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“There is no Religion higher than Truth”

# THE THEOSOPHICAL MOVEMENT

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## THE SIGNS OF THE CYCLE

ON November 17, the Theosophical Movement of the 19th-20th century enters its hundredth year. The world at large does not know that a great undercurrent, flowing constantly age after age, has been working in realms other than the physical. For nearly seven centuries this current of spiritual power has steadily pursued its unseen course toward a definite Goal, guided by specific Agencies. Under cyclic law, in the last quarter of each century this current has risen to the surface and worked broad changes in the conditions of men. For the constant underlying purpose of its unseen but ever-watchful Instigators is to stimulate human beings with such truer ideals and richer knowledge that they may soon take a big step upward and in time reach their full mental and spiritual stature — which is the ultimate aim of all evolution.

The fact of this great, almost secret, Movement started nearly seven centuries ago by Tsong-kha-pa and his body of Adepts, and of the fresh impetus it has received century after century, may be recognized by thoughtful men. The Seventh Impulsion of the Seven-Century Plan is not far away, and our period is more weighty with possibilities than the preceding centuries. The fact that now the teachings of Theosophy are freely published broadcast gives every man today an immeasurable advantage over even greater men heretofore, and puts on him a responsibility far more serious than that in earlier times when the Movement was as yet largely in the Invisible. Many of the needed seed-thoughts have already been put into the new mental soil and in their sprouting they are breaking up the old hard ground.

Students of Theosophy sometimes tend to be discouraged when they see the enormous disproportion between those who have accepted the great ideas of Theosophy and whose lives have been transformed by

them and the millions in the world who do not know of Theosophy or do not care for it. It is pertinent here to recall H.P.B.'s words, recorded by Mr. Judge:

When you consider and remember those days in 1875 and after, in which you could not find any people interested in your thoughts, and now look at the wide-spreading influence of theosophical ideas — however labelled — it is not so bad. We are not working merely that people may call themselves *Theosophists*, but that the doctrines we cherish may affect and leaven the whole mind of this century. This alone can be accomplished by a small earnest band of workers, who work for no human reward, no earthly recognition, but who, supported and sustained by a belief in that Universal Brotherhood of which our Masters are a part, work steadily, faithfully, in understanding and putting forth for consideration the doctrines of life and duty that have come down to us from immemorial time. (*Vernal Blooms*, pp. 6-7)

We must not overlook the silent and invisible influence of Theosophical ideas which have been circulating in the universe of thought for nearly a century, the impress they have made and still continue to make on the *Akasha* which pervades all space and which in a subtle manner affects the *Manas* and the *Buddhi* of the race. In spite of the malaise of our age, there are hopeful signs. A spirit of inquiry is discernible amidst the prevalent unrest. Orthodox science is fast losing its materialism, orthodox religion its dogmatism. Old dogmas, accepted formulas, are no longer worshipped as fetishes, nor regarded as chart and compass not to be questioned. New ideas about the vastness of space, the infinity of the universe, the omnipresence of life and of intelligence are revolutionizing the realm of thought. Changing concepts of mind and of matter have shattered the mechanistic view of the universe. Unity and brotherhood are no longer thought to be a Utopian dream but are regarded by many as urgent necessities for saner, happier living. With the spread of the idea of one-world civilization, comparative religion is being recommended as a vital study, vital for the welfare of mankind. There is a world-wide clamour for a restructuring of the educational system. The literature of the past few decades is full of Theosophical ideas. Karma and reincarnation are accepted by increasing numbers. There is greater interest in the mystical and the occult. The unexplained laws of Nature and the psychical powers latent in man are being studied with increasing seriousness, and that too by scientists. One-time scoffers have turned into serious investigators of the unseen realms. Sleep and dreams,

death and after, even subjects like music and meditation, are being studied in a scientific setting. Major revisions in the science of human evolution are taking place and the age of man on earth is being pushed back further and further. The intimate relation between man, the microcosm, and the universe, the macrocosm, is being perceived by the perceptive. Recent researches have, above all, made investigators in various fields of study realize how little they know in comparison with what needs to be known, thus evoking in them a sense of humility.

These are some of the signs of the times — portents of more momentous breakthroughs to come. The leaven of Theosophy has been working through the years, transforming the world of thought; but much still remains to be accomplished. Students of Theosophy who talk of the Three Objects of the Theosophical Movement but fail to keep abreast of what has already been achieved along the lines of these Objects in the world at large, are simply behind the times and can hardly hope to make an effective contribution in the present and future work of the Movement. At this turn of the cycle, it is of paramount importance to know the trend of the race-mind, for the whole purpose of the Theosophical Movement in its wider aspect has been and will continue to be the elevation of the Manas and Buddhi of the race.

Great is the task the student of Theosophy has before him. Great is the contribution he can make to prepare the mind of the century for the new cycle. To be in a position to do this effectively, he should not neglect his work in and upon himself, by the triple means of study, application and promulgation. Let him take to heart the advice of his Guru, H.P.B.:

Theosophy alone can gradually create a mankind as harmonious and as simple-souled as Kosmos itself; but to effect this Theosophists have to act as such.

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NO GREAT TRUTH was ever accepted *a priori*, and generally a century or two passed before it began to glimmer in the human consciousness as a possible verity, except in such cases as the positive discovery of the thing claimed as a fact. The truths of today are the falsehoods and errors of yesterday, and *vice versa*. It is only in the XXth century that portions, if not the whole, of the present work will be vindicated.

—*The Secret Doctrine* (1888)

## WHAT IS THEOSOPHY?

[The following article was printed by H. P. Blavatsky in the very first issue of *The Theosophist*, that for October 1879. It should be read with care and insight and in comparison with H.P.B.'s article "What Are the Theosophists," which immediately followed it, and which is not reprinted here because it is available in pamphlet form — *U.L.T. Pamphlet No. 22.*—Eds.]

THIS QUESTION has been so often asked, and misconception so widely prevails, that the editors of a journal devoted to an exposition of the world's Theosophy would be remiss were its first number issued without coming to a full understanding with their readers. But our heading involves two further queries: What is the Theosophical Society; and what are the Theosophists? To each an answer will be given.

According to lexicographers, the term *theosophia* is composed of two Greek words — *theos*, "god," and *sophos*, "wise." So far, correct. But the explanations that follow are far from giving a clear idea of Theosophy. Webster defines it most originally as "a supposed intercourse with God and superior spirits, and consequent attainment of superhuman knowledge, by *physical processes*, as by the theurgic operations of some ancient Platonists, or by the *chemical processes* of the German fire-philosophers."

This, to say the least, is a poor and flippant explanation. To attribute such ideas to men like Ammonius Saccas, Plotinus, Jamblichus, Porphyry, Proclus — shows either intentional misrepresentation, or Mr. Webster's ignorance of the philosophy and motives of the greatest geniuses of the later Alexandrian School. To impute to those whom their contemporaries as well as posterity styled "theodidaktoi," god-taught, a purpose to develop their psychological, spiritual perceptions by "physical processes," is to describe them as materialists. As to the concluding fling at the fire-philosophers, it rebounds from them to fall home among our most eminent modern men of science; those in whose mouths the Rev. James Martineau places the following boast: "Matter is all we want; give us atoms alone, and we will explain the universe."

Vaughan offers a far better, more philosophical definition. "A Theosophist," he says, "is one who gives you a theory of God, or the work of God, which has not revelation, but an inspiration of his own for its basis." In this view every great thinker and philosopher, especially every founder of a new religion, school of philosophy, or sect, is necessarily a Theos-

ophist. Hence, Theosophy and Theosophists have existed ever since the first glimmering of nascent thought made man seek instinctively for the means of expressing his own independent opinions.

There were Theosophists before the Christian era, notwithstanding that the Christian writers ascribe the development of the Eclectic theosophical system to the early part of the third century of their era. Diogenes Laertius traces Theosophy to an epoch antedating the dynasty of the Ptolemies; and names as its founder an Egyptian Hierophant called Pot-Amun, the name being Coptic and signifying a priest consecrated to Amun, the god of Wisdom. But history shows it revived by Ammonius Saccas, the founder of the Neo-Platonic School. He and his disciples called themselves "Philaletheians" — lovers of the truth; while others termed them the "Analogists," on account of their method of interpreting all sacred legends, symbolical myths and mysteries by a rule of analogy or correspondence, so that events which had occurred in the external world were regarded as expressing operations and experiences of the human soul. It was the aim and purpose of Ammonius to reconcile all sects, peoples and nations under one common faith — a belief in one supreme Eternal, Unknown and Unnamed Power, governing the Universe by immutable and eternal laws. His object was to prove a primitive system of Theosophy, which at the beginning was essentially alike in all countries, to induce all men to lay aside their strifes and quarrels, and unite in purpose and thought as the children of one common mother; to purify the ancient religions, by degrees corrupted and obscured, from all dross of human element, by uniting and expounding them upon pure philosophical principles. Hence, the Buddhistic, Vedantic and Magian, or Zoroastrian, systems were taught in the Eclectic Theosophical School along with all the philosophies of Greece. Hence also that pre-eminently Buddhistic and Indian feature among the Ancient Theosophists of Alexandria of due reverence for parents and aged persons, a fraternal affection for the whole human race, and a compassionate feeling for even the dumb animals. While seeking to establish a system of moral discipline which enforced upon people the duty to live according to the laws of their respective countries, to exalt their minds by the research and contemplation of the one Absolute Truth, his chief object, in order, as he believed, to achieve all others, was to extract from the various religious teachings, as from a many-chorded instrument, one full and harmonious melody which would find response in every truth-loving heart.

