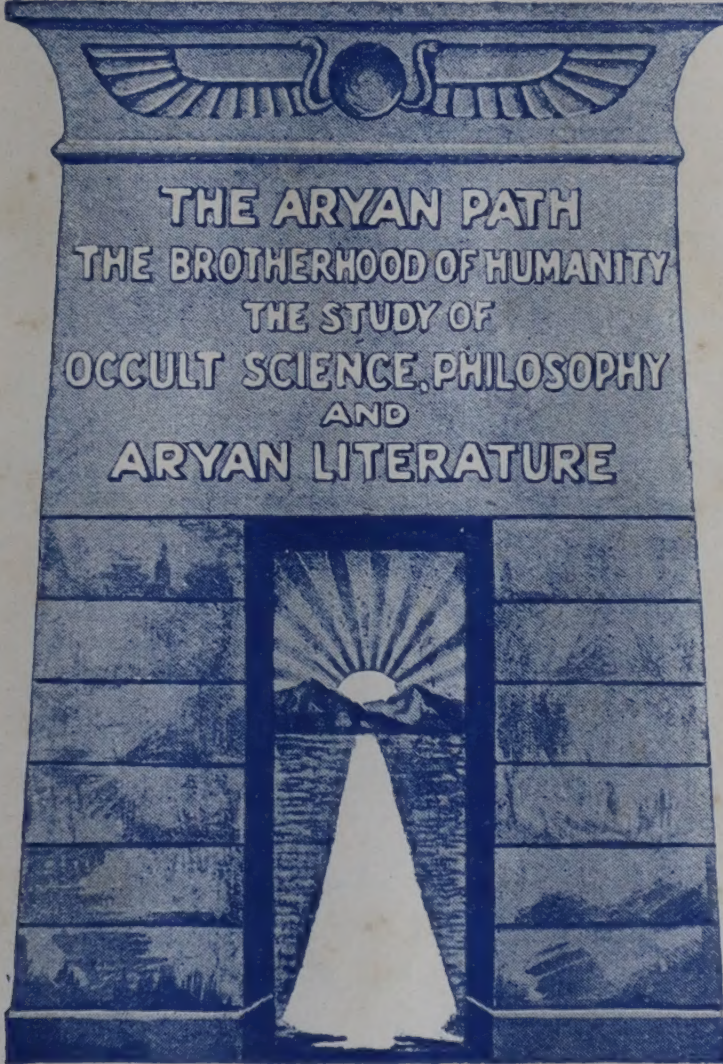




# THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



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

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Vol. XXIII No. 8

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June 17, 1953

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The fight against the personal idea is a long one. The personality has to be watched that it does not insidiously take to itself what *it* has no claim to. Theosophy was given to us; we but pass it on. People are naturally grateful to receive it, and this is right, but the one who passes it along knows where gratitude belongs. He can say, "Thank Theosophy, as I do. It enables me to help others; it will also enable you." In that way he helps himself as he helps others.

—ROBERT CROSBIE



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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 June, 1953.

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# AUM THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th June 1953.

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## OUR PLANET

Theosophy is the fixed eternal sun, and its Society the evanescent comet trying to settle in an orbit to become a planet, ever revolving within the attraction of the sun of truth. It was formed to assist in showing to men that such a thing as Theosophy exists, and to help them to ascend towards it by studying and assimilating its eternal verities.—*The Key to Theosophy*, 2nd Indian ed., pp. 56-7.

These words of H. P. B. not only define the relation subsisting between Theosophy and any Theosophical organization, but also are suggestive and thought-provoking. No true Theosophist values his own physical body except as it provides facilities for the soul to labour; it changes and grows. So too he does not regard any Theosophical organization as sacrosanct or immortal. H. P. B. describes the organization of 1888 as a comet; it is evanescent and on its way to becoming a planet. Change and progress are indicated. That organization was at that period trying "to settle in an orbit to become a planet."

A fundamental change precipitated itself seven years later in 1895. The reader will find details in articles reprinted in *Vernal Blooms*, pp. 233-257. The student who desires to understand the change should reread the articles which form the background to the last one, "An Epoch-Making Letter," from which we quote below:—

Organizations of Theosophists must vary and change in accordance with place, time, exigency and people....we, who were once the body called The American Section of the T.S., resolved to make our organization, or merely outer form for government and administration, entirely free and independent of all others; but retained our theosophical ideas, aspirations, aims and objects, continuing to be a part of the theosophical movement. This change was an inevitable one, and perhaps will ere long be made also by you as well as by others. It has been and will be forced, as it were, by nature itself under the sway of the irresistible law of human development and progress.

The prophecy of this passage has been fulfilled, What the Adyar leaders did not accept

in 1895, they had to adopt later, "under the sway of the irresistible law of human development and progress." The change wisely ushered in by W. Q. Judge enabled the organization to move in a proper parabolic orbit and it escaped destruction. That organization was named the "Theosophical Society in America." It was a comet still moving but in a safe orbit and awaited its trials. It remained for Mr. Robert Crosbie to exert his steadying influence. Then in 1909 we see the comet settle in life and become a planet. The esotericist will use his method of analogy and correspondence and consider afresh, for the purposes of this particular study, Mr. Judge's article on "Comets." (Reprinted in THE THEOSOPHICAL MOVEMENT, Vol. XIII, pp. 118-120, for June 1943)

How is our U. L. T. different from the previous theosophical bodies? H. P. B.'s above-quoted words offer more than one clue and answer such natural questions as—"In what sense is the U. L. T. not a wandering comet? In what sense is it a planet?"

Mr. Robert Crosbie, the Founder of the U. L. T., said that

"U. L. T." is a name given to certain principles and ideas; those who associate themselves with those principles and ideas are attracted and bound by them only. (*The Friendly Philosopher*, p. 366)

What are those principles and ideas? The Declaration embodies them. That Declaration is simply worded but profound in its far-ranging thoughts. One has to volunteer to become an Associate and determine for and by oneself one's



own duties and obligations. The U. L. T. has neither constitution, by-laws nor officers. It calls for no dues, claims no fees, collects no taxes. Its programme is definite: negatively, it takes no part in side issues and positively, it disseminates Theosophy. It regards Theosophy as the sun of truth and tries to become a faithful reflector of its light of wisdom. It helps its Associates and all others to study and assimilate the eternal verities. While regarding as Theosophists all who are engaged in the true service of Humanity, the U. L. T. recognizes the place, in the great economy of consciousness, of the different stripes of efforts calling themselves Theosophical. (See *The Friendly Philosopher*, p. 371) Finally it affirms that "the true Theosophist belongs to no cult or sect, yet belongs to each and all."

We repeat, the Declaration is simple in its wording but it carries a number of vital implications. The U. L. T. encourages and assists each individual fellow in self-improvement in every part of his being. Every Associate and even every visitor is entitled to Theosophical instruction if he only wants it; the U. L. T. deliberately aims at transforming all Associates into "working members"; its constant effort is to present and to practise the study that leads to growth, transforming students in name into students by nature. The U. L. T. tries to foster Occultists for future ages when power will be needed and pretensions will go for nothing. Such are, of course, a few only and they can form what H. P. B. called "the small *inner* group." For this purpose the practice of "*scientific* Theosophy, based on accurate knowledge of Nature's secret workings," is encouraged. (See *The Key to Theosophy*, p. 27)

Therefore the U. L. T. holds aloft the highest conceivable code of ethics. Associates of the U. L. T., energized by such true aspirations, aim at becoming disciples of the inner circle, referred to by H. P. B. in more than one place; she states that he who enters such a circle is as one newly born. (See *The Key to Theosophy*, p. 49)

In this way Companions are created, and with their aid the U. L. T. discharges the duty of keeping alive in man his spiritual intuitions.

Thus, through its very definite programme and policy, the U. L. T. functions as a planet; its orbit is well marked by its aim of hitting the target of the human mind-soul and its purpose of elevating that mind-soul to the plane of Divine Buddhi.

On the 24th of June the U. L. T. will celebrate its Day, reflecting on the clear vision of Robert Crosbie, who took the Theosophical organization one step forward from where his teacher W. Q. Judge had left it. Mr. Crosbie's appeal "to all open-minded Theosophists," his formulating of the Declaration, his naming the organization afresh as the United Lodge of Theosophists, these and numerous other acts were rooted in his sure conviction that, side by side with the One Essence and the One Substance, there was the One Teaching. So, to impart the One Teaching, he formed the Organism which offers us "the advantage of getting esoteric instructions, the genuine doctrines of the 'Wisdom-Religion.'"

Reading this in the *Key* (p. 21) and reflecting on "the real programme," Robert Crosbie brought the U. L. T. into existence in 1909 and for 44 years it has been functioning, following the Original Lines with the aid of the Original Impulse, serving the Original Programme and keeping alive the Original Teachings.

Our Salutation to the U. L. T. and to Robert Crosbie!

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It would seem unwise to say (or to think) "I can't understand why So-and-so does (or does not) do this" or "that" or whatever it may be. If there is any force behind the thought, if one really does not, or is not prepared to, understand, it is obvious there is a lesson to be learnt. And if it cannot be learnt indirectly, by impersonal observation and sympathy, then one's own soul will be forced to bring one to the condition in which it can be learnt personally—by direct experience of So-and-so's state, and that is the longer and more painful way.



## OUR OWN HOME IN NEW YORK

The New York U.L.T. was established in the fall of 1922 and since then it has made wonderful progress and has radiated the light of the esoteric philosophy in that great city where H.P.B. had inaugurated the Theosophical Movement in the Autumn of 1875. We are glad to announce that our New York brothers have been able to secure for themselves their own home and celebrated White Lotus Day on the 8th of May in their new quarters. This is a good omen for the United States of America, especially as the establishment of this New York home follows closely on the founding of the U.L.T. at Reading, Pennsylvania, which also enjoys its own home, thanks to the sacrifices of the companions there.

This is a proper time, therefore, to reprint Mr. Judge's article on "General Theosophical Centres," published in *The Path* for February 1889 (Vol. III, pp. 352-53). He refers to the general headquarters of the then Theosophical Society at Adyar, and also to the efforts which were being made in 1888-89 for the securing of a home for Theosophy in New York. The article contains some important ideas which students of Theosophy of this generation, not only in the West, but also in the East, will do well to keep in mind.

### GENERAL THEOSOPHICAL CENTRES

Some theosophists think there is no need for a headquarters of the Society in India or in the United States, and that the money spent for maintenance of such centres ought to be devoted to some other object. With this view we cannot agree.

