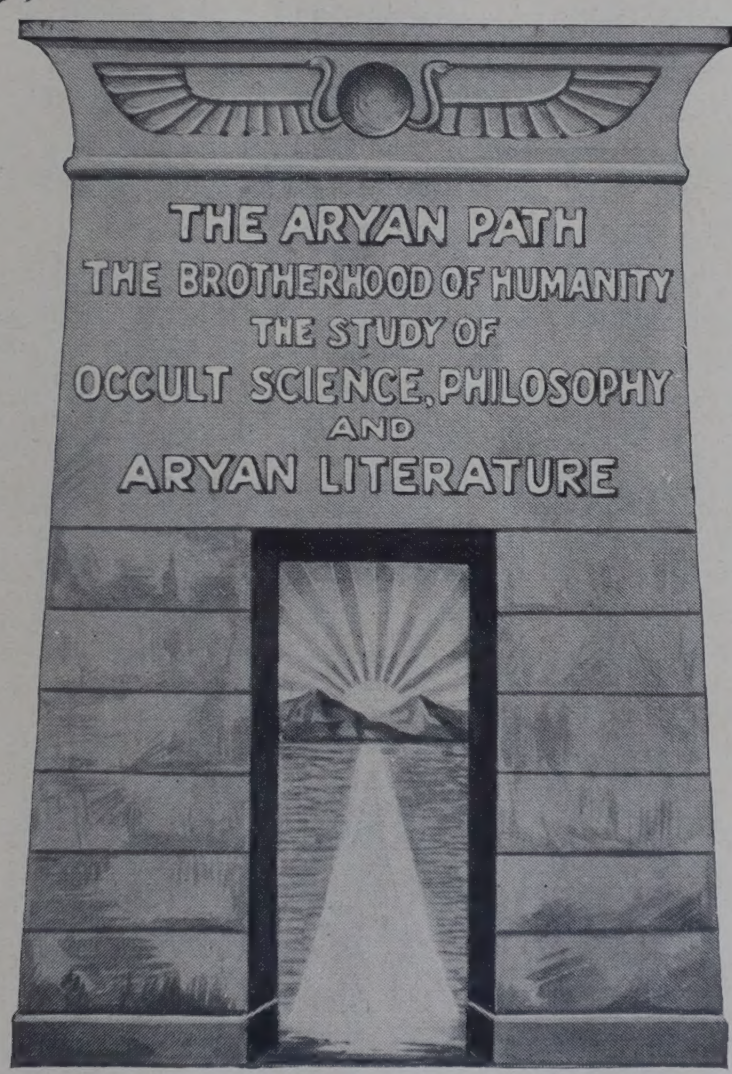




THE OSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



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

Vol. XI No. 5

March 17, 1941

For a clearer comprehension of the extremely abstruse and at first incomprehensible theories of our occult doctrine never allow the serenity of your mind to be disturbed during your hours of literary labour, nor before you set to work. It is upon the serene and placid surface of the unruffled mind that the visions gathered from the invisible find a representation in the visible world. Otherwise you would vainly seek those visions, those flashes of sudden light . . . which alone can bring the truth before the eye of the soul. It is with jealous care that we have to guard our mind-plane from all the adverse influences which daily arise in our passage through earth-life.

—MAHATMA K. H.

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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 March 1941.

VOL. XI. No. 5.

CONTENTS

The Forty-Five Years	65
Theosophy and the Criminal	66
The Line of Motive	67
The Problem of Evil	69
Essential Sikhism	71
Spiritualism—By <i>W. Q. Judge</i>	72
Before American Spiritualism—By <i>W. Q. Judge</i>	76
Wanted Leaders!	78
In the Light of Theosophy	79

AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th March 1941.

VOL. XI. No. 5

THE FORTY-FIVE YEARS

On the 21st of March, the Spring Equinox, all Theosophists will commemorate the anniversary of the passing of William Quan Judge. Forty-five years ago, in 1896, he, who was called "the greatest of the Exiles", returned to his Home from which he had come to serve the Cause of Human Brotherhood in the company of H. P. Blavatsky.

For forty-five years, from 1851 to 1896, he lived an embodied existence rendering all help to H.P.B. to create the Theosophical Movement and, because of the love he bore his fellow-men, he laboured assiduously to sustain the Movement through which they could rise from the bogs of creedalism and sectarianism to the heights from which perception cannot but be universal. During the lifetime of H. P. B. he defended her against the idle vapourings and the serious defections of her intimate helpers and co-workers. He worked to promulgate the Teachings of the Masters of H. P. B. when those others were calling into question Their Wisdom in action, and so many even became doubtful of Their very existence. Rejecting—and rightly, as history has proven—their method of carrying on Masters' work without H. P. B., Mr. Judge built up a strong and splendid organization in the United States of America through the agency of the philosophy of the Masters which H. P. B. was expounding as Their Message. After the passing of H. P. B. in 1891, when he detected ill omens which showed that the Movement for Universal Brotherhood would become sectarian because the Light of Universal Wisdom was not to be allowed to shine in its pristine purity but through the smoke-screens of materialistic scientific theories and narrow religious notions, he endeavoured to regenerate the Movement with tact and patience, but without giving way a single inch to the subversive activities of those who declared themselves to be the colleagues and the successors of H. P. B.

Thus creating the Movement with H. P. B. the Messenger, preserving it with the aid of the

Message and regenerating it by steadfastly pointing to the Message and the Messenger and to Those to Whom both these belonged, W. Q. Judge died loved and praised by many, but also hated and abused by a large number.

In 1941 we round out the same period of forty-five years since his going away. Time is not only a great healer, but also the greatest of Judges, for in the passage of time wounds are healed, past ills and merits are seen, and truths about all parties and all events are revealed. What has this period of forty-five years proven? Not only that W. Q. Judge was in the right and his opponents and detractors in the wrong. That is his personal triumph—the triumph of his perception, his judgment, his integrity. But there is a greater triumph—his conquest of thousands upon thousands of human minds and hearts through his writings. The faithful repetition of H. P. B.'s Message suited to the mind of the race was Judge's gift through the Theosophical Movement to the world. His writings have proven to be a fount of inspiration at which so many, many are drinking every hour of every day, even in 1941.

If Mr. Judge had written nothing else but *The Ocean of Theosophy*, the Theosophical world would be under a very deep debt of gratitude to him. This able condensation of H. P. B.'s Message, written with a view to the requirements of the aspiring student-promulgator, is the best text-book of Theosophy for carrying on class work. Even H. P. B.'s *Key to Theosophy* is not so efficacious for a study class as is *The Ocean of Theosophy*. It enlightens the mind, and every season a group of students who faithfully and regularly endeavour to understand its contents find great benefit. Season after season benefit accrues to those who take up its study; every time the old students find their understanding to have deepened and their minds to have acquired greater enlightenment; every time the older students become more capable of helping the

younger because they themselves have become more capable of receiving from the book.

First published in 1893, many editions of *The Ocean* have circulated in the world and many thousands of copies have carried the Light of a master-heart to thousands of hearths and homes. May it flourish in its mission of mercy to complete the work it began so worthily!

THEOSOPHY AND THE CRIMINAL

The student of Theosophy, who recognizes the unity of humanity, who accepts the teaching that the bad man and the foolish man are himself, that the sin and the shame of the world are his sin and his shame, because he is a part of that world, has a safeguard against "the great dire heresy of Separateness" that makes so many law-abiding citizens look upon criminals as a race apart. As the friend of every movement to ameliorate conditions he must sympathize with the aims of the All-India Penal Reform League launched in February 1940 and rejoice that active efforts are being made to effect much-needed reforms in the treatment of our brother wayfarers who have taken the wrong turning.

The U. P. Discharged Prisoners' Aid Society is rendering an important educational service through its monthly organ, *The Penal Reformer*, now in its third volume. The large and well-got-up Annual Number (January 1941), with its thoughtful articles and a valuable bibliography, is both instructive and challenging.

The old view was that the responsibility for crime rested solely on the criminal. How mistaken it was H. P. B. brings out when she declares that if each transgression were impartially investigated it would be found that in nine cases out of ten the offender was the one sinned against, rather than the sinner. Society cannot evade responsibility for the conditions that increase temptations to crime, among the chief of which are poverty, overcrowding and ignorance, and a permanent reduction of the jail population can hardly be expected without more sincere and sustained general effort to remedy those conditions.

