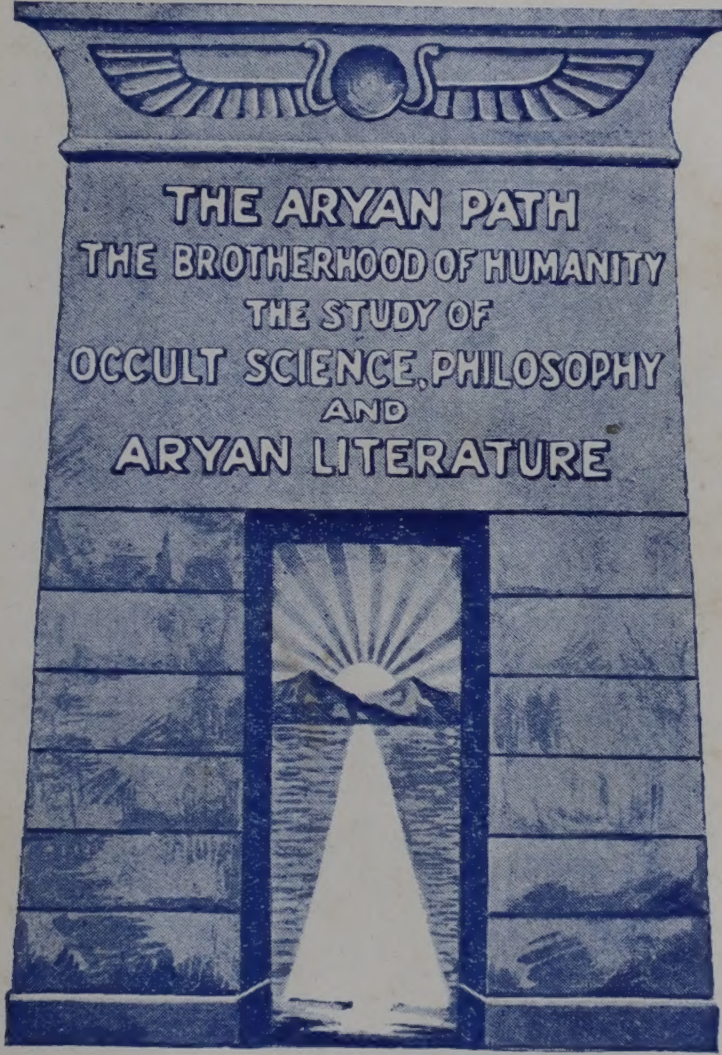




THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



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

Vol. XXV No. 5

March 17, 1955

We have, each one of us, to make ourselves a centre of light ; a picture gallery from which shall be projected on the astral light such scenes, such influences, such thoughts, as may influence many for good, shall thus arouse a new current, and then finally result in drawing back the great and the good from other spheres from beyond the earth.

—W. Q. JUDGE

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- (b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and
- (c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

सत्यान्नास्ति परो धर्मः ।



There Is No Religion Higher Than Truth

BOMBAY, 17th March 1955.

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AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th March 1955.

VOL. XXV. No. 5

THE REFRESHMENT OF SPRING

Like the feeling of freshness at every spring the sayings and writings of W. Q. Judge bring a feeling of freshness every time the mind-soul reads them with the eye of the heart.

We are approaching the Spring Equinox, the day of the passing, out of the body, of W. Q. Judge. His very death seems to be an act of life—a great step on the Path of Immortality. What he who has been called “the greatest of the Exiles” will do in a new incarnation in the coming cycle is a matter of sheer speculation; but whatever he might undertake in the service of the humanity he loved, our recognition of his presence will be sure if now and here we keep in close company with his teachings. “*Each event,*” he said, “*is an effect of the Law.*” To feel his presence at any time, any place, cannot but be an effect of one’s own consubstantiality with his mind and heart. When our mind thinks and our heart feels as did his own, we are able to intuit his presence and freshly learn new aspects of the old familiar ideas and images which his words enshrine. Present knowing is but an extension of past knowledge, he taught. And so, as we read and reflect upon his sayings, we extend our understanding of them and inhale the fresh balm of the spring.

What better exercise, then, than to turn to some of his potent sayings and so refresh ourselves with the vibration of immortality and of wisdom, the former deepening our vision, the latter expanding our understanding. Especially is this period of spring fit and auspicious for such an exercise.

“*Find out all we SHOULD know, not what we would LIKE to know,*” he wrote. We are often curious in a wrong way; we are curious to know about persons and events, even about subjects and objects, which, a few moments’ thought would tell

us, are not worth pursuing. We need knowledge about our own self—the weaknesses and limitations of the lower, the powers and capacities of the higher. This knowledge about the lower pertains to the science of Divine Ethics; that about the higher to Divine Metaphysics. Our selfishness, unselfishness and selflessness have a common factor—self. An accurate knowledge of these three aspects of the self, philosophically considered, will teach us what practical applications are to be made to our personal morality.

To extend and expand our knowledge of our own self—personal, individual and spiritual—we need to approach the instructions of the Esoteric Philosophy. Study pursued with a view to proper application will bring us help. Has not Mr. Judge pointed out that “*devotion and aspiration put the student into a condition in which aid can be given to him, though he may, as yet, be unconscious of it*”? Let us not be curious as to how the aid comes, but utilize the fact that it *does* come. Time will come when we will learn the how of its coming, but meantime let us not be diverted from the task in hand, *viz.*, to know about our selfishness, unselfishness and selflessness. Thus we will know what is truly fit to be known at the proper hour. Has not Mr. Judge said, “*Whatever our due, we shall receive it at the right time*”?

Much has Mr. Judge written on the benefits to be derived from the exercise of patience and silence. In this task of gaining knowledge and effecting self-improvement, the exercise of patience, of silence, of secrecy is necessary. So many of us find our present conditions hard and difficult and we hopefully look out for a respite; let us not overlook what Mr. Judge has said: “*An easy birth is not*

always a good one." To learn to value our hardships is also to learn how to count our blessings. Hence the teaching: "*Give up doubt, and arise in your place with patience and fortitude.*" What a great solace is there in these words:—

The kingdom of heaven is only taken by violence, and not by weakness of attack. Your constant aspiration persevered in in secret has led you to that point where just these troubles come to all. Console yourselves with the thought that others have been in the same place and have lived through it by patience and fortitude. . . . Fix your thoughts again on Those Elder Brothers, work for Them, serve Them, and They will help through the right appropriate means and no other.

This has the power to refresh and recreate us. What nobler message can we have to enjoy the Day of Spring in 1955?

HOLDING DOWN A PLACE

The "Membership card" of the U.L.T. contains this solemn declaration:—

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 covenant is a unique one. It arrests the attention. It is intended to awaken the slumbering soul.

When a student signs this covenant, to whom does he pledge himself? The U.L.T. merely records his expressed desire. It does not function as an authority that receives promises and demands fulfilment. The obligations assumed are to nobody but to the Lord within. The aspiring personality casts a yearning glance at its own true Self, and in that moment of introspection is the covenant recorded. It cannot be recalled or erased, and it produces its own effects in time and space. The Lord within pushes the Associate into one position after another; his aspirations do the rest.

It may be that the spark kindled at the flame is not tended and is thus allowed to go out—quenched. Yet the effect of the covenant between the individual and his starry Self is never lost,

and even though he may cease to take interest in the U.L.T. and its work, he carries with him a strange experience which will never utterly desert him but which will go on sounding its note amidst the strange pattern of sounds that life weaves around him. On the other hand, if the flame of aspiration is tended, the student expands in stature and, as months and years pass by, he assimilates the Lodge and the Lodge assimilates him.

The question naturally arises: He who is a beginner, he who but senses the Soul as an intermittent refreshing breeze wafting from he knows not where—what can he choose? With hardly anything to offer on the planes of mind and soul, what obligation can he assume? In order that the student stand up to the seriousness of the occasion, he has to modulate his conduct towards the world, his companions and his Higher Self along three distinct channels of duty:—

(1) He has to be very clear with himself as to what he owes to others and to himself and in what measure. He has to discriminate carefully between duties which are continuing and those which are merely temporary.

(2) He has to try to exert the full force of his mind and body in the discharge of his chosen duties. Success may not come readily; yet the only failure that is recognized is the giving up of the effort.

(3) He has to be more than cautious that he does not covet or foolishly assume the duties of another.

The first effective touch of the magic that is religion must be on the seven-stringed harp of duty, and it is here that the intelligent force of Karma becomes readily perceptible. The circumstances that alter the environment that seems to reflect light or gloom according to the inner life of the student show that the general within is now pushing him into the fray and now relieving him. It is in this seesaw of endeavour that strength is gained. When out of the discord of conflicting duties the student can make something of creative harmony, he has taken the first auspicious step towards discipleship.

By entering into this covenant the student in fact makes a promise to himself to till the plot which he determines shall be his. It is this tilling which alone makes for the spiritual life. It is in this field that the labourer has to prove himself worthy of his hire. His field may through heredity or atavism or Karmic heirloom be hard to fertilize; yet, the seeds which Theosophy provides contain in themselves the necessary fertilizer. The student is expected to put forth the effort. His plot may be large or small, arable land or pasture; but for this incarnation it is his to till. His efforts must be lavished on that particular soil only, and it were but mischievous foolishness if, casting his eyes around, he started to covet the land of another. "The duty of another is full of danger."

But suppose that the student develops not his land—through sloth or side attractions, through temper or mood, or even as children sometimes do, through wantonness—what then is the outcome? It is the student's loss primarily. Were that loss exclusively his, no one would have to say anything about it; but it is not so. It is as though the Minister for Agriculture had, in his plan of distribution of foodstuffs, counted on an average yield per plot and finds himself hampered by the scant yield of one contributory farmer. For the time being, the Minister is forced to distribute a lesser quota of food to the consumers. But this is not the only evil; the obloquy for this needs must fall upon the Minister though he be completely blameless. Further, since the tiller is not under any authority which can compel production, that untilled plot remains a blot upon the landscape and becomes a liability to the composite whole. The Minister can but advise and wait patiently till the farmer picks himself up and resumes his task. There are no labour-saving devices or rationalization, no sick leave and casual leave. The soul is its own arbiter, the dispenser of glory or gloom to itself, the decreer of its reward and its punishment.

In the meantime, the co-operative spirit which makes the Movement live must assert itself. The neighbouring plot-holders are "brothers." It is their bounden duty to help the stumbling worker

to regain his poise and to nurse him to a truer and a nobler life. It is they who must now share between themselves the burden of producing that extra output which their less fortunate brother cannot yield.

Such is the great endeavour; such the noble association, where it may become a brother's duty not only to hold down his own place but also temporarily to hold down the place of a companion, even though it may mean tears and sacrifice and martyrdom.

