rights," which have so often inspired heroism and have led men to give their lives for the things which make life worth while, can also become a trap, the means of destroying the very things men desire to uphold.... The truth is that the demand of a community to have absolute sovereignty, self-determination, independence of all other communities, is not a noble and worthy political aim, but an anti-social and immoral claim, which, if generally attained, would make impossible any free and humane society, because it would deprive that society of any means of defending its members against lawless violence. The freedoms that matter can be defended and preserved only if those who desire them are prepared to surrender minor freedoms on behalf of that defence.

He goes on to say that, if everyone were free to drive his car on any side of the road, there would "not be more freedom on the roads, there would be none. For no one would have freedom from sudden death."

He refers to the "war of words." Ideas, he says, change governments:—

We have been too indifferent to the truth that "ideas have consequences," good and bad; that material power is conquered by ideas and in the final analysis by nothing else.... Must the weapon of ideas be left to those who possess the most evil ones?

As Theosophical students we have four ideas to spread: Universal Unity and Causation, Human Solidarity, Karma and Reincarnation. They alone, says H.P.B., can save the coming races.

Medical practitioners in London, at the request of Indian opponents of the mass inoculation of Indian children with B.C.G. vaccine, sent recently a petition to the bodies responsible for this inoculation, in which they point out:—

(1) That very little is known, even now, about tuberculin testing and B.C.G. inoculation, the vast campaigns for the inoculation of children in India and other countries having been started before precise information was available. Scientifically controlled studies of the inoculation have never been carried out.

(2) That no evidence exists to show that B.C.G. inoculation has any value as a protective measure. The vaccine has failed to protect against tuberculosis.

(3) That the tuberculin test merely shows the skin reaction to tuberculin.

(4) That tuberculosis has declined enormously in areas where no B.C.G. inoculation has been practised.

(5) That B.C.G. inoculation has caused injury to health and even death.

(6) That tuberculosis is governed by social conditions and not by inoculations.

The doctors give detailed information in support of the above contentions, and end by saying: "Until social conditions in India improve, there will be no decline in tuberculosis

morbidity and mortality." Would it not be far, far wiser on the part of the Indian Ministry of Health to remedy poverty, deprivation, under-feeding and overwork, the potent causes of the spread of tuberculosis, than to persist in endangering the lives of millions of children as well as adults by inoculating them with a vaccine having a dark record?

The prestige of the Health Ministry would no doubt suffer if a campaign launched with such assurance were abandoned, but is it not nobler to admit a mistake than to persist in it out of considerations of prestige?

A new publication entitled *A Philosopher's Digest*, published by the American Philosopher Society (Chicago, Illinois), contains much of interest to the thoughtful reader. It is non-commercial, non-profit-making and non-sectarian in scope, and "is offered solely in the interests of higher education and human fellowship." The philosophic articles contained in this *Digest* are presented from the viewpoint of the Ancient Wisdom and are intended to set the reader thinking and debunk his cherished ideas on religion, science and allied subjects. The Foreword reads:—

Most publishers would not dare to run such a risk for fear of offending some orthodox institutions or the authorities that run them. However, as free agents, we are not bound by such nonsense and foolishness. If these articles give you pleasure and enlightenment, we shall rejoice with you. If they stir you up in controversy and hate, and you feel like giving the author a piece of your mind, then take our advice,—forget it. For all but one of the authors are all beyond the reach of arguments. Accept the bitter with the sweet, and let the chips fall where they may. Under the Law of Compensation that governs us from life to life, the authors, if wrong, will reap demerit. If you are wrong, then you will reap it. That is the Law of the Universe. Let us abide by it.

BOOKS

By H. P. BLAVATSKY

Isis Unveiled

Centenary Anniversary Edition. A photographic reprint of the original edition of 1877. Two volumes bound in one.

The Secret Doctrine

A photographic reprint of the original edition of 1888. Two volumes bound in one.

The Theosophical Glossary

A photographic reprint of the original edition of 1892.

Transactions of the Blavatsky Lodge

The Key to Theosophy

The Voice of the Silence

Five Messages

Quotation Book

By W. Q. JUDGE

Vernal Blooms

The Ocean of Theosophy

Letters That Have Helped Me

Echoes from the Orient

The Bhagavad-Gita

Notes on the Bhagavad-Gita

The Yoga Aphorisms of Patanjali

An Epitome of Theosophy

The Heart Doctrine

By ROBERT CROSBIE

The Friendly Philosopher

Answers to Questions on The Ocean of Theosophy

OTHER BOOKS

Light on the Path

Through the Gates of Gold

Because—For the Children Who Ask Why

The Eternal Verities

The Laws of Healing — Physical and Metaphysical

States After Death, and Spiritualistic "Communications" Explained

Cycles of Psychism

Moral Education

Index to The Secret Doctrine

The U.L.T.—Its Mission and Its Future

The Book of Confidences

Hypnotism—A Psychic Malpractice

The Dhammapada

What Is Theosophy?

U.L.T. PAMPHLET SERIES

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Nos. 1, 2, 7, 9, 10, 11, 13, 15, 17, 19, 20, 22, 23, 25, 26, 27, 28, 31, 32, and 35.

Pamphlets by Wm. Q. Judge

Nos. 3, 5, 6, 8, 9, 10, 11, 12, 14, 15, 16, 18, 21, 24, 30, 34, and 36.

Pamphlets by Damodar K. Mavalankar

Nos. 4 and 12.

Pamphlets by the Masters of Wisdom

Nos. 22, 29, and 33.

MAGAZINES

Theosophy—Los Angeles—XLIVth Volume

The Aryan Path—Bombay—XXVIIth Volume

The Theosophical Movement—Bombay—XXVIth Volume

BULLETINS

Bulletins are available of Lodges in America as well as of the London Lodge in England and the Paris Lodge in France, upon request.

U. L. T. STUDY GROUPS

CALCUTTA, DELHI, MADRAS, MYSORE AND POONA.

Information as to the meeting place and times of meetings may be had from the United Lodge of Theosophists, Bombay.

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 1.

U. L. T. LODGES

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