The buildings and grounds belonging to the Society in India are our only headquarters, strictly speaking, and are desirable, while centres of theosophical work elsewhere have fully demonstrated their usefulness. The "centre" in India has done the greatest good to the Society. It has been a visible evidence of our work and influence, and, as such, a point not only of interest for

theosophists, but of serviceable impression upon others. While we are working in the world we must use the things of the world, and not attempt to drag everyone, whether or not, to the high planes of thought where there no longer is any necessity for tangible evidences. Nothing encourages people so much as results of work, and in our struggles with the scoffers we often find assistance in that we are able to point to where outward signs can be found for that which we have tried to do. The headquarters are in one sense the embodiment of an idea—that of Universal Brotherhood—for they have been created and are supported by the efforts of members holding to every known shade of religious belief and of every race, caste, and colour.

The need for a similar *locus standi* in the United States has been felt for some time by many of us, and to meet it the room in New York, at 117 Nassau Street, which has been referred to in these pages and in the daily press, was fitted up by the efforts of members residing in different parts of the country and devoted to the general good. Every theosophist is welcome there, and every inquirer.

The register of visitors shows callers from every point in America, from New Zealand, Asia, and Europe. The room is not the property of the Aryan T.S. That Branch has its own hall and library in another part of the city.

At present this theosophical centre is in a small room, because the expense of rent for larger quarters cannot be met until a greater number of members become interested in its welfare. It ought to be in a larger room, so that a library of theosophical works might be accumulated for the use of every visitor. The fact that it is in New York should make no difference, for this city is the metropolis of this country, and one which members from distant points are constantly visiting. And there is no reason why Branches in the other large cities should not establish similar centres. But at present this is the only one of the sort, and there ought to be enough money raised by members throughout the United States to permit of a larger room being hired, so that it may become a real theosophical club of universal use and interest.



# QUESTIONS ANSWERED

## AT AN INFORMAL "OCEAN" CLASS

### CHAPTER XI

#### II.—EQUILIBRIUM AND LIBERATION

*Q.*—What is the difference between being a helpless victim of fate and being bound to old Karma? Mr. Judge, referring to why it is that a child is born humpbacked, states on p. 97 (2nd Indian ed.) of the *Ocean*: "His Karma for thoughts and acts in a prior life."

*Ans.*—Let us go back to physics and take the simple word, *equilibrium*. Any being is capable of a given degree of oscillation to one side or the other, forwards or backwards, up or down, while still preserving his equilibrium. But whenever the centre of gravity falls out of that on which he stands—that is, the base line—it would be a miracle if he didn't lose his own equilibrium and fall. This only means gaining a new centre of gravity.

Apply this in metaphysical terms to Karma: if our Karma is not consciously generated on the plane of Spirit by the use of the three higher powers which we call Atma-Buddhi-Manas, then at once it passes to the plane of ideation; in other words, to a new centre of gravity. But, if that Karma is not "caught" and adjusted *there*, and equilibrium restored on the plane of mind, then of necessity there will be a fall to the next centre of gravity, which we call the plane of Karma. If Karma is not caught there, then there is a fall and a new equilibrium gained in what we name the Astral. If Karma isn't caught, or stopped, on the astral plane, then it falls to the lowest world—in which case we lose our centre of gravity on the higher planes of life and finally are upset here, physically. Not having studied the chain of cause and effect, which only means successive loss of centres of gravity, we fail to preserve equilibrium on any plane and get upset here. Then we say, "That is my Karma!" Now, that is like saying that a murder victim met his death by getting in front of a flying bullet, when what we mean is that he met some man with a gun who

simply shot him. The *bullet* is not Karma—it is the last link of a long sequence of loss of equilibrium.

*Q.*—On page 97 it is said that one is born hunchbacked because he had made fun or sport of another hunchback in a previous life. Because I have a lame foot, I got to thinking why I got it and I want to guard against being further deformed in the next incarnation. Can this be done?

*Ans.*—Well, we can all understand that behind every one of our questions there is something within the range of our own experience, something of which we are conscious, that has caused us to raise the *conscious* question. Yet it is just as impossible for us to determine the actual line of causation of a specific result, physical or otherwise, in this life, as it would be for someone standing on this platform and taking note of this audience to endeavour to speculate as to whence each one came, from the mere fact that he is here. This can't be done, because you can come from a thousand different directions to a common focus.

So there are any number of ways by which any result can come about. A man might be a hunchback or a man might teach some erroneous doctrine in regard to hunchbacks. Perhaps his "hunch" is wrong.

Here is another man who has a foot that is very troublesome. He comes to a false idea of the chain of causation which produced this deformity or difficulty with his foot. Well, now, doesn't the man need most to get back to the right cause of it? We have to proceed first from universals to particulars. The simplest person can see that in so far as he knows anything at all, everything that occurs, occurs under law. If any physical thing happens, there was a cause for it. The same thing applies in the moral world. If any moral effect occurs, there was a cause for it.



If any intellectual result occurs, there was a cause for it. If there is any spiritual effect experienced by any man, there was a cause for it.

Without trying to attempt to trace the sequence—a long, long chain of cause and effect—by which any *particular* effect was achieved, Theosophy points out that if it was achieved, it was not an accident, not a miracle, not some God giving us something we did not deserve, or some God punishing us: it came about under Law. Once we get that perception, we know how it is that every good comes about—under Law. We know how every evil comes about—under Law. It makes no difference what being is experiencing the good, or what good he may be experiencing. It makes no difference what being is experiencing the evil, or what evil he may be experiencing. Everything comes about under Law, regardless of the good or evil, regardless of the person to whom it comes.

Yet evidently there is an immense hiatus. Here am I with a lame foot or a humpback, and I know that that came about under Law, but how did it come to *me*, and not to my brother? How did it come to *me*, and not to my enemy? The answer to that question can never be found except in the man himself, because the man is the *connecting link* between the universal and the particular.

Looking a little further, we can see that all bad actions begin in bad motives, and a bad motive is in some way or another one of two things: either there is the desire to benefit ourselves without due consideration of whether our action is going to benefit or injure others; or else, and usually conjoined with it, there is *injustice* toward some other. Always there is that element of selfishness somewhere, or of preferential treatment for ourselves. If I want anything that I haven't earned, then in fact I am unconsciously unjust towards others. If I get what I don't earn, how can other men get what they *do* earn?

When a man sees that, he won't bother whether he has a humpback or a lame foot or what-not. He will say: Whatever it is that afflicts me is the same as whatever it is that afflicts all mankind. It is the sequence of coloured motives, coloured thoughts, coloured feelings and coloured actions.

There is no dodging. No matter how many misfortunes are lying in wait for me as the result of my own acts, they are not to be dodged, and I don't want to dodge them. I will take them as they come, I will recognize them when they come, and I will do what is needed to patch up the situation. But from now on I am going to scrutinize my own motives so as to get this idea of preferential treatment for myself, this idea of injustice to others, out of my system. I never can get it out of my system if I don't check my own motives scrupulously, if I don't check my own thoughts scrupulously, if I don't check my own acts and conduct scrupulously.

In other words, if I begin to watch myself spiritually, mentally, morally, and know that if I keep on doing so, this being a universe of law, two things will be the result: I shall undo all the mistaken actions of my past and I shall atone for the two evils that I have done—the taking of what didn't belong to me and the failure to do what I should have done. I'll have repaired my sins of omission and commission.

We seldom think of what Karma means—*equilibrium*. Equilibrium means poise; equilibrium means balance; equilibrium means rest; it means freedom.

Q.—Isn't it difficult for beginners to get the right idea of Theosophy when there are so many bogus "theosophies" abroad? For instance, there is that story of the hunchback put forth by a so-called clairvoyant who claimed to have come back into life.

Ans.—Suppose it is! What have we to do with that? Mr. Judge cites the hunchback as a specific illustration in the *Ocean*. But all of us are "hunchbacks" somewhere—visibly or invisibly; all of us have deformities, and one deformity is certainly no better than another.

Some may remember a story in a school reader about how a great being came to the earth and told the people that if they all came to him with their troubles, he could suggest a way to help them. So everybody came with his troubles; one had this tendency, the other had that tendency or defect. Then the visitant said:—



"I'll tell you what you can do. You take all your troubles, and I shall give you a magic power—you can pitch them over there in that valley! But there is one condition. You know, probably few of us realize that the other fellow has *his* troubles too; whatever our trouble is, to us it seems like the biggest and only trouble in the world. It really isn't so, but the great difficulty is to *see* that it isn't. So the condition attached to this offer is that after you go and throw all your troubles in a heap, you can't leave the valley until you have picked out *some other trouble* which suits you better."

They all thanked him and felt greatly relieved. Everybody rushed away and pitched his disability, his defect, his disease, over in the valley. Then they raced down-hill, holding hands—all as brotherly as they could be. Then they started prowling around. One man who was driven crazy with headaches traded for the stomachache; another man traded his disease for Bright's Disease, and so on, and were they happy! Then they all wanted to go back up-hill to say farewell to this heavenly visitor and thank him once more. But as they started on the way up-hill, they found these new troubles didn't suit them. Each one began to complain: "I could get along with my *own* trouble, but now I have this other trouble and I don't know how to deal with it."

By the time they all got back, there was the heavenly visitor, smiling blandly, with his hands clasped behind his back, and as they came up—looking so sick—he said:

"My dear children, what is the trouble?"

One fellow said, "I could stand the boil in *this* place but I can't stand pain *here*."

"Well," the visitor replied, "I will be glad to make any adjustment necessary." It seemed that every one had a thousand times worse complaint than before, and so finally the Master said, "It looks as if I made a mistake. I'll tell you; I'll use this magic power again, and then each of you can go back and pick up his own trouble." So all the people pitched their new troubles overboard and raced down-hill like children. Each one got his own trouble back again, and they all came back hand in hand—the happiest clan!

Isn't this what the Ninth Chapter of the *Gita* means—the chapter just preceding the initiation of Arjuna into the Divine manifestations of Krishna and the vision of the Divine Form as including all forms, which covers the Tenth and Eleventh Chapters? That Ninth Chapter begins: "Unto thee who findeth no fault..." If we do injustice in *any* sense, conscious or unconscious, that injustice will come back to us sooner or later for adjustment, and then it will weigh on us doubly heavy—because of the other man's sense of injustice plus our own—and that is why it is that we now "find fault." If we want to talk about sins, the greatest sin of humanity is the sin of faultfinding—with Nature, with the operation of Law, with our neighbours and with ourselves. Faultfinding never did anybody any good.

Q.—In a selfish nation can an individual who overcomes selfishness in himself be liberated from the national Karma?