Would you be worthy of such a brotherhood? Then, even if you declare not your intention, commence to hold down your place.

PROGRESS—THROUGH KNOWLEDGE OR GOODNESS?

[Reprinted from *The Vahan* for January 1891.—Eds.]

Q.—Is there any real need for a person who leads a pure, honest, and unselfish life, to study all the intricate problems of life, such as Karma, reincarnation, the origin of the human soul, etc., as set forth in Theosophy? Is not GOODNESS sufficient to secure final liberation?

Ans.—If you had said, is not *conscious* goodness sufficient to secure progress and final liberation, we should say—yes. But "goodness," *per se*, is not sufficient. It affords *opportunity* for, but does not *secure* progress. The karmic effect of goodness is happiness. To progress, one must combine knowledge with goodness, and follow the Wisdom-Religion. To consciously assist nature, we must understand her laws and obey them.

Purity, honesty, and unselfishness will bring opportunity for progress, while knowledge will enable us to *use* that opportunity. Nothing is so likely to fall short of efficiency than goodness unaccompanied by knowledge; *e.g.*, indiscriminate charity assists vice as much as virtue, and prolongs the fierce struggle for existence even in this world.

PAN-THEISM UNDER THE CHURCH

For those open minds that accept the Teachings of the Masters of Wisdom as presented to the modern world by H. P. Blavatsky, that Body of Wisdom represents the only true Philosophy. Even the word Philosophy for them comes to have a definiteness permitting no other satisfactory signification. "Philosophy of History" is a frequent expression among educators, yet few recognize anything of *the one Philosophy in History*.

The European Renaissance and Reformation (a period from about 1300 to 1600) is rich with that true Philosophy, but the actual cause of the high, exceptional quality of that period must still remain almost unseen. Theosophists have been given hints that the Masters were then opening for men a great expansion of consciousness in order to prepare their minds by much intensified self-development for a new and higher race of mankind. Through these hints and through careful study of Their Teachings, Theosophists are able to discern in some facts other meanings than those usually mentioned.

According to that true Philosophy, Life is everywhere, as Principle and as entity-experience. An atom is a life, an entity. Stones, clouds, gases, human beings, archangels—all are collections of lives, each with a distinct degree of consciousness on its plane of evolution. The differences are not in the essences of these, but in the varying degrees of their evolution in "life-ness" and in the varying forms which they assume. The forms themselves are groups of infinitesimal lives. Nothing can get out of omnipresent LIFE. Every life, self-conscious or not yet so, is an aspect of that Infinite Consciousness which has the name DEITY.

DEITY is not to be thought of as a Being, but as the all-pervading Life-Essence. And this is what is meant by PAN-THEOS, ALL-DEITY. The purest and most ancient Wisdom teaches just that: DEITY in Its highest and in Its lowest meanings—DEITY is ALL. DEITY is the utterly abstract Origin, the All-Container and the All-Sustainer. A Pan-Theist is one who accepts and tries to use this Teaching.

But this Teaching meets, in our finite mind, the crux of what we call Good and Evil. All is not

Good to us, yet we wish it to be so. What about this? Can we not see, even with our finite minds, that the conflict is in the nature of the finite mind, not in the INFINITE, which it tries to contemplate? The abstract Origin and the All-Container, which DEITY is, must by the limitations of the finite mind assume in that mind two forms or natures. One is Its Abstractness; the other becomes Its concreteness. The Abstract quality of nature never leaves any concretion, but ever remains as the very Essence, the true Self, of the concretion. So far as the finite mind can conceive of the Purposiveness of the Utterly Abstract, that purpose is the Evolution, the becoming evident (known as Manifestation) by Its concreteness. This is the Life-Process, the "casting by the Root (Essence) of Its Shadow (Body) on Itself." And in that Shadow-Body lies all that we call Evil. Evil facts, ways and means are part of the "casting"—are incidental to the passing of the lower upward toward the higher in the Life-Process.

By accepting this doctrine and gradually proving it in their own lives, men learn the profundity of its truth. They become aware that, because the Life-Essence is the All-Pervading, the lesser lives are all joined in a bond of unity. Men learn that they themselves, being part of the Manifestation, are dual in their nature and are responsible for which side of their nature acts at any given moment; they perceive that they can and do choose modes of living, and therefore fashion their own destinies. They see too that they are partly accountable for other lives as well as their own, and this gives a sense of duty and of the values of living not otherwise seen.

Men come to comprehend that nothing can be more reverend than Life, since It is DEITY; or more sacred than any *one* life, since it is an aspect of DEITY. The finite mind begins to see that here is the philosophic basis of that Universal Brotherhood which men talk about and ignore. True, lives high and low, simple or complex, are constantly sacrificing themselves—changing their forms, *dying as forms*, for the benefit of other lives. But, be-

cause of the sacredness of the unified All-Life, no life or being has the right to force another life or being into dying for *his selfish* purposes. Therefore no man can rightly kill another man, whatever justifications he thinks he has.

This leads into the very heart of the subject. In the Reformation period we see a vast organization of lives called the Roman Catholic Church, spread over the whole of Europe and beyond, holding before the eyes of men and terrifying them with a Deity and a Devil created in its own awful likeness. This God is said to have made sinless men; yet that God permitted the Devil to tempt into sin men's first father and mother, Adam and Eve, and then planned to punish them and their descendants forever in the Devil's own special habitation of hell-fire—*unless* they accepted as their redeemer God's beloved Son (God also), who by his blood-sacrifice unto death could assume the guilt of the sinners. Only so could God the Son clear away men's sin and appease the wrath against sin and sinners felt by God the Father.

Not all at once was this ghastly senseless scheme of "salvation" precipitated like an atom bomb upon an unsuspecting world. It was the growth of centuries of abysmal ignorance of natural and philosophic laws, centuries of greed for worldly power, in which the Church, like a fire-breathing dragon, swallowed up and nearly destroyed men's common reason, and crushed human individuality into abject submission, both in Church and State. Except for high nobles and clerics, human will practically disappeared beneath an almost suffocating passivity, which like a thick pall lay over the face of civilization.

Compare this picture with what man has it in his power to be, through his inner evolution and under the effect of true Philosophy! One may then see why the Lodge of Masters in the final quarter of the 14th century definitely set in motion Its great Plan of causing a spiritual and moral awakening of the human mind unprecedented in the West. This spiritual Impulsion was sent out with a Power that even present men's highest thoughts cannot fully encompass. Who shall prove that it was not this which made the greatness of the

Renaissance and the Reformation? That this was not the primal and efficient Cause? Historians collect a myriad of evident mundane causes, yet these may well be taken as only means and instruments for the Work behind and above the evident.

But that Work met a mighty opponent in the mental influence exerted everywhere by the Octopus of the Church. Blind and stupid toward everything but its own worldly advantages, powers and possessions, the Octopus flung out its arms relentlessly wherever it scented danger. Heresy was of course regarded as the chief danger. All men or groups of men who used their inherent right to think for themselves and openly questioned the values of church customs and tenets were sure to face the wrath of despotic clergy and sainted popes—a wrath as philosophically senseless as the wrath of that terrible God-image they had built up.

In these conditions only a few persisted, only here and there was a leader strong enough to obey outwardly what he was learning from within, from his own deep soul-knowledge, perhaps carried over from countless lives and struggles in ages long gone by. These men became the victims of the age and, because of their sufferings, because of the self-discipline they undertook, the lights which they shed had at least a chance of being purer and whiter. Thus some came naturally, unknowingly, into closer approach to Those who invisibly guided the movement, and were thus able to keep even more steadfast in spirit.

In Theosophy some words, such as Fire, have special meanings not usually thought of. Theosophy speaks of the "fire" or "light of daring burning in the heart," and guiding one to attainment. It tells of the sacredness of Fire and of the Fires of intelligence and enlightenment. It was these two Fires of mind and spirit that, for over 300 years, filled Europe with longing for truer, purer religion and for broader political freedom. These were the Fires that were secretly lighted and sent high their invisible flames when the Adepts of the White Lodge started in silence Their great Plan for revivifying the human mind and soul by new influxes of Wisdom.

The Ancient Wisdom teaches that DEITY is

Fire—"a shoreless sea of Fire" (*The Secret Doctrine*, I. 29). That Fire is the Unmanifested; It precedes Manifestation. But since DEITY manifests aspects of Itself, "projects Its shadow on Itself," there must be as part of that shadow also a Manifested Fire. And, since all Manifestation is dual, composed of both Spirit and Substance-Matter (what are commonly called Good and Evil), there must be in Manifestation two great aspects of Fire, the higher and the lower, the constructive and the destructive. This is the same as saying that nothing (except water) is more deadeningly destructive than fire on this manifested earth, and yet nothing is more purifying, more needed for living and growing, than the natural electric fires of the sun.

Man's lower mind quickly seized upon the lower aspect of fire to carry out his selfish desires against nature and his fellow man. The Roman Church was prompt in using the lower aspect of earth-fire to strengthen its defence. It created a fanciful hell, or an after-life, of fire, *eternal fire*, and devils whose abiding place it was and who functioned as the tempters and strong powers working against man's better nature and against the God who was supposed to permit all that intricacy of Good and Evil. Thus fire became, for the Catholic hierarchy, the chief means of proving, punishing and destroying their never-quite-inactive enemy—heresy. These ideas were the growth of many centuries.

How could any heretic expect mercy? The big point with Church leaders was to reproduce certain *forms* of supposed justice, thus obeying the will of God. And if the heretic was not too outspoken, or was not a political enemy, that process was comparatively quick and easy. Courts and organizations were gradually produced to carry out this procedure. Of these, the most notorious and most awful was the Inquisition. This was an almost perfect embodiment of the worst cruelty and selfishness latent in the human mind.

To a student of Theosophy trying to understand the Ancient Teaching and apply it to such a subject as punishment by fire, the most shocking thing is the utter ignorance on the part of those who inflicted it of what Fire is, of what Life is,

and the seeing that their actions were the exact opposite of the true. What terrific Karma must come on those who inflicted torture by fire, who used the lowest form or principle of the highest Power for base, selfish ends! And inflicted it on some who had struggled with all conditions till they had gained some perception of what Pan-Theism actually is, till they had become able to express in words some little understanding of its exalted meaning!