Theosophy is, then, the archaic *Wisdom-Religion*, the esoteric doctrine

once known in every ancient country having claims to civilization. This "Wisdom" all the old writings show us as an emanation of the Divine Principle; and the clear comprehension of it is typified in such names as the Indian Buddh, the Babylonian Nebo, the Thoth of Memphis, the Hermes of Greece; in the appellations, also, of some goddesses — Metis, Neitha, Athena, the Gnostic *Sophia*, and finally — the Vedas, from the word "to know." Under this designation, all the ancient philosophers of the East and West, the Hierophants of old Egypt, the Rishis of Aryavart, of Theodidaktoi of Greece, included all knowledge of things occult and essentially divine. The *Mercavah* of the Hebrew Rabbis, the secular and popular series, were thus designated as only the vehicle, the outward shell which contained the higher esoteric knowledge. The Magi of Zoroaster received instruction and were initiated in the caves and secret lodges of Bactria; the Egyptian and Grecian hierophants had their *aporrheta*, or secret discourses, during which the *Mysta* became an *Epopta* — a Seer.

The central idea of the Eclectic Theosophy was that of a single Supreme Essence, Unknown and *Unknowable* — for, "How could one know the knower?" as enquires *Brihadaranyaka Upanishad*. Their system was characterized by three distinct features: the theory of the above-named Essence; the doctrine of the human soul — an emanation from the latter, hence of the same nature; and its theurgy. It is this last science which has led the Neo-Platonists to be so misrepresented in our era of materialistic science. Theurgy being essentially the art of applying the divine powers of man to the subordination of the blind forces of nature, its votaries were first termed magicians — a corruption of the word "Magh," signifying a wise or learned man, and — derided. Skeptics of a century ago would have been as wide of the mark if they had laughed at the idea of a phonograph or telegraph. The ridiculed and the "infidels" of one generation generally become the wise men and saints of the next.

As regards the Divine Essence and the nature of the soul and spirit, modern Theosophy believes now as ancient Theosophy did. The popular *Diu* of the Aryan nations was identical with the *Iao* of the Chaldeans, and even with the Jupiter of the less learned and philosophical among the Romans; and it was just as identical with the *Jahve* of the Samaritans, the *Tiu* or "Tiusco" of the Northmen, the *Duw* of the Britons, and the Zeus of the Thracians. As to the Absolute Essence, the One and All, whether we accept the Greek Pythagorean, the Chaldean Kabalistic, or

the Aryan philosophy in regard to it, it will all lead to one and the same result. The Primeval Monad of the Pythagorean system, which retires into darkness and is itself Darkness (for human intellect), was made the basis of all things; and we can find the idea in all its integrity in the philosophical systems of Leibnitz and Spinoza. Therefore, whether a Theosophist agrees with the Kabala which, speaking of En-Soph propounds the query, "Who, then, can comprehend It, since It is formless, and Non-Existent?"; or, remembering that magnificent hymn from the *Rig-Veda* (Hymn 129th, Book 10th), enquires:

Who knows from whence this great creation sprang?

Whether his will created or was mute?

He knows it -- or perchance *even He knows not*;

or, again, accepts the Vedantic conception of Brahma, who in the Upanishads is represented as "without life, without mind, pure," *unconscious*, for Brahma is "Absolute Consciousness"; or, even finally, siding with the Svabhavikas of Nepaul, maintains that nothing exists but "Svabhavat" (substance or nature) which exists by *itself* without any creator — any one of the above conceptions can lead but to pure and absolute Theosophy — that Theosophy which prompted such men as Hegel, Fichte and Spinoza to take up the labours of the old Grecian philosophers and speculate upon the One Substance — the Deity, the *Divine All* proceeding from the Divine Wisdom — incomprehensible, unknown and *unnamed* — by any ancient or modern religious philosophy, with the exception of Christianity and Mohammedanism. Every Theosophist, then, holding to a theory of the Deity "which has not revelation, but an inspiration of his own for its basis," may accept any of the above definitions or belong to any of these religions, and yet remain strictly within the boundaries of Theosophy. For the latter is belief in the Deity as the ALL, the source of all existence, the infinite that cannot be either comprehended or known, the universe alone revealing *It*, or, as some prefer it, Him, thus giving a sex to that, to anthropomorphize which is *blasphemy*. True, Theosophy shrinks from brutal materialization; it prefers believing that, from eternity retired within itself, the Spirit of the Deity neither wills nor creates; but that, from the infinite effulgency everywhere going forth from the Great Centre, that which produces all visible and invisible things is but a Ray containing in itself the generative and conceptive power, which, in its turn, produces that which the Greeks called *Macrocosm*, the Kabalists *Tikkun* or Adam Kadmon, the archetypal man, and the Aryans *Purusha*, the manifested Brahm, or the Divine

Male. Theosophy believes also in the *Anastasis* or continued existence, and in transmigration (evolution) or a series of changes in the soul<sup>1</sup> which can be defended and explained on strict philosophical principles, and only by making a distinction between *Paramatma* (transcendental, supreme soul) and *Jivatma* (animal, or conscious soul) of the Vedantins.

To fully define Theosophy, we must consider it under all its aspects. The interior world has not been hidden from all by impenetrable darkness. By that higher intuition acquired by *Theosophia* — or God-knowledge, which carried the mind from the world of form into that of formless spirit, man has been sometimes enabled in every age and every country to perceive things in the interior or invisible world. Hence, the “Samadhi,” or *Dyan Yog Samadhi*, of the Hindu ascetics; the “Daimonion-photi,” or spiritual illumination of the Neo-Platonists; the “Sidereal confabulation of soul” of the Rosicrucians or Fire-philosophers; and, even the ecstatic trance of mystics and of the modern mesmerists and spiritualists, are identical in nature, though various as to manifestation. The search after man’s diviner “self,” so often and so erroneously interpreted as individual communion with a personal God, was the object of every mystic, and belief in its possibility seems to have been coeval with the genesis of humanity, each people giving it another name. Thus Plato and Plotinus call “Noëtic work” that which the Yogis and the Shrotriya term *Vidya*. “By reflection, self-knowledge and intellectual discipline, the soul can be raised to the vision of eternal truth, goodness, and beauty — that is, to the *Vision of God* — this is the *epopteia*,” said the Greeks. “To unite one’s soul to the Universal Soul,” says Porphyry, “requires but a perfectly pure mind. Through self-contemplation, perfect chastity, and purity of body, we may approach nearer to It, and receive, in that state, true knowledge and wonderful insight.” And Swami Dayanand Saraswati, who has read neither Porphyry nor other Greek authors, but who is a thorough Vedic scholar, says in his *Veda Bhashya* — “To obtain *Diksha* (highest initiation) and *Yog*, one has to practise according to the rules. . . . The soul in human body can perform the greatest wonders by knowing the Universal Spirit (or God) and acquainting itself with the properties and qualities (occult) of all

<sup>1</sup> In a series of articles entitled “The World’s Great Theosophists,” we intend showing that from Pythagoras, who got his wisdom in India, down to our best known modern philosophers and theosophists — David Hume, and Shelley, the English poet — the Spiritists of France included — many believed and yet believe in metempsychosis or reincarnation of the soul, however unelaborated the system of the Spiritists may fairly be regarded.

the things in the universe. A human being (a *Dikshit* or initiate) can thus *acquire a power of seeing and hearing at great distances.*" Finally, Alfred R. Wallace, F.R.S., a spiritualist and yet a confessedly great naturalist, says, with brave candour: "It is 'spirit' that alone feels, and perceives, and thinks — that acquires knowledge, and reasons and aspires . . . there not unfrequently occur individuals so constituted that the spirit can perceive independently of the corporeal organs of sense, or can perhaps, wholly or partially, quit the body for a time and return to it again . . . the spirit . . . communicates with spirit easier than with matter." We can now see how, after thousands of years have intervened between the age of the Gymnosophists<sup>2</sup> and our own highly civilized era, notwithstanding, or, perhaps, just because of such an enlightenment which pours its radiant light upon the psychological as well as upon the physical realms of nature, over twenty millions of people today believe, under a different form, in those same spiritual powers that were believed in by the Yogins and the Pythagoreans, nearly 3,000 years ago. Thus, while the Aryan mystic claimed for himself the power of solving all the problems of life and death, when he had once obtained the power of acting independently of his body, through the *Atman* — "self," or "soul"; and the old Greeks went in search of *Atmu*, the Hidden one, or the God-Soul of man, with the symbolical mirror of the Thesmophorian mysteries — so the spiritualists of today believe in the faculty of the spirits, or the souls of the disembodied persons, to communicate visibly and tangibly with those they loved on earth. And all these, Aryan Yogis, Greek philosophers, and modern spiritualists, affirm that possibility on the ground that the embodied soul and its never embodied spirit — the real *self* — are not separated from either the Universal Soul or other spirits by space, but merely by the differentiation of their qualities; as in the boundless expanse of the universe there can be no limitation. And that when this difference is once removed — according to the Greeks and Aryans by abstract contemplation, producing the temporary liberation of the imprisoned Soul; and according to spiritualists, through mediumship — such an union between embodied and disembodied spirits becomes possible. Thus was it that Patanjali's Yogis and, following in their steps, Plotinus, Porphyry and other Neo-Platonists, maintained that in their hours of ecstasy they had been united to, or rather become as one

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<sup>2</sup> The reality of the Yog-power was affirmed by many Greek and Roman writers who call the Yogins Indian Gymnosophists; by Strabo, Lucan, Plutarch, Cicero (*Tusculum*), Pliny (vii, 2), etc.

with, God, several times during the course of their lives. This idea, erroneous as it may seem in its application to the Universal Spirit, was, and is, claimed by too many great philosophers to be put aside as entirely chimerical. In the case of the Theodidaktoi, the only controvertible point, the dark spot on this philosophy of extreme mysticism, was its claim to include that which is simply ecstatic illumination, under the head of sensuous perception. In the case of the Yogins, who maintained their ability to see Iswara "face to face," this claim was successfully overthrown by the stern logic of Kapila. As to the similar assumption made for their Greek followers, for a long array of Christian ecstasies, and, finally, for the last two claimants to "God-seeing" within these last hundred years — Jacob Böhme and Swedenborg — this pretension would and *should* have been philosophically and logically questioned, if a few of our great men of science who are spiritualists had had more interest in the philosophy than in the mere phenomenalism of spiritualism.