And yet, as H. P. B. makes abundantly clear, man has free-will and, however circumstances predispose, in each decision on his course of action the individual himself has the casting-vote. The reaction in the last century against the intensely indi-

vidualistic theory of guilt went too far, as articles in this issue of *The Penal Reformer* bring out. Several of its leading criminologists pictured the criminal as irresponsible, the hapless toy of circumstances, deserving only pity and not censure for his anti-social acts. Fortunately the unbrotherly fallacy that there is a definite and heritable criminal type is out of date, along with its weak and morally pernicious corollary that a man is a criminal because, his heredity and his environment being that they are, he cannot help being one.

But, leaving aside the question of the responsibility for criminal tendencies, the criminal's present state is regarded as pathological and stress is laid upon the treatment calculated to make him well and fit to take his place again in a free society, and upon the importance of the due convalescent care after his release which is now, alas, so rare.

In the last analysis, the individual must reform himself, but he can be helped in that task, as we have all been helped, by others' standing by to hold the light. The individual criminal needs proper training and he needs to have ideals put before him that can prompt a change in his mental and moral outlook. "As a man thinketh, so he will become" and to resolve aright is half the battle.

The front cover page of *The Penal Reformer* quotes a pronouncement by Mr. Winston Churchill on the right attitude towards crime and criminals which is very Theosophical in spirit, if by punishment be understood not retaliation but necessary restraint and training in the interests of society and also of the criminal himself:—

A calm, dispassionate recognition of the rights of the accused and even of the convicted criminal against the State; a constant heart searching by all charged with the duty of punishment; a desire and eagerness to rehabilitate in the world of industry those who have paid their due in the hard coinage of punishment; tireless efforts towards the discovery of curative and regenerative processes; *unfailing faith that there is a treasure if you can duly find it in the heart of every man* [Italics ours]....

As one of our great Masters has written:—

In the eyes of the "Masters" no one is ever "utterly condemned". As the lost jewel may be recovered from the very depths of the tank's mud, so can the most abandoned snatch himself from the mire of sin, if only the precious Gem of Gems, the sparkling germ of the Atma, is developed. Each of us must do *that* for himself, each *can* if he but will and persevere.

That is the message of hope the criminal needs.

THE LINE OF MOTIVE

The first practical teaching which Krishna imparts to his devotee and friend Arjuna is that of discharging his duties without an eye either to gaining reward from doing so or to avoiding pain likely to accrue. Renunciation of the fruits of actions in and through their performance is defined as true action as well as true renunciation. This first lesson in practical Occultism is further explained to Arjuna in the fifth chapter named *Sannyasa Yoga* which Mr. Judge recommends for special study by the aspirant who desires to learn the art of knowing himself distinct and separate from the sensing, breathing, moving, speaking, personal man, so that he can say that "the senses and organs move by natural impulse to their appropriate objects".

In his *Notes on the Bhagavad-Gita* Mr. Judge points out that this right performance of actions, in and through which alone true renunciation is attained, "is in reality the most difficult of tasks". How, by what method, are we to endeavour to renounce the fruit of actions? It is pointed out :—

The polluting effect of an act is not in the nature of the mere thing done, nor is the purifying result due to what work we may do, but on either hand the sin or the merit is found in the inner feeling that accompanies the act.

The reader will do well to peruse pp. 121-125 of the *Notes* from which the above is extracted. We are told that every deed has a soul and a body—the inner feeling and the outer performance. It is necessary for us to remember that an action is not only a thought-current perfectly expressing itself in a concretization; the latter is an appearance and often misleads the ordinary person. The student looks for the inner motive of any outer deed—at least he ought to; the world does not. "One may donate millions in alms, and yet not thereby benefit his real character in the least." Neither the ordinary donor, nor the ordinary newspaper reader who learns of the donation, thinks of the "real character" of the giver of gifts or of the beneficiary. The motive is the soul of an action and Mr. Judge raises a question pertinent to every enthusiastic aspirant :—

And even in the high aim found in aspiration to discipleship under a master, or even to Adeptship, we encounter the same difficulty. This aspiration is commendable above most that we can formulate, but when we coldly ask ourselves soon after that aspiration has been formed, "Why am I thus aspiring; why do I want to be near in sense to the Master?", we are obliged to admit that the impelling motive for acquiring the aspiration was tinged with selfishness.

But now let us turn to what a great Master has written about motives to one who desired to become his regular Chela :—

I know your motives are sincere and true, and that a real change, and in the right direction, has come over you, though even to yourself that change is imperceptible. And the Chiefs know it too. But say they—motives are vapours, as attenuated as the atmospheric moisture: and as the latter develops its dynamic energy for man's use only when concentrated and applied as steam or hydraulic power, so the practical value of good motives is best seen when they take the form of deeds.

Now, one of the commonest experiences in the life of every student-aspirant is that blunders, of a serious nature even, are committed though the underlying motive was not bad. Between the motive and the actual deed something goes wrong! Between the plane of motive and that of actual performance of deeds there is the plane of ideation. When we learn to judge our motive in the light of the actual results of our deeds, we are often puzzled, at times horrified, for where we intended good to result, somehow evil precipitated! No earnest student, no honest aspirant, sets out to do something with an evil motive, but faulty deeds result all the same. Why? Because we assume that our motives are always right and righteous. Examination of motives is one factor in avoiding the precipitation of faults and errors. There is another. Not possessing adequate Knowledge in working out the force of any good motive, we go wrong. For example, in the emergency of a street accident, desirous of relieving the pain of an injured limb, we act without any knowledge and do harm where we had meant to do good. Knowledge is the link necessary for both things: (1) for ascertaining the nature of our motives; and (2) for the performance of action in conformity with the right motive. Ideation is the link, the mind, between motive, the Soul, and the deed which forms the body.

The motive of the student who earnestly accepts the teachings of Theosophy is most often hidden from him. It might be said that progress consists in ascertaining the motive, in rejecting what is false in it, in purifying it of the remaining dross mixed in a true motive, and in unfolding the seed of that true motive by giving it the right soil and proper nourishment.

"'Great Sifter' is the name of the 'Heart Doctrine', O Disciple" and this sifting process brings on what are called the tests and trials of the aspirant. All life is probationary, says H. P. B.; but not all men look upon it as such; those who do are proba-

tioners, to whom Karma is at once a test to pass, an opportunity to embrace, a stepping-stone by which to rise. For the ordinary man the Path of Life does not exist; to him events are fortuitous, accidents and strokes of good luck occur; but to the practitioner of the Esoteric Philosophy there is not an accident in his life, not a misshapen day or a misfortune which is not the outcome of past Karma and at the same time the creator of future Karma; for the Esotericist the Path of Life is the Path of Tests.

For the purpose of studying the nature of motives belonging to the class of human beings who want Theosophy and aspire to walk the Path of Tests, let us try to put forward a classification. From everyday experience of students and their labours we find that they are actuated and energized by

- (1) the desire to please a person out of love or respect for him, or for some other reason;
- (2) the ambition to acquire fame and to wield influence and power;
- (3) the aspiration to become a chela of one of the Great Masters;
- (4) the resolve to serve humanity.

Many students familiar with the teachings of our philosophy jump to the conclusion that their motive is in good standing: "I am here to serve", says each; but the history of Occultism and the history of our own Theosophical Movement, since 1875, clearly show that only a very few start with the pure and unalloyed golden resolve to serve humanity. The three earlier stages are looked upon as not quite right, which is not wholly correct. We have to learn to look upon them as stages in soul-life; they form a series of progressive awakenings. A person educated by modern ways in modern traditions likes to feel and to assert that he is a lover and a helper of his fellow-men. This is good; but such a feeling has within it the power to glamour and students have to learn to see through it.