One of the most regrettable and disgraceful of the acts motivated by political interests was the death of Savonarola. He was no Pan-Theist. He was only a mediæval monk and a great religious leader. His Deity was strictly a personal God, in the Christian sense. But his feeling toward that God—his intense fiery Theism—was so full and rich, so devoted and sacred, that he almost transcended his Catholic doctrines. Also, he had the capacity, the zeal, the higher character. He wanted to turn Florence into a true theocracy, a Deity-governed city. Remove his Catholic dogmas and his prejudices, educate him differently, and the strong wings of his soul might have carried him straight to ALL-Godness, as they must have done in lives before. The treatment of him by the Church is a notable example of the narrow-mindedness, the confusion of religion and politics, the utter loss of spiritual understanding, the deadly blight, which Church leaders, politicians and the mass of the citizens had undergone, not only in Florence and Rome but everywhere in the Catholic world. When the question arose of punishing him, burning at the stake was no doubt suggested; but perhaps the strong sentiments of his many followers modified that judgment into a public hanging and then a burning of the dead body. Personal, political and religious reasons for execution by fire seem to have prevailed throughout the period.

Only a brief review is needed to see how vast a moral descent men made between the time when the Great Divine Teachers taught the Wisdom-Religion in the earliest Mystery Schools and the time of the almost complete Catholic domination of Europe and the almost entire reversal and perversion of that Divine Teaching. Shreds of the Ancient Wisdom lingered, it is true, and held the

devotion of some men in every age. Without these, without their understanding and their pupils, the true tradition might have been quite lost in the West. With them, many men's souls were held to the genuine Philosophy while religions and cultural movements carried from period to period dependable Manasic knowledge.

Every ancient religion possessed genuine guides, priests and hierophants. From such as these, men like Pythagoras, Plato, Marcus Aurelius, Ammonius Saccas and Plotinus gathered what they had of Wisdom, as well as from their own egoic inheritance from life to life, and promulgated it among their generations. Thus men were never left without helpers, nor the general world without Teachers. The Christian Church might have been very important among these helpers if, as it developed from about the third century on, its leaders had cared more for the Divinity inherent in themselves than for the tempting possibilities of political worldly power over other beings, *i.e.*, if they had been less *Roman* and more truly *human*.

Yet, notwithstanding all implied in that contrast between what they were and what they might have been, the notable fact is that the beings mentioned and others like them were attuned to the music of the strains of Pan-Theism held in the spiritual atmosphere, and by their own soul-efforts they spread that music so that other lesser souls could open, flower-like, expand under the strengthening warmth and, unawares, carry it to still other struggling beings.

In these half-shaded ways, like the air on misty days, the great truth of Be-ness was retained in the least enlightened centuries, one high influence added to another, till the point when revival was possible. The wicked mixture of Catholic ignorance with Catholic passivity and blind devotedness might destroy the Albigenses and wreck the finer Moorish culture, yet it could not destroy everywhere the independent strivings of the human soul. The studies and writings of Arabian scientists and physicians such as Avicenna, or of the philosopher, Averrhoes, born in Cordoba, paved the way for the Renaissance. Pico della Mirandola was guided by his Hebrew teachers toward the *Cabala*, that

mine of true ancient mysticism, thus allying the greater Hebrew priests with the upward-moving current toward Manasic awakening.

The power of these manifold efforts was increased and varied by men who were perhaps less philosophers than mystics, and thus capable of stirring even deeper strivings in other men's souls. This, for example, was the kind of influence exerted by the German mystic Eckhart. But there is another and far sadder story of the passing down the ages of the strains of Pan-Theistic music. This tells of what happened to those few beings who actually caught, recognized and expressed the idea of Pan-Theism as the natural mode of man's higher life.

Ancient Pan-Theism was separated to a great extent from Philosophy by priests, who were personally supported by religions, though their union was maintained by the higher Philosophers who tried to support the higher development of the human mind. The interrelations and history of the two currents give a clue to the development of civilization in the largest sense. One who tries to follow the treatment accorded to Philosophy by the various religions gets a basis for a most vital study of the whole past, so far as he is able to grasp the records. Without H.P.B.'s having put it into so many words, this is the kind of study of the past, made by her in her two greatest books; and philosophic students, using her lead and methods, can hardly fail to understand some of her conclusions.

The rediscovery by a few unusually independent thinkers and scholarly philosophers of the Ancient Teaching of true Pan-Theism—the Teaching that every being possesses the essence of Divinity, that actual identity exists between Deity and man, and that there is a logical, fundamental, inescapable Brotherhood of all beings—came largely through the meditation of their own souls, brooding on the nature of Deity and Man, and helped by scattered philosophical records through the centuries. Such thinkers were often called heretics, and two of them became notable victims of the punishment by fire. These two were Lucilio Vanini, an Italian, and Michael Servetus, a Spaniard. They were burned alive because their heresies seemed too

wicked and too Pan-Theistic to be passed over. This was definitely stated at the time. Pan-Theism was distinctly denied, condemned and punished as such. Formal hierarchial Christianity and the ancient true Teaching for a long time had not worked together and could not do so. They were separated by abysses of ignorance, fear, false logic, and above all by greed for personal and political power.

The lives and sufferings of Vanini and Servetus make an instructive story. But the important thing for us is the stating again of the concepts they actually reached and expressed, and the great contrast of these with the Church doctrines. The execution of Vanini was done by churchmen according to the habits of the Roman Church. But the burning of Servetus was largely the result of the personal hostility felt by John Calvin and of his despotic control of his Reformed Church.

"I hold it as a general proposition that all things whatsoever are part and parcel of God, and that Nature at large is His substantial manifestation."—SERVETUS (p. 337)*

Resolution of the Protestant Cantons: "Having a summary of the process against the prisoner, Michael Servetus, and the reports of the parties consulted before us, it is hereby resolved, and, in consideration of his great errors and blasphemies, decreed, that he be taken to Champel, and there burned alive; that this sentence be carried into effect on the morrow, and that his books be burned with him." (p. 343)

"So ends a page in the history of Protestantism, demonstrating a spirit equally cruel, equally bigoted, and, from its own point of view, far more unjust than is exhibited in any similar page from Catholic history. Nevertheless, Protestantism may still be said to have this advantage over Catholicism: the death of Servetus was an accident of the faith,

so to speak, an isolated example, arising from the vindictiveness of an individual, not from the dogmas of the religion. And that individual was subsequently regarded with so much suspicion and dislike that he had to lower his haughty bearing, and plead in his own defence for the wicked deed of which he had been guilty, before those by whom he had been previously regarded as a sort of Pope or spiritual sovereign. The *autos-da-jé* of the Inquisition, on the other hand, were no accident, they were a habit, a system, for which its disciples never stooped, or indeed thought necessary, to apologize." (p. 346)

Vanini "was destined, not to be the martyr of Catholicism, but of Pantheism—Pantheism, which in the mouths of his accusers was never designated otherwise than as rank blasphemy and atheism." (p. 174)

"A new but very pregnant idea had occurred to him [Vanini]: Was not the God of the Holy Scriptures a weak invention, an altogether inferior Being to his God, to that which he was beginning to believe was the only real God: the God of Nature, the Soul of the entire universe? This idea took root and grew till it almost overpowered him, and forced him on to the conviction that for the honour of the God whom he worshipped he must give utterance to his thoughts, this time without diffidence or ambiguity, and with no uncertain sound." (pp. 383-4)

"One may likewise say, that according to those Scriptures the will of the Devil is more effectual than that of God. God wills that all men should be saved—nevertheless there are few that accomplish it. The Devil wills that all men should be damned; there are an innumerable many."—VANINI (p. 384)

"God is to Himself His beginning and His end, though He has neither beginning nor end. He has no need either of one or the other, and yet he is the Author of both."—VANINI (p. 377)

* This and the following quotations are from *The History of Pantheism* by C. E. Plumptre, Vol. I. (1878)

THE THEOSOPHICAL MOVEMENT—1875-1950

V.—“STUDY THE HEARTS OF MEN”

The period from 1875 until after the death of W. Q. Judge may profitably be regarded in the light of a dramatized version of the ordeals of chelaship, and each of the prominent characters who moved across the stage as a projection of some aspect of our own personality. They were powerfully and perhaps strangely drawn to H.P.B. and her message, and therefore in their real and higher selves belonged to the Masters, but often they played parts and spoke lines dictated by the voice of pride and self-regard, of custom and tradition, instead of listening to and resolutely following the voice of their true selves, which had led them to H.P.B.

The instruction to kill out all sense of separateness is to be followed in more than one way. We are our brother's keeper. We have also to “learn to look intelligently into the hearts of men” and to “regard most earnestly” our own heart, that we may know that world of which we will to be a part and “be able to read the larger word of life.”

In the articles reprinted in the first part of *Raja-Yoga or Occultism* we are given what might be called for us the theory of chelaship, theory which must become reality through individual experience in the cycle of rebirths. If we limit this to our own individual experience without utilizing that of our fellow students, we condemn ourselves to a longer and wearier round of rebirths than is necessary. If our attitude is such that their mistakes are our mistakes and if, in the words of Emerson, we take a property in their virtues, then indeed will we profit from their experiences, and life will become clear to our eyes.

The company of our fellow students is wider than those U.L.T. Associates known personally to us and includes those not so known, as well as students of earlier decades. It is of the utmost importance to persevere with the picture in our hearts of H.P.B. as our still living Teacher. It is also of great, if lesser importance, in reading of students of earlier days, to think of them as com-

panions who wrestled with our problems and with our difficulties, and whose success or failure helps or hinders us, as our success or failure will help or hinder those whose opportunity it will be to work with the next Messenger.

The unusual interest shown by Sinnett in the arrival of H.P.B. in India in 1879, the part he played in popularizing Theosophy and the extraordinary privilege he had of correspondence with the Masters, which few in a similar position can have enjoyed, mark him out as one who in his real soul nature belongs to the Movement. Yet towards the end of his last incarnation he was working on lines opposed in many ways to the original programme outlined by H.P.B. and the Masters, while still believing, probably sincerely, that he was following those Masters. As students who have started on a dangerous journey through what is largely unknown territory to us, and with a very serious corporate responsibility, it would be extremely foolish for us not to take the opportunity of understanding this phenomenon in its bearing on ourselves and as an illustration of the workings of Karmic law. The working out of concrete examples in terms of abstract principles is an invaluable means of increasing our understanding of both, and of enhancing our usefulness to the Movement.

The example of Mr. Sinnett is of importance in at least two ways: it reveals some of the motives which may actuate the student of Occultism; and it illustrates a possible effect of tradition and education. The letters from the Mahatmas give, in fact, illuminating instruction in psychology as well as in other things.

H.P.B. has warned us that, “unless the intention is entirely unalloyed, the spiritual will transform itself into the psychic, act on the astral plane, and dire results may be produced by it.” The relevance of this warning is amply demonstrated in the history of the Movement since 1875. It is very necessary, therefore, to inquire into our motives, but these are often elusive or do not

appear in their true colours, and if we were without the instructions of H.P.B. and W.Q.J. in this matter, and had not the example of others before us, we should be fated to many, many lives of bitter experience, learning by trial and error what we can learn comparatively quickly by paying heed to those instructions and to these examples.