The Alexandrian Theosophists were divided into neophytes, initiates, and masters, or hierophants; and their rules were copied from the ancient Mysteries of Orpheus, who, according to Herodotus, brought them from India. Ammonius obligated his disciples by oath not to divulge his *higher* doctrines, except to those who were proved thoroughly worthy and initiated, and who had learned to regard the gods, the angels, and the demons of other peoples according to the esoteric *hyponoia*, or under-meaning. "The gods exist, but they are not what the *hoi polloi*, the uneducated multitude, suppose them to be," says Epicurus. "He is not an atheist who denies the existence of the gods whom the multitude worship, but he is such who fastens on these gods the opinions of the multitude." In his turn, Aristotle declares that of the "Divine Essence pervading the whole world of nature, what are styled the *gods* are simply the first principles."

Plotinus, the pupil of the "God-taught" Ammonius, tells us that the secret *gnosis* or the knowledge of Theosophy has three degrees — opinion, science, and *illumination*. "The means or instrument of the first is sense, or perception; of the second, dialectics; of the third, intuition. To the last, reason is subordinate; it is *absolute knowledge*, founded on the identification of the mind with the object known." Theosophy is the exact science of psychology, so to say; it stands in relation to natural, uncultivated mediumship, as the knowledge of a Tyndall stands to that of a schoolboy in physics. It develops in man a direct beholding; that which Schelling denominates "a realization of the identity of subject and

object in the individual"; so that under the influence and knowledge of *hyponoia* man thinks divine thoughts, views all things as they really are, and, finally, "becomes recipient of the Soul of the World," to use one of the finest expressions of Emerson. "I, the imperfect, adore my own Perfect" — he says in his superb Essay on the *Oversoul*. Besides this psychological or soul-state, Theosophy cultivated every branch of sciences and arts. It was thoroughly familiar with what is now commonly known as mesmerism. Practical theurgy or "ceremonial magic," so often resorted to in their exorcisms by the Roman Catholic clergy — was discarded by the theosophists. It is but Jamblichus alone who, transcending the other Eclectics, added to Theosophy the doctrine of Theurgy. When ignorant of the true meaning of the esoteric divine symbols of nature, man is apt to miscalculate the powers of his soul, and, instead of communing spiritually and mentally with the higher, celestial beings, the good spirits (the gods of the theurgists of the Platonic school), he will unconsciously call forth the evil, dark powers which lurk around humanity — the undying, grim creations of human crimes and vices — and thus fall from *theurgia* (white magic) into *goëtia* (or black magic, sorcery). Yet, neither white nor black magic is what popular superstition understands by the terms. The possibility of "raising spirits" according to the key of Solomon, is the height of superstition and ignorance. Purity of deed and thought can alone raise us to an intercourse "with the gods" and attain for us the goal we desire. Alchemy, believed by so many to have been a spiritual philosophy as well as a physical science, belonged to the teachings of the theosophical school.

It is a noticeable fact that neither Zoroaster, Buddha, Orpheus, Pythagoras, Confucius, Socrates, nor Ammonius Saccas, committed anything to writing. The reason for it is obvious. Theosophy is a double-edged weapon and unfit for the ignorant or the selfish. Like every ancient philosophy, it has its votaries among the moderns; but, until late in our own days, its disciples were few in numbers, and of the most various sects and opinions. "Entirely speculative, and founding no schools, they have still exercised a silent influence upon philosophy; and no doubt, when the time arrives, many ideas thus silently propounded may yet give new directions to human thought" — remarks Mr. Kenneth R. H. Mackenzie IX° . . . himself a mystic and a Theosophist, in his large and valuable work, *The Royal Masonic Cyclopædia* (articles "Theosophical Society

of New York” and “Theosophy,” p. 731).<sup>3</sup> Since the days of the fire-philosophers, they had never formed themselves into societies, for, tracked like wild beasts by the Christian clergy, to be known as a Theosophist often amounted, hardly a century ago, to a death-warrant. The statistics show that, during a period of 150 years, no less than 90,000 men and women were burned in Europe for alleged witchcraft. In Great Britain only, from A.D. 1640 to 1660, but twenty years, 3,000 persons were put to death for compact with the “Devil.” It was but late in the present century — in 1875 — that some progressed mystics and spiritualists, unsatisfied with the theories and explanations of Spiritualism, started by its votaries, and finding that they were far from covering the whole ground of the wide range of phenomena, formed at New York, America, an association which is now widely known as the Theosophical Society. And now, having explained what is Theosophy, we will, in a separate article,<sup>4</sup> explain what is the nature of our Society, which is also called the “Universal Brotherhood of Humanity.”

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<sup>3</sup> *The Royal Masonic Cyclopædia of History, Rites, Symbolism, and Biography.* Edited by Kenneth R. H. Mackenzie IX° (Cryptonymous), Hon. Member of the Canongate Kilwinning Lodge, No. 2, Scotland. New York, J. W. Bouton, 706 Broadway, 1877.

<sup>4</sup> “What Are the Theosophists,” reprinted in *U.L.T. Pamphlet No. 22.* — EDS., THE THEOSOPHICAL MOVEMENT

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OUR AGE is pre-eminently a *scientific* one, in the sense that the authority which men demand in reference to the deepest problems of life must rest on experience and reason, and not on tradition. *Theosophy* claims to rest on this basis, and in proof thereof we find that every fresh discovery in literature and science tends to confirm the teachings of the *Secret Doctrine*....

[We are] not discouraged because Theosophy does not appear, in comparison with some other movements, to have effected much on the mere outward physical plane. Our work is essentially a leavening one, and will show itself later on in the thought and religion of the next century [the 20th]. No one should despise the day of small things. “A little leaven leaveneth the whole lump.”

—*The Vahan*, December 1, 1890

## THE T.S. AND ITS BASIS

[This article by Mr. Judge was first published in *The Austral Theosophist* for June 1894.—EDS.]

AS ONE OF THOSE who helped to form the Theosophical Society, I may claim to speak with personal knowledge of the facts, and having worked in its ranks ever since its first day, a few words respecting its basis and spirit will be of use. The society was founded in New York in 1875, the inaugural address of the president being delivered on the 17th of November. The preliminary meeting was held before that date, at the rooms of H. P. Blavatsky, in Irving Place, New York. [The minutes] read thus, in substance: "Mr. William Q. Judge took the chair, and calling the meeting to order, nominated Col. H. S. Olcott as permanent chairman, who, being elected, suggested Mr. Judge as secretary. The latter was elected as secretary." Formal organization was provided for, and the minute is signed by myself. In November, the constitution was reported and the President's address delivered.

Although the objects of the society were then expressed more elaborately than now, they even then carried the same idea as now, and the basis and spirit of the organization were the same then as now. Its basis was intended to rest on equality, autonomy and toleration, its prime object being universal brotherhood, of which it was hoped the germ or nucleus might be formed. All members are on an equal footing, as is shown by its rule that caste, colour, religion, creed, sex have no bearing on the question of membership in any way. The founders did not hold the idea that all men are equal in all things, but they did lay it down that in respect to membership they were and should be equal. This has ever been its law.

Autonomy as a principle put into practice meant that each branch should govern itself so long as it did not contravene the law of the whole, but should be under the general federal jurisdiction of any section it might help to form or be formed in. Similarly each section is autonomous within its own borders, and cannot be interfered with so long as it does not violate the general law and is loyal to the whole. And as the whole cannot have a creed or dogma, no section is put under bonds in matters of belief.

Toleration can only really exist where brotherhood is admitted as a truth and a necessity. Hence its principle of toleration means that every member has the right to believe as he or she pleases in all matters of

religion, philosophy, and the like, but must not try to force that belief on others, though not prevented from promulgating it. The Society as a body has no belief save in universal brotherhood, and from that it gets its strength. The moment it should declare a creed or dogma, that moment its strength would begin to leave it, for division would arise and sides would be taken. Hence, also, it includes in its ranks men of all religions: Brahmins, Buddhists, Christians, Mahommedans and every other variety, as they all know that the T.S. furnishes them a common ground on which to work. The bigoted dogmatist cannot feel moved to join the body, because its freedom is opposed to bigotry, and the member who is a Buddhist is just as good as the Christian or the Agnostic. Many times have persons asked that the Society formulate some doctrines as authoritative, but that has always been refused, and, indeed, would be its deathknell.

Its three objects cover the whole field of research and the first is essential because without brotherliness and toleration no calm inquiry would be possible. The second calls for an investigation of the religions and philosophies of all men, and for demonstrating the importance of that study. Its importance lies in the fact that the religions and philosophies of man are his revelations made by his greater better self, or God within, to his lower self, and must be all studied if we are to arrive at the one fountain or basis from which they have arisen and in which they are based. Hence the scriptures of the Christian do not rule, nor likewise do those of the Brahmin or the Buddhist, even though the last be the older.

But some people think the Society is a Buddhist one or Hindu one. This is because as a fact the religions of the West have come from those of the East, and the great age, and the similarity of the older ones to the newer ones of the West, must soon be apparent. And further, it is inevitable that a large body of members must come to a general tacit agreement or belief which is prominent because of their great devotion and constant work. But no one has to believe with this body of persons on any point. Reincarnation, Karma, the sevenfold nature of man, and the doctrine of the Masters, may be rejected, and one may still be a good member so long as he or she believes in and tries to practise Universal Brotherhood.

The main underlying effort of the work of the members of the Society should be to furnish a real and philosophical basis for ethics, seeing that the ancient ethics re-promulgated by Jesus are not practised by the

nations who profess them. In this respect the work of the Society in Christian lands is ever tending to bring forth a real Christianity, and not to oppose it. Opposition to mere dogma is not opposition to truth, and hence the Society is a builder up and not a mere destroyer of old beliefs. In other lands it has its distinct work also; as in India it will be to revive the old pure spiritual life now covered with much dogma, and among the Buddhists it will show men how to live by the ethics of Buddha, which, promulgated centuries before the birth of Jesus, are the same *ipsissima verba* as those of the latter.