How many did not come to Theosophy because of H. P. B.'s magnetic personality? They felt the force and the power within and around her and they said, "Here is a person worth loving and worth following." New-comers do not always possess the capacity to test Knowledge, to perceive the constancy and the consistency of Theosophy; but their inner feeling, an expression of the inherent idea of Original Devotion, moves them and the personal element does play an important part in the lives of such people; and all of us have to learn to see its beneficent as also its weak aspects. In the U. L. T. we reiterate and emphasize that it is

absolutely necessary for the student to test the truth of Theosophy, as a philosophy, as a body of Knowledge, and thus gain the conviction that we have to proceed from the Teachings to the Teachers. In examining our motives for acting in one way or another, we have to eliminate the personal element of pleasing So and so; and to put in its place the Teachers who can be pleased when we act in conformity with Their Teachings as recorded in the writings of H. P. Blavatsky and William Q. Judge. Unless the student who came to Theosophy attracted by a personality endeavours to learn the place and value of the Impersonal Philosophy in his life, his progress will be hindered. Those persons who came to Theosophy attracted by no less a personage than H. P. B. fell away because they did not study the philosophy but hoped that the Messenger would perform the miracle for them, as if she had not already performed one—of recording the philosophy for all who wanted to follow her, so that, learning it, they might preach and promulgate it. "Follow the path I show, the Masters that are behind and do not follow me or my PATH." They wanted to follow her and failure was the result.

Consider now the second class of people whose motive is the ambition to acquire fame and to wield influence and power. There are probationers in whose line of life meditation is the longing for fame; this ambition is not very clear to them and is obscured by aspirations and wishes, just as there are those who do not actually know that they remain in Theosophy for the sake of a person who represents to them Theosophy. This ambition to shine, to play the little guru, may be latent in an Associate when he begins to breathe the atmosphere of Theosophy; but it bursts out in no long time. If he would but use it as a stepping-stone to the next stage, and not fall prey to its very insidious dangers by lingering in the ambition, he would not fall. The correct incentive for a person charged with this ambition is to memorize by heart the idea that no one has a right to stand between any human Soul and the Message as recorded. It does not matter what people think of "us" as long as they come and get Theosophy straight. Each pupil-teacher must learn the art of standing behind the Messenger so that all *can* perceive the nature of that great being if they only will, and not in front so that others have but little chance to feel the presence of the Messenger in the Message.

Then there is the aspiration to Chelaship. Having heard about the Path and the Masters it is most natural that aspirants yearn to learn the method by which they could come near to Them. Of this motive Mr. Judge has written as quoted

above. It is the noblest of the motives which opens the Path of the One True Motive—the service of humanity. What Manas is to the Buddhi, that this aspiration to become a disciple of the Blessed Ones is to the great resolve to serve the race to which we belong.

The resolve to serve humanity is the force which brings a man the opportunity to enter the Path of Chelaship. It was written by a Holy One—

It is just because they preach too much “the Brothers” and too little if at all *Brotherhood* that they fail. How many times had we to repeat, that he who joins the Society with the sole object of coming in contact with us and if not of acquiring at least of assuring himself of the reality of such powers and of our objective existence—was pursuing a mirage? I say again then. It is he alone who has the love of humanity at heart, who is capable of grasping thoroughly the idea of a regenerating practical Brotherhood who is entitled to the possession of our secrets. He alone, such a man—will never misuse his powers, as there will be no fear that he should turn them to selfish ends. A man who places not the good of mankind above his own good is not worthy of becoming our *chela*—he is not worthy of becoming higher in knowledge than his neighbour.

Now, many student-aspirants waste much time by assuming without adequate examination that they are in the Theosophical Movement to serve humanity. This assumption, if not properly analysed, will develop into conceit; therefore it is wise for each to ascertain to what extent the ambition to acquire fame and wield power, or the desire to please friends and “leaders”, is working in a subtle way in his consciousness.

Mr. Judge closes his *Notes* on the fifth chapter with these words:—

We must apply ourselves to the work of helping humanity—to the extent of our ability. No more than this is demanded.

Two important implications: do we work to the extent of our ability? and, if no more is demanded, are we judicious in confining ourselves to what we *can* do? To do less than duty is wrong: to try to do more than duty has its dangers. Our field of Duty expands as soul-powers unfold. Contentment is of the Soul who has done neither less nor more than his best, and contentment is the Key Virtue, for through it comes calmness within, patience with the outside world, as well as dynamic energy—*Virya*—to serve humanity.

Let one who desires happiness be controlled and take refuge in perfect content; content is verily the root of happiness, the opposite is the root of sorrow.

—*Manusmriti*, IV. 12.

THE PROBLEM OF EVIL

The problem of the origin of evil, with which are so intimately bound up the problems of the cause of sorrow and of the extent to which the will of man is free, has exercised thoughtful minds from times immemorial.

The attempt of the Sufi philosopher al-Ghazali to reconcile the moral responsibility of man with the absoluteness ascribed in Islam to the decrees of God as the only doer is discussed by a missionary, the Rev. G. J. Pennings, in the Christian missionary organ, *The Moslem World*, for January. Orthodox Islam makes man responsible for his own acts. “Whoso does good benefits himself, and whoso does evil, does it against himself.” (*Qur’an* xli. 46) And yet it also maintains that God is the author of everything, evil as well as good. Several of the Sufis have concerned themselves with this antithesis. The solution reached by al-Ghazali is said to have been that at the moment God creates an act, a man agrees to make it his own, or rejects it, thus becoming responsible for the act which, in reality, God has performed. He maintained that though man is bound to approve the decrees of God and though both good and evil are by His decree, yet “the decreed evil is hateful and the decreed good is worthy of approval”. He waived as an inscrutable mystery the question of why God should have decreed evil at all.

Jalāl al-Dīn Rūmī, a later Sufi, writing in the thirteenth century, came close to the Theosophical teachings (if the idea of God be shorn of all anthropomorphic connotations) when he suggested that evil might be decreed by God in order that good might be thereby manifested and realised, but insisted that the Divine Will was for good and not for evil and that while the good man should accept apparent evil as coming from God he would not accept evil that was the result of his own sinful passions. Both good and evil, Sufism teaches, are transcended when the illusion of the separated self is destroyed and the soul is merged in God.

Theosophy shows “evil” in nature as coeval with matter, hence inseparable from manifested existence—“the shadow of light, without which light could have no existence, even in our perceptions”.

If evil disappeared, good would disappear along with it from Earth. . . . There would be no *life* possible (in the *Mayavic* sense) without *Death*, nor regeneration and reconstruction without destruction. Plants would perish in eternal sunlight, and so would man, who would become an automaton without the exercise of his free will and aspirations after that sunlight, which would lose its being and value for him had he nothing but light. (*The Secret Doctrine*, I. 413-14).

But evil in nature is one thing; moral evil, which is peculiar to the human kingdom and has

roots in human selfishness and in the delusion of separateness, is quite another.

One of the great Masters has written :—

The real evil proceeds from human intelligence and its origin rests entirely with reasoning man who dissociates himself from Nature. . . . Evil is the exaggeration of good, the progeny of human selfishness and greediness. . . . Save death—which is no evil but a necessary law, and accidents which will always find their reward in a future life—the *origin* of every evil whether small or great is in human action, in man whose intelligence makes him the one free agent in Nature.

Mr. Crosbie puts it simply, making the application directly to the individual :—

The very first act that was selfishly done was the origin of evil so far as that being was concerned.

But H. P. B. tells us in a foot-note in *The Theosophist*, quoted in U. L. T. Pamphlet No. 26, p. 15, that though evil "can never be extirpated but must still linger in the whole expanse of the *Kosmos*, as the opposing power to active goodness which maintains the equilibrium in Nature", nevertheless "we may purge our individual natures of evil", as certain lofty characters have done.

Was it inevitable that our natures should have become involved in evil? Need we ever have made wrong choices? We need not have, though it is probably safe to say that all did, at least in ignorance.

When mind was first lighted up in us we all knew ourselves as one with the Divine All. Each of us felt within himself his *inner* God. Each recognized the Divine Pattern set for his copying. Because we, alone of all beings, have mind, we have had the power to choose from the moment we became self-conscious, and we could equally well have chosen rightly if our human consciousness had retained its close union with the God whose ray it at first knew itself to be. But alas, though each of us knew himself at first as a Man-God in his nature, the physical self of each was an animal not yet brought under control.