Ans.—Why, that is liberation from the national Karma! The man who quits stealing in a thieving world is liberated from theft, isn't he? The man who quits lying in an untruthful world is liberated from falsehood. That is what liberation means. The man who overcomes selfishness in himself, through and through, is no longer a man; he is a Buddha; he is a Christ; he is a Master of Wisdom. Could he live here in a selfish world and still be free? Why, of course! If he couldn't, then such beings as Buddha and Christ and the Masters of Wisdom are unfortunate beings indeed. Can a man be at peace in the midst of a physical storm? Of course he can—or he can share the nature of the storm.

Q.—The statement is made that certain Karma, or certain causes have been set up in the past—myriads of causes, as a matter of fact, by all of us—that those causes don't all ripen together. Partly they are prevented by the force of Karma already ripened; in other words, they are suspended and can't precipitate until the appropriate instrument or environment is obtained. The question is: Does Karma depend upon the instrument?



*Ans.*—Karma depends upon more than one factor. Part of our Karma is connected with the physical body. At the end of the Fifth Round there will no longer be any physical body. What becomes of the unharvested Karma sown in physical bodies since the middle of the Third Race in the Third Round? After the middle of the Fifth Race in the Fifth Round we can't reap what we sowed on earth because our earth would not exist any longer; we can't reap in or through physical bodies because we would not have physical bodies any more. What becomes of such Karma? It remains in suspension until the next Manvantara.

So, when we come to die, there are innumerable causes set up in a physical body, with a physical instrument, in physical, human, earthly relations, that can't come to fruition until we come back to the earth again and into another physical body in which to sow and reap. The same way with the Karma which we experience after death. We can't reap disembodied Karma as long as our consciousness is confined to a body. We only reap the disembodied Karma after we cease at death, or cease, through wisdom in this lifetime, our identification with the body.

Looked at in this way, all these problems begin to clear up. It is not so much that the books clear up a problem, not that anyone can clear them up for us—the clarification is in ourselves. All our confusions come from principles out of place, principles unrelated, a confusion of the elements of our being. As our thoughts are turned inward to the principles of things, our confusion at once begins to lessen; in degree as the confusion lessens, clarification takes place. It is like light and darkness—darkness is not the reality; light is. Darkness is only the absence of light. The moment light begins to dawn, darkness begins to disappear. So the moment our minds are turned inward towards the source of our being here, to the elements which compose our being here, to the principles involved in our coming here, there is the shining of the Spiritual Sun in us. Then we begin to see for ourselves.

The closing section of Chapter XI gives a recapitulation from a more elevated plane. Have we noticed that? Remember that Mr. Judge says

he writes the book so as to be understood by the ordinary man, but it is most interesting to observe the true occultism of Mr. Judge. He begins his chapters speaking from our human, personal, every-day standpoint of things, and then in the concluding portion of the chapter he gives a recapitulation and summary from a higher point of view. Throughout the writing, he proceeds in a general way, but, at the end of a given chapter, he uses the methods of occultism and so approaches the subject from the standpoint of the reincarnating Ego, the higher man.

The whole story of Karma is really contained in Mr. Judge's Aphorism No. 30 on Karma: "Karma operates to produce cataclysms of nature by concatenation through the mental and psychic planes of being...." When we come to think about it—since we look from within outward—Karma insensibly and inevitably presents to us the appearance always of something happening to us from sources and causes *outside* ourselves, while the whole theme of the chapter is that Karma inheres *in* ourselves, that there is no cause for any being unless he makes it, nor any effect for any being save as he feels it. Aphorism 30 speaks of Karma at large, every kind, and we may ask: How *can* the dynamic power of human thought cause a flood or an earthquake or a cyclone? Where is this terrific power stored until it reaches the exploding point?

In the section on Karma in the first volume of *The Secret Doctrine*, H.P.B. makes a curious statement that bears directly on this subject. She says:—

It is a law of occult dynamics that "a given amount of energy expended on the spiritual or astral plane is productive of far greater results than the same amount expended on the physical objective plane of existence." (I. 644)

Let's see if we can't get an illustration. Our body is our earth, isn't it? What are diseases? In disease, the body is used as a dumb, blind instrument. What are diseases but another kind of cyclones, floods, storms? How are they produced? Are they not produced in the first instance by a flash of feeling in us which explodes the vital energy inside and results in a physical earthquake?



That is, our body becomes immediately an instrument.

Suppose the atmosphere gets surcharged with a mixture of air and water, vapour and gasoline. Nothing happens unless someone strikes a match, but, one flash of fire, and there is a truly frightful explosion. Earth and air and water are all *lives* which our thoughts and feelings affect; the elements of nature are the carriers, the storehouse of these human energies we expend. Then a flash of Manasic feeling explodes the situation. That's the answer to the question here.

Every being, down to the minutest in his time and cycle, becomes the cause or fulcrum upon which the whole of life revolves; if that fulcrum breaks, there is a catastrophe.

Q.—If calamities, such as cyclones and earthquakes, are caused by man's thinking, why doesn't the result of those calamities always affect man? There are a great many calamities which occur where nobody is, nobody exists.

Ans.—That is Nature's prevision. Why is it that in an assassination somebody else is killed than the assassin, and when people die from poisoning, those who die are not the poisoners? Man, because of his dynamic powers, is forever visiting on those weaker than himself the results of his own actions. We affect the matter of our bodies; we affect the astral matter which is powerless to resist our impact—and it is a good deal better for us to have our diseases physically than to have them mentally and morally.

There is, however, another side to the question. If the questioner will look at the quotation from Buckle's *History of Civilization* given in the first volume of *The Secret Doctrine* (p. 298), he

will find that the subject of Karmic prevision is treated; and also there are various hints by H. P. B. as to the work actually performed by those beings called Nirmanakayas. We shall then understand that in so far as the Karma of the race permits, these violent forces are discharged where they do the least harm, and, if man does not learn, then sooner or later he will be involved in those catastrophes. We have to remember that the time will come when whole continents will be destroyed by a natural catastrophe—fire, earthquake and subsidence in the sea. These things are cumulative.

Q.—What is the explanation of the statement by Mr. Judge in *Letters That Have Helped Me* that when there is an earthquake some new Great Soul has come into the world?

Ans.—Mr. Judge didn't say what he meant; he only made the statement. One of the Masters once wrote that the method of occultism is to arouse or provoke curiosity—which means mental interest and inquiry—provoke it, but not gratify it. The *Ocean* itself is an illustration of that all the way through. All kinds of shocking or provocative statements are made; the answers aren't there, because in us is the power to solve the question raised. So whatever Mr. Judge may have meant by the statement—"Earthquakes here yesterday: these signify some souls of use have come into the world somewhere"—it is in the same category as the statement in the *Bhagavad-Gita*, that "rain comes from sacrifice." There is the statement; Krishna didn't explain the how, when, why or wherefore of it; but it is something for people to think about—and no doubt they have been thinking about it for 5000 years!

While students may mentally appreciate and accept the statements made in this book [*The Ocean of Theosophy*] as records of law and fact, it would be well if in addition they should try to understand the nature of Masters, and draw near to Them in their hearts, and so open up a channel for themselves between them and the Masters which will permit of that inner help which is always ready to be given when the student is in that relation which will permit it.

—ROBERT CROSBIE



## THE SCIENCE OF MAGIC

[The following article by H. P. Blavatsky, written in 1875, is reprinted from *The Modern Panarion*, pp. 55-62. It originally appeared in *The Spiritual Scientist* of Boston for 14th of October.—Eds.]

Happening to be on a visit to Ithaca, where spiritual papers in general, and *The Banner of Light* in particular, are very little read, but where, luckily, *The Scientist* has found hospitality in several houses, I learned through your paper of the intensely interesting and very erudite attack in an editorial of *The Banner*, on "Magic," or rather on those who had the *absurdity* to believe in Magic. As hints concerning myself—at least in the fragment I see—are very decently veiled, and, as it appears, Col. Olcott alone, just now, is offered by way of a pious holocaust on the altar erected to the angel-world by some Spiritualists, who seem to be terribly in earnest, I will—leaving the said gentleman to take care of himself, provided he thinks it worth his trouble—proceed to say a few words only, in reference to the alleged *non-existence* of Magic.

Were I to give anything on my own authority and base my defence of Magic only on what I have seen *myself*, and know to be true in relation to that science, as a resident of many years' standing in India and Africa, I might, perhaps, risk to be called by Mr. Colby—with that unprejudiced, spiritualized politeness, which so distinguishes the venerable editor of *The Banner of Light*—"an irresponsible woman"; and that would not be for the first time either. Therefore, to his astonishing assertion that no *Magic* whatever either exists or has existed in this world, I will try to find as good authorities as himself, and maybe better ones, and thus politely proceed to contradict him on that particular point.

Heterodox Spiritualists, like myself, must be cautious in our days and proceed with prudence, if they do not wish to be persecuted with all the untiring vengeance of that mighty army of "Indian controls" and miscellaneous "guides" of our bright Summer-Land.

When the writer of the editorial says that he—

Does not think it at all improbable that there are humbugging spirits who try to fool certain aspirants to occult knowledge with the notion that there is such a thing as magic, (?)

then, on the other hand, I can answer him that I, for one, not only think it probable but I am perfectly sure and can take my oath to the certainty, that more than once spirits who were either very elementary or very unprogressed ones, calling themselves Theodore Parker, have been most decidedly *fooling* and disrespectfully *humbugging* our most esteemed editor of *The Banner of Light* into the notion that the Apennines were in Spain, for instance.

Furthermore, supported in my assertions by thousands of intelligent Spiritualists, generally known for their integrity and truthfulness I could furnish numberless proofs and instances where the Elementary Diakka, Esrito malins etfarfadeto and other such-like unreliable and ignorant denizens of the spirit-world, arraying themselves in pompous, world-known and famous names, suddenly gave the bewildered witnesses such deplorable, unheard-of, slipslop trash, and betimes something worse, that more than one person who, previous to that, was an earnest believer in the spiritual philosophy, has either silently taken to his heels, or if he happened to have been formerly a Roman Catholic, has devoutly tried to recall to memory with which hand he used to cross himself, and then cleared out with the most fervent exclamation of "*Vade retro, Satanas!*" Such is the opinion of every educated Spiritualist.