Apart from all religious views, the philosophy put forth by members of the Society gives reasonable explanations of life, of man, and of nature; tends to remove superstition by showing what physical phenomena are, and why they occur, instead of denying them and thus leaving thousands without any solution for that which they know does happen, but which is generally denied by science and the church. This philosophy, though old, meets all the facts and solves them, and shows how man may, if he will, reach to the power hinted at by all the great teachers of the world, offered by Jesus to his disciples but denied by the dogmatist of the West. And all this philosophy may be brought out in the ranks of the organization, while at the same time the Society itself puts no seal of approval or disapproval thereupon. From this great freedom it has resulted in 19 years that the organization embraces the world, with members and branches in every nation, having the sympathy of those who think the mind of man should be free, and being hated only by those who prefer dogmatism and superstition to toleration and brotherly love.

—WILLIAM Q. JUDGE

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LET us not, then, resist the cycle, nor, complaining of the task, sit down to rest. There is no time for rest. The weak, the despairing, and the doubting may have to wait, but men and women of action cannot stand still in the face of such an opportunity.

—W. Q. JUDGE

## THE THEOSOPHICAL ATTITUDE

[The following is extracted from an article by H. P. Blavatsky in *The Vahan* (London) of December 1, 1890.—EDS.]

IT HAS BEEN always held that a true Theosophist must have no personal ends to serve, no favourite hobby to propagate, no special doctrine to enforce or to defend. For, to merit the honourable title of Theosophist one must be an altruist, above all; one ever ready to help equally foe or friend, to act, rather than to speak; and urge others to action, while never losing an opportunity to work himself. But, if no true Theosophist will ever dictate to his fellow brother or neighbour what this one should believe or disbelieve in, nor force him to act on lines which may be distasteful to him, however proper they may appear to himself, there are other duties which he has to attend to: (*a*) to warn his brother of any danger the latter may fail to see; and (*b*) to share his knowledge — if he has acquired such — with those who have been less fortunate than himself in opportunities for acquiring it.

Now, though we are painfully aware that a good number of members have joined the T.S. out of simple curiosity, while others, remaining for some time out of touch with the movement, have lost their interest in it, we must never lose the hope of reviving that interest. Many are the Fellows who, having failed at first to help on the cause, have now become earnest “working members,” as they are called. Therefore, we say today to all: “If you would really help the noble cause — you must do so now....”

Verily, of philanthropical, political, and religious bodies we have many. Clubs, congresses, associations, unions, refuges, societies, each of them a social protector of special men and nations, special arts and sciences, or a bulwark against this or that evil, spring up daily, each of these moved by its own party or sectarian spirit. But which of them is strictly *universal*, good for all and prejudicial to none? Which of them answers fully to the noble injunction of the Buddhist Arhats and also of King Asoka? “When thou plantest trees along the roads, allow their shade to protect the wicked as the good. When thou buildest a Rest House, let its doors be thrown open to men of all religions, to the opponents of thine own creed, and to thy personal enemies as well as to thy friends.” None, we say, none save our own Society, a purely unsectarian, unselfish body; the only one which has no party object in view, which is open to all men, the good and the bad, the lowly and

the high, the foolish and the wise — and which calls them all “Brothers,” regardless of their religion, race, colour, or station in life.

To all these we now say: As “there is no religion higher than Truth,” no deity greater than the latter, no duty nobler than self-sacrifice, and that the time for action is so short — shall not each of you put his shoulder to the wheel of the heavy car of our Society and help us to land it safely across the abyss of matter, on to the safe side?

—H.P.B.

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THEOSOPHISTS have no dogmas, exact no blind faith. Theosophists are ever ready to abandon every idea that is proved erroneous upon strictly logical deductions. . . . Dogmas are the toys that amuse, and can satisfy but unreasoning children. They are the offspring of human speculation and prejudiced fancy. . . .

Realizing as they do the boundlessness of the absolute truth, Theosophists repudiate all claims to infallibility. The most cherished preconceptions, the most “pious hope,” the strongest “master passion,” they sweep aside like dust from their path, when their error is pointed out. Their highest hope is to approximate the truth; that they have succeeded in going a few steps beyond the Spiritualists, they think proved in their conviction that they know nothing in comparison with what is to be learned; in their sacrifice of every pet theory and prompting of emotionalism at the shrine of Fact; and in their absolute and unqualified repudiation of everything that smacks of “dogma.”

—H. P. BLAVATSKY

# THE MASTERS OF THEOSOPHY

## I.—THEIR LABOUR OF LOVE

[Reprinted from THE THEOSOPHICAL MOVEMENT, November 1956.—Eds.]

The great and peaceful Ones live regenerating the world like the coming of spring; having crossed the ocean of ordinary existence, They help others, through compassion that seeks no return, to cross it.

This desire is spontaneous, since the natural tendency of Great Souls is to remove the suffering of others, just as the nectar-rayed moon of itself cools the earth scorched by the fierce rays of the sun.

—*The Crest-Jewel of Wisdom*

PERHAPS the most important purpose of H.P.B.'s Mission was to revive the ancient teaching about the existence of a Fraternity of Perfected Souls, who, by special training and self-purification, have evolved those higher faculties and attained that spiritual knowledge which it will take ordinary humanity many incarnations to acquire. The truth that Mahatmas are Living Men, that They are Super-Men endowed with power over space, time, mind and matter, was once known; but centuries before H.P.B.'s era that knowledge had sunk into oblivion, both in the Occident and in the Orient. If we keep in mind that Masters are not only the most sacred of Ideals but also *Facts*, if we study and reflect on all that H.P.B. and W.Q.J. have written about Their ubiquitous nature; Their far-reaching influence; Their method of helping mankind; the Line of *Guruparampara*, the existence of the institution of chelaship — if we have enlightened faith in all this, we shall be strong with the power that flows from such faith and shall draw closer to Them.

The giving out of this teaching about the Masters cost H.P.B. dear. She was doubted, derided, caluminated, for this truth that she gave out called for a complete reorientation of men's thinking, a reversal of the accepted order of evolution from animal savagery to the present "enlightened" era. Even students of Theosophy sometimes fail to understand the full implications of this vital teaching of H.P.B.'s philosophy. It is often looked upon as being merely of academic interest, and its immense practical value for us now and here in our daily existence is overlooked. It holds out to us the sublime hope that we, too, each one of us, can take our evolution in our own hand and, with the aid of the Kingly Science and following the Lines laid down by the Original Pro-

genitors and Teachers of mankind, transform ourselves from Atmic beings into Mahatmic Beings.

It is important for us to recognize that the Great White Lodge exists for the service of humanity, that the Masters are behind us — behind the whole of humanity in general and behind those in particular who are endeavouring earnestly and unselfishly to become Their companions and to serve Their Cause. Many are the ways in which They perform Their Labour of Love. Even in this *Kali Yuga* or Dark Age the Masters are working through many organizations as well as with individuals, without their being conscious of this help. Masters' Work is both individual and universal; Their Compassion is infinite. There are no barriers to Their assistance except such as we ourselves erect.

We are given the inspiring idea of a mighty "Wall of Protection" which the collective efforts of generations of Adepts, Mahatmas and Nirmanakayas have built around humankind and which shields us invisibly "from further and far greater misery and sorrow." Silently and invisibly They impress the atmosphere of our earth with Their Ideation and Imagination. Their Thought-Images, Their Idea-Idols, are built into the *Akasha* which pervades all space. Like air this supersensuous, spiritual ozone surrounds us, but, imperfect and earthly-minded as we are, we are not able to inhale, retain and absorb more of that ozone.

We can increase our capacity to retain and absorb it by right study and effort at constant application of what is studied, by work and worship, by ideation and imagination centred on the Divine Life and on the Living Embodiments of that Divine Life. An active spiritual Centre has to be built within ourselves — a Centre of thought, feeling and will. We have to learn to live in that Inner Centre, to focus our attention constantly on the Great Gurus, not only in hours of study and reflection, but even while doing mundane chores. Not only does this exercise make us do all our work more efficiently, thus enriching life, but it also enables us to inhale and osmose more of the spiritual ozone.

Inspired by a love of collective humanity, the Great Ones, who are all of one mind, one will, one aim and one purpose, ever aspire to awaken human souls to a recognition of their own dignity and divinity, and to impress them with the supreme and sublime fact that they, too, can, through purity and knowledge, reach the divine status. With that purpose in view, They keep the Light of Wisdom, the Torch of Truth, ever burning in the world. In the safe custody of the Fraternity of Cosmopolitan Philanthropists is the "accumulated Wisdom of the Ages." The

methods employed by Them for preserving intact this body of knowledge are unique. How the Ancient Teachings were at first imparted to early humanity by higher and exalted Beings, how they were orally transmitted from one generation of Adepts to another and preserved "within the book volume of the brain," how later they were recorded in glyphs and symbols, how still later this record was reduced to writing and, even later, studied, checked and verified by Fifth Race Adepts — all this makes a fascinating study. Where are all those writings and records today? Those Who Know assert that they exist to this day in many underground temples and secret crypts of libraries belonging to the Occult Fraternity, access to which is possible only to the few.

The Voice of the Masters is ever in the world. Never for an hour in the whole cycle of duration is Their Light extinguished or does Their Voice become dumb. Ours the fault if we fail to see that Light or to hear that Voice, engrossed as we are in the life of the personality. There are various ways in which the Holy Ones make Themselves heard. First, the Adept Fraternity, possessing an accurate knowledge of the Law of Cycles, sends a suitable Messenger, a Saviour-Teacher, to our world, whose function it is to stir up men's minds and hearts and arouse them from the sleep of *tamas* or ignorance. These messengers spread the true knowledge, more or less privately and secretly when fanaticism and ignorance are strong in the world; the Rosicrucians, Alchemists and Fire-Philosophers, for example, did that during the Middle Ages in Europe. At other times these Messengers work openly, as Paracelsus or Mesmer did, but without revealing their intimate connection with the Adept Fraternity. But there are special occasions when a full public declaration of facts and source becomes due under the Law of Periodicity, and then the Wisdom and the Lords of Wisdom are spoken of openly. Such was the case with H.P.B., herself an Adept-Chela of a Great Guru, as also the accredited Messenger of the Great White Lodge.