The struggle between the two began from the very day they tasted of the fruit of the Tree of Wisdom; a struggle for life between the spiritual and the psychic, the psychic and the physical. Those who conquered the lower principles by obtaining mastery over the body, joined the "Sons of Light". Those who fell victims to their lower natures, became the slaves of Matter. (*The Secret Doctrine*, II. 272)

The Demon of Pride, Lust, Rebellion, and Hatred, has never had *any being before* the appearance of physical conscious man. It is man who has begotten, nurtured, and allowed the fiend to develop in his heart: he, again, who has contaminated the indwelling god in himself, by linking the pure spirit with the impure demon of matter. (*Ibid.*, II. 274)

The Soul stepped back to make room for the physical intellect. "There never was an *original* sin", declares H. P. B., "but only an abuse of

physical intelligence—the psychic being guided by the animal, and both putting out the light of the spiritual". (*The Secret Doctrine*, II. 413)

Once man by selfish action had allowed the consciousness of the Divine Presence in his heart to become obscured, its positive directions became more difficult to catch; its clear tones became the still, small voice which can be heard only when the clamour of the personal is quieted. But it can be heard.

There is latent within every man a power which can give him true knowledge, a power of perception of truth.

The darkness is of our own making and the light is very near. No wrong choices, therefore, need ever be made, and even mistakes made through ignorance are culpable, though less dire in their consequences than deliberate wrong-doing, which represents a step upon the slippery downward path and in every case weakens the connection between the incarnated Ray and its Divine Parent and sets up the predisposition to sin again.

Let us symbolize any objectionable course not known to a man to be such, by a side-road branching off from the straight way to our goal, a side-road that, if taken, may lead us far astray before we find out our mistake and painfully retrace our steps. Our self-made Karma has brought us to the crossroads. Need we choose blindly, even if we have not yet learned by experience that that particular side-road is dangerous? No, for, as we have seen, the divine compass is in the heart of each. Its needle, ever and always, points straight to the goal. If we are steady enough and if we consult the compass with eyes unclouded by personal desires, we need not take false turnings.

Man is free to choose but once he has chosen and acted on his choice he must inevitably receive the reaction. Every wrong choice, under the beneficent law, brings its painful reaction so that wrong choices made from ignorance, if we learn their lesson, may subserve our progress.

The Occultists. . . recognise in every pain and suffering but the necessary pangs of incessant procreation: a series of stages toward an ever-growing perfectibility. . . . Woe to those who live without suffering. . . . How can there be any change for the better without proportionate suffering during the preceding stage? Is it not those only who have learnt the deceptive value of earthly hopes and the illusive allurements of external nature who are destined to solve the great problems of life, pain, and death? (*The Secret Doctrine*, II. 475)

The Voice of the Silence puts the same teaching in phrases of rare beauty :—

Out of the furnace of man's life and its black smoke, winged flames arise, flames purified, that soaring onward, 'neath the Karmic eye, weave in the end the fabric glorified of the three vestures of the Path.

ESSENTIAL SIKHISM

The distinction which always exists between a religious philosophy as enunciated by an enlightened teacher and the formal organization with orthodox creed and prescribed rites which grows up sooner or later around his message comes out interestingly in connection with the relatively young faith known as Sikhism, which owes its original promulgation to the fifteenth-century spiritual reformer, Guru Nanak. Raja Sir Daljeet Singh, in his Introduction to Sirdar Sir Jogendra Singh's just-published account of *Sikh Ceremonies* (The International Book House, Bombay. Rs. 2/8), mentions that the Holy Book of the Sikhs, the *Guru Granth Sahib*, prescribes no rituals or ceremonies but concerns itself with ethical precepts and the path of discipleship. Such ceremonies as Sikhism has to-day are of the devising of the elected "Sangats".

Guru Nanak set his face against ritualism even as a boy, when at his investiture with the sacred thread he protested that the cotton thread was worthless and that only the sacred thread of soul,

Made out of the cotton of compassion,
Spun into thread of contentment,
Knotted into knots of self-restraint,
Twisted with truthfulness,

was indestructible and would remain immaculate.

Like all true teachers, Guru Nanak was a man of peace, who taught and himself followed the Way of the Inner Life. He repudiated caste and formal observances and reproclaimed the age-old truth that a man reaps what he himself sows. Nanak believed in universal brotherhood and himself started the *Guru ka Langar*, the Free Kitchen, to serve alike Sikh and non-Sikh and so to give effect to the teaching of equality and the injunction to selfless service. "None", he declared, "is my enemy, none an outsider, all are mine, my brethren", but his followers to-day form a martial sect, marked off from others by distinctive turban and beard, with fixed times enjoined for specific prayers, with a system of confession and penances and with insistence on meticulous observance of detailed rules which forbid smoking, shaving or dyeing the hair.

The ceremonies of Sikhism consist largely in prayers and the singing of hymns, but all distinctive ceremonies are a divisive force and inevitably harden in time into a rigid mould around the living core of truth. When, however, we remove the outer shell of Sikh orthodoxy, we find a religious philosophy that in its essence does not differ from that enshrined in Hinduism—and both spring obviously from the

same Mother-Source, the Wisdom-Religion or Theosophy. That will be obvious from a brief enumeration of some of the tenets of the religion of the Sikhs as it is outlined in the Introduction to *Sikh Ceremonies*.

Sikhism teaches that

Atman or soul, one in its essence with Param-atma, "undying, unborn, [is] seated in the hearts of beings, illumines all". The universe is Maya, the shadow of God. Buddhi is "the luminous light of the mind" which makes clear the difference between the real and the unreal.

Sikhism enjoins no outer asceticism or retirement from the world but points to selfless service as the way to salvation.

He in whose heart dwells love for all beings
And who sees himself in all beings,
His sense of "I amness" dies out.

Self-purification and the overcoming of desire are necessary to overcome the sense of separateness which creates Karma and binds the individual to the wheel of birth and death. As long as the sense of separateness persists the individual must reap the fruit of his actions.

The seed of knowledge prospers in the soil of virtue.
Without good deeds fire of devotion cannot be
kindled.

Great efficacy is ascribed to the repetition of the Sacred Word common to Hinduism and to Sikhism, "the Name of God", "the symbol and source of creation", but it is emphasized that such repetition is valueless without the true devotion which inspires complete self-surrender to the Divine Will and self-dedication to disinterested service.

The essence of Sikhism, then, as of every religion in its origin, is a Way of Life, the way of brotherhood and of harmony, the way of self-forgetting service. Where that essence is lacking rites and ceremonies are a farce; where it is present, forms and rituals are symbolic, usually a hindrance, and only rarely unfold the perception of the facts they represent. Rites and ceremonies do not bring knowledge of the Eternal Verities; by the knowledge of Theosophy their meaning can be understood. Rites are useless to those who possess knowledge and dangerous to those who do not.

SPIRITUALISM*

[This article first appeared in Mr. Judge's *Path*, Vol. VIII, p. 13, for April, 1893.—EDS.]

The subject of spiritualism brings us face to face with the history of the Theosophical Society and the true progress of the human soul. When Madame Blavatsky came to this country in obedience to the orders given her by those she called her Masters and who are known to us as the Mahatmas and Adepts, it was with spiritualism here that she began. It was seen by the Masters that the new wave of inquiry had begun in those ranks but had been deflected into the channel of materialism miscalled by the high name of "spiritualism", and it was sought at first to give the spiritualists a chance to do what they might and ought for the sake of the western races. But the opportunity was not availed of at all: instead, ridicule and hate were thrown by them at H. P. B. Anyone who reads the published letters of the Masters can see the attention paid at first to this. One said that he was engaged in looking over the utterances of the mediums at their camp meetings, and H. P. B. often wrote her views as if she wanted to get into their ranks. She did wish to get there for the purpose of reform, but they would not let her in, and thus missed the greatest chance of the age. Letters were written by her to many people to have them help a new paper in Boston called the *Spiritual Scientist* as one that would give the right views about these matters, and she and Olcott wrote for the paper and gave money to it. It, however, died out soon. I knew the editor, and personally knew what H. P. B. and Olcott were then doing in that particular instance. She wanted to reform such abuses as paid and public mediums, and all the mass of wrong notion and wrong dealing with the whole subject, and especially she wished, as we do also, that things should be called by their right names, and that certain facts should not be accepted as proofs for theories advanced by mediums, and especially by A. J. Davis, as to the state after death and the power and nature of the forces that come to and about mediums. So it may be justly said that at first she had in mind to carry a reform in spiritualism at a time when the cycle permitted vastly more phenomena than now. And a student in Theosophy will see in this her knowledge of facts and laws of which so many are ignorant to this day. For it is the fact that then more psychic power was loose in the country than there now is, and also that it was bound, as years rolled on, to fade out to some extent. This is borne out by history, for it is hard to-day to find many good

physical mediums, while then it was very easy and they were quite common. The world thinks that the reason that they have now grown rare is because of many exposures, but the real reason is that the *force* has for the time diminished. Her desire, in fact her haste, was to take advantage of time before all was too late. And so when she found no acceptance among the spiritualists, she and Olcott began the Theosophical Society.