Sinnett was told by one of the Masters that the chief consideration in determining the acceptance or rejection of an offer made to Them by him lay in the motives which led him to seek Their instruction and these motives were defined as follows:—

1. "The desire to receive positive and unimpeachable proofs that there really are forces in nature of which science knows nothing."

2. The hope to appropriate those forces so that he might (a) "demonstrate their existence to a few chosen western minds," (b) "contemplate future life as an objective reality" and (c) obtain "the positive assurance that the 'Brothers'...are real entities—not fictions of a disordered hallucinated brain."

That a Master should have written to Sinnett in this way not only underlines the importance of the inner motive with which we seek knowledge, but also shows us the effect of training and tradition in preventing us from seeing our motives in the same light as the Masters see them. We are like children playing by the side of a busy highway seeing what goes on but not understanding the potential danger to ourselves until it is explained to us by a more experienced adult. To Sinnett these motives appeared worthy ones but to the Masters they appeared selfish. The subsequent course taken by Sinnett proved that the Masters were right and the whole episode should be used to study the workings of Karmic law.

While using the example of Sinnett and of others in the analysis of our own motives it is also important to understand their difficulties by being able to put ourselves in their place. The real Sinnett may have his place in the Theosophical Movement but the personal man of the last incar-

nation was a child of Western education, habits and tradition and a member of the ruling caste in India. His soul opportunities were great, but to grasp those opportunities, even to recognize them as such, demanded equally great effort and sacrifice such as that which Arjuna was called upon to make. All his training, all the unconscious influences of his friends predisposed him to believe that he was right and that H.P.B. was wrong.

From our vantage point in time it may appear to us incredible that Sinnett could think and act towards H.P.B. as he did. What to Sinnett seemed real and tangible, to us seems a mirage. Nevertheless, while not blinding ourselves to the fact that his conduct to H.P.B. was ungrateful, hence a crime in Occultism and fraught with suffering for himself and for humanity, we must understand his difficulties from his point of view.

The cycle has moved on, world and social conditions have changed and it is most unlikely that any of us will find ourselves in a similar position. Yet each of us has his own real difficulties which to others may seem as unreal as Sinnett's do to us. None of us would think of saying openly, even to ourselves, that H.P.B. was wrong in any matter of importance, but unconsciously we skip over many of her instructions because they clash with preconceived ideas or with well-established habits, or because to carry them out to the letter would clash with customs or cause hurt to old friends. None of us would think of approaching H.P.B. in other than a reverent and grateful spirit, yet almost any one of us might harbour hard feelings to a fellow student through whom, under Karma, her instruction had come, because our personal nature disliked the instruction.

There is nothing unique in the basic nature of the difficulties confronting any of us although the pattern may differ. Our chief danger lies in not recognizing our weaknesses and it is here that the example of others is so valuable, provided that there is no self-righteousness in our attitude and we generate an active spirit of solidarity with our fellow students.

SPONTANEOUS PSYCHICAL PHENOMENA

Duke University at Durham, North Carolina, U.S.A., has led the way in laboratory investigations of ESP (extra-sensory perception, including clairvoyance, telepathy and precognition) and PK (psychokinesis, or the action of the mind upon matter, *e.g.*, in influencing the fall of dice). An interesting recent book, *New World of the Mind* (Faber and Faber, London. 291 pp. 1954. 18s.) by the Director of Duke University's psychical research programme, Dr. J. B. Rhine, reports encouraging progress in such tests.

He recognizes, however, the importance of understanding psychical phenomena spontaneously occurring and therefore outside the scope of laboratory tests. A few of the striking instances of such phenomena which he cites without vouching for their scientific accuracy may be considered here. They defy explanation on materialistic lines, but Theosophy offers clues to the understanding of their rationale. They admirably illustrate several teachings of the ancient Wisdom-Religion, as restated in modern Theosophy.

Thought transference is explained in *The Key to Theosophy* (Indian edition, p. 289):—

When two minds are sympathetically related, and the instruments through which they function are tuned to respond magnetically and electrically to one another, there is nothing which will prevent the transmission of thoughts from one to the other, at will; for since the mind is not of a tangible nature, that distance can divide it from the subject of its contemplation, it follows that the only difference that can exist between two minds is a difference of STATE. So if this latter hindrance is overcome, where is the "miracle" of *thought transference*, at whatever distance?

An undramatic but convincing case of spontaneous telepathy was given Dr. Rhine by a Duke University student, the daughter of one of his friends. She described to him a dream she had during the Italian campaign, in which she saw her soldier fiancé with snow-white hair. And she showed Dr. Rhine the following sentences in her fiancé's reply to her letter in which she told him about this dream:—

I have been trying to think for a month how I could bring myself to tell you of this thing that has

happened to me. The night we landed on Anzio Beach my hair did turn white. I just couldn't tell you. (p. 22)

The following instance also is given in the book:—

During World War I a child of three and a half years stopped in his play one day (7 November 1918), acting as though hurt, and cried, "My daddy is choking. He's down a hole and he can't see." After the father's return from France it was found that at the very hour of the child's experience he had been gassed while in a cellar and as a result had been blinded for three weeks. (pp. 8-9)

Another instance is of a mother in Florida who, just after the ending of World War II, dreamt of seeing her soldier son, who was not in the Air Force, go down in a burning plane. She was unable to make any one share her conviction that the accident had actually occurred, but her dream was confirmed a few days later by a telegram. The son, who had been stationed in the Far East, was being sent home in an aeroplane which caught fire and went down on the night of his mother's dream. (pp. 89-90)

One remarkable case cited may be an illustration of the possibility of the living receiving a communication from a recently deceased person. *The Ocean of Theosophy* mentions

the fact...that the soul may be detained in *kama loka* by the enormous force of some unsatisfied desire, and cannot get rid of the astral and kamic clothing until that desire is satisfied by some one on earth or by the soul itself. (Indian ed., p. 107)

And we read in *The Key to Theosophy* of the exceptional case

when the intensity of the desire in the dying person to return for some purpose forced the higher consciousness to *remain awake*, and therefore it was really the *individuality*, the "Spirit" that communicated. (pp. 148-9)

Dr. Rhine's account speaks for itself:—

A professor at Northwestern University received the following case from one of his students:—

"One evening when I was a boy of four, before I knew anything of school or the alphabet, my mother was working at her desk in our hotel and I got hold of a call pad and was busy making marks on it. This kept up for three or four small sheets of paper when mother, noticing what I was playing with, told me

to stop and play with something else. I put away my pencil, folded the papers I had written on and stuffed them in my mother's mailbox and went away, the incident forgotten. The next morning mother found the papers in her box and was about to throw them away when the day clerk, who had taken shorthand at night school, told her they looked like shorthand. Mother explained that they were just my scribbles, but the clerk insisted on taking the papers to a teacher for examination. They were shorthand. The entire scribbles made sense and there was not one mistake or extra mark on the papers. It was written in the old-fashioned square-type shorthand, something of which I had never heard, let alone having the slightest idea of how to write. It was a message to my mother. It started 'Dearest Beloved,' and spoke of a letter that had not been posted. It was an urgent letter concerning my father's safety-deposit box in the East. My father had died two weeks before. He had died in New York while mother and I were in Oregon. His death had been sudden and mother had not known the location of that box. Moreover, my father had always called my mother 'Dearest Beloved,' and while he was a young man he had learned shorthand by the old-fashioned method. Mother still has those pieces of paper and the message has been translated by other people and is actually there. It was years later, when I was old enough to understand, that Mother told me the story and showed me the papers." (pp. 269-70)

This case not only seems to lend itself to the above explanations put forward by Madame H. P. Blavatsky and by Mr. W. Q. Judge, but also to illustrate the rare psychographic phenomenon which can be ascribed to real *rapport* between the living and the departed. The *rapport* has been described as "an identity of molecular vibration between the astral part of the incarnate medium and the astral part of the discarnate personality."

Madame Blavatsky's classification of dreams in the *Transactions of the Blavatsky Lodge* includes "Warning dreams for others who are unable to be impressed themselves" (p. 79). It is explained there also that

in the case of persons who have truly prophetic dreams, . . . it is because their physical brains and memory are in closer relation and sympathy with their "Higher Ego" than in the generality of men. The Ego-Self has more facilities for impressing upon the physical shell and memory that which is of importance to such persons than it has in the case of other less gifted persons. (p. 69)

A further explanation, on p. 72 of the *Transactions*, seems probably applicable to both the following cases presented by Dr. Rhine. This is that not only do dreams of warning and premonition "require the active co-operation of the inner Ego. They are also often due to the conscious or unconscious co-operation of the brains of two living persons, or of their two Egos."

The failure in the following case to take a clear warning received through another had disastrous consequences:—

A little boy of four in Springfield, New Jersey, awoke from a nightmare screaming; he thought his father was struggling to get out of water and that there was tall grass around it. Two days later the father and his brother-in-law capsized on a marshy lake in trying to retrieve ducks in a bad wind. The brother-in-law drowned and the father saved himself only after a desperate struggle through the tall grass. He recalled the child's dream as he frantically battled his way through the water and reeds. (pp. 3-4)

Of all the instances cited by Dr. Rhine the following is the one offering the greatest challenge to materialistic preconceptions, involving not only a warning dream but also instantaneous telepathic communication of the warning to the person in danger:—

...a woman whose son was in military service on a Pacific island during World War II dreamed one night that a palm tree was being blown over onto his tent. Terrified, she called his name aloud and woke up. Later he wrote that in his sleep that night he thought he heard her call. He got up and ran out of the tent to see where the voice was coming from. Just then a tree fell, crushing the cot on which he had been sleeping. He was sure, he wrote her, that his dream had saved his life. He did not know, of course, until he received her letter that she had actually called as she dreamed of his peril. (p. 21)

Incidentally this report casts light on a statement in another context in *The Key to Theosophy* (p. 148). It is there said the love of the dead mother in Devachan

will always be felt by the children in flesh. It will manifest in their dreams, and often in various events—in *providential* protections and escapes, for love is a strong shield, and is not limited by space or time. As with this Devachanic "mother," so with the rest of human relationships and attachments, save the purely selfish or material.

Madame Blavatsky described psychology as

"the most important of all subjects of human study." The progress of psychical research described by Dr. Rhine in his *New World of the Mind* is hopeful. In his statement of the wide distribution of psychical research workers and the unprecedented contact and collaboration between them in no fewer than 14 countries, including the U.S.A., we seem to see the beginning of the fulfilment of her prophecy, made in April 1881:—

If we but wait with patience we shall see... occult phenomena... duly taken inside the domain of exact science and men will be wiser.