From the universal and general aspect of Their Work — the uplift of humanity as a whole — the Masters proceed to the particular and the personal — Their work with individual human souls. Many have been helped, guided, instructed, inspired, blessed, very often unconsciously to themselves, by the Great Ones. They are for ever dropping ideas into men's minds about the spiritual world and the true life of the soul, as well as inciting them to good acts. Though unrecognized save by a few who have the right faculty, They are ever vigilant and watch over the progress of every pure-hearted and earnest individual, and are ready to

give a turn to the key of knowledge when the time in the individual's progress is ripe. Like a mountaineer who sees from his peaks a light here and a light there, shining in the sombre valley below, so the Elder Brothers, from the heights of Wisdom They have reached, look down at our shadow-world and discover here Their natural allies.

The Masters need emissaries to do Their Work in the world, companions who learn as they serve and serve as they learn. One of the functions of the White Lodge is to maintain the nursery for future Adepts on this, our earth. The institution of chelaship, to which H.P.B. invited the attention of the world in the last century, is an old, old one. The Great Lodge is also called the Great School, which does not have a fixed location anywhere, but all the same is composed of Teachers and taught, Gurus and chelas. The Masters are always willing to establish relationship with human souls who are ready, and to make these souls Their chelas. It is not the personality, the animal soul and the physical man who becomes the chela, but the inner Ego or the Individuality who has earned the privilege of this connection. Inspiring Their own individual chelas, the Great Ones also awaken other human souls.

In the writings of H.P.B. and W.Q.J. we find all that could be revealed for our era on the qualifications for chelaship, the rules, regulations and stages of chela life, the plan of training of a chela by a Guru. All this knowledge has been given to us so that we may know what is expected of us and prepare ourselves for the time when we, too, shall be able to see our Teacher face to face, our Master light to light. Real chelaship, which involves conscious communication with one's Guru, may not be possible for all of us at our present stage. But each can and should begin now and here to prepare himself for that time. Himalayan heights are not climbed in a day. Through devotion and aspiration, patience and resignation, altruism and service, we take the first step in Their direction, and the Gracious Ones invariably respond.

These, then, are some of the ways in which the Masters perform Their Labour of Love. Except at definite periods of the world's history when one of Their number comes out among the herd of men as their Redeemer, the keynote of Their Work is silence and secrecy. The Immortal Wise Ones have ever dwelt apart from the mass, even though They constantly watch over the progress of the world and, when Karma permits, take a hand in giving the right turn to the affairs of men and of nations. But, even when They have to come out into the midst of human life for some temporary purpose, They remain unknown and un-

recognized save by a few who have the power to recognize. Thus secluded and protected, They are able to accomplish more in this skeptical age than They could in any other way.

The Masters bide Their time. Always and ever They help through the right appropriate means and no other. The inquisitive and the doubting, or those who have given but superficial attention to the subject of Occultism, often ask why, if Masters are Living Men and have the power to help, They do not give us direct aid in a greater measure. Here is the answer which Their Messenger, H.P.B., gave in the course of a conversation with Mr. Judge:

Look here; here's a man who wants to know why the Masters don't interpose at once and save his business. They don't seem to remember what it means for a Master to use occult force. If you explode gunpowder to split a rock you may knock down a house. There is a law that if a White Magician uses his occult power an equal amount of power may be used by the Black one. Chemists invent powders for explosives and wicked men may use them. You force yourself into Master's presence and you take the consequences of the immense forces around him playing on yourself. If you are weak in character anywhere, the Black ones will use the disturbance by directing the forces engendered to that spot and may compass your ruin. It is so always. Pass the boundary that hedges in the occult realm, and quick forces, new ones, dreadful ones, must be met. Then if you are not strong you may become a wreck for that life. This is the danger. This is one reason why Masters do not appear and do not act directly very often, but nearly always by intermediate degrees. What do you say — "the dual forces in nature"? Precisely, that's just it; and Theosophists should remember it.

Let us evoke, each one within himself, deep gratitude for the ceaseless service of the Compassionate Ones. Their Wisdom-Compassion assuages the thirst of millions of souls. May Their Eye as it sweeps over slumbering earth fall on many of us! May Their Hand extended in protecting love rest over our heads!

How can we, at our stage, make ourselves more deserving of help and guidance from the Lords of Wisdom and of Compassion? In what practical manner can we draw near to Them? How are we to proceed in our search for the Master? These questions will be considered in our next issue.

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## PLAIN THEOSOPHICAL TRACES

[One of the fundamental teachings of Theosophy is on the subject of cycles. The Law of Periodicity operates in all processes in Nature. The teaching imparted by Krishna to Arjuna, that whenever there is a decline of virtue and an insurrection of vice and injustice in the world He incarnates from age to age to restore the lost art of spiritual endeavour, is one phase of this Law. H.P.B. speaks of the cyclic effort made by the Lodge of Masters for the helping of humanity. The subject is dealt with in the article reprinted here from *The Path* for August 1892. It was signed "William Brehon," one of the pen-names used by Mr. Judge.—EDS.]

IN the *Key to Theosophy* the author says that in the last quarter of each century there is always a distinct movement partaking of the nature of the present Theosophical one, and this opinion is held by many Theosophists. Can these efforts be traced? Did any people call themselves by the name "Theosophist" one hundred years ago? Is it necessary that all such movements should have been called in the past "Theosophical"? And if the claim that such movements are started by the Adepts be true, is the present Society the only body with which those beings work?

Taking up the last question first, we may turn to H.P.B. for authority. She often said that while the T.S. movement of today was distinctly under the care of the Adepts, it was not the only one through which effect was sought to be made on the race-thought and ethics, but that in many different ways efforts were constantly put forward. But still, she insisted, the T.S. wears the badge, so to say, of the Eastern and Ancient Schools, and therefore has on it the distinctive mark — or what the Sanskrit calls *lakshana* — of the old and united Lodge of Adepts. Inquiring further of reason and tradition, we find that it would be against both to suppose that one single organization should be the sole channel for the efforts of the Brotherhood. For if that Brotherhood has the knowledge and power and objects attributed to it, then it must use every agency which is in touch with humanity. Nor is it necessary to assume that the distinct efforts made in each century, as contradistinguished from the general current of influence in all directions, should be called Theosophical. The Rosicrucians are often supposed not to have existed at all as a body, but deep students have come to the conclusion

that they had an organization. They were Christian in their phraseology and very deep mystics; and while they spoke of Holy Ghost, Sophia, and the like, they taught Theosophy. They were obliged by the temper of the time to suit themselves to the exigencies of the moment, for it would have been extreme folly to destroy the hope of making any effect by rushing out in opposition then. It is different now, when the air and the thought are free and men are not burned by a corrupt church for their opinions. In one sense the T.S. is the child of the Rosicrucian Society of the past. H.P.B. often said this, and inquiry into their ideas confirms the declaration. The Rosicrucians were Christian in the beginning and descendants afterwards of Christians. Even today it is hinted that in one of the great cities of this new Republic there is a great charity begun and carried on with money which has been given by descendants of the Rosicrucians under inward impulse directed by certain of the Adepts who were members of that body. For blood does count for something in this, that until an Adept has passed up into the seventh degree he is often moved in accordance with old streams of heredity. Or to put it another way, it is often easier for an Adept to influence one who is in his direct physical line than one who by consanguinity as well as psychic heredity is out of the family.

Looking into Germany of 200 years ago, we at once see Jacob Boehme. He was an ignorant shoemaker, but illuminated from within, and was the friend and teacher of many great and learned men. His writings stirred up the Church; they have influence today. His life has many indications in it of help from the Masters of Wisdom. A widespread effect from his writings can be traced through Germany and over to France even after his death. He called himself a Christian, but he was also named "Theosopher," which is precisely Theosophist, for it was only after his day that people began to use "ist" instead of "er." Long after his death the influence lasted. In the sixties many hundreds of his books were deliberately sent all over the world. They were given free to libraries all over the United States and prepared the way for the work of the Theosophical Society in an appreciable measure, though not wholly.

One hundred years ago there was such a movement in France, one of the agents of which was Louis Claude, Count St. Martin, whose correspondence was called "Theosophical correspondence." He refers to Boehme, and also to unseen but powerful help which saved him from dangers during the Revolution. His books, *L'Homme de Désir* and others, were widely read and there are hints of a Society which,

however, was compelled to keep itself secret. At the same date almost may be noted the great American Revolution influenced by Thomas Paine, who, though reviled now by ignorant theologians, was publicly thanked by Washington and the first Congress. This republic is a Theosophical effort, for it gives freedom, and fortunately does not declare for any particular religion in the clauses of its Constitution. Hints have been thrown out that the Adepts had some hand in the revolt of the Colonies in 1775. In replying to Mr. Sinnett some years ago, it was written by his Teacher that the Brotherhood dealt with all important human movements, but no one could arraign the body at the bar and demand proofs.

Bro. Buck wrote in 1889: "I have a volume entitled *Theosophical Transactions of the Philadelphian Society*, London, 1697, and another dated 1855, entitled *Introduction to Theosophy, or the Science of the Mystery of Christ*, and in 1856 *Theosophical Miscellanies* was issued."

About 1500 years ago Ammonius Saccas made a similar effort which was attended with good results. He had almost the same platform as the T.S., and taught that the aim of Jesus was to show people the truth in all religions and to restore the ancient philosophy to its rightful seat. It is not at all against the theory we are dealing with that the various efforts were not dubbed with the same name. Those who work for the good of humanity, whether they be Adepts or not, to do not care for a mere name; it is the substantive effort they seek, and not a vindication in the eyes of men of being first or original or anything else.