We are brought by the subject face to face with the problem of the nature and destiny of the human soul, because the facts of spiritualism are the facts of the soul's own life and of the various vehicles it uses for its experience of Nature. Spiritualists look at this subject in a material way and go at it blindly, endangering all who have anything to do with it. They speak of the life after death, and give details as to the facts of that life which are to the spiritually minded the grossest form of materialism, for they but deify and enlarge in the most sensuous manner the life supposed to be led after death, a life modeled entirely on this poor mean existence of ours and not at all resembling what soul-life ought to be. They have merely made the old christian heaven a little more definite and gross.

The Theosophist must accept the facts of spiritualism or be accused of ignorance and bigotry. But his philosophy gives to those facts an explanation which takes in the real nature of man, without sentiment, wonder, or amazement. He looks for the right meaning at all hazards. It is folly and waste of time to go day after day to a medium and hear over again that which excites wonder. And the careful Theosophist knows it is also dangerous to seek mediums; it is better to stay away and try to understand philosophy first of all. Not a single thing seen at a *séance* but can be found in smaller measure elsewhere if you but choose to look, for the world is full of wonders every day, and each one's life has in it much that gives the explanation for what the spiritualist claims as exclusively his own. If you will watch your own life in its three stages of waking, deep sleep, and dream, you will find the key to all the mysteries of mind and even to the mysteries of the whole of nature. So in considering spiritualism you must not set it in a compartment by itself, but must examine every part of the subject with reference to the living man and the philosophy of that living man's constitution. If you do not do so, but go on looking at these phenomena by themselves, you will be all the time on the wrong road and sure to come at last to wrong

* Read before Aryan T. S., February 28, 1893.

conclusions about the whole matter. It is hence important for us to keep clearly in mind the seven-fold constitution of man as explained in Theosophical literature. Our septenary nature must be known if we are to know all that the psychical phenomena mean, and we must also remember that what we are really considering is not the body but the action of the soul itself in the use of its various sheaths sometimes called "principles". And also it is essential, if you wish to know the truth, that you should accept, and try to understand, the impermanent nature of all that is usually called "material", and "matter", and "objective". The dense may at once become the fluid, and the objective turn into the subjective; in the same way also the subjective may, by the operation of natural laws, become the objective, and the unseen is more permanent than the seen. If this is not accepted and realized, then there will be no hope of the enquirer's really knowing anything but the outside of all these strange phenomena. Set it down very carefully in the mind, then, that thoughts and ideas make shapes of their own which have the power under certain conditions of affecting our senses in such a way as to seem objective to our waking cognition. This often happens in the realm of the psychic nature, and has deluded hundreds into thinking that to be spirit which was not spirit, but was of the very grossest part and essence of matter. And this brings us to the root of it all, which is that matter *in its essence* is invisible but at the same time far more gross than the matter we talk of daily. Almost to this conclusion such men as Tyndall and Huxley have been led when they tell you that it is impossible for us to really know anything of the essential or ultimate nature of matter.

In looking over spiritualism it resolves itself, so far as distinguishing it from other matters, into those phenomena called the coming back of the spirits of the dead, the materialization of forms said to be those of the dead and hence called "materialized forms", the carrying through the air of objects or the bodies of mediums, the writing of messages or the giving of them, and the precipitation of such messages in the style and handwriting of the deceased. Trance speaking, messages delivered in trance or not, speaking by inspiration, clairvoyance, and clairaudience, and all such phenomena are not distinctively the property of present-day spiritualism, as they have all been known for ages. But what I have laid aside as distinctive is quite wonderful to the ordinary lay mind, as we do not know how it may be possible for a tangible form to come out of the air, nor how a woman sitting in a trance may be able to tell many facts

such as the name, the circumstances, and all such details about a dead man whom she never knew. And just here is the point of departure between the Theosophist and the Spiritualist. The latter says this proves that the dead man's spirit is present, but the theosophist denies it and says it is all done by some or all of three agencies, excluding kama-loka entities. The *first* is the astral remainder of the dead man, devoid of his soul and the conscience; the *second* is the astral body of the living medium; and the *last* the minds and astral bodies of those present. In these three agencies is the explanation of every one of the phenomena; the elemental sprites being included in all the three, as they take part in every movement in nature and man all over the globe and around it. That is why I have not given them a separate part in the matter. Our every thought stirs up and uses these elementals, and the motion of the wind, the rays of the sun, and the fluids of the body, with the motions of the organs, all do the same thing. These elementals are the nerves of nature, and not a thing can happen or be done in any department of life that does not involve and use the sprites of the elements. By their aid, acting only under law, do our thoughts fly from place to place. They galvanize the deserted astral bodies of the dead, and thus, giving them a brief and wholly artificial life, cause them, like machines, to utter sounds, to repeat what they had been concerned in, to imitate the once active and ensouled person. This is about all the "spirit" there is in the communications from the dead. We might as well say that a lot of educated parrots left in a deserted house were the souls of the persons who had once lived there and owned the birds. Indeed, the illustration of the parrot is perfect, for a good parrot behind a screen could make you think that an intelligent man was hidden from view but speaking in a voice you hear and words you understand.

Take now the case of a "materialized form". Here you see, rising out of the floor or coming from the cabinet, an apparent human form which you can touch and feel, and which, in the very best case, utters some words. What is this? Is it real? Is it a spirit?

It is not a spirit. It is made from the astral body of the medium, and often from astral matter sucked out of the sitters who may be present. The medium furnishes the natural chemical laboratory in which the astral particles are added to the loose physical atoms of the persons near, so as to make a dense form from the subjective that becomes for a time objective, but which cannot remain. It will fade away. A framework of magnetic and astral particles is first made, and then is condensed by

adding the physical particles from the bodies of those present. Then it becomes visible. But it has no organs. It could not be dissected. And did it last long enough to be sawed in two you would find that it was solid all through, or ethereal as you please, for the dividing line between those two conditions would be constantly changing. It certainly would not be the heavenly form of your departed dead. More likely it is made up by the great force of some person of a very bad and utterly depraved nature lingering in the sphere of the earth and unable to get out of it, but constantly desiring to gratify its old lusts.

This is the ancient explanation, and the same solution has been given by one or two mediums under what they call control. Once, some years ago, a medium in Chicago reported that one Jim Nolan, long dead but said to be a very learned spook, came to her and said that materializations were just as I have told you, and added, "Why do you suppose it useful or necessary for us to make a new form for every new spirit that comes to you? We use the same old form over and over again, and we just reflect upon it from the astral light the face of those who are dead whom you wish to see." * He might have added that if the callers persisted in asking only for those who were still alive, the forms and faces of the living would also materialize from the cabinet. This experiment has not been tried by the spiritualists, but it would inevitably result in proving that others than the dead would appear, and would cover with doubt the question of the dead returning. For if a spirit materialized, which after all turned out to be the *simulacrum* of a living person, what proof would one have that all the other spooks were not also alive? This is just what Theosophy says. They *are* all alive, and are one and all fraudulent representations of those whose names are taken in vain. And until this crucial experiment has been tried and well tried, the spiritualist cannot properly assert that the dead come back and make themselves visible.

The imagination of both sitters and medium is also very potent. Not in making them see what is not there, but in giving the shape or form to what does come. I have seen by the side of a medium of weak picture-making power the forms of so-called spirits that looked as if made by an amateur, as if cut out roughly from some substance. This was because the medium had no ability to draw or picture a thing to himself, and so, the elementals having to follow the natural model in the medium's mind, had perforce to produce just what shape was there. But others there are who have

good picturing-power, and so with them the spook is well formed.