Nevertheless the study of the occult mysteries is the upper step in the ladder of Knowledge. At no time, we are assured, have more than a

scarcely appreciable minority of men possessed nature's secrets, though multitudes have witnessed the practical evidences of the possibility of their possession. As the conviction of the hidden powers of man gains acceptance, materialism will be discredited. But command of them would constitute a terrible menace to the public safety if such command was gained by the wicked and selfish. The higher aspects of Occult Science can be safely mastered only by those animated by a sincere and unselfish hunger for the truth. And purity of life and thought is a *sine qua non* for the exercise of the higher *siddhis*. The first step in Occultism, it is said, is sacrifice, the second, renunciation.

THE WELFARE STATE

The proceedings of the 29th Session of the Indian Philosophical Congress held last December at Ceylon were reviewed in our last issue. As stated there, the thought-provoking Presidential Address delivered before the Congress by Professor Humayun Kabir, Educational Adviser to the Government of India, was devoted to a subject of such vital importance in the world of today, *viz.*, the philosophical assumptions and implications of the concept of the Welfare State, that it needs to be discussed at length.

One of the most striking developments in political thought in recent times is the emergence of the concept of the Welfare State. It is maintained that the only way to destroy the class structure of society and prevent the State from becoming an instrument of class exploitation is to develop a Welfare State "in which all citizens will contribute according to their capacity and receive according to their needs." The growth of democracy is largely responsible for this new conception of the State, towards which all free countries, including India, are moving.

As against the earlier conception of the Police State which was concerned only with the maintenance of law and order and which supplied the framework within which the individual was free to live and operate as he chose,

we have today the concept of a Welfare State which tends to behave like a benevolent patron interested in every aspect of individual and group life. The Welfare State seeks to provide under public auspices services which were in earlier times the concern of the individual. In doing so, it impinges upon every aspect of the individual's needs and at times even tries to determine how his life should be organized.

This extension of the functions of the State, which is not without its dangers, was traced by Professor Kabir to both historical and psychological reasons. The growth of industries and urbanization together with a change in the psychological attitude of man leading to the growth of individualism, has resulted in the weakening of social and family bonds, and the individual shorn of the support he formerly derived from his family or society seeks to find it in the impersonal entity of the State. The Welfare State is such an impersonal, central agency, which seeks to perform all social functions and provide services which in earlier forms of society were distributed among a number of agencies. "The State seeks to replace the prophet and the priest, the law-giver and the jurist, the family and the community. It seeks to cater to every conceivable need of the individual." Planning and centralization are regarded as essential features of a Welfare State.

There are, however, obvious dangers to be guarded against in seeking to bring a Welfare State

into being. The modern world has special reasons to guard against the risks of centralization which is an invariable characteristic of all Welfare States. The enormous powers of mass propaganda, the increasing mechanization of life and specialization following from the division of labour, are all factors which, further reinforced by the enormous increase in the size and power of the State, make for the loss of individuality, and the individual feels more and more like a mere cog in a machine. Gandhiji, in his concept of the Welfare State which Professor Kabir briefly outlined in his Address, sought to provide safeguards against these dangers.

He wanted to limit the use of the machine in a way which would make it the slave and not the master of man. He was opposed to large-scale industrialization as he felt that it reduced the freedom of the individual and offended against his dignity. It was for the same reason that he disapproved of the enormous increase in the power and functions of the State. He pleaded for decentralization in industry and politics since it is only in small units that human relations can be retained and developed.

Besides the danger of the conversion of human beings into standardized units of society and the sacrifice of values to the will-o'-the-wisp of equality in the attempt to bring about the greatest good of the greatest number, there is also the risk that, through a wrong identification of the State and the Government, the good of those who are in power may be regarded as the general good. "If it is wrong to regard the general good as the sum total of the good of all, it is still more wrong to regard the general good as the sum total of the good of a minority," observes Professor Kabir.

Strange as it may appear, in discussions of the Welfare State, the concept of welfare is often left unanalyzed. While the State, in order to ensure uniformity of behaviour, attempts to influence the thoughts and feelings of its citizens through education and propaganda, "it does not raise the question as to the psychological constituents of well-being."

The programmes of welfare are measured, as is perhaps inevitable, in merely material terms. Communications are improved. Better houses are built. Facilities for education are expanded, diseases eradicated, hunger and poverty reduced, if not eliminated. New amenities

are continually placed at the disposal of the people and the standard of life goes up visibly.... Can it, however, be categorically stated that all this improvement in physical and social amenities has led to an increase of happiness for the individual?

This should make all States that interpret "welfare" merely in material terms pause and consider the secret of inner content and real happiness. Is a State which is perpetually preoccupied with the improvement of material and external conditions, overestimating their importance at the expense of spiritual values and that which gives true meaning and purpose to human life, a real Welfare State? If food, clothing, housing, education and health—necessary as they are—are the only things that assure the well-being of man, then the teaching of the sages of all time has been grievously wrong. Shall we not learn the lesson of history that the more material standards are raised the more discontented people seem to be? Physical poverty of course needs to be eliminated, but should nothing be done about spiritual poverty? "Man shall not live by bread alone" is an injunction which seems to have been forgotten.

It may be said, as does Professor Kabir, that "It would not be proper for the State to raise these questions. Its business is to provide material conditions which make good life possible." Such a view is taken because politics as a science, as a method, is today devoid of real spiritual philosophy. But there have been instances in history when the cause of true democracy was gaining strength and the real spiritual welfare of the people was taken into account by the rulers. Take, for instance, the happy and contented condition of the people under such rulers as Akbar or Ashoka, as Marcus Aurelius or Julian the Apostate, or under the influence of such a man as Pericles. The truth underlying the ancient saying, "In a State pecuniary gain is not to be considered to be prosperity; but its prosperity *will* be found in righteousness," is lost sight of today. Confucius has something valuable to say about the government of the State and the making of the kingdom peaceful and happy:—

The ancients who wished to illustrate illustrious virtue throughout the kingdom, first ordered well their own States. Wishing to order well their States, they

first regulated their families. Wishing to regulate their families, they first cultivated their persons. Wishing to cultivate their persons, they first rectified their hearts. Wishing to rectify their hearts, they first sought to be sincere in their thoughts. Wishing to be sincere in their thoughts, they first extended to the utmost their knowledge. Such extension of knowledge lay in the investigation of things.

It is a matter for little wonder that, in the States of today where spiritually-inclined rulers are inconspicuous, the condition of the people is what it is.

To return to Professor Kabir's Address, the Welfare State, we are told, "shares with utilitarianism the aim of achieving the greatest happiness of the greatest number but repudiates that element in utilitarianism which regards the individual as a means to the achievement of the satisfaction of the many." Belief in the dignity of the individual is the philosophical basis of the Welfare State. As already stated, the concept of the Welfare State has emerged only as a further development of the concept of democracy. But what is democracy? The answer supplied by Professor Kabir is worthy of consideration:—

Democracy owes its rise to various factors of which the religious element of the value of the soul is one of the most important. Unless each human being is regarded as unique and invaluable, there is no reason to insist that they must all be regarded as equal... It is this belief in the fundamental equality of man which makes a democracy disregard all differences due to position, influence or special gifts.

Democracy is a very much misunderstood term. The political aspect of the term has gained so great a prominence in the minds of men that its real significance, philosophical and mystical, is entirely overlooked, with the result that *true* democracy has failed in the modern world. True democracy, which implies equal opportunity for all souls, leading to the freedom of the individual soul, begins with the concept of fraternity. A sound social morality or true democracy can rest only on the spiritual concept of the unity of all life and the brotherhood of mankind. Until and unless we change our basis of thinking and of acting and

regard humanity as one great family and strive together for the enlightened freedom of each unit of that family, we shall continue to have counterfeit democracy, and Welfare States only in name. In a true democracy as in a Welfare State, therefore, foremost thought has to be given not to rights and privileges but to duties and responsibilities.

As against all previous concepts of the Welfare State which stressed the rights of the individual and were intended to safeguard his interests against the claims of society, we have the Gandhian conception, which was arrived at from a consideration of the duties and obligations of the individual. As was pointed out by Professor Kabir, Gandhiji was convinced that

all rights to be deserved or preserved came from duty well done. Thus the very right to live accrues to us only when we do the duty of the citizenship of the world. Every other right can be shown to be a usurpation hardly worth fighting for.

Professor Kabir drew pertinent attention to Kant's formulation of the moral law, which may be said to offer a philosophical justification of the Welfare State. His first formulation emphasizes individual equality and the universality of law; the second, the dignity of the individual; and the third brings out the element of social co-operation which is essential for the survival and welfare of both the individual and the community. Thus the individual is both a means and an end and "can find satisfaction and happiness only if he behaves as a member of a society in which each regards the good of each of his fellows as of equal value with his own." "Because of mutual give and take, the ends are determined by consent and planning is the result of the co-operative effort of all."

In the world of today, where this new conception of the State holds an attraction for all countries, it needs to be remembered that

A State to prosper, must be built on foundations of a moral character, and this character is the principal element of its strength, and the only guaranty of its permanence and prosperity.—J. L. M. CURRY

THE TWELVE SIGNS OF THE ZODIAC

We reprint from *The Theosophist*, Vol. III, pp. 41-4, for November 1881, the following article by
T. SUBBA ROW.—EDS.]

The division of the Zodiac into different signs dates from immemorial antiquity. It has acquired a world-wide celebrity and is to be found in the astrological systems of several nations. The invention of the Zodiac and its signs has been assigned to different nations by different antiquarians. It is stated by some that, at first, there were only ten signs, that one of these signs was subsequently split up into two separate signs, and that a new sign was added to the number to render the esoteric significance of the division more profound and at the same time to conceal it more perfectly from the uninitiated public. It is very probable that the real philosophical conception of the division owes its origin to some particular nation, and the names given to the various signs might have been translated into the languages of other nations. The principal object of this article, however, is not to decide which nation had the honour of inventing the signs in question, but to indicate *to some extent* the real philosophical meaning involved therein and the way to discover the rest of the meaning which yet remains undisclosed. But from what is herein stated, an inference may fairly be drawn that, like so many other philosophical myths and allegories, the invention of the Zodiac and its signs owes its origin to ancient India.

What then is the real origin of these signs, the philosophical conception which the Zodiac and its signs are intended to represent? Do the various signs merely represent the shape or configuration of the different constellations included in the divisions, or, are they simply masks designed to veil some hidden meaning? The former supposition is altogether untenable for two reasons, viz:—

I. The Hindoos were acquainted with the precession of equinoxes as may be easily seen from their works on Astronomy and from the almanacs published by Hindu Astronomers. Consequently they were fully aware of the fact that the constellations in the various Zodiacal divisions were not fixed. They could not, therefore, have as-

signed particular shapes to these shifting groups of fixed stars with reference to the divisions of the Zodiac. But the names indicating the Zodiacal signs have been allowed to remain unaltered. It is to be inferred, therefore, that the names given to the various signs have no connection whatever with the configurations of the constellations included in them.