But we have only considered the Western World. All these centuries since A.D. 1, and long before that, Theosophical efforts were put forth in Asia, for we must not forget that our theories, as well as those of Ammonius Saccas, are Eastern in their origin. However much nations may at first ignore the heathen and barbarian, they at last come to discover that it is frequently to the heathen the Christian owes his religion and philosophy. So while Europe was enjoying the delights of rude and savage life, the Easterns were elaborating, refining, and perfecting the philosophy to which we owe so much. We who believe in the Adepts as Brothers of Humanity must suppose that ignorance did not prevail in the Brotherhood as to the effect sure to be one day produced in Europe whenever her attention could be diverted from money-making and won to the great Eastern stores of philosophy. This effect came about through England, Germany, and France. Frenchmen first drew attention to the *Upanishads*, Germans went in for Sanskrit, and England conquered

India, so that her metaphysical mines could be examined in peace. We have seen the result of all this more and more every year. There is less ignorant, narrow prejudice against the "heathen," the masses are beginning to know that the poor Hindu is not to be despised in the field of thought, and a broader, better feeling has gradually developed. This is much better than the glorification of any Brotherhood, and the Lodge is always aiming at such results, for selfish pride, arrogance, and the love of personal dominion have no place therein. Nor should they in our present Theosophical Society.

—WILLIAM BREHON

TWO CENTURIES AGO, Louis Claude de Saint Martin (the unknown philosopher) wrote the following lines, which sound like a prediction of what is now on the way towards fulfilment:

Perhaps the time is not distant, when Europeans will look eagerly at things which they now treat with distrust or contempt. Their scientific edifice is not so firmly established, that it will not have some revolutions to undergo. They are now beginning to recognize in organic bodies what they call *elective* attraction — an expression which will carry them a long way, notwithstanding the pains they take not to call the truth by its right name.

The literary wealth of Asia will come to their aid. When they see the treasures which Indian literature begins to open; when they have studied the Mahabharata — a collection of sixteen epic poems, containing one hundred thousand stanzas on the mythology, religion, morals and history of the Indians, etc., they will be struck with the similarity between the opinions of the East and those of the West on the most important subjects.

In this way some will seek correspondences of languages in alphabets, inscriptions and other monuments; others may discover the grounds of all the fabulous theogonies of the Egyptians, Greeks and Romans, and others again will find remarkable coincidences with the dogmas published within the last centuries in Europe by different spiritualists, who will never be suspected of deriving their ideas from India.

But while waiting to know more of this theosophic wealth of India, from which I expect more light myself, I must admonish my fellow-men that it is not in these books more than in any others, to take them beyond speculative philosophy. The radical development of our intimate essence alone can lead us into active spirituality.

## MODERN APOSTLES AND PSEUDO-MESSIAHS

[The following, extracted from an article published by H.P.B. in *Lucifer* for July 1890, has a relevance today, for, with the approach of the 1975 Cycle, the "Messiah craze" may well be revived. History shows that whenever there is an outpouring or upheaval of spirituality or true mysticism, the door is opened to a fresh horde of those posing as teachers, prophets, messengers and the like. The article sounds a timely warning that "a tree is known by its fruits" and that the best practical reformers the world has known "have never dreamed of posing as Messiahs."—EDS.]

THERE has probably never been a period within our recollection more given to the production of "great missions" and missionaries than the present. The movement began, apparently, about a hundred years ago. Before that, it would have been unsafe to make such claims as are common in the present day. But the revelators of that earlier time were few and far between compared to those who are to be found now, for they are legion. The influence of one or two was powerful; of others, whose beliefs were dangerously akin to a common form of lunacy — next to nothing. . . .

With the spread of the spiritualistic cult, the Messiah craze has vastly increased, and men and women alike have been involved in its whirlpools. Given a strong desire to reform somehow the religious or social aspect of the world, a personal hatred of certain of its aspects, and a belief in visions and messages, and the result was sure; the "Messiah" arose with a universal panacea for the ills of mankind. If he (very often she) did not make the claim, it was made for him. Carried away by the magnetic force, the eloquence, the courage, the single idea of the apostle *pro tem*, numbers, for very varied reasons, accepted him or her as the revelator of the hour and of all time. . . .

There is an avowed reincarnation of Buddha in the United States, and an avowed reincarnation of Christ. Both have followers; both have been interviewed and said their best. They and others like unto them have had signs, illuminations, knowledge not common to men, and events pointing in a marked way to this their final destiny. There has even been a whisper here and there of supernatural births. But they lacked the clear-seeing eye which could reduce these facts to their right order, and interpret them aright. Kings and potentates appear, and dreamers of dreams, but there is never a prophet or Daniel in their midst. And the result is sorry to behold, for each seems to be putting the crown

upon his own head.

If Theosophy had done nothing else, it would have made a demand on human gratitude in placing the truth and falsehood of these psychic experiences, unfoldments, or delusions as the case might be, plainly before the people, and explaining their *rationale*. It showed a plane of manhood, and proved it unassailably to a number of persons, which transcends any powers or capacities of the inspirational psychic who may imagine himself or herself to be a messenger to the world at large. It placed personal purity on a level which barred out nine-tenths of these claimants from all thought of their presumed inheritance, and showed that such a condition of purity, far transcending any popular ideal of such virtue, was the absolute and all-essential basis of spiritual insight and attainment. It swept the ground from under the feet of those poor men and women who had been listening to the so-called messages from the angels, that they were the chosen of heaven, and were to accomplish world-wide missions. The Joan of Arcs, the Christs, the Buddhas, the Michaels, were fain to see truths they had not dreamed of, and gifts they had never possessed, exercised in silence and with potent force by men whose names were unknown even to history, and recognized only by hidden disciples, or their peers. Something higher was placed before the sight of these eager reformers than fame: it was truth. Something higher than the most purified union between even one man and one woman in the most spiritual of sympathies, was shown; it was the immortal union of the soul of man with God. Wherever Theosophy spreads, there it is impossible for the deluded to mislead, or the deluded to follow. It opens a new path, a forgotten philosophy which has lived through the ages, a knowledge of the psychic nature of man, which reveals alike the true status of the Catholic saint, and the spiritualistic medium the Church condemns. It gathers reformers together, throws light on their way, and teaches them how to work towards a desirable end with most effect, but forbids any to assume a crown or sceptre, and no less delivers from a futile crown of thorns. Mesmerisms and astral influences fall back, and the sky grows clear enough for higher light. It hushes the "Lo here! and lo there!" and declares the Christ, like the kingdom of heaven, to be within. It guards and applies every aspiration and capacity to serve humanity in any man, and shows him how. It overthrows the giddy pedestal, and safely cares for the human being on solid ground. Hence, in this way, and in all other ways, it is the truest deliverer and saviour of our time.

To enumerate the various "Messiahs" and their beliefs and works would fill volumes. It is needless. When claims conflict, all, on the face of it, cannot be true. Some have taught less error than others. It is almost the only distinction. And some have had fine powers imperilled and paralysed by leadings they did not understand.

Of one thing, rationally-minded people, apart from Theosophists, may be sure. And that is, service for humanity is its all-sufficient reward; and that empty jars are the most resonant of sound. To know a very little of the philosophy of life, of man's power to redeem wrongs and to teach others, to perceive how to thread the tangled maze of existence on this globe, and to accomplish aught of lasting and *spiritual* benefit, is to annihilate all desire or thought of posing as a heaven-sent saviour of the people. For a very little self-knowledge is a leveller indeed, and more democratic than the most ultra-radical can desire. The best practical reformers of the outside abuses we have known, such as slavery, deprivation of the rights of woman, legal tyrannies, oppressions of the poor, have never dreamed of posing as Messiahs. Honour, worthless as it is, followed them unsought, for a tree is known by its fruits, and to this day "their works do follow them." To the soul spending itself for others those grand words of the poet may be addressed evermore:

Take comfort — thou hast left behind  
Powers that will work for thee; air, earth, and skies;  
There's not a breathing of the common wind  
That will forget thee — thou hast great allies;  
Thy friends are exultations, agonies,  
And love, and man's unconquerable mind!

With the advent of Theosophy, the Messiah-craze surely has had its day, and sees its doom. For if it teaches, or has taught, one thing more plainly than another, it is that the "first shall be last, and the last first." And in the face of genuine spiritual growth, and true illumination, the Theosophist grows in power to most truly befriend and help his fellows, while he becomes the most humble, the most silent, the most guarded of men.

Saviours to their race, in a sense, have lived and will live. Rarely has one been known. Rare has been the occasion when thus to be known has been either expedient or possible. Therefore, fools alone will rush in "where angels fear to tread."

—SPECTATOR

## PRAISE AND THE STUDENT

“Shun praise, O Devotee.”

—*The Voice of the Silence*

THE SELF OF MAN is immortal and is without limits. Being immortal, it cannot be cognized by the mortal parts of himself. These mortal aspects have their uses, but it is not one of their functions to bring the Spirit down into matter. Man's body and senses are incapable of perceiving the Self and are of no help in man's quest of his fast-moving Soul. Therefore is it laid down that for experiencing life in the Spirit, man has to achieve a complete abstraction from everything pertaining to the external universe or the world of the senses. He who would step on to the Path of Wisdom has to understand the ramifications of this Truth and the rationale of the discipline which alone can make realization possible.

To contact and have experience of the external universe is the lot of each human being as he incarnates in his mansion-house of flesh. To sustain his physical body and the other mortal constituents of himself, the man has to draw energy from each aspect of the non-eternal world around him. One way to do it is to act as a human animal which is guided entirely by sense, urge and desire. Or he may search for that which vitalizes and refines his vestures by taking in only such aspects of the outside world as are not inimical to his world of Soul and Spirit.