This brings me to the precipitation or writing of messages; and here it does not make any difference about the ability of the medium to write or draw, as the model or matrix of writing or picture is fixed in the astral light, or ether, and makes it easy for the natural forces to produce an exact imitation of the writing of those who have died. As I have seen the writing of the *living* thus imitated in precipitation, I know that this is the process, and that the matrix or model is independent of the medium.

The laws governing the production of a precipitation of matter from space on to a surface so as to become fixed and visible on the paper or other material are the same in every case, whether done unconsciously by a medium or consciously by an Adept in the art.

The medium acts as the controlled and ignorant means; the Adept is the master, and at his own will, using the same laws, brings about the same end. The difference between the two is just that which exists in the case of the person who throws a mass of paint at a canvas and produces, by an accidental combination of colour, a sunset or other scene, and the artist who with knowledge and skill deliberately paints a picture. Other illustrations will occur to you of the same kind. In the realm of psychic force, however, the laws act with greater certainty and power, thus showing results more astonishing. So we may not say that the medium uses any of the laws consciously, but we can assert that the inner body, the astral one, of the medium may use these laws and forces in a manner not understood by the waking sense of the person.

Now when the Adept makes a precipitation he constructs with the developed imagination or picture-making power of the mind an image, exact in every detail, of the words or figures to be precipitated, and then, using the force of his will, draws from the air the carbon or other matter for the colour. This falls like rain, condensed from the air, and is unerringly drawn into the limits of the picture thus made by the mind. The drawing force being continued, it gradually condenses on the paper, and you have the message or the picture. Of course there are some other details I have not given, but they are not now necessary for the explanation. The medium is the means for the same action helped on by the elementals.

The cases of slate-writing are not usually precipitation, but are the actual rubbing of the pencil on the surface of the slate, and this is always done by the astral hand of the medium urged on by the elemental forces and the vivified astral shells of

* See *Religio-Philosophical Journal* for 1877.

the dead. The explanation of the resemblance to handwriting and so forth is as adverted to above, from the pictures in the astral light, the pictures in the aura of the sitters, and also those in the aura and mind of the medium. There is no spirit present but those enclosed in living bodies, and none of the messages will be any higher or better than the education and nature of medium and sitters and the subconscious impressions in the medium's astral body.

Objects have been carried through the air and even through walls in the presence of some mediums, and also sometimes the bodies of mediums have been levitated. How is this done? If you go to India you can see, by searching, the bodies of yogees levitated and objects sent flying through space. I have seen both there, as well as in the presence and by the conscious force of Mme. Blavatsky. In levitation of the human body the thing is done by altering the polarity of the body so that it is of the opposite kind of electricity to the spot of earth beneath. The distance it will levitate depends on the force and strength of the polar change. This is not contrary to gravitation, for that law is but one half of the great law which should be called attraction and repulsion, or, in other words, sympathy or its opposite. Gravitation, in the opinion of Occultism, depends entirely on electrical law, and not on weight or density.

Carrying of objects through the air by no visible means is a feat of the elementals or of the astral hand of the medium. And hence we have to know all about the astral body. One of the powers of the astral body is that of stretching out to a distance of a great many yards.

The sending of a hard object through a wall is done with small objects, and then a portion of the wall equal to the size of the object selected is disintegrated, so that the small object may pass through. It cannot be done with very large things, nor with the human organized frame, except by the exertion of a vast amount of force not in the control of any one save a Master. I have seen H. P. B. push out her astral arm and hand for a space of over ten feet and draw into her physical hand an object at the other side of the room, and this is what she meant by "psychological frauds", as you did not perceive the arm and hand and were filled with wonder to see inanimate things move of their own accord, so far as you could tell. The medium does the same thing most of the time, and in very few cases are they aware that it is their own member that does it. But of course there are instances when the elemental sprites do it also.

Other phenomena belong to other fields. For all of them have been long before the world, and

all that really distinguishes spiritualism from the rest is that it amounts to no more than the worship or following of the dead. It is not the worship of spirits at all. It is dealing with the dead shells of once living men and women. We hold that at death the soul flies to other states and leaves its coats of skin and of astral matter behind it. These should be let alone, as there is danger in them. They belong to other planes of nature, and if we wake them up, brutes and devils as they really are, we then subject ourselves to their influence and power. I say they are brutes and devils because the best of us knows that a part of our nature is not divine but is related to the earth and to brute matter, and is full too of all passions and desires we have had in life. The soul being gone, there is no director to guide and prevent, and so we deal only with the gross dregs of man when we attend *séances* or let ourselves become mediums. In sleep we see a slight but convincing evidence of this. Then we are gone for a time, and the body, left to itself, throws itself into unbecoming attitudes, snores, throws itself about and may strike another: I have read of cases where a man in sleep has leaned over and killed the person lying beside him. "Oh", you say, "that was a nightmare." Precisely; it was; but it was the body of the man not controlled by his soul that did the act. It is the same with these spooks. They are devoid of soul, no matter who may have been the owner in life, and it is better to leave them alone and try on the other hand to develop and educate the living soul while it is in the body and is the real trinity, through which alone in any life real knowledge may be gained.

In a short paper it is impossible to fully treat this subject, as it brings up the whole of dynamics and science of psychic forces. But I have indicated the solution to all the problems that arise. For the present, until you have carefully studied the sevenfold constitution and the nature of mind with its powers, you may have difficulty with the matter except so far as concerns the historical and analogical arguments. These, together with the improbability deduced from absurdities of speech and action shown by the alleged spirits, should sustain the position taken so many years ago by H. P. Blavatsky and outlined above. And no one surely can doubt but that no truthful spiritual utterances—other than as to mere facts—can come out of the practice of sordid money dealings between mediums and enquirers. This is the bane of spiritualism, and should be eliminated at whatever great or painful cost. Until that is done no good can come out of that Nazareth.

WILLIAM Q. JUDGE

BEFORE AMERICAN SPIRITUALISM

[The following is reprinted from *The Path*, Vol. VIII, p. 209, for October 1893, where it appeared over the signature of William Brehon, one of the pen-names of Mr. Judge.—EDS.]

So many persons have come to suppose that Spiritualism took its rise through the rappings at Rochester under the mediumship of the Fox sisters, it may be profitable to reprint a few descriptions of spiritualistic *séances* which had place a hundred years ago in France, Germany, and other European countries. At that time there were very many inquiring minds looking for the truth. They lived at a time when the Church had complete power, except perhaps in France, as in the latter country the Revolution was in the air. Much of the inquiry was tinctured with prevailing religious thought, and at the same time *séances* were held very privately. But enough leaked out and was recorded in various ways to indicate that much more of the same kind must have gone on. These extracts are taken from the *Theosophical Correspondence* between Count Saint Martin and Baron Liebigstorff, beginning in 1792.

“Nevertheless, as I believe I speak to a man of moderation, calm and discreet, I will not withhold from you that in the school through which I passed, more than twenty-five years ago, *communications* of all kinds were numerous and frequent, in which I had my share, like many others; and that, in this share, every sign indicative of the Repairer was present. Now you know the Repairer, and active Cause, are one. Nevertheless, as I was introduced by an initiation, and the danger of all initiations is lest we should be delivered over to the violent spirits of the world, as happened to Adam when he initiated himself in his imagination (*Incarnation*, 3rd part, vi. 1), and his desire was not all of God, I cannot answer that the forms which showed themselves to me may not have been assumed forms, for the door is open to all initiations, and this is what makes these ways so faulty and suspicious. I know that Germany is full of these initiations; I know that the Cabinet of Berlin is guided, and leads its King by their means—and, hitherto, without much profit to boast of; I know, in short, that the whole earth is full of these prodigies; but, I repeat, unless things come from the centre itself I do not give them my confidence. I can assure you I have received by the inward way truths and joys a thousand times higher than those I have received from without.”

“A remarkable instance of this kind, which I heard of about two years ago, is what occurred at the consecration of the Egyptian Masonic Lodge at

Lyons, 27th July, 5556, according to their reckoning—which I believe to be incorrect. The labours lasted three days, and the prayers fifty-four hours; there were twenty-seven in the meeting. While the members were praying to the Eternal to manifest His approbation by a visible sign, and the Master was in the middle of his ceremonies, the Repairer appeared and blessed the members assembled. He came down on a blue cloud, which served for vehicle to this apparition; gradually he ascended again on this cloud, which, from the moment of his descent from heaven to earth, acquired a splendour so dazzling that a young girl, C., who was present could not bear its light. The two great prophets and the lawgiver of Israel also gave signs of their benevolence and approval. Who could reasonably doubt the fervour and piety of those twenty-seven members?... I repeat my question: do you believe in physical communications, emanating from or produced in the centre? I call centre, in the poverty of my nomenclature, the interior of our souls; but I know not whether perception of any sort can penetrate to it; yes or no?”