II. The names assigned to these signs by the ancient Sanskrit writers and their exoteric or literal meanings are as follows:—

<i>The names of the signs</i>			<i>Their exoteric or literal meanings</i>
1	Masham	...	Ram or <i>Aries</i> .
2	Rishabham	...	Bull or <i>Taurus</i> .
3	Mithunam	...	Twins or <i>Gemini</i> (male and female).
4	Karkatacam	...	Cancer or Crab.
5	Simham	...	Lion or <i>Leo</i> .
6	Kanya	...	<i>Virgo</i> ¹ or Virgin.
7	Thula	...	<i>Libra</i> or Balance.
8	Vrischikam	...	Scorpion.
9	Thanus	...	Sagittarius or Archer.
10	Makaram	...	Capricornus or Crocodile.
11	Kumbham	...	Aquarius or Water-bearer.
12	Meenam	...	Pisces or Fish.

The figures of the constellations included in the signs at the time the division was first made do not at all resemble the shapes of the animals, reptiles and other objects denoted by the names given them. The truth of this assertion can be ascertained by examining the configurations of the various constellations. Unless the shape of the

¹ Virgo-Scorpio, when none but the initiates knew there were 12 signs. Virgo-Scorpio was then followed (for the profane) by *Sagittarius*. At the middle or junction-point where now stands *Libra* and at the sign now called which follows *Virgo*, two mystical signs were inserted which remained unintelligible to the profane.—ED. THEOS.

crocodile² or the crab is called up by the observer's imagination, there is very little chance of the stars themselves suggesting to his idea that figure, upon the blue canopy of the starry firmament.

If, then, the constellations have nothing to do with the origin of the names by which the Zodiacal divisions are indicated, we have to seek for some other source which might have given rise to these appellations. It becomes my object to unravel a portion of the mystery connected with these Zodiacal signs, as also to disclose a portion of the sublime conception of the ancient Hindu philosophy which gave rise to them. The signs of the Zodiac have more than one meaning. From one point of view they represent the different stages of creation up to the time the present material universe with the five elements came into phenomenal existence. As the author of "Isis Unveiled" has stated in the second volume of her admirable work, "the key should be turned *Seven times*" to understand the whole philosophy underlying these signs. But I shall wind it only once and give the contents of the *first Chapter* of the History of Creation. It is very fortunate that the Sanskrit names assigned to the various divisions by the Aryan philosophers contain within themselves the key to the solution of the problem. Those of my readers who have studied to some extent the ancient "Mantra" and the "Tantra Sastras" of India would have seen that very often Sanskrit words are made to convey a certain hidden meaning by means of certain well-known pre-arranged methods and a tacit convention, while their literal significance is something quite different from the implied meaning. The following are some of the rules which may help an enquirer in ferreting out the deep significance of the ancient Sanskrit nomenclature used in the old Aryan myths and allegories:—

1. Find out the synonyms of the word used which have other meanings.
2. Find out the numerical value of the letters composing the word according to the

methods given in ancient Tantrik works.

3. Examine the ancient myths or allegories, if there are any, which have any special connection with the word in question.
4. Permute the different syllables composing the word and examine the new combinations that will thus be formed and their meanings, &c. &c.

I shall now apply some of the above given rules to the names of the twelve signs of the Zodiac.

I. *Masham*. One of the synonyms of this word is *Aja*. Now, *Aja* literally means that which has no birth and is applied to the Eternal Brahman in certain portions of the Upanishads. So, the first sign is intended to represent *Parabrahmam*, the self-existent, eternal, self-sufficient cause of creation.

II. *Rishabham*. This word is used in several places in the Upanishads and the Veda to mean *Pranava* (Aum). Sankaracharya has so interpreted it in several portions of his commentary. Example "*Rishabhasya*—Chandasam, Rishabhasya Pradhanasya *Pranavasya*."

III. *Mithunam*. As the word plainly indicates, this sign is intended to represent the first androgyne, the *Ardhanareeswara*, the bisexual Sephira-Adam Kadmon.

IV. *Karkatacam*. When the syllables are converted into the corresponding numbers according to the general mode of transmutation so often alluded to in Mantra Shastra, the word in question will be represented by *////*. This sign then is evidently intended to represent the sacred *Tetragram*, the Parabrahmatharacam; the Pranava resolved into four separate entities corresponding to its *four Matras*; *the four Avasthas* indicated by Jagrath (waking) Avastha, Swapna (Dreamy) Avastha, Shushupti (deep sleep) Avastha, and Thureea (the last stage, *i.e.*, Nirvana) Avastha, (as yet in potentiality); *the four states of Brahman* called Vyswanara, Thyjasa (or Hiranyagarbha), Pragna, and Eswara and represented by Brahma, Vishnu, Maheswara, and Sadasiva; *the four aspects of Parabrahman* as Stoolam, Sookshmam, Beejam and Sakshi; *the four stages or conditions of the Sacred Word* named Para, Pasyanti, Math-

² This constellation was never called Crocodile by the Western ancient astronomers who described it as a horned goat and called it so—*Capricornus*.—ED. THEOS.

yama and Vykhari; *Nadam*, *Bindu*, *Sakti* and *Kala*. This sign completes the first quaternary.

V. *Simham*. This word contains a world of occult meaning within itself; and it may not be prudent on my part to disclose the whole of its meaning in this article. It will be sufficient for the purpose of this article to give a general indication of its significance.

Two of its synonymous terms are *Panchasyam* and *Hari*, and its number in the order of the Zodiacal divisions (being the fifth sign) points clearly to the former synonym. This synonym—*Panchasyam*—shows that the sign is intended to represent the *five Brahmas*, viz., *Esanam*, *Aghoram*, *Tatpurusham*, *Vamadavam*, and *Sad-vojatam*:—*the five Buddhas*:—The second synonym shows it to be *Narayana*, the *Jeevatma* or *Pratyagatma*. (The *Sukarahasy Upanishad* will show that the ancient Aryan philosophers looked upon *Narayana* as the *Jeevatma*.³ The *Vyshnavites* may not admit it. But as an *Advaiti*, I look upon *Jeevatma* as identical with *Paramatma* in its real essence when stripped of its fictitious attributes created by *Agnanam* or *Avidya*—ignorance). The *Jeevatma* is correctly placed in the fifth sign counting from *Masham*, as the fifth sign is the *putrasthanam* or the son's house according to the rules of Hindu Astrology. The sign in question represents *Jeevatma*—the son of *Paramatma* as it were. (I may also add that it represents the real Christ, the anointed pure spirit, though the missionaries may frown at this interpretation.⁴ I will only add here that unless the nature of this sign is fully compre-

³ In its lowest or most material state, as the life-principle which animates the material bodies of the animal and vegetable worlds, &c.—ED. THEOS.

⁴ Nevertheless it is a true one. The *Jiv-atma* in the *Microcosm* (man) is the same spiritual essence which animates the *Macrocosm* (universe), the differentiation, or specific difference between the two *Jivatmas* presenting itself but in the two states or conditions of the same and one Force. Hence, "this son of *Paramatma*" is an eternal correlation of the Father-Cause, *Purusha* manifesting himself as *Brahma* of the "golden egg" and becoming *Viradji*—the universe. We are "all born of *Aditi* from the water" (hymns of the *Maruts* X, 63.2) and "Being was born from not-being" (*Rig-Veda* Mandala I, Sukta 166).—ED. THEOS.

hended it will be impossible to understand the real order of the next three signs and their full significance. The elements or entities that have merely a potential existence in this sign become distinct, separate entities in the next three signs. Their union into a single entity leads to the destruction of the phenomenal universe, and the recognition of the pure spirit and their separation has the contrary effect. It leads to material earth-bound existence and brings into view the picture gallery of *Avidya* (Ignorance) or *Maya* (Illusion). If the real orthography of the name by which the sign in question is indicated is properly understood it will readily be seen that the next three signs are not what they ought to be. *Kanya* or *Virgo* and *Vrischikam* or *Scorpio* should form one single sign, and *Thula* must follow the said sign if it is at all necessary to have a separate sign of that name. But a separation between *Kanya* and *Vrischikam* was effected by interposing the sign *Thula* between the two. The object of this separation will be understood on examining the meaning of the three signs.

VI. *Kanya*.—Means a virgin and represents *Sakti* or *Mahamaya*. The sign in question is the 6th Rasi or division and indicates that there are six primary forces in nature. These forces have different sets of names in Sanskrit philosophy. According to one system of nomenclature they are called by the following names:—(1) *Parasakti*; (2) *Gnanasakti*; (3) *Itchasakti* (will-power); (4) *Kriyasakti*; (5) *Kundalinisakti*; and (6) *Mantrikasakti*.⁵ The six forces are in their unity

⁵ *Parasakti*:—Literally the great or supreme force or power. It means and includes the powers of light and heat.

Gñanasakti:—Literally the power of intellect or the power of real wisdom or knowledge. It has two aspects.

I. The following are some of its manifestations when placed under the influence or control of material conditions.

(a) The power of the mind in interpreting our sensations. (b) Its power in recalling past ideas (memory) and raising future expectations. (c) Its power as exhibited in what are called by modern psychologists "the laws of association" which enables it to form persisting connections between various groups of sensations and possibilities of sensations and thus generate the notion or idea of an external object. (d) Its power in connecting our ideas together by the mysterious link of memory and thus generating the notion of self or individuality.

represented by the *Astral Light*.⁶

VII. *Thula*.—When represented by numbers according to the method above alluded to, this word will be converted into 36. This sign, therefore, is evidently intended to represent *the 36*

II. The following are some of its manifestations *when liberated from the bonds of matter* :—

(a) Clairvoyance (b) Psychometry.

Itchasakti :—Literally *the power of the will*. Its *most ordinary manifestation* is the generation of certain nerve currents which set in motion such muscles as are required for the accomplishment of the desired object.

Kriyasakti :—The mysterious power of thought which enables it to produce external, perceptible, phenomenal results by its own inherent energy. The ancients held that any idea will manifest itself *externally* if one's attention is deeply concentrated upon it. Similarly an intense volition will be followed by the desired result.

A Yogi generally performs his wonders by means of *Itchasakti* and *Kriyasakti*.

Kundalinisakti :—Literally the power or force which moves in a serpentine or curved path. It is the *universal life-principle* which everywhere manifests itself in nature. This force includes in itself the two great forces of attraction and repulsion. Electricity and magnetism are but manifestations of it. This is the power or force which brings about that "continuous adjustment of *internal relations to external relations*" which is the essence of life according to Herbert Spencer and that "continuous adjustment of *external relations to internal relations*" which is the basis of transmigration of souls or *punar-janmam* (re-birth) according to the doctrines of the ancient Hindu philosophers.