The Self of man does not wait upon the smiles of another; blossoms not through adulation of the masses; nor does it wither or shrink at their scorn. Praise or blame affects it not. It is, however, patent that both praise and blame cause strong and sometimes violent upheavals in the lower and mortal parts of men as well as of nations. The one is sought after, the other shunned; the two constituting a pair of opposites that besets the man who has not freed himself from desires. The masses of men do not reflect the spiritual and are more or less averse to its involvement in their lives. Their praise or censure is based on unstable foundations and is all too often thoughtless and basically unsound.

The mind of man is incapable of discriminating between the false and the true so long as its perception is caught up by the fantasies that arise from delusion. Delusion is like a mirage and is produced by the shimmering heat of desire. Praise is one of its creators. This delusion makes the man identify himself with his body and the desires which run through its psychic counterpart. In the moments of elation that praise brings, the man hardens himself in his personality to such an

extent that he fails to look up to and ask for judgment from his Lord and Inner Ruler — he who stands on high unaffected. The fumes that arise from delusion becloud and benumb the mind so that the “I” becomes identified with the entity that enjoys the glow of personal satisfaction. The memory of the imperishable and stable part of himself is for the moment shut out and the man remains emplaced in the mortal and vulnerable part of himself till delusion loosens its hold on him.

More insidious and therefore more potent of harm is the praise that the self-gratulatory men shower on themselves. These are men who are too haughty to worry about the opinions others may have of their achievements. They are organisms so permeated by vanity that they have a constantly distorted image of themselves. They think they are apart from ordinary men — not because they have advanced in spirituality but because they are intensely egocentric. They weave a fantasy around themselves as do the mad man and the fool and all too often end up by worshipping their own image.

The longing for praise starts with the child when it yearns for acclaim from parent, teacher and friend. Its desire is natural so long as its higher mind remains unreachable. When this stage is passed, the child as it grows into the man is able to gather knowledge, test and verify its soundness and discriminate between the real and the false. It is the failure of modern systems of education that is responsible for the singular lack of knowledge about the spiritual governance of life which makes it well-nigh impossible for the growing mind to visualize the grand vistas that lie beyond the thresholds of the evanescent aspects of life. Our academies of learning consider useful the knowledge that deals with matter and provides quick and easy employment. The knowledge of the eternal — that which deals with the origin and oneness of life; the psychic and spiritual heredity of man; the implications of reincarnating on earth and the immutability of LAW that is intelligent and that sees and weighs and adjusts — is at a discount. We have thus gathered over the centuries a body of knowledge that pertains to phenomenal things and which must therefore be itself phenomenal. This false learning, says *The Voice of the Silence*, “is rejected by the Wise, and scattered to the winds by the Good Law.”

This “scattering to the winds” is the process by which the non-eternal is disintegrated and dispersed. So perished the knowledge of the sorcerers of Atlantis; so must perish the knowledge that one portion of humanity is garnering for the torture and subjugation of the other. This

is so because the Power that is all-pervasive and that cannot be mocked nor deceived exists and moves towards the fulfilment of its great mission. Its presence is perceivable in the great movements that history and tradition record of the triumph of the right, the destruction of the wicked and the preservation of the righteous. It is impersonal in the sense that the extent of reaction to any action is mathematically precise, for it takes no count of the man who acted — his status, his prayers, his confessions. Yet the Law is not blind. It judges motives and penetrates the heart of things. It supervises, it instructs, it preserves and it destroys. The time when the reaction to the action will manifest is determined by the needs of the over-all plan of evolution and the psychic and manasic necessities of the man. The fruition of the act may be immediate or may even get extended to the next or succeeding incarnations. The harm that follows upon a longing for praise may not thus become apparent on the instant, and when it does manifest, the man may not be able to link the effect to its legitimate cause.

The shunning of praise and the gathering of true knowledge, though important steps in a disciple's life, are by themselves not enough. They need an additive before they can be turned into Wisdom. Says *The Voice of the Silence*: "If thou would'st eat the bread of Wisdom, thy flour thou hast to knead with Amrita's clear waters." The knowledge has to be leavened by the eternal waters of an impersonal, all-embracing love. No knowledge has the power of beneficence unless it has the eternal as the vitalizing, sustaining and intelligent background of what philosophers call divinity and men call god. The knowledge that is promulgated with the desire to earn praise has but a mortal background and will therefore be unable to reach the spiritual centre of the listeners.

In one sense, the seeking of praise is but one form of a hungering for a reward. Praise feeds and fattens ambition and is the root from which the weeds of pride take their birth. After delivering a good lecture, does the student wait anxiously for some words of praise? After spending indifferent years in Theosophy does he expect to be recognized and fawned upon? Does he want to be pointed out as one who has missed not a single meeting during the years when Theosophy was under an eclipse? Let him heed well the injunction of *The Voice of Silence*:

Build high, Lanoo, the wall that shall hedge in the Holy Isle  
[Thinking Self], the dam that will protect thy mind from pride  
and satisfaction at thoughts of the great feat achieved. A sense of  
pride would mar the work. . . .

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## SEERSHIP—HIGHER AND LOWER

FOR thousands today, the world of psychic forces and experiences is a reality. But most of them hold mistaken views about the significance of these experiences. The larger number believe that the psychic is the spiritual; while there are some convinced that the road to the spiritual leads through the psychic. To demonstrate how fallacious are these ideas, is the purpose of this article.

Three types of communication — between the physical and other planes — may be considered. At the lowest level, the will-less medium. At the highest, that Will-full Seer. And in between, the personal psychic.

The history of mediumship clearly stamps this practice as totally undesirable, for it leads to deterioration of reason, of character, and health, while it adds nothing to the sum of human knowledge.

The Impersonal Seer is the type of the true scientist, operating on the highest metaphysical planes. He consults the traditions of his Predecessors for guidance, and then proceeds to check and verify by individual experience. Only those results which stand the test of such research by thousands of generations of Seers are included in the record of Truth, the accumulated Wisdom of the Ages.

The Personal Seer suffers from defects of which he is unaware. Christian sects, such as the Quakers and Mormons, trace their existence to the clairvoyance of men like George Fox and Joseph Smith. These men built their thoughts and impulses on the concept of an outside God. That they possessed clairvoyant power was due, as they believed, to the "miracle" of God, who "chose" them for a special purpose. This was revealed in the vision, in which God instructed them to direct his "children" in a given way.

Each of these seers claimed to have "seen" God, and to have received the mandate of his "truth." But all of these versions of "truth" differed! If they were all of the nature of truth, how could they differ? How explain this anomaly?

The answer lies in that knowledge which points out the defects of untrained clairvoyance. Chief among these is ignorance of the fact that subjective thoughts on the physical plane become objective to the sight on the astral plane. As an example: a mother sends her children, by train, to the country for a vacation. As the train departs, she begins to worry about them. In her mind arise scenes of a train derailment, with her children trapped in burning cars. An untrained clairvoyant observing

her at the moment will report these scenes as actually occurring. Another instance: a person, at a distance, to whom the clairvoyant eye is directed, may look entirely different from what he looks in reality. He may, in the depths of winter, appear clad in spring clothing, due to his thoughts at the moment about a comfortable suit of this sort, thus throwing a glamour of the clothing before the vision of the seer. Other defects pertain to the partial experience of the inner senses, brought over from past lives; and to the partial penetration of the astral plane, mistaking the limited vision for the whole.

Thus we can understand how the personal psychic projected his own mental picture on to the astral plane, and mistakenly believed he was talking with his God.

That this weakness is well known to the Spiritual Seer is demonstrated in *Isis Unveiled* (II. 591):

When the body is in a state of *dharana* — a total catalepsy of the physical frame — the soul of the clairvoyant may liberate itself, and perceive things subjectively. And yet, as the sentient principle of the brain is alive and active, these pictures of the past, present, and future will be tintured with the terrestrial perceptions of the objective world; the physical *memory* and *fancy* will be in the way of clear vision. But the seer-adept knows how to suspend the mechanical action of the brain. His visions will be as clear as truth itself, uncoloured and undistorted, whereas the clairvoyant, unable to control the vibrations of the astral waves, will perceive but more or less broken images through the medium of the brain. The seer can never take flickering shadows for realities, for his memory being as completely subjected to his will as the rest of his body, he receives impressions directly from his spirit. Between his subjective and objective selves there are no obstructive mediums. This is the real spiritual seership. . . . this state is as far above modern clairvoyance as the stars above glow-worms.

How does one overcome the defects of the lower clairvoyance? By cultivating "clear seeing" on this plane. This is to be accomplished by clearing the mind of the images of false concepts, and by transforming the selfish, self-centred nature into an altruistic force, a servant of the Higher Self. In the course of this dual process, the power of the Will comes to birth.

"To live to benefit mankind is the first step."

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## IN THE LIGHT OF THEOSOPHY

The following, extracted from a report in *Newsweek* (International edition, September 16), is fitly titled "The Doomsday Effect":

Military experts have long conceded that any nuclear war, no matter how limited, would result in countless deaths, but they have assumed that the carnage could be largely restricted to persons directly exposed to nuclear blasts. Now, scientists have unearthed a grim new possibility — one that appears to extend the effects of any nuclear confrontation to all the peoples of the world. According to studies initiated by the U.S. Arms Control and Disarmament Agency, a series of large nuclear explosions could damage the band of ozone that protects the earth from the sun's ultraviolet radiation — which could conceivably destroy all life on earth.

Ozone is a form of oxygen whose molecules contain three atoms instead of the normal two. It occurs predominantly in the lower stratosphere, between about 10 and 30 miles altitude, where it absorbs potentially lethal ultraviolet rays from the sun. The band of ozone is believed to be stable, but the gas can be destroyed by chemicals known as oxides of nitrogen, which convert it to normal, nonprotective oxygen.