* * *

“I found some old acquaintances at Bale, who, to my surprise, were very advanced in the theory and practice of communications. They told me of an event which had just occurred to a celebrated ecclesiastic of Zurich whom I formerly knew; his name is Lavater. He has received an invitation to go to see some persons of the highest rank in a northern court; not the one you mentioned in one of your letters, whose Cabinet would not move a step without physical consultations [Berlin—TR.]; the one in question is farther north [Copenhagen—TR.] Lavater arrived there last summer; he met with men of education engaged in public business and living in the world, occupying high positions—men of acknowledged probity, who, in inviting him, could have no motive but one of goodness, for they even defrayed the expense of his journey. These men assure him that they have immediate communications with the active intelligent Cause; they assure him that one of his friends, dead some time ago, will, through his medium, enter their society. These men promise to enlighten him on subjects upon which he had prayed for light for a long while—on the doctrine of the heavenly food, the great mystery.... They tell him also, what is very re-

markable, that whenever they are together they have a most intimate experience of the truth of the promise 'When two or three are met together in my name, there am I in the midst of them': since then a cloud, white as snow, descends, and for about half an hour rests upon them. They were convinced that these manifestations were signs and emanations of the active and intelligent Cause:

(1) Because these communications were always had after prayer had been offered to that Cause, and the answers came immediately after the petitions.

(2) Because these manifestations enjoined their love for that Cause.

(3) Because the manifestation which they called Lord, Spirit of the Lord, Image, and Symbol of the Lord, received their adoration, which no good virtue would have dared to do.

(4) Because the answers were given at the same time in many places, to different persons, and in the same manner.

(5) Because it judged them with severity, and on their sincere repentance it immediately blessed them, and that visibly.

(6) Because whenever they asked it 'Art thou the active intelligent Cause?' they were answered 'Yes', which no power, good or bad, would have dared to say.

(7) Because they were quite able to distinguish him from the good and evil intermediate beings which surrounded him.

I thank you for elucidating the new branch of intercourse going on in the North. The great difficulty remains as to the conclusions of our Zuricher: 'Art thou the active intelligent Cause?' They answered "'Yes', which no intermediate power, good or bad, would have dared to say." Is this conclusion right or not?—that's the question.

The father, notwithstanding his attachment to these subaltern initiations, has been gradually led round to my way of thinking by his daughters. What completely gained me the confidence of these young ladies, who may yet open all their soul to the truth, was reading the twelfth and thirteenth chapters of *I Corinthians*, which the eldest of them opened accidentally. But with the other men, members of this society, and who are men of a certain age, nothing of consequence can be done.

They are infected with the idea of the prerogative of having this direct intercourse with the powers."

* * *

"I have received a quire-full of details of the experiences at Copenhagen. They still glorify themselves in the belief that the light, which, after their questions, gives out the sign 'yes' or 'no', is a whitish phosphoric colour, and not red, because red, or the colour of fire, would be a bad species. . . . Just as if it was not as easy to ape a whitish colour as a fiery colour.

Sometimes they see a star by the side of the light which is their oracle: they know this star represents a *virtue*. Then they ask 'Dare it remain there?' According to the answer 'Yes' or 'No', the scholars order, the star obeys.

They sometimes put questions on points of doctrine; for instance, they ask:

'Is there a passage in Scripture which indisputably proves the metempsychosis?'

'Yes and no.'

Some understand this to mean that such passages may be found in the *Old Testament*, and they again ask:

'Is there any in the *New Testament*?'

'Yes.'

'In the four Evangelists?'

'Yes.'

'In *St. Matthew*?'

'Yes.'

'In the first chapter?'

'No.'

'In the second?'

'No.'

'In the fourth?'

'No.'

'In the eleventh?'

'Yes.'

'In the four first verses?'

'No.'

"In the four next?'

'No.'

'In the fourteenth?'

'Yes.'"

* * *

In this record we find support for certain conclusions. First, that the *modus operandi* was the

same then as it now is in American spiritualism. Second, the alleged spirits showed at that time the same ignorance and want of progress which they have given evidence of ever since. There the communicating spirits of 1792, including the "Great First Cause", spoke in line with the philosophic and religious views of the believers, going no further and knowing no more about God, Nature, or Man than the questioners. This is exactly what is proved by the record of forty years of American Spiritualism. If to this we add the fact, so well known, that the old Greek spiritualists obtained from their mediums at the Temples of the Oracles precise answers to their questions, confirming their own views, we must admit that spiritualism of no matter what kind, in every time, and among all nations, will gain from the unseen powers giving reports and communications no more in respect to philosophy, religion, and the laws of nature and man's constitution than corresponds with the most advanced thought of living believers. In other words, man's true teacher and initiator is himself in the body, and not any intelligence devoid of a body.

WILLIAM BREHON

WANTED LEADERS!

Mass standardization, encouraged by modern education and fostered by the press and the radio, is believed by Lord Snell to have raised the general standard not only of physical living but also of personal and social conduct. But "the wholesale production of the average man" seems to be accompanied by a lamentable dearth of men of outstanding personality and initiative, he writes in "An Ethical Sermon: Personality and Life" which appears in *The Rationalist Annual 1941*. And inspiring leaders are urgently needed.

Every department of our national life—political, economic, cultural, and social—is calling for men who can think and lead, and unless they are forthcoming in sufficient numbers progress will be arrested.

Progress *has* been arrested in the shambles which is Europe to-day! But leaders are vitally necessary: first, to prevent the retreat of Western civilization, already begun, from becoming a rout, and then to rally its forces for the counter-offensive which all who have studied the cyclic course of evolution are assured will come.

Lord Snell's "Ethical Sermon" is a ringing challenge to the individual to become the architect of his own personality and to develop himself by his own strenuous efforts, "by persistent courage

and enormous self-discipline" into a complete and consistent whole.

Circumstances do impose certain restrictions on free choice. Lord Snell does not attempt to fix the responsibility for those limitations, which the Theosophical student ascribes to the individual's own wrong past choices. But the average man, he insists, need not languidly accept either creeds, customs or his own place in the world. The younger school of scientists, Lord Snell points out, "assure us that the human mind is undergoing an evolution which may actually be speeded up by man's own will and purpose".

"There is no such thing as merely marking time", and he warns that "it is as easy for the race as for the individual to lose what it has taken ages of aspiring effort to win". He sees the hope for the future as residing in "the will of man and in the power of his mind."

The words which Lord Snell quotes from an address by Haldane deserve to be engraved upon the heart of every student aspirant:—

The first duty in life is to seek to comprehend clearly what our strength will let us accomplish [and let us not forget our infinite potential reserves!] and then to do it with all our might... a life into which our whole strength is thrown, in which we look neither to the right nor to the left, if to do so is to lose our sense of duty.

The modern psychologist is at a loss to explain the not infrequent phenomenon of two or more writers hitting upon the same theme for books written contemporaneously and quite independently. There were, for example, Arnold Bennett's *The Glimpse* and Horace Annesley Vachell's *The Other Side*, both of which bring in the idea of successive human incarnations. Mr. John Erskine, writing in *The Saturday Review of Literature* for November 9th under the title "Do Writers Borrow?" gives his own experience. In three successive years his novels, *The Private Life of Helen of Troy*, *Galahad* and *Adam and Eve* were paralleled by other novels in the same field. After the first of these had appeared, he learned that a young Englishman whose very name was the same as his own had also been working on a novel of Helen of Troy!

There is no rational explanation for the phenomenon other than that of Theosophy, which is that there exists a real but intangible medium, the Astral Light, through which thoughts travel, to impinge, most often unrecognized as to their origin, upon sympathetic and receptive minds.