If that indomitable Attila, the persecutor of modern Spiritualism and mediums, Dr. G. Beard, had offered such a remark against Magic, I would not wonder, as a too profound devotion to blue pill and black draught is generally considered the best antidote against mystic and spiritual speculations; but for a firm Spiritualist—a believer in invisible, mysterious worlds swarming with beings, the true nature of which is still an unriddled mystery to everyone—to step in and then sarcastically reject that which has been proved to exist and believed in for countless ages by millions of persons, wiser than himself, is too audacious. And that sceptic is the editor of a leading Spiritual paper!—a man whose first duty should be to help his readers to



seek, untiringly and perseveringly, for the truth in whatever form it might present itself; but who takes the risk of dragging thousands of people into error, by pinning them to his personal rose-water faith and credulity. Every serious, earnest-minded Spiritualist must agree with me in saying, that if modern Spiritualism remains, for a few years only, in its present condition of chaotic anarchy, or still worse, if it is allowed to run its mad course, shooting forth on all sides idle hypotheses based on superstitious, groundless ideas, then will the Dr. Beards, Dr. Marvins and others, known as scientific (?) sceptics, triumph indeed.

Really, it seems to be a waste of time to answer such ridiculous, ignorant assertions as the one which forced me to take up my pen. Any well-read Spiritualist who finds the statement "that there ever was such a science as magic, has never been proved, nor ever will be," will need no answer from myself, nor anyone else, to cause him to shrug his shoulders and smile, as he probably has smiled, at the wonderful attempt of Mr. Colby's spirits to reorganize geography by placing the Apennines in Spain.

Why, man alive, did you never open a book in your life besides your own records of Tom, Dick and Harry descending from upper spheres to remind their Uncle Sam that he had torn his gaiters or broken his pipe in the far West?

Did you suppose that Magic is confined to witches riding astride broomsticks and then turning themselves into black cats? Even the latter superstitious trash, though it was never called Magic but Sorcery, does not appear so great an absurdity for one to accept who firmly believes in the transfiguration of Mrs. Compton into Katie Brinks. The laws of nature are unchangeable. The conditions under which a medium can be transformed, entirely absorbed in the process by the spirit, into the semblance of another person, will hold good whenever that spirit, or rather *force*, should have a fancy to take the form of a cat.

The exercise of *magical* power is the exercise of powers *natural*, but superior to the ordinary functions of Nature. A miracle is not a violation of the laws of Nature, except for ignorant people. Magic is but a *science*, a profound knowledge of

the Occult forces in Nature, and of the laws governing the visible or the invisible world. Spiritualism in the hands of an Adept becomes Magic, for he is learned in the art of blending together the laws of the universe, without breaking any of them and thereby violating Nature. In the hands of an experienced medium, Spiritualism becomes unconscious sorcery; for, by allowing himself to become the helpless tool of a variety of spirits, of whom he knows nothing save what the latter permit him to know, he opens, unknown to himself, a door of communication between the two worlds, through which emerge the blind forces of Nature lurking in the astral light, as well as good and bad spirits.

A powerful mesmerizer, profoundly learned in his science, such as Baron Dupotet, and Regazzoni Pietro d'Amicis of Bologna, are *magicians*, for they have become the Adepts, the initiated ones, into the great mystery of our Mother Nature. Such men as the above-mentioned—and such were Mesmer and Cagliostro—*control* the spirits instead of allowing their subjects or themselves to be controlled by them; and Spiritualism is safe in their hands. In the absence of experienced Adepts though, it is always safer for a naturally clairvoyant medium to trust to good luck and chance, and try to judge of the tree by its fruits. Bad spirits will seldom communicate through a pure, naturally good and virtuous person; and it is still more seldom that pure spirits will choose impure channels. Like attracts like.

But to return to Magic. Such men as Albertus Magnus, Raymond Lulli, Cornelius Agrippa, Paracelsus, Robert Fludd, Eugenius Philalethes, Kunrath, Roger Bacon and others of similar character, in our sceptical century, are generally taken for visionaries; but so, too, are modern Spiritualists and mediums—nay worse, for charlatans and poltroons; but never were the Hermetic philosophers taken by anyone for fools and idiots, as, unfortunately for ourselves and the cause, every unbeliever takes all of us believers in Spiritualism to be. Those Hermetics and philosophers may be disbelieved and doubted now, as everything else is doubted, but very few doubted their knowledge and power during their lifetime, for they could always prove what they claimed, having command



over those forces which *now command* helpless mediums. They had their science and demonstrated philosophy to help them to throw down ridiculous negations, while we sentimental Spiritualists, rocking ourselves to sleep with our "Sweet Bye-and-Bye," are now unable to recognize a spurious phenomenon from a genuine one, and are daily deceived by vile charlatans. Even though doubted then, as Spiritualism is in our day, still these philosophers were held in awe and reverence, even by those who did not implicitly believe in their Occult potency, for they were giants of intellect. Profound knowledge, as well as cultured intellectual powers, will always be respected and revered; but our mediums and their adherents are laughed at and scorned, and we are all made to suffer, because the phenomena are left to the whims and pranks of self-willed and other mischievous spirits, and we are utterly powerless in controlling them.

To doubt Magic is to reject History itself, as well as the testimony of ocular witnesses thereof, during a period embracing over 4,000 years. Beginning with Homer, Moses, Hermes, Herodotus, Cicero, Plutarch, Pythagoras, Apollonius of Tyana, Simon the Magician, Plato, Pausanias, Iamblichus, and following this endless string of great men—historians and philosophers, who all of them either believed in Magic or were magicians themselves—and ending with our modern authors, such as W. Howitt, Ennemoser, G. des Mousseaux, Marquis de Mirville and the late Éliphas Lévi, who was a magician himself—among all of these great names and authors, we find but the solitary Mr. Colby, editor of *The Banner of Light*, who ignores that there ever was such a science as Magic. He innocently believes the whole of the sacred army of *Bible* prophets, commencing with Father Abraham, including Christ, to be merely mediums; in the eyes of Mr. Colby they were all of them acting under control! Fancy Christ, Moses, or an Apollonius of Tyana, controlled by an Indian guide! The venerable editor ignores, perhaps, that spiritual mediums were better known in those days to the ancients, than they are now to us, and he seems to be equally unaware of the fact that the inspired sibyls, pytho-nesses, and other mediums were entirely guided

by their high priest and those who were initiated into the esoteric theurgy and mysteries of the temples. Theurgy was Magic; as in modern times, the sibyls and pytho-nesses were mediums; but their high priests were magicians. All the secrets of their theology, which included Magic, or the art of invoking ministering spirits, were in their hands. They possessed the science of discerning spirits; a science which Mr. Colby does not possess at all—to his great regret, no doubt. By this power they controlled the spirits at will, allowing but the good ones to absorb their mediums. Such is the explanation of Magic—the real, existing, *White* or Sacred Magic, which ought to be in the hands of science now, and would be, if science had profited by the lessons which Spiritualism has inductively taught for these last twenty-seven years.

That is the reason why no trash was allowed to be given by unprogressed spirits in the days of old. The oracles of the sibyls and inspired priestesses could never have affirmed Athens to be a town in India, or jumped Mount Ararat from its native place down to Egypt.

If the sceptical writer of the editorial had, moreover, devoted less time to little prattling Indian spirits and more to profitable lectures, he might have learned perhaps at the same time that the ancients had their illegal mediums—I mean those who belonged to no special temple—and thus the spirits controlling them, unchecked by the expert hand of the magician, were left to themselves, and had all the opportunity possible to perform their capers on their helpless tools. Such mediums were generally considered *obsessed* and *possessed*, which they were in fact, in other words, according to the *Bible* phraseology, "they had seven devils in them." Furthermore, these mediums were ordered to be put to death, for the intolerant Moses the magician, who was learned in the wisdom of Egypt, had said, "Thou shalt not suffer a witch to live." Alone the Egyptians and Greeks, even more humane and just than Moses, took such into their temples, and, when found unfit for the sacred duties of prophecy cured them in the same way as Jesus Christ cured Mary of Magdala and many others, by "casting out the seven devils." Either Mr. Colby and Co.



must completely deny the miracles of Christ, the Apostles, Prophets, Thaumaturgists, and Magicians, and so deny point-blank every bit of the sacred and profane histories, or he must confess that there is a Power in this world which can command spirits—at least the bad and unprogressed ones, the elementary and Diakka. The *pure ones*, the disembodied, will never descend to our sphere unless attracted by a current of powerful sympathy and love, or on some useful mission.

Far from me the thought of casting odium and ridicule on all mediums. I am myself a Spiritualist, if, as says Colonel Olcott, a firm belief in our spirit's immortality and the *knowledge* of a constant possibility for us to communicate with the spirits of our departed and loved ones, either through honest, pure mediums, or by means of the Secret Science, constitutes a Spiritualist. And I am not of those fanatical Spiritualists, to be found in every country, who blindly accept the claims of every "spirit," for I have seen too much of various phenomena, undreamed of in America; I *know* that Magic does exist, and 10,000 editors of spiritual papers cannot change my belief in what I know. There is a White and a Black Magic, and no one who has ever travelled in the East can doubt it, if he has taken the trouble to investigate. My faith being firm I am therefore ever ready to support and protect any honest medium—aye, and even occasionally one who appears *dishonest*, for I know but too well what helpless tools and victims such mediums are in the hands of unprogressed, invisible beings. I am furthermore aware of the malice and wickedness of the elementaries, and how far they can inspire not only a sensitive medium but *any other person* as well. Though I may be an "irresponsible woman," despite the harm some mediums do to earnest Spiritualists by their unfairness, one-sidedness, and spiritual sentimentalism, I feel safe to say that generally I am quick enough to detect whenever a medium is cheating under control, or cheating consciously.

Thus Magic exists, and has existed, ever since prehistoric ages. Beginning in history with the Samothracian Mysteries, it followed its course uninterruptedly, and ended for a time with the expiring theurgic rites and ceremonies of Christianized Greece; then reappeared for a time again

with the Neo-Platonic, Alexandrian school, and, passing by initiation to sundry solitary students and philosophers, safely crossed the mediæval ages, and notwithstanding the furious persecutions of the Church, resumed its fame in the hands of such Adepts as Paracelsus and several others, and finally died out in Europe with the Count St. Germain and Cagliostro, to seek refuge from frozen-hearted scepticism in its native country of the East.

In India, Magic has never died out, and blossoms there as well as ever. Practised, as in ancient Egypt, only within the secret enclosure of the temples, it was, and still is, called the "Sacred Science." For it is a science, based on the occult forces of Nature; and not merely a blind belief in the poll-parrot talking of crafty elementaries, ready to forcibly prevent *real, disembodied* spirits from communicating with their loved ones whenever they can do so.

Some time since a Mr. Mendenhall devoted several columns, in *The Religio-Philosophical Journal*, to questioning, cross-examining, and criticizing the mysterious Brotherhood of Luxor. He made a fruitless attempt at forcing the said Brotherhood to answer him, and thus unveil the sphinx.