Three years ago, Dr. Harold Johnston, a chemist at the University of California at Berkeley, suggested that fleets of supersonic airliners flying in the lower stratosphere might emit, through their exhausts, sufficient oxides of nitrogen to deplete the ozone layer significantly. That contention has been partly confirmed. And Johnston soon followed it up with a suggestion that nuclear weapons might have the same depleting effect: the heat of a nuclear explosion causes oxygen and nitrogen molecules in the air to combine, forming oxides of nitrogen, which are carried aloft in the atomic cloud to react with ozone molecules. Scientists at both the arms control agency and California's Lawrence Livermore Laboratory quickly investigated the possibility. And they have found that Johnston may well be right.

Though the magnitude of the potential effect is not clear to scientists, it is possible that "it would destroy critical links of the intricate food chain of plants and animals, and thus shatter the ecological structure that permits man to remain alive on this planet."

There is a growing latent fear everywhere as to what the future might hold in store for us. It is not unlikely that our civilization may

be destroyed by the very forces which it has had the knowledge to create but not the wisdom to control. But that does not mean the stoppage of the progress of mankind. Immortal human souls must go on and on in their divine pilgrimage, following the cycle of necessity.

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Unesco experts have now sketched a new look for the basic education most people should expect to get. This is very different from what is usually provided, since the experts define it less in terms of the old skills of reading, writing and arithmetic and more in terms of its aims. These include "helping each person to take charge of his own life," producing a "productive, effective and happy citizen," developing his individual potentiality, a critical mind and creativeness, and introducing him to the world of work. (*Unesco Features*, No. 666)

Basic education will be about "learning to learn" instead of merely learning facts, and among its many requirements will be special teacher training to ensure the new relationship of teacher to pupil that the approach will demand. Teachers are still dominated by the Three R's and pay little attention to the emotional and moral development of their pupils.

This new look, says *Unesco Features*, is unlikely to be generally introduced with immediate effect, although most countries feel the need for a reform in their educational systems, especially at the basic level. Many developing countries, however, have a long way to go to make basic education a reality in any form. In India, though free compulsory education is provided for in the constitution, it simply cannot yet be given to all the 21 per cent of India's vast population who are in the school age group. This is why the basic cycle of education, it is proposed, should be conceived as much in terms of non-formal education for youth and part-time programmes as of formal schooling for children.

Since basic education is what everyone should get and *all* some people can hope to get, the experts agreed that the basic cycle must fit into the continuing process of lifelong education. Basic education must be for the old as well as for the young. All participants agreed also that the basic level should seek to serve both those who go straight on to work as well as those who continue their schooling. In some countries, the motto was already "Education for self-reliance."

What is urgently needed is a scheme of education which meets the plan drawn by Madame Blavatsky in *The Key to Theosophy*:

Children should above all be taught self-reliance, love for all men, altruism, mutual charity, and more than anything else, to think and reason for themselves. We would reduce the purely mechanical work of the memory to an absolute minimum, and devote the time to the development and training of the inner senses, faculties and latent capacities. We would endeavour to deal with each child as a unit, and to educate it so as to produce the most harmonious and equal unfoldment of its powers, in order that its special aptitudes should find their full natural development. We should aim at creating *free* men and women, free intellectually, free morally, unprejudiced in all respects, and above all things, *unselfish*. And we believe that much if not all of this could be obtained by *proper and truly theosophical* education.

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Reports of the spontaneous movement of objects are nothing new. Sometimes they occur frequently and are focused around one individual. From these observations was born the study of the poltergeist (from the German, meaning "noisy ghost"). Poltergeist phenomena have a diversified range of effects: rappings (strong percussive noises); movement of objects, including levitation, breakage, hurling, and shifting of position; teleportation (the inexplicable appearance and disappearance of objects from sealed rooms or containers); diverse noises; fire igniting; biting (appearance of bites and welts on the human body); apparitions and voices; and stone-throwing (a house, either its interior or exterior, will be subjected to a barrage of missiles, usually stones, thrown from an undefinable or undiscernible source).

Some of the attempts to study poltergeist phenomena in a scientific setting are described by D. Scott Rogo in the May-June *Psychic*. Verifying the cases is only the first step in probing the mystery of the poltergeist. The next step is to study the agents and find out what causes the manifestations. One theory is that the agents around whom the events focus, usually adolescents, harbour pent-up hostilities or frustrations which they cannot express in a more conventional way. The hostility is projected by breaking objects or hurling them by PK instead of resolving it normally. The poltergeist, according to this view, represents a "force" projected unconsciously by these persons.

W. G. Roll, project director of the Psychical Research Foundation in Durham, N.C., U.S.A., who has studied poltergeist phenomena, employs, by way of explanation, the concept of a psi-field, a moving force

field generating from the agent that can move physical objects. If the psi-field were a circular vortex around the agent, he argues, several features of the poltergeist could be explained. Author Scott Rogo comments:

The study of the poltergeist, though, is not such a cut and dried matter and several of its anomalies do not fit into the psychologically engendered vortex theory. Phenomena such as apparitions, voices, and teleportation of objects point to a more complex mechanism. Before the advent of modern psychology the poltergeist was seen as either due to a spirit or to fraud. Supposition that the PK force might, in certain cases, stem from an external agency such as a deceased person is still considered a working hypothesis by Los Angeles researcher Raymond Bayless and by University of Virginia researcher Ian Stevenson. In 1972 Stevenson confirmed the well-known observation that objects are often moved not haphazardly but are levitated, move slowly with complex trajectories, turn corners and carry out further operations as though they were being *deliberately* performed. Stevenson also outlined two cases in which the poltergeist showed deliberate intent and personality, and he questioned how PK from a living agent could account for these movements.

Although these observations are cogent and imply that an external intelligence might be the source of the poltergeist outbreak, PK from a living source might just as well be able to build itself into an almost independent personality, or be directed by a subconscious secondary personality of the agent. The issue is a complex one. It could be argued that the psycho-dynamics of repression and pent-up hostility serve only as a "setting" in which the poltergeist could erupt, but are not the actual cause. Further, children are not *always* involved in poltergeist outbreaks. A significant pattern of recent validated cases does point to a living agent using PK to carry out subconsciously determined goals and expressions. However, there might be more than one type of poltergeist and we really do not know the extent of the PK force (remember that a 400 lb. file was moved in the Rosenheim case). So the possibility that an outside intelligence engenders the poltergeist, or *uses* the agent's PK ability, cannot be discarded.

Whatever the source, science's pursuit of the poltergeist promises to open new chapters in the study of both psychology and physics. The poltergeist also sheds new light on one of science's most complex mysteries — the mystery of man.

There have been several references in our columns to poltergeist manifestations. H.P.B. explains the underlying principle in an "Editor's

Note" to an article entitled "Stone Showers" (*The Theosophist*, August 1881):

To what else can it be attributed in its *causation* or origin, but to a *blind* though living force; one subjected to an intransgressible law of attraction and repulsion in its causes and *effects* — a law which exact science has yet to discover; for it is one of innumerable correlations due to magnetic conditions which are supplied only when both animal and terrestrial magnetism are present. . . . The cause of the variations of the magnetic needle is as entirely unknown to physical science as are the phenomena of stone-showers to those who study psychological Science; yet both are closely connected . . . such is the teaching of *Occult Science*.

In *The Theosophist* for May 1882 (p. 199), that previous Note is referred to:

In that connection we protested against the theory of the Spiritualists that this class of phenomena are due to the agency of disembodied human spirits, and suggested that they went to prove the existence of prankish nature-elementals. The Djinnat or Djinns of the Oriental demonology are of this class, as the reader of the *Arabian Nights* will remember. They can be made subservient to one who has learnt the secret of their subjugation by occult means. Only those who would believe that we consider them as beings of any sort — least of all *intelligent* beings — will be very much mistaken.

H.P.B.'s article "Nature's Human Magnets" (reprinted in *She Being Dead Yet Speaketh*) also throws much light on the rationale of such magnetic phenomena. A rich field of scientific research awaits the open-minded seeker for an "intimate practical knowledge of magnetism and electricity, their qualities, correlations, and potencies," and especially for a "familiarity with their effects in and upon the animal kingdom and man." Such knowledge constitutes today, as it always has constituted, the corner-stone of Magic, which is poles apart from "miracle." How soon will researchers into abnormal happenings deem it worth their while to follow the priceless leads offered in Madame Blavatsky's reformulation of the Ancient Wisdom for our century?

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The following from the "News Ambit" column in the May-June issue of *Psychic* is indicative of one of the trends of the time:

It is interesting (and reassuring) to note the rapid growth of psychic and parapsychological news being published throughout the U.S.

It is not surprising, of course, to realize the tremendous reader interest in such news. The interest has been there for a long, long time. It reflects the average man's concern with things other than material and industrial growth.

Newspaper editors, like legislators, are notoriously slow in reading the mood of a people. Laws only get passed when politicians feel the weight of the electorate. Editorial content changes only when pioneering publications lead the way to satisfy readers. Then editors sit up and take notice.

Most daily newspapers now carry well-written, documented stories dealing with parapsychology. Even their attitude toward psychic happenings has changed from scorn to open-mindedness. And new and good publications are appearing.

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A book titled *William Quan Judge: 1851-1896*, compiled by Svein Eek and Boris de Zirkoff, was originally published in 1969 by the Theosophical Publishing House, Wheaton, Illinois, U.S.A. It has now been reprinted in India by Himalaya Prakashan (A-41 South Extension I, New Delhi; 96 pages; Rs. 3.00). The book contains in brief the story of the life of this Theosophical pioneer: his discipleship and dark years of trial, his later tribulations, his growth in spiritual stature and his vast accomplishments. The image emerging from this account is one of intense devotion, utter dedication, heroic struggle and unflinching brotherliness. The biographical account is followed by a selection of Mr. Judge's articles.

The compilers state at the outset: "The life of William Quan Judge is so completely identified with the history and development of Theosophical Society, that to outline the one is almost identical with outlining the other." As we approach the hundredth anniversary of the Theosophical Movement in 1975, it is imperative to bring into focus the life and work of one who was one of the chief Founders of the Theosophical Society and its life-force on the Continent of America.

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