IN THE LIGHT OF THEOSOPHY

The American novelist Dorothy Canfield examines in *The Christian Century* for January 15th the problem of likes and dislikes, and finds that we do not like people for their virtues or dislike them for their faults. Nor does self-interest enter into the question. She finds the cause of attraction and repulsion inexplicable and recommends accepting, as philosophically as we accept the weather, the fact that some people do dislike us and that "there's nothing anybody can do about them". She makes the sound suggestion that we take pains "always to act with fairness and thoughtfulness to the occasional person who is so inhuman as to feel for us the dislike we feel once in a while for someone else", but she does not tell us how this will help anything but our own self-respect.

Theosophy has a clear answer to this problem as to every problem of human relations. Mr. Judge wrote in "Friends or Enemies in the Future" which appeared in *The Path* for January 1893 :—

No man becomes your friend in a present life by reason of present acts alone. He was your friend, or you his, before in a previous life. Your present acts but revive the old friendship, renew the ancient obligation. Was he your enemy before, he will be now even though you do him service now, for these tendencies last always more than three lives. They will be more and still more our aids if we increase the bond of friendship of today by charity. Their tendency to enmity will be one-third lessened in every life if we persist in kindness, in love, in charity now.

All feelings of dislike of whatever intensity, from faint distaste to fiery hatred, without exception depend upon impresses carried in the personal nature. Writes H. P. B. in *Isis Unveiled*, Vol. I, pp. 209-210 :—

Kircher accounts for every feeling in human nature as results of changes in our magnetic condition. Anger, jealousy, friendship, love, and hatred, are all modifications of the magnetic atmosphere which is developed in us and constantly emanates from us. Love is one of the most variable, and therefore the aspects of it are numberless. Spiritual love, that of a mother for her child, of an artist for some particular art, love as pure friendship, are purely magnetic manifestations of sympathy in congenial natures. *The magnetism of pure love is the originator of every created thing.* In its ordinary sense love between the sexes is electricity, and he calls it *amor febris species*, the fever of species. There are two kinds of magnetic attraction: sympathy and fascination; the one holy and natural, the other evil and unnatural.

A remarkable example of disinterested service is that set by the late Dr. Augustus Eisen, the

Swedish biologist, author and archæologist who died in New York a few months ago at the age of ninety-three. *The Wilson Library Bulletin* for December mentions that Dr. Eisen in the course of his biological research made a discovery concerning the pollen of California fig trees and embodied his discovery in a modest monograph for which he was paid \$400 by the Department of Agriculture. The discovery is said to have enriched the country of his adoption by making possible a twenty-million-dollar industry in that fruit.

Many a Theosophical student might well emulate the spirit of acting as an impersonal force for good exemplified by Dr. Eisen as by many another self-abnegating worker in the field of science, as well as by "the pure artist who works for the love of his work", and who, the author of *Light on the Path* declares, "is sometimes more firmly planted on the right road than the occultist, who fancies he has removed his interest from self, but who has in reality only enlarged the limits of experience and desire, and transferred his interest to the things which concern his larger span of life".

Communism is described by the Editor of *The Modern Review* (February 1941) as "the enemy of spirituality which India has now to meet". The reason which he gives for calling it so is that it attaches no importance to spirituality; but its menace is more positive than that. It is because communism puts forward a specious counterfeit of brotherhood that it is the foe of the true Brotherhood for which Theosophy stands—a brotherhood not of bodies but of souls. H. P. B. writes in *The Key to Theosophy* :—

The identity of our physical origin makes no appeal to our higher and deeper feelings. Matter, deprived of its soul and spirit, or its divine essence, cannot speak to the human heart. But the identity of the soul and spirit, of real, immortal man, as Theosophy teaches us, once proven and deep-rooted in our hearts, would lead us far on the road of real charity and brotherly goodwill.

India has a bulwark against communism of the more brutal, materialistic type in the innate spirituality of her impoverished masses, but that is no excuse for failure to ameliorate their condition. The present unjust social and economic situation cannot endure indefinitely. Sooner or later, in all countries, socialism of some type there will inevitably be. Will it be a brotherhood of matter, doomed, like all forms, to perish, or a brotherhood that

will hold the hope of permanence because it is a Brotherhood of Spirit and of Soul? It is an idle dream that men can be made equal in bodies, in feelings or in mental and moral capacities and even that equality in material possessions can be established and maintained. But the Higher Socialism which Theosophy preaches will provide an equal opportunity for all to progress as souls. That Higher Socialism was described in *Theosophy* for November 1922 as "the Socialism which gives and does not grab, which loves and does not hate".

It supplies the need not only of the economically poor and the dweller in the slums, but also of the mentally and morally poor and of those who dwell in the slums of the spirit and the soul. From every one according to his capacity and to every one according to his needs.

Students of Theosophy have a great responsibility because they hold in trust and must share with all the ideal of true brotherhood which alone can insure a spiritual basis for the civilization of the future.

The implications of Sir Sikander Hyat Khan's statement in a speech at Rawalpindi that "God is with us and will remain with us till the war is finished as our cause is righteous and just" are examined by the Editor of *The Tribune* (Lahore) in his leader on February 11th. The query of the office wag, dismissed by the Editor as too light-hearted, "Where will God go after the hostilities are over?" is penetrating. The Editor himself does some straight thinking.

Man has always wondered as to what rôle God plays in the wars of mankind. Does he remain a neutral, or an active ally of any party or a non-belligerent, as is the vogue today?... Sir Sikander knows very well that the present successes of Britain in Africa are due more to the dashing strategy initiated and vigorously pursued by General Wavell than to the presence of God by the side of the British soldiers.

Was not justice on the side of France and Belgium? Is not India's cause just?... History, indeed, bears out Napoleon's theory that Providence is always on the side of the last reserve.

Naturally such quiet facing of facts is discomfiting to the concept of the Deity as a personal God like the tribal God of Israel, "the Lord strong and mighty, the Lord mighty in battle", the champion claimed by both sides in the conflict. Do away with the anthropomorphic conception of Deity, however, and there is a sense in which the defenders of justice and of human liberty can truly claim Divine support. The "side of the angels" is not a mere flourish of rhetoric, for the general will of nature is towards righteousness, harmony and peace,

Abraham Lincoln, Carl Sandburg relates in his biography, once said that he was not at all concerned about the Lord being "on our side",

for we know that the Lord is always on the cause of the right. But it is my constant anxiety and prayer that I and this nation should be on the Lord's side.

C. E. Lemassena, whose "Therapeutic Value of Music" is condensed from *Etude in World Digest* for January, subscribes to a Theosophical teaching when he affirms the curative power of music. He mentions the restorative effect of a lively air upon fatigued bodies and finds the explanation of the curative properties of music in the responsiveness of the tissues to vibration. He puts forward also the corollary that health should be better in communities where good music abounds.

Where children sing, where people play, there should be less sickness, less mental maladjustment to life, and less of the physical and neurological derangements that result from such maladjustment.

The converse, he declares, is also true. "Bad music makes for bad health, since the wrong kind of music excites to irritability and nervousness."

H. P. B. says positively that

harmonious rhythm, a melody vibrating softly in the atmosphere, creates a beneficent and sweet influence around, and acts most powerfully on the psychological as well as physical natures of every living thing on earth. (*Isis Unveiled*, II. 411)

In the first volume of that work (p. 215) she writes :—

From the remotest ages the philosophers have maintained the singular power of music over certain diseases, especially of the nervous class... The sound has an attractive property; it draws out disease, which streams out to encounter the musical wave, and the two, blending together, disappear in space. Asclepiades employed music for the same purpose, some twenty centuries ago; he blew a trumpet to cure sciatica, and its prolonged sound making the fibres of the nerves to palpitate, the pain invariably subsided. Democritus in like manner affirmed that many diseases could be cured by the melodious sounds of a flute.

The curative properties of music form a subdivision of the larger subject of the vast potencies of sound, "a tremendous Occult power" of which Mr. Lemassena has but the faintest conception. It is within the power of the appropriate sound, declares H. P. B. in *The Secret Doctrine* (I. 555) to revive a dying man at his last gasp and to fill him with new energy and vigour.

For Sound generates, or rather attracts together, the elements that produce an *ozone*, the fabrication of which is beyond chemistry, but within the limits of Alchemy. It may even *resurrect* a man or an animal whose astral "vital body" has not been irreparably separated from the physical body by the severance of the magnetic or odic chord.

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The United Lodge of Theosophists

DECLARATION

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

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

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

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

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

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

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

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

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