I can satisfy Mr. Mendenhall. The Brotherhood of Luxor is one of the sections of the Grand Lodge of which *I am a member*. If this gentleman entertains any doubt as to my statement—which I have no doubt he will—he can, if he chooses, write to *Lahore* for information. If, perchance, the *seven of the committee* were so rude as not to answer him, and should refuse to give him the desired information, I can then offer him a little business transaction. Mr. Mendenhall, as far as I remember, has two wives in the spirit world. Both of these ladies materialize at M. Mott's, and often hold very long conversations with their husband, as the latter told us several times and over his own signature; adding, moreover, that he had no doubt whatever of the identity of the said spirits. If so, let one of the departed ladies tell Mr. Mendenhall the name of that section of the Grand Lodge I belong to. For *real, genuine, disembodied* spirits, if both are what they claim to be, the matter is more than easy; they have but to en-



quire of other spirits, look into my thoughts, and so on; for a disembodied entity, an immortal spirit, it is the easiest thing in the world to do. Then, if the gentleman I challenge, though I am deprived of the pleasure of his acquaintance, tells me the true name of the section—which name three gentlemen in New York, who are accepted neophytes of our Lodge, know well—I pledge myself to give to Mr. Mendenhall the true statement concerning the Brotherhood, which is not composed of spirits, as he may think, but of *living* mortals, and I will, moreover, if he desires it, put him in direct communication with the Lodge as I have done for others. Methinks, Mr. Mendenhall will answer that no such name can be given correctly by the spirits, for no such Lodge or Section either, exists at all, and thus close the discussion.

H. P. BLAVATSKY

(From *The Spiritual Scientist*)

## MIND AND SOUL

The truth is obscured by that which is not true, and therefore all creatures are led astray. (*The Bhagavad-Gita*, V. 15)

Beyond all thought there is "the Knower in every mortal body," "the Watcher and the silent Thinker." The brain is but an instrument of the mind. The mind itself is but an instrument of the Soul which is the Self. "For the sake of the soul alone, the Universe exists." This eternal truth the Wise Ones teach from age to age. To repeat it is one thing; to realize it is quite another.

The mind cannot determine its own competence. We can change our mind. Therefore we are above and greater than the mind. What are we? Nothing less than the inmost Soul itself. Only that which can look directly upon ideas can determine the mind's competence. That is the Higher Consciousness. The mind will be philosophically used according to the degree of realization of this profound fact in great Nature.

In the constitution of man, Manas or mind is the link between the Spirit above and the personal self below. It is the Knower, the Perceiver, the Thinker. But above the power of the mind is the power of spiritual discernment. Above that is

the Spirit itself. In "The Synthesis of Occult Science" Mr. Judge wrote:—

... as the dawn of humanity illumines the animal plane, and as a guiding star lures the Monad to higher consciousness, so the dawn of divinity illumines the human plane, luring the monad to the supra-human plane of consciousness. (*U. L. T. Pamphlet No. 3*, p. 13)

Great and noble possibilities lie within the Soul. This is sensed by those who dwell upon high ideals and strive to realize in some degree their practical significance in daily life. The nature of Mānas or mind is dual. The contrast of spirit and matter gives rise to the endless variety of existing things. But there is need to remember the underlying purpose of life.

Through joy and sorrow, pain and pleasure, the soul comes to a knowledge of itself; then begins the task of learning the laws of life, that the discords may be resolved, and the harmony be restored.

Such is a fragment of Occultism that springs from the Ancient Wisdom or Theosophy.

The true nature of mind and soul emerges from a comprehensive consideration of the three lines of evolution—spiritual, intellectual or psychic, and physical.

Now the evolution of the *external* form or body round the *astral* is produced by the terrestrial forces, just as in the case of the lower kingdoms; but the evolution of the internal or real MAN is purely spiritual.

The MONAD emerges from its state of spiritual and intellectual unconsciousness; and, skipping the first two planes—too near the ABSOLUTE to permit of any correlation with anything on a lower plane—it gets direct into the plane of Mentality. But there is no plane in the whole universe with a wider margin, or a wider field of action in its almost endless gradations of perceptive and apperceptive qualities, than this plane, which has in its turn an appropriate smaller plane for every "form," from the "mineral" monad up to the time when that monad blossoms forth by evolution into the DIVINE MONAD. (*S.D.*, I. 175)

The "almost endless gradations" in "the plane of Mentality" can be fascinating, but also as endlessly deceiving. Self-identification with the mind is an impediment to Self-realization, and an obstacle in the way of knowing the real. What the Disciple requires is what every man will require—an awakening of that power of spiritual discernment which will enable him to distinguish truth from error, reality from illusion. For this purpose *The Secret Doctrine* sets forth fundamental



principles and basic essentials. True knowledge of these enables the aspirant to penetrate beneath appearances to the soul of things.

The Mind is the great Slayer of the Real.  
Let the Disciple slay the Slayer.

This does not imply a surrender of the intellectual principle. It means the conquest of fancy by a clear apprehension of the Real. Mr. Judge gave clear expression to this idea in another way:—

...those who are spiritually wise are on the path that leads to the highest, which is the Self.

This means, as Krishna says, that those who with the eye of spiritual wisdom see that the Self is all, begin to reincarnate with that belief ingrained in them. Hitherto they had come back to earth without that single idea, but possessed of many desires and of ideas which separated them from the Self. Now they begin to return fully at rest in the Self and working out their long-accumulated karma. And at last they become... a Mahatma or great soul. (*Notes on the Bhagavad-Gita*, p. 136)

Communication can be by means of the spoken or written word, by way of music, pictures, symbols, architecture, gesture, expression, intonation, etc.; they all serve to convey something of thought, will and feeling. But they cannot convey everything. The Adepts have other and better means. They can also see directly the thought and nature of another, undisguised—a power They will never use against Nature's law. And in the realms of great Nature, the *Akasha*, the Astral Light, and the Elemental worlds are open to Them. But the potentialities of the hidden Self are infinite and unfathomable. This gives something to ponder over.

What is it that conveys thought? And what is thought? We know that, so far as our thoughts are concerned, they are either our creation—but not out of nothing—or are adopted. They may be said to be made of mind stuff, and they represent fancy or experience, erroneous notions or true ideas. "The whole of the universe is evolved through Sankalpa [thought or ideation] alone; it is only through Sankalpa that the universe retains its appearance." (*Bhagavad-Gita*, IV, p. 31 fn.) The power to see with inner sight into the Astral Light is not limited to the faculty of clairvoyants. Mr. Judge points out: "...occultism asserts that were it not for the germ of this power slightly active in every one no man could convey to another any idea whatsoever." (*The Ocean of Theosophy*, Indian ed., p. 151)

What most concerns the devoted student of Theosophy is the spirit in which anything is done. Intellectual giants make little or no deep impression for good on the soul of man. But men of wisdom and compassion, of strength of soul and integrity, profoundly affect the soul evolution of mankind. Even the simplest of natures whose devotion to what is good and true remains loyal and steadfast may be far beyond the intellectually gifted who have not these qualities. "For Manas alone there is no immortality possible." But when the Thinker imbues his life and thought with the enduring qualities of heart and soul, the potentialities for good are unlimited. The possibility of immortality exists but for Buddhi-Manas—the compassionate mind and nature inwardly warmed and illuminated by a ray of Atma or Spirit—the Higher Self in all.

## RECOLLECTION

Mr. Hugh I'Anson Fausset, in his recent book *Towards Fidelity*, has some valuable ideas on the subject of recollection. Mankind, he says, is suffering from a forgetfulness which needs to be replaced by recollection. As a careful student of the *Gita* and convinced, as pointed out by Sri Krishna, of the necessity to achieve the perfect "reconcilement of consciousness and act," Mr. Fausset found himself in his practice of the

doctrine, like St. Paul in his *Epistle to the Romans*, strong in resolve but weak in fulfilment. But there is another aspect. Mr. Fausset says:—

...consciousness of a certain kind makes it harder, rather than easier, to act. . . . There is a Hamlet in every one who is waking to the finer demands of a conscience that is become self-conscious. . . . The ignorant, the unawakened find it easy to act.

Krishna warns Arjuna of this in the Fourth



Discourse of the *Gita* where he says: "The path of action is obscure. That man who sees inaction in action and action in inaction is wise among men." (IV. 18) And the hidden motives for action have also to be examined and uncovered by us. No wonder there is hesitancy; and to rush out "to do, to do" is the extreme of foolhardiness. So the wise man waits and acts only after careful reflection and when the time is ripe.

Mr. Fausset admits that almost from childhood he had been "precociously awake" and, as he puts it, "curiously aware of a plane of mental reality that overlooked the material one." This awareness, he says, "drove me to seek a deeper understanding of myself and of the nature of consciousness, in the practice of 'recollection'" and thereby to obtain a more complete awakening. Thus he says he strove to enter

through concentration at a deeper level, into that higher consciousness in which a true knowledge of the Self is attained. Nor was I ignorant of the truth expressed in the Buddhist saying that 'self-knowledge is of loving deeds the child.'

But he found that he still tended "to live one-sidedly in the realm of spirit to a dangerous degree." He experienced, in intensified alertness and rapidity of thought,

a heightening of consciousness but not a real deepening of it, an exposure of the mind to the inrush of naked ideas from the positive pole of spirit at the expense of what is received through the negative pole in the soul and body....It is possible...to develop a clarity of consciousness without a deepening of life, to be consumed with ideas which are never sown in the womb of sensuous experience to become fruitful as images.

Here we have the simple truth that unless our ideas find a basis of expression through deed or speech they remain barren, and this illustrates the necessity for the trinity of study, application and promulgation of what we have studied and applied. We have to find out and create the suitable images or channels through which our ideas may be made manifest. Another aspect of this truth is dealt with in *Light on the Path*, where the disciple who would contact the Divine in himself has to learn how to communicate his knowledge wisely to others without wounding them. We would have the fruits of the spirit without cultivating its roots, the loving deeds from which self-

knowledge grows.

Mr. Fausset at this point touches on the results of civilization when it has flowered and is declining. He says:—

More and more by freeing himself mentally from the bondage of instinct man had risen to a level, not of real freedom, but of delusive self-sufficiency. And the more he continued on this mental ascent, as he believed it to be, the more his foundations crumbled.

This was not only true of the mechanics of modern life...but of his religion and his philosophy, of Protestantism, in particular, and of systems of speculative idealism.

He writes:—

The contemporary reaction against idealism, the championing of various kinds of 'existentialism,'... the longing by many intellectuals to 'deintellectualise' themselves, are all signs of an effort to repudiate a mental and moral individualism which, under whatever ideal professions, drains value out of life.