A Yogi must thoroughly subjugate this power or force before he can attain *moksham*. This force is, in fact, the great serpent of the Bible.

Mantrikasakti :—Literally the force or power of letters or speech or music. The whole of the ancient Mantra Shastra has this force or power in all its manifestations for its subject-matter. The power of The Word which Jesus Christ speaks of is a manifestation of this Sakti. The influence of music is one of its ordinary manifestations. The power of the mirific ineffable name is the crown of this Sakti.

Modern science has but partly investigated the first, second and fifth of the forces or powers above named, but it is altogether in the dark as regards the remaining powers.

⁶ Even the very name of *Kanya* (Virgin) shows how all the ancient esoteric systems agreed in all their fundamental doctrines. The Kabalists and the Hermetic philosophers call the Astral Light the "heavenly or celestial Virgin." The Astral Light in its unity is the 7th. Hence the seven principles diffused in every unity or the 6 and ONE—two triangles and a crown.—ED. THEOS.

Tatwams. (The number of Tatwams is different according to the views of different philosophers; but by Saktayas generally and by several of the ancient Rishis such as Agasthya, Thoorwasa, and Parasurama &c., the number of Tatwams has been stated to be 36. Jeevatma differs from Paramatma, or to state the same thing in other words "Baddha" differs from "Mukta"⁷ in being encased as it were within these 36 Tatwams, while the other is free. This sign prepares the way to earthly Adam, to Nara. As the emblem of Nara it is properly placed as the seventh sign.

VIII. *Vrischikam*.—It is stated by ancient philosophers that the sun when located in this Rāsi or division is called by the name of *Vishnu* (see the 12th Skandha of *Bhagavata*). This sign is intended to represent Vishnu. Vishnu literally means *that which is expanded*—expanded as *Viswam* or *Universe*. Properly speaking, Viswam itself is Vishnu (see Sankaracharya's commentary on Vishnusahasranamam). I have already intimated that Vishnu represents the *Swapnavastha* or the *Dreamy State*. The sign in question properly signifies the Universe in thought or the universe in the divine conception.

It is properly placed as the sign opposite to Rishabham or Pranava. Analysis from Pranava downwards leads to the Universe of Thought, and synthesis from the latter upwards leads to Pranava (Aum). We have now arrived at the ideal state of the universe previous to its coming into material existence. The expansion of the Beejam or primitive germ into the universe is only possible when the 36 "Tatwams"⁸ are interposed between the Maya and Jeevatma. The dreamy state is induced through the instrumentality of these "Tatwams." It is the existence of these "Tatwams" that brings *Hamsa* into existence. The elimination of these Tatwams marks the beginning of the synthesis towards Pranava and Brahman and converts *Hamsa* into *Sohan*. As it is intended to represent the different stages of creation from

⁷ As the Infinite differs from the Finite and the Unconditioned from the conditioned.—ED. THEOS.

⁸ 36 is three times 12, or 9 Tetraktis, or 12 Triads, the most sacred numbers in the Kabalistic and Pythagorean numerals.—ED. THEOS.

Brahmam downwards to the material universe the three signs Kanya, Thula and Vrischikam are placed in the order in which they now stand as three separate signs.

IX. *Thanus* (Sagittarius).—When represented in numbers the name is equivalent to 9, and the division in question is the 9th division counting from Masham. The sign, therefore, clearly indicates the 9 *Brahmas*—the 9 Prajapatis who assisted the Demiurgus in constructing the material universe.

X. *Makaram*.—There is some difficulty in interpreting this word; nevertheless it contains within itself the clue to its correct interpretation. The letter *Ma* is equivalent to number 5 and *Kara* means hand. Now in Sanskrit *Thribhujam* means a triangle, *bhujam* or *karam* (both are synonymous) being understood to mean a side. So *Makaram* or *Panchakaram* means a *Pentagon*.⁹

Now, *Makaram* is the tenth sign and the term “*Thasathisa*” is generally used by Sanskrit writers to denote the faces or sides of the universe. The sign in question is intended to represent the faces of the universe and indicates that the figure of the universe is bounded by *Pentagons*. If we take the pentagons as regular pentagons (on the presumption or supposition that the universe is symmetrically constructed the figure of the material universe will, of course, be a *Dodecahedron*, the geometrical model imitated by the Demiurgus in constructing the material universe. If *Thula* was subsequently invented and if instead of the three signs “*Kanya*,” “*Thula*,” and “*Vrischikam*,” there had existed formerly only one sign combining in itself *Kanya* and *Vrischikam*, the sign now under consideration was the eighth sign under the old system, and it is a significant fact that Sanskrit writers generally speak also of “*Ashtathisa*” or eight faces bounding space. It is quite possible that the number of *thisa* might have been altered from 8 to 10 when the formerly existing *Virgo-Scorpio* was split up into three separate signs.

⁹ See the article in the August (1881) number “The Five-Pointed Star,” where we stated that the five-pointed star or pentagram represented the five limbs of man.
—ED. THEOS.

Again, *Kara* may be taken to represent the projecting triangles of the star-shaped figure so often alluded to in the columns of this journal in connection with Scorpion-sting. This figure may also be called a kind of regular pentagon (see Todhunter’s *Spherical Trigonometry* p. 143). If this interpretation is accepted, the Rasi or sign in question represents the “*Microcosm*.” But the “*microcosm*” or the world of thought is really represented by *Vrischikam*. From an objective point of view the “*microcosm*” is represented by the human body. *Makaram* may be taken to represent simultaneously both the microcosm and the macrocosm, as external objects of perception.

In connection with this sign I shall state herein a few important facts which I beg to submit for the consideration of those who are interested in examining the ancient occult sciences of India. It is generally held by the ancient philosophers that the macrocosm is similar to the microcosm in having a *Stoola Sariram* and a *Sooksma Sariram*. The visible universe is the *Stoola Sariram* of *Viswam*; the ancient philosophers held that as a substratum for this visible universe, there is another universe—perhaps we may call it the universe of Astral Light—the real universe of *Noumena*, the soul as it were of this visible universe. It is darkly hinted in certain passages of the *Veda* and the *Upanishads* that this hidden universe of Astral Light is to be represented by an *Icosahedron*. The connection between an *Icosahedron* and a *Dodecahedron* is something very peculiar and interesting though the figures seem to be so very dissimilar to each other. The connection may be understood by the undermentioned geometrical construction. Describe a Sphere about an *Icosahedron*; let perpendiculars be drawn from the centre of the Sphere on its faces and produced to meet the surface of the Sphere. Now, if the points of intersection be joined, a *Dodecahedron* is formed within the Sphere. By a similar process an *Icosahedron* may be constructed from a *Dodecahedron* (see Todhunter’s *Spherical Trigonometry* p. 141: art. 193). The figure constructed as above described will represent the universe of matter and the universe of Astral Light as they actually exist. I shall not now,

however, proceed to show how the universe of Astral Light may be considered in the light of an Icosahedron. I shall only state here that this conception of the Aryan philosophers is not to be looked upon as mere "theological twaddle" or as the outcome of wild fancy. The real significance of the conception in question can, I believe, be explained by reference to the psychology and the physical science of the ancients. But I must stop here and proceed to consider the meaning of the remaining two signs.

XI. *Kumbhum*.—(Or *Aquarius*). When represented by numbers, the word is equivalent to 14. It can be easily perceived then that the division in question is intended to represent the "Chatur-dasa Bhuvanam" or the 14 lokams spoken of in Sanskrit books.

XII. *Meenam* (or *Pisces*). This word again is represented by 5 when written in numbers and is evidently intended to convey the idea of *Panchamahabhutams* or the 5 elements. The sign also suggests that water (not the ordinary water but the universal solvent of the ancient alchemists) is the most important amongst the said elements.

I have now finished the task which I have set to myself in this article. My purpose is not to explain the ancient theory of creation itself, but to show the connection between that theory and the Zodiacal divisions. I have herein brought to light but a very small portion of the philosophy imbedded in these signs. The veil that was dexterously thrown over certain portions of the mystery connected with these signs by the ancient philosophers *will never be lifted up for the amusement or edification of the uninitiated public*.

Now to summarize the facts stated in this article, the contents of the first chapter of the history of this universe are as follows:—

- (1). The self-existent, eternal Brahman.
- (2). Pranava (Aum).
- (3). The androgyne Brahm, or the bisexual Sephira-Adam Kadmon.
- (4). The Sacred Tetragram—the four matras of Pranava—the four avasthas—the four states of Brahman—the sacred Thara-cam.
- (5). The five Brahmas—the five Buddhas representing in their totality the Jeevatma.
- (6). The astral light—the holy virgin—the six forces in nature.
- (7). The thirty-six Tatwams born of Avidya.
- (8). The universe in thought—the Swapna Avastha—the microcosm looked at from a subjective point of view.
- (9). The nine Prajapatis—the assistants of the Demiurgus.¹⁰
- (10). The shape of the material universe in the mind of the Demiurgus—the DODECAHEDRON.
- (11). The fourteen lokams.
- (12). The five elements.

The history of creation and of this world from its beginning up to the present time is composed of *Seven* chapters. The *Seventh* chapter is not yet completed.

Triplicane, Madras, 14th September, 1881.

¹⁰ The nine Kabalistic Sephiroths emanated from Sephira the 10th and the head Sephiroth are identical, Three trinities or triads with their emanative principle form the Pythagorean mystic *Decad*, the sum of *all* which represents the whole *Kosmos*.—ED. THEOS.

IN THE LIGHT OF THEOSOPHY

Anti-vaccinationists will find it heartening to learn that a campaign against compulsory vaccination is being waged in many parts of the world. News comes that, as a result of post-vaccination illnesses and fatalities among French school children, many French parents are not only questioning the right of the State to enforce vaccination but are taking legal and other means to oblige a review of these laws.

A French journal called *La Libre Santé* (Free Health), whose opinions and suggestions are not to be taken lightly since on its advisory staff are well-known doctors, attorneys, journalists and special pleaders, has devoted a whole issue to the question. It hits hard by saying:—

The scandal is in obligatory vaccination. The obligatory character is a crime supported by cunning laws voted by legislators with small scruples for the larger and sole profit of the manufacturers of vaccines.

It also attacks the Pasteur Institute which, it insists, has degenerated from the high ideal of its founder as a centre of research to a factory "governed by ambitious men, ill disposed toward scientists and savants who are not of the brotherhood or their opinion."