We have here a description of the flowering of the lower self in man, selfishly grasping even in its very idealism its own personal salvation and forgetful of its duties to those outside its own particular charmed circle of the *élite*. It is the great dire heresy of separateness. Says *The Voice of the Silence*: "...even ignorance is better than Head-learning with no Soul-wisdom to illuminate and guide it" and, writes a Master: "Self-personality, vanity and conceit harboured in the higher principles are enormously more dangerous than the same defect inherent only in the lower physical nature of man." The egotism of the educated mind thus indicates a more critical condition than the blatant boasting of impudent youth, whose pride will soon bring a fall and is but the expression of its unrestrained instinctive vitality, whereas the former on its ivory tower risks to remain there, finally to fall. Mr. Fausset concludes, therefore:—

The whole purpose of 'recollection' is, in fact, to break through the enclosed circle, in which consciousness comes back on itself in an isolated mind, into that Unity of life and light, of thought and being, which has its centre everywhere and its circumference nowhere.

Humility is the virtue which alone can carry us through and devotion to the interests of another is the password to real progress. It is that devotion which awakens recollection, the knowledge that was ours in former births. Mr. Fausset



thus defines Buddhi as that grade of mind "in which intelligence regains its roots in the fruitful darkness and flowers as wisdom and compassion."

The first step in recollection, Mr. Fausset says, is

to practise detachment, not from life itself, but from the desire-life, which is the life of the divided ego and which incessantly multiplies images of pleasure or pain into which the psychic energy is poured and wasted. All that one may be able to do at first is to learn to watch this happening, to that extent withdrawing from the process, though it still continues. But gradually detachment can deepen into control...until little by little, with patience and courage in the face of frequent failure, one finds that such desires are ceasing to take form, not through some negative discipline, but through growth of understanding, which is growth in relationship.

This process may make us feel very empty at first, for we are really starving out the *Kama* element in us in its lower manifestation. Mr. Fausset suggests that the next step should be not some determined effort of the mind to crush desire but rather an act of surrender to a higher source. Says our author:—

The sure sign...in any spiritual or physical task, that self-will is in command is a striving to reach an end independently of the means.

"The machine challenges the person," reducing him to a mere unit in the mass. Recollection thus becomes

the antidote to all mechanical abstractions, all end-seeking activities, whether mental or physical...compulsive striving after heaven is as alien to it as the perverse plunge into hell.

It is best practised, he believes, under conditions which allow both for solitude and for communal activity, for

the purpose of recollection is to find the centre in which the height and the depth meet through all the planes of consciousness that extend between them, from those most native to sense to those most near to spirit.

But with what are we to fill our minds? He puts forward the truth that

the kind of images on which we habitually dwell shape our characters. All primitive magic likewise assumes the fact that certain images are charged with power and that it is possible to invoke this power through them and direct it purposefully. The same power, for the civilized, subsists in ideas and they, too, are a

means of mastering and ordering the flux of natural life.

Here he throws out a further suggestion:—

The cosmic symbols upon which a mystic may concentrate his inner vision, such as the six-pointed star, are at once ideas and images and, as diagrams of the spiritual order underlying the natural world, help him to align himself with that order and are keys that open doors into the unseen.

After pointing out how by meditation on a virtue which we need to practise we gradually build it into ourselves and thus displace "by its habitual presence the defect which is its shadow," Mr. Fausset says:—

Such meditation is a preliminary form of recollection and can be practised for itself or lead on to a more interior relationship with the unseen, beyond thought or image. Or we may return by way of it from such concentrated recollection to the outer world. In it, too, we need to yield ourselves to an inner leading, to the flow of the creative stream, but with a watchful intentness that holds us to the theme upon which we have chosen to meditate until it discloses its heart to us....

But most of us are so nervously intent that in the early stages of meditation we may need simply to learn to float on the stream....Little by little, as we learn to yield, to listen, to watch and be still, a new faculty of vision, of response and of control, will develop within us.

Mr. Judge suggested that we lean back on the ocean of life. It will sustain us, but we are so full of fear that we fail to expand our spiritual lungs and without air we sink down again into sense life. On these lower levels there is much for us to do. A "humble acceptance of whatever is sent to us in our daily life and persistent effort to handle it with love and skill is the true ground of all recollection," is Mr. Fausset's fine rendering. But for this we require, he says, "some hold of and some standing in that inner kingdom, from which the outer world is seen in a true perspective."

This brings us back to the need for a thorough understanding of Krishna's first basic proposition to Arjuna: "I myself never was not, nor thou, nor all the princes of the earth; nor shall we ever hereafter cease to be" (*Gita*, II. 12); for only on this basis can we find a standing in that inner realm, a seat which is our own, a point from which our outer life is constantly renewed and on which



we can rest. The divine discipline may yet be very difficult to attain, but it may be acquired, says Krishna, by proper means and by constant practice if one "is assiduous and controlleth his heart. (*Gita*, VI. 35-6) The vantage-ground described by Mr. Fausset may be likened to the "*Kutastha* or he who standeth on high unaffected." In terms of our human principles, it is "the spiritual *divine* Ego" and the Second Discourse of the *Gita* also describes to us the *sthitaprajna*, the well-controlled sage, whose consciousness is thus fixed in his true Self.

Mr. Fausset goes on to say of "the primary power upon which we can learn to draw within ourselves":—

It is from that source that real attentiveness comes and is directed outward, an attentiveness not merely to the person or object in our immediate view, but inwardly to the divine Creator who can enable us in every moment of time, truly accepted, to mediate something of the eternal.

This is one function of Buddhi, as the sheath of Atma, mediating to us the vision of the Atmic One Life. But, before the final secrets can be communicated to us, we have to add knowledge and experience to our faith. Only then can we become the *Tattvajnani*, the "'knower' or discriminator of the principles in nature and in man."

Summing up, Mr. Fausset says:—

...since recollection, as I have suggested, represents a deepening of relationship with what is eternally real in ourselves and in the world about us and since the circumstances in which we find ourselves reflect what we are or hitherto have been, it is inevitable and right that any change within the soul should not be accomplished in a spiritual vacuum. If, as so often happens, a man's foes are those of his own household, it is generally because they correspond with hostile forces in his own nature which he has not yet succeeded in redeeming. Tolstoy's later life is a tragic example of this, as he was humble and honest enough to admit.

When the lesson is learned, the necessity ceases, but patience is required while time brings its readjustments and reconciliations. Moreover a spiritual appreciation of the value of any set of

circumstances brings healing to the mind. Mr. Fausset writes:—

Here I am concerned only to emphasise that the goal of recollection is the realisation that the Presence in Whom we find rest from all fear and craving is Self-knowing Spirit and that most inwardly we *are* that Spirit. It may take us years of concentration of heart and mind, it may take us many lives, to realise that. But when the light of that realisation breaks through and floods our being, we shall know beyond all possibility of forgetting that nothing can separate us from the love of that Presence except the delusion that we *are* separate....

But Mr. Fausset makes it clear that "reabsorption into the Real Presence within does not separate us from the world without." Rather he holds that we cannot "change the outside world... unless we discover an inside world and learn to be at home in it in everything we do."

While we are on the subject of *Towards Fidelity*, Mr. Fausset's tribute to the *Gita* is worth recording, recalling as it does Mr. Judge's saying: "...the *Bhagavad-Gita* is a book that has done me more good than all others in the whole range of books," and A.E.'s declaration: "I think the wisdom of the earth is summed up in it." Mr. Fausset refers to the ancient Indian philosophy as "more purely spiritual and intellectually subtle than any other in the world," and adds:—

But all my wanderings in this realm of thought and speculation, in which from the beginning I felt myself to be no stranger, but rather an exile restored to his remembered home, brought me back again and again to that central peak of the *Vedanta*, the *Bhagavad-Gita*, the jewel of wisdom and practical instruction set in the midst of the great epic, the *Mahabharata*, in which Lord Krishna, as the Divine Soul, teaches the individual soul of Arjuna, who is distracted by the conflicting demands of life, the way to reconcile them and come wholly to himself....

*Towards Fidelity* bears evidence of wide mystical and Theosophical reading as well as of deep thought. Mr. Fausset quotes from many mystics of East and West, including the Neoplatonists. He refers also to the "esoteric teachings...in the ancient stanzas from the 'Book of Dzyan' which preface Madame Blavatsky's *Secret Doctrine*."



## THE SEAT OF CONSCIOUSNESS

In trying to observe the injunction "Man, Know Thyself!" the Theosophical student comes upon a line of thought about the states of consciousness.

What creates the delusion perpetuating the dire heresy of separateness? What is implicit in the teaching that the personal self is non-existent in reality? What makes the discerning mystic say that, because his mind of desires is dead, because the universe of objects has no attraction for him, therefore he is as one dead? And yet he lives on, singing the praises of immortality, because he has found that in his true nature he is indestructible. When all that is divisible is fully controlled, he knows himself as the immortal and indivisible being. He loves the fount and spring of that being, the All, the Whole, the Most High. In that state he also perceives how the mortal world is sustained by mortal men, and his love flows out to them in pity.

The study of our states of consciousness is important. Consciousness exists; it *is*; it manifests, however, numerous states. Man is consciousness and has attained the state of self-consciousness. That self-consciousness lives and functions in the waking state, in the dream state, in its own pure impersonal state, or attains to universal self-consciousness. There are other and intermediate states, *e.g.*, waking-dreaming; it is that state of consciousness in which the individual has not lost the sense of bodily existence and yet has a sense of dream pictures seen or dream sounds heard.

Again, in the waking state of self-consciousness he may be a passion-being expressing and experiencing lust or envy or malice or jealousy, his consciousness centred in his Kamic nature. Again, his state of consciousness may express and experience peace and joy and contentment. Further, freed from Kama, pleasant or unpleasant, and plunged in study and reflection, it may experience and express understanding, and feel a mental dynamism akin to enlightenment. Further still, the modifications of emotion and thought being controlled, self-consciousness may experience and express ecstasy of one or another kind. The same

is true of the dream state and of what is called the state of dreamless sleep of the body or of consciousness in its own pure state.

The very important idea implicit in all this is that man as a self-conscious intelligence is always in one or another state of self-consciousness. When he overcomes the changing tendency which drives self-consciousness from state to state and knows that these states are controllable, man enters a new phase of evolution—he becomes a different type of self-conscious intelligence. In controlling and subduing his lusts, in purifying and educating his mind, in gaining knowledge and experiencing ecstasy, however brief and elusive, he knows beyond a doubt that he is a self-conscious being swayed by worlds of matter wherein intelligences of varied orders live their own lives and are under the sway of their own evolutionary processes.