The special number of *La Libre Santé* contains articles which instruct parents as to how they may protect their children from obligatory vaccination, for French law also obliges manufacturers of serums and vaccines to prove their harmlessness, non-toxicity and real efficacy as immunizers.

Up to this time, in spite of affirmations from the promoters, no one of these vaccines has proved to be innocuous. Moreover, the division of opinion in the medical corps and the many accidents officially acknowledged of which vaccines are the cause permit easy proof to the contrary.

Also published is the plea of an attorney before the Police Court of St. Denis. It was on behalf of a mother whose child had developed deafness after three vaccinations, and who had refused a fourth. The only penalty is a fine. The court dismissed the case after the pleading.

This incident is attracting attention of attorneys all over France, many of whom seem willing to

act with small compensation in such cases in order to take the matter to the highest courts.

Compulsory vaccination is indefensible from any angle. The principles of Theosophy stand against both vaccination and compulsion.

A welcome step has been taken by the Madras Legislative Assembly in passing a bill, on February 7th, granting exemption from vaccination to conscientious objectors in Madras City by an amendment to the Madras City Municipality Act. It is hoped that the lead taken by Madras will be followed by other State Governments and the right of conscientious objection be recognized throughout this land which has an ancient heritage of respect for individual rights and liberties. No government can ignore the inalienable right of man to refuse to do what he believes to be wrong—and call itself democratic.

Under the title "Conservation Is Not Enough" Joseph Wood Krutch in *The American Scholar* (Summer 1954) points out "the grimly literal fact that unless we share this terrestrial globe with creatures other than ourselves we shall not be able to live on it for long."

Everyone is now familiar with the concept of "One World"; the writer of this article would have us remember that it is also "One Earth" and that any disturbance of what Burns called "Nature's social union" brings disaster upon ourselves. Animals, plants and insects have their own place in the scheme of things and "Nature red in tooth and claw" maintains a balance, with all the stress and conflict that it implies, that is far more beneficial to all beings than our puny attempts to adjust that balance in favour of ourselves.

The author gives a number of well-known examples of interference with Nature which have had repercussions unsuspected by their originators—e.g., insecticides which have not only starved birds but left crops unpollinated. Yet knowing all this

the modern dream is still that of an earth for man's use only. Mr. Krutch says:—

From the standpoint of nature as a whole, he is both a threat to every other living thing, and therefore, a threat to himself also. . . . Is it not our proudest boast that we have learned how to "control nature"?

And he offers as a criterion for action Nature's own great principle of "Live and let live" lest outraged Nature violently reassert itself. What is needed, he says, is a change of heart by which man will learn to value and to delight in a natural order larger than his own species. The doctrine of Man as the "End of Creation" has been misapplied and made to mean that the whole of creation was but for man's use. St. Paul stated it better when he said that "the whole creation groaneth and travaileth in pain," waiting for man to be redeemed. The author closes by saying that man

will not find life pleasanter . . . unless he can learn to love and to delight in the variety of nature.

It seems to be a growing fashion to compare and contrast religion and science, and such efforts appear to proceed more frequently from the "religionist" than from the "scientist." Dr. H. R. Rasmusson, in his article, "The Preacher Talks to the Man of Science" (*The Scientific Monthly*, December 1954), quotes Einstein as saying: "Religion without science is blind. Science without religion is lame." But the reader has to be ruthlessly clear in his mind that religion here does not stand for sectarian creedalism but for the code of ethics, and that by science is not meant materialism but the code of honest intellectual accuracy. Viewed in this light, science and religion can naturally have no quarrel, and the usual parading forth of arguments on either side becomes superfluous. But, unfortunately, many proponents of both these great schools of thought *strive* to create and maintain a wide gulf between their respective ideologies and methods—needless to say, for selfish reasons.

In so far as Dr. Rasmusson has striven to bridge this gulf, by presenting the thoughts of eminent scientists on this subject, he has indirectly rendered service to society and to Theosophy. As H.P.B. says:—

So far as Science remains what in the words of Prof. Huxley it is, viz., "organized common sense"; so far as its inferences are drawn from accurate premises—its generalizations resting on a purely inductive basis—every Theosophist and Occultist welcomes respectfully and with due admiration its contributions to the domain of cosmological law. There can be no possible conflict between the teachings of occult and so-called exact Science, where the conclusions of the latter are grounded on a substratum of unassailable fact. (*The Secret Doctrine*, I. 477)

Dreams, forebodings, prescience, prognostications and presentiments are impressions made by the Soul within upon our brain. The more exhausted the body, the freer is the spiritual man and the more vivid the impressions of the Soul's memory can be, stated H.P.B. in *Isis Unveiled*.

There are many cases on record of learning through dreams or impressions received during sleep. A recent one is recorded in *News Chronicle*, London (January 1, 1955). Mr. Michael Ventris, O.B.E., distinguished for his work in deciphering ancient records of the Minoan Kings of Crete, had been working on a problem for 19 years. One night he woke up in a state of excitement, woke his wife and told her he knew at last how to read the ancient writings—and it was true, he had solved the problem during sleep.

Two similar problems were solved during sleep for Dr. Herman V. Hilprecht, Professor of Assyrian, University of Pennsylvania, U.S.A., in 1893; one, in a remarkable dream told by him and printed in F. W. H. Myer's *Human Personality and Its Survival of Bodily Death*. Dr. Hilprecht was also an archæologist, trying to decipher some Babylonian fragments. One night he awoke with his mind full of the thought that his transcription of a name should be altered. He changed it, and it proved later to be correct. In another case, he fell asleep exhausted and in a vivid dream received six items of information which solved an old problem correctly, adding to the accuracy and value of his work.

Verified dreams are still an insolvable mystery to science, the key to which is knowledge of man's dual nature.

The pioneer work of a few public schools in the United States in fighting delinquency and crime is outlined in a series of five articles by Mary Handy in *The Christian Science Monitor* (13th to 17th December 1954).

At present the United States is facing the highest wave of juvenile delinquency it has known. "In early 1954 it was estimated that 2,700 youngsters from 10 to 17 were being picked up by the police daily." The few public schools, especially in Massachusetts, that are trying to stop problem children from growing up to be criminals through a definite preventive programme are reported to be doing good work.

Alert schools are proving that healthy school atmosphere, teachers who inspire character, well-worked-out human relations classes, special courses to interest the non-academic student, and well-staffed guidance clinics are lowering juvenile crime.

Behind all this is the conviction that if the schools did their work better, the courts and prisons would have less to do. It involves expenses, but "it is tremendously rewarding in terms of human lives," and in the long run "it costs less to prevent a boy from becoming a delinquent than to take care of him afterward."

It is not presumed, however, that schools can take the place of the home. School people recognize the importance of the example parents set; more, they warn parents to improve home conditions. "Good schools can never make up for bad homes. But they can help."

Dr. Edward Landy, who heads one of the best school guidance departments in Massachusetts, is of the opinion that teachers help prevent crime through the moral values they exemplify. "That's one reason why men and women with high ethical values must be attracted into teaching. Unconsciously a teacher is imparting the values she herself lives by."

The attitude taken towards delinquent children in the U.S.A. is worthy of emulation by other countries.

There is a current tendency in the United States to think of delinquent children as "sick" children needing psychological help, rather than as "bad" children needing the birch rod.

According to Mr. Bert Roens, director of pupil personnel services at the Arlington public schools, which are reported to have first-class delinquency prevention programmes,

Delinquency is a symptom. The only way I know of helping is to get at the basis of what causes these symptoms through guidance.

It is of vital importance to go to the root of the matter and find out why it is that children respond to situations in a certain way, which way of responding we term delinquency. That schools are now beginning to take up this task is an important move. But what they lack—and it is a real lack—is knowledge of reincarnation. The Timeless Ego's status must be recognized and respected and the child taught to listen for the guidance from within. Appeal to his better nature should be effective in almost every case.

ALL IN ALL

Did God create you? Nay, but you are God.
 You are yourself your cause, your end, your way:
 You are the will, the word, the measuring-rod,
 The lord of night, the fountain-head of day.
 Omnipotent, eternal, self-evolved,
 Self-centred, self-sufficing, self-renewed:—
 In your own being is your problem solved;
 Through your own travail is your aim pursued.
 Why do we look beyond you? Time and space,
 Nature and supernature, source and goal,
 Primal perfection and the fall from grace,—
 Are they not all encircled by your soul?
 Is not your good the standard of all worth?
 Is not your life an everlasting birth?

—EDMUND HOLMES

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

Pamphlets by Damodar K. Mavalankar

Nos. 4 and 12.

Pamphlets by the Masters of Wisdom

Nos. 22, 29, and 33.

MAGAZINES

Theosophy—Los Angeles—XLIIIrd Volume

The Aryan Path—Bombay—XXVIth Volume

The Theosophical Movement—Bombay—XXVth Volume

BULLETINS

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

U. L. T. STUDY GROUPS

CALCUTTA, DELHI, MYSORE AND POONA.

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

The United Lodge of Theosophists

DECLARATION

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

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

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

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

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

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

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

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

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

U. L. T. LODGES

AMSTERDAM, Z., HOLLAND	123 Stadionweg
BANGALORE (4), INDIA	15 Sir Krishna Rao Road, Basavangudi
BERKELEY (4), CALIFORNIA, U.S.A.	Masonic Temple Building, Bancroft and Shattuck
BOMBAY (1), INDIA	51 Mahatma Gandhi Road
LAGUNA BEACH, CALIFORNIA, U.S.A.	1434 South Coast Boulevard
LONDON (W. 2), ENGLAND	62 Queen's Gardens
LONDON, ONTARIO, CANADA	483 Dundas Street
LOS ANGELES (7), CALIFORNIA, U.S.A.	245 West 33rd Street
MATUNGA, BOMBAY (19), INDIA	Anandi Nivas, Bhaudaji Road
NEW YORK CITY (21), U.S.A.	347 East 72nd Street
PARIS (16 ^e), FRANCE	11 bis, Rue Keppler
PHILADELPHIA (3), PENNSYLVANIA, U.S.A.	1917 Walnut Street
PHOENIX, ARIZONA, U.S.A.	32 North Central Avenue
READING, PENNSYLVANIA, U.S.A.	812 North 5th Street
SACRAMENTO (14), CALIFORNIA, U.S.A.	1237½ H Street
SAN DIEGO (1), CALIFORNIA, U.S.A.	307 Orpheum Theatre Building, 524 B Street
SAN FRANCISCO (14), CALIFORNIA, U.S.A.	166 Sanchez Street
SAN LEANDRO, CALIFORNIA, U.S.A.	579 Foothill Boulevard
SYDNEY, AUSTRALIA	Federation House, 166 Philip Street
WASHINGTON (8), D.C., U.S.A.	2653 Connecticut Avenue, N.W.