It has been said that as a man thinks so he is; again, that as he desires and feels so is he; further, that man is faith-formed—as is his faith so is he. These are not contradictory ideas. Man as a self-conscious intelligence experiences and expresses the particular state of thought, feeling and volition in which he is.

These ideas adequately studied and reflected upon bring to us the apperception of a profound Theosophical teaching, which explains very fully the phenomena of dreams and also of our post-mortem states.

Since in waking life we are not omniscient it would be illogical and absurd to fancy that when the body sleeps, or after its death, the human self-consciousness attains omniscience. Dreaming consciousness, like the consciousness in after-death states, is but a transcendental continuation of our present personality. The atheistic materialist who holds and advocates the view that there is no soul, naturally experiences and expresses unconsciousness; his consciousness is not annihilated, but it goes to sleep or is in a subjective quiescence which is not non-existence but is akin to it. Most men, however, are centred in their



lower personality and so in the after-death processes a personal self-consciousness emerges.

It is, however, vitally important for us to take note of one peculiar phenomenon, often overlooked. Every man has at the core of his being some goodness; and behind all selfish meannesses, passions and ignorance there is some aspiration to experience and express the true, the good and the beautiful. The wicked man is wicked in spite of himself. There is within him a seed of divine aspiration. It is smothered during life; the struggles of existence, in a civilization like ours, push him to commit sins of omission and commission. Death, as in a minor measure sleep, comes to man as a deliverer and a friend. Death delivers him from his passions, heals his infirmities by separating him from his evil tendencies and instructs him, however indirectly, in the lesson of his own immortality. Thus, freed from his evil and wicked tendencies, man's self-consciousness emerges a purer personality. In sleep and in after-death conditions the Methodist remains a Methodist, the Mussalman a Mussalman, but both have lost their respective grossness and have become Methodist or Mussalman as each conceived himself in his heart of hearts to be, even though he broke the law of his being by becoming untrue to his own vision of the Most High, however vague or limited that vision.

One of the missions of our Theosophical Movement is to bring to the modern man the knowledge of what death is, why it takes place and the law under which it functions. It is wise and prudent, Theosophy asserts, for man to learn about the constituents of his own nature—which is fundamentally dual, good and evil, because spiritual and material. Everyone recognizes that he is part good and part wicked. But only a few know why this is so and fewer still, acquiring the information, make adequate use of it. Our unbelief or belief in the fact of conscious immortality, our ignorance or knowledge about that fact, makes a fundamental change not only in our waking life, now and here, but also in the post-mortem states of our consciousness.

We must learn to purify and elevate our states of consciousness from day to day. At death, and for after-death life, we can carry forward into the post-mortem state called Heaven only that which has been made worthy of immortality—the aroma of the flower which dies its natural death. As incarnated existence proceeds, our lines of ideation and imagination converge more and more to a point—material or spiritual, demoniac or divine. When death comes to deliver us from the prison-house of flesh and heal us of our present foibles and infirmities, our last thoughts determine our near, and even in some ways our distant, future. Last thoughts at death have a strength and a potency all their own. The *Bhagavad-Gita* (Chapter VIII) makes this quite clear.

No one, however, can suddenly invoke the thought of the Divine within him and sustain the memory of it unless by practice he has accustomed himself to doing so. Other thoughts which make up his line of life's meditation will otherwise overtake his aspiration and dominate it. We have, therefore, to learn to take care of our states of consciousness from day to day and season to season.

As we activate the personality more and more to become porous to higher influences and to become receptive to the impresses of the Silent Thinker and the Constant Watcher, the Inner Manasic Ego which is our true Self, our waking life is brightened by the light of wisdom. Sordid death has begun to die in us and the Majesty of the Excellent Death has commenced to arrive. Study of the grand moral verities and their metaphysical counterparts, application of what we gain by study and the humble but confident promulgation of the one true philosophy will fully prepare us to bid good-bye to the world of mortality when our Friend calls us to ascend to our Heavenly Home. For this reason, for the Theosophical student this saying of Muhammad regarding our states of consciousness has a special message :—

That person who shall die while he is studying in order to revive Knowledge of Religion, will be only one degree inferior to the Prophets.



## THE IMPERSONAL TOUCH

Students of Theosophy recognize that they are only "following a line," and that originality, in its commonly understood meaning of something new and strange and even unique, is unwelcome. But originality, in the true sense of the word, is as vital to the Theosophical Movement as for any creative work. It simply means going back to the *origin* for inspiration, seeing truth, drawing vitality direct, instead of depending on a series of personal interpretations through which the once clear stream has flowed. The artist, the scientist, the writer, who turns to Nature for himself is able to reach an "original" view-point. This is true also of the Theosophical student. If he would pass on a living message, be a steady power for good, he must recognize that there is indeed "nothing new under the sun," but that, as each one finds his way to the unchanging truths of life, each direct contact that is made produces something "original."

The recognition of this fact may help students, who sometimes find it difficult to steer between Scylla and Charybdis in their endeavours at platform work, lectures and so forth. For, on the one hand, one can gather quotations, extracts, phrases and ideas from the Theosophical writings of H. P. Blavatsky and W. Q. Judge, collate and piece them together to form a consecutive whole, and reproduce it more or less. One can be fairly sure of a correct presentation, and indeed such collating is excellent and necessary work. But, if the student goes no further than this, the talk remains theoretical and becomes a purely intellectual repetition, and the vitality gradually drains away. On the other hand, the student may seek to put the ideas in terms of his own understanding, his own experience of life, building up his own analogies and examples, in order to avoid the mere dead-letter repetition of the teachings. Again, this is good and necessary. But, if he too goes no further, the talk will mainly bear the imprint of his own personality, with Theosophy fading out of the picture. It will not be "original." And such a talk will then have to compete for attention with innumerable other

talks, by non-Theosophical speakers, often with far better mental equipment and experience.

"Follow not me, nor my path; follow the Path I show," wrote H.P.B. We need to go beyond the form in which the Message of Theosophy is given, beyond even the hieroglyphs which, as occult symbols, contain the equivalent of countless books. On the other side, we must look beyond the reflected world of the personal to the Inner Divine Ruler, the steady origin of the flickering reflection. Only then can an original view-point begin to emerge in the midst of the old.

Sincerity is not in itself enough. Its better half is discrimination. From them wisdom grows, and Theosophical study-group work is an excellent field for its cultivation. Sometimes at study classes students mistake the function of assignments such as the giving of the Three Fundamentals of Theosophy, the Declaration of the Lodge and the other items. The task is to give them, not to speak *about* them. A student who talks about the Declaration, for example, or who turns it into a moral discourse of "We ought... and must...", is like an actor commissioned to play Hamlet, who presents the startled audience with a disquisition on how much the part means to him, what the reaction of the audience should be, how difficult it is to play the part, the different ways in which it can be played, and so on. What the audience wants is the play. What is needed at a Theosophical meeting are the ideas in the Declaration, or whatever the assignment. In the case of the actor, it is through the repetition of the exact words of the part that the character comes to life. In the case of the student, it is the true ideas contained in the assignments which he should distill through the alembic of his mind and nature, and bring to life for the hearers.

It is certain that the attitude which the Theosophical student has to adopt is: "Thus have I heard," not "I know." But unless what he hears is passed on *through* him, not held away in separation, the presentation becomes, paradoxically, more personal—that is, is given with less



power. When assignment and speaker are blended, then the message takes meaning, just as Hamlet's effectiveness depends on the degree to which the actor merges himself in Hamlet. Perhaps here we have a clue to the right attitude to platform work. It is not ourselves, Mr. So-and-so or Miss So-and-so, giving the assignment. "The play's the thing," and we are but the actors.

Again, it is said, "The duty of another is full of danger." One of the ways in which platform workers learn the meaning of holding to their own duty is by trying to see the nature and purpose of the specific task assigned to them. Let us take, for example, the announcement before the main lecture. It is not the function of the announcer to give a brief survey of the subject of the talk. That is taking over another's duty, and furthermore the time used thus is needed, every minute of it, for the announcer's own subject—the policy, purpose and methods of the U. L. T., as well as the programme of activities and the literature available.

The function of the announcer has another, most important, aspect. He, or she, should set the tone for the whole meeting, warm up the atmosphere and awaken the attention of the audience, so that the main speaker finds the soil all ready for the seed. A dull, heavy treatment by the announcer, a speaking by rote or in a dogmatic manner may so deaden and antagonize the audience that even an experienced speaker may find it difficult to make headway against the barrier thus raised.

If the duty of the announcer is to announce, that of the lecturer is to speak on the subject announced. This may seem obvious counsel, but it is worth considering. The audience has come to hear what Theosophy states on a particular subject. To give too much time to building up an introduction, or to wander off on some aspect interesting to the speaker, with a hurried return at the very end—to forget the audience, in fact—is to mistake the purpose of the lecture. It may possibly have been interesting, but has it fulfilled its purpose?

Many are the other ways in which the person-

ality asserts itself. The general tone and character of the speaker and the notions held by him peep out in the way a thing is said more than in what is said. One damns with faint or grudging praise more effectively than by a direct attack that arouses the sympathy of the onlooker for its object.

Thus it may happen that a speaker, while admitting that vegetarianism is not *essential* to the Theosophic life and that there have been and are good Theosophists who eat meat, still somehow makes the non-vegetarian listeners feel "outside the pale." The same with smoking or any of the other current practices that are not fundamental. In the early days of the Movement, married life was surrounded in aspirants' eyes with such an atmosphere of contempt that both H. P. Blavatsky and W. Q. Judge had to protest against the false ideas of retirement from the world and of celibacy.

To *speak* of freedom, for example, is not enough. If the speaker himself is inclined towards a dictatorship, the hearers will not *feel* themselves free, even though unconscious of a sense of constraint. One may point out to others the value of self-discipline and self-sacrifice, but if one's own hidden desires are giving only a grudging acceptance to the idea, the hearers will almost certainly absorb, half-consciously, a sense of despondency and feel that the Path is a forbidding prospect. The way is difficult indeed, but we need not make it appear even more so!

Impersonal self-examination must include the underlying tone as well as the words. The wise advice that has been given to parents is to concern themselves first with the right attitude to their children, and then any mistake or ignorance in dealing with them is less likely to do psychological harm because children respond far more to the inner feeling than to mere outward actions and are forgiving little creatures as regards the latter. The same thing is true of the relationship of teacher-pupils, or speaker-hearers. The audience will forgive much, if the inner attitude is right. Two people can say the same thing, even in the same words, and yet produce opposite effects—encouragement or discouragement. We have the power to choose which we shall produce.



## IN THE LIGHT OF THEOSOPHY

"For centuries Christianity has extolled the idea of peace on earth, without regarding its beliefs as a mandate for dedicated action to that end." Mr. Norman Cousins concedes, in his editorial, "Has the Church Failed?" in *The Saturday Review* for February 28th, that various declarations and statements have been made by various Churches as well as by the Pope, which "recognize the need for action behind the principles of enforceable world law." But these expressions, "superb in themselves, have been milestones of analysis and intent but not the springboards for decisive action." It is not only Christians in general, but the followers of other faiths as well, who "have yet to mobilize in behalf of the ideals that are even more important than armaments in serving the human cause."

Mr. Cousins makes a very Theosophical proposal when he urges:—

Let the great religions cease explaining their differences to each other and begin to chart the elements of basic unity that could serve as the building blocks for common action. Let all talk of separate "destinies" be recognized for the disservice to spiritual man that it is... To the extent that any religion speaks only in behalf of its own interests; to the extent that it places itself above or apart from the whole, it jeopardizes its own interests and injures the whole. In order to get inside man, the Church must get outside itself.

No student of Theosophy will differ from Mr. Cousins as to the need for "religious and ethical action in the world today," or for "the gestation of vital purpose," though many would take issue with him as to the possibility of *creating* "moral imperatives that can produce vital change." Moral imperatives depend upon an inner prompting for their force; an outer surrender to the guidance of the higher nature for their implementation.

To question whether a World Parliament of Religions could even be convened on the basis which Mr. Cousins proposes is not, moreover, as he suggests, to argue against "the validity of religion in the modern world." It certainly bespeaks doubt of the validity of *organized religions*, but not of Religion *per se*, which Theosophy defines in its widest sense as "that which binds not only

all MEN but also all BEINGS and all *things* in the entire Universe into one grand whole."

If there is one field more than others rapidly demonstrating the falsity of modern materialistic education, thought and methods, it is the field of medicine and health. This is made evident in an article "On Doctors" by the late Prof. C. E. M. Joad in *The New Statesman and Nation* for March 7th, where he affirms that one of the causes of the modern doctor's dilemma is "the pointed refusal of the human body to behave like a machine," plus the demand of society that doctors behave like scientists in a sphere where "science runs but part of the way." But Professor Joad also observes:—

...there are others who, reflecting upon the implications of its [the body's] association with a mind, know that it never is or can be a machine.

Students of Theosophy know that it is ignorance of *true* Science and Nature's occult laws and denial of man's spiritual nature that is causing the problems which are baffling medical men. The necessity for Theosophical knowledge is tragically evident in the field of medicine today.

A demand for the reintroduction of flogging for some crimes in England has brought forth George Godwin's "The Case Against Flogging" in *The Aryan Path* for April. He sees two main causes for the demand: sensational crime reports in the press and judicial endorsement of flogging by the Lord Chief Justice. In giving facts and figures, all of which show that "violence is no answer to violence," he makes some thought-provoking and worth-remembering statements, among them:—

...it is the *certainly of punishment*, or of any other given unpleasant consequence, that acts as a deterrent rather than its severity or barbarity.

This is the crux. When men become convinced that Divine Law cannot be mocked and that "Whatsoever a man soweth, that shall he also reap," all crime will enormously decrease—including the supreme, hypocritical crime of men presuming to punish others, instead of the wiser



trying to help and teach, while restraining, the less wise.

But unfortunately the clergy of so-called Christian nations have for centuries been teaching people the cruel and dangerous dogma of Vicarious Atonement, which leads "those who still believe in it more *easily to the threshold of every conceivable crime* than any other." (*The Key to Theosophy*, 2nd Indian ed., p. 221) This dogma is a "nightmare of the human intellect" and has tainted the mind of the race. Those who are concerned with the problem of crime should study what H. P. B. writes in *The Key to Theosophy* on "Has God the Right to Forgive?" (pp. 220-24)

We have referred several times to the good work of the War Resisters' International (88, Park Avenue, Bush Hill Park, Enfield, Middlesex, England) and to the courage of youthful pacifists who have dared to make a stand against their countries' military orders. (See our Vol. XXII, pp. 103 and 171 and Vol. XXIII, p. 19.)

That organization's *News Release No. 56* (February 1953) recalls the dramatic gesture of 22-year-old Mario Barbani, for which he had served a year's imprisonment—this as an introduction to the news of his new troubles with the authorities on a charge of "aggravated desertion" as he has persisted in his evasion of army service. Having become convinced that he could not conscientiously serve in the army, this recruit at a Training Depot at Palermo, Sicily,

during a military parade in the barrack square, when he came to the saluting base, . . . stepped out from the ranks and laid down his rifle at the feet of the Chief of the General Staff, General Marras, making his declaration that he could no longer remain a soldier.

How long will it take the national governments to recognize that such shining courage is a national asset and to cease trying to break the moral will which, constructively directed, could make such a worth-while contribution to the country and the world?

Holland had a striking proof of this in the initiative and sense of responsibility demonstrated by a group of War Resisters during the disastrous February floods. These men, doing civilian service, sent out radio messages saying:

"At Vledder in the province of Drente, 45 men are ready with shovels and cars to come to help." On a call being received from the Mayor of a severely threatened island the war resisters broke camp, without awaiting orders, and went immediately. Some of them worked 24 hours at a stretch; a very important dam was saved by their efforts and the life and property of many thousands of people was preserved. The conscientious objectors had proved their readiness and ability to face dangerous tasks successfully.

The War Minister's reaction was telling, he personally praised not only the actual work accomplished by the war resisters, but also and especially their self-discipline. He also said how pleased he was that the men had shown such initiative and had gone where they were most needed without waiting for instructions.

The sophisticated *New Yorker* published in its January 21st issue a remarkable short story, "Teddy," by J. D. Salinger, which should sow seeds in many minds not reached by direct presentations of reincarnation, soul evolution and the hidden powers in man. It is a story of the last few hours of a 10-year-old boy prodigy, who has been interrogated by professors on both sides of the Atlantic and is on his way back to America. He feels that he and his family are "all part of each other's harmony and everything" but, asked if he has no emotions, he replies, "If I do, I don't remember when I ever used them. I don't see what they're *good* for." He denies having been a holy man in India in his last incarnation, as some one suggests.

"I wasn't a holy man. . . . I was just a person making very nice spiritual advancement. . . . I met a lady, and I sort of stopped meditating. . . . I would have had to take another body and come back to earth again anyway. . . . But I wouldn't have had to get incarnated in an *American* body if I hadn't met that lady. I mean it's very hard to meditate and live a spiritual life in America. People think you're a freak if you *try* to."

He not only foresees the likelihood and the circumstances of his own imminent death, which it is implied takes place a few minutes after the reported conversation stops, but mentions having warned some of his academical interrogators when to be particularly careful. He admits that he *could* have told them when they would die, but "I



knew that in their hearts they really didn't want to know....I knew that even though they teach Religion and Philosophy and all, they're still pretty afraid to die." And he added after a minute:—

"It's so silly. All you do is get the heck out of your body when you die. My gosh, everybody's done it thousands and thousands of times. Just because they don't remember, it doesn't mean they haven't done it. It's so silly."

The teacher of Education who is interviewing him informally on board the ship asks, as a final question, what Teddy would do about the educational system, if he could change it. Teddy is pretty sure he wouldn't start children's education with the usual things.

"I think I'd first just assemble all the children together and show them how to meditate. I'd try to show them how to find out who they *are*, not just what their names are and things like that."

"It would take quite a lot of meditation" and emptying out of irrelevancies, he recognizes, to get back the whole conscious knowledge, but he suggests that it would be possible if one wanted to and "opened up wide enough."

The fact is significant that Teddy puts his full concentration on whatever he is doing, whether centring the ash tray exactly on his father's table or recording cryptically as the last entry in his journal: "It will either happen today or February 14th, 1958 when I am sixteen. It is ridiculous to mention even." Such fiction may well rouse many to begin asking questions of life and seeking for the answers which Theosophy can give.

It is interesting in this connection to recall a remark made about another type of fiction not technically Theosophical but of value to the spread of truth. An unsigned review in *Lucifer* (Vol. IV, p. 86) for March 1889 dealt with a work called "Light Through the Crannies." Referring to these stories, which preached "the Universal Brotherhood of all," it was said:—

This spirit...should cause them to be widely read among all who are anxious to see the dawn of the day of peace and good will among mankind.

This class of literature is greatly needed at present as a means of educating the minds of people. It will assist in bridging over the difficult and dangerous

transition from the narrowness and dogmatism of established churches, and the even more crushing exclusiveness of sectarianism in all its forms, to the wider and freer air, the larger and more embracing forms, which the religious instinct of men must create in the near future.

...three quarters of the population of England look upon Sunday as a day of relaxation...The minority, who go more or less frequently to church or chapel, are horrified; the priesthood sees its very existence threatened. Hence when an attempt is made to bring the laws...into line with the ways of the people, such as Mr. Parker's Sunday Observance Bill, all Members of Parliament are flooded with abusive letters, threatening...violence if the Bill is successful. Hence, as Mr. W. J. Brown proclaimed on T.V., by a horrifying exhibition of hypocrisy the Bill was defeated.

Thus writes C. Bradlaugh Bonner in *The Literary Guide* (March 1953) after giving some interesting historical data in his article: "The Venerable Day of the Sun." Certainly the agitation against the Bill cannot evade the charge of intolerance.

In 1888 the same question had arisen in England and the editorial in H.P.B.'s *Lucifer* for March 1888 dealt with "Sunday Devotion to Pleasure." In that editorial, which was reprinted in our pages in February 1934 (Vol. IV, p. 54) it was pointed out that even the statutes on the Sabbath especially "ordained by God for the Jews" said nothing of religious observances on that day but ordained only "a day of REST."

Another important point made by implication is that weekdays should not be so full of selfish toil as to leave no time or strength for "prayer (*i.e.*, Meditation)." Furthermore, it is pointed out, many children compelled to attend religious services learn a horror of religion itself, which ought to be "the natural growth of the noblest part of the human heart." For many who are cooped up during the week, it is said, "a day in the country is an education which brings them nearer to God than all the services they could attend in a church." For, as H.P.B. says in *The Secret Doctrine* (Vol. I, p. 381 fn.):—

The silent worship of abstract or noumenal Nature, the only divine manifestation, is the one ennobling religion of Humanity.



## BOOKS

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## MAGAZINES

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## BULLETINS

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

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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

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

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

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

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

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

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

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

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

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

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