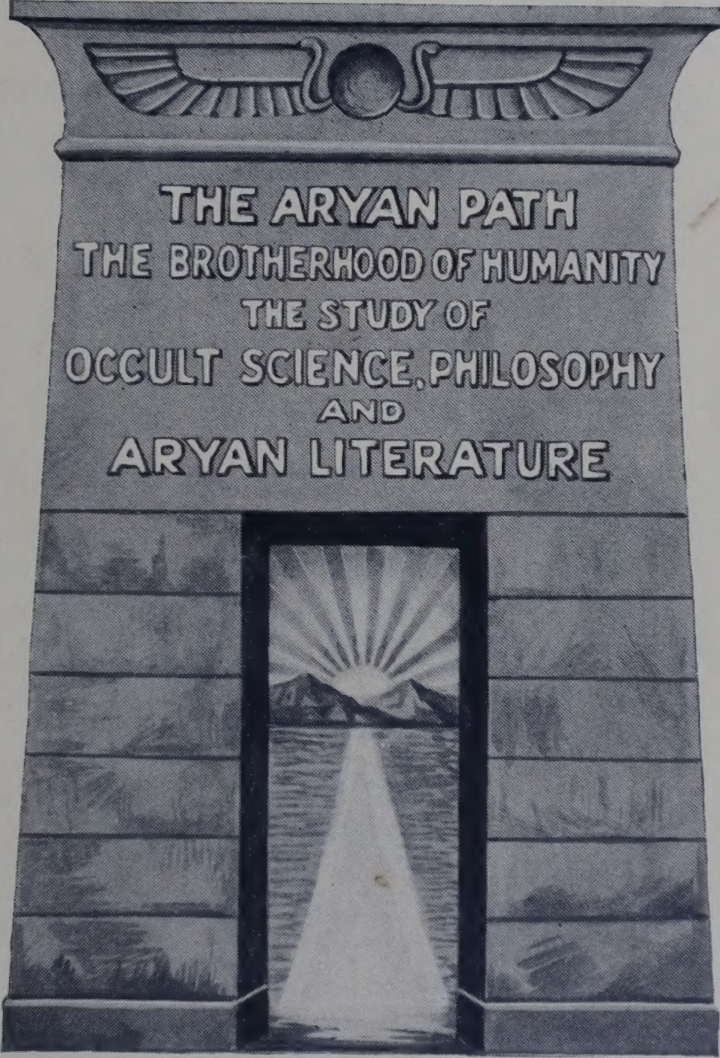




# THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



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

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Vol. VIII No. 4

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February 17, 1938

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Just stay loyal and true, and look for the indications of your own duty from day to day, not meddling with others, and you will find the road easier. It is better to die in one's own duty than to do that of another, no matter how well you do it. Look for peace that comes from a realisation of the true unity of all and the littleness of oneself. Give up in mind and heart all to the Self and you will find peace.

—W. Q. JUDGE



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

सत्यान्नास्ति परो धर्मः ।



*There is no Religion Higher than Truth*

BOMBAY, 17th February, 1938

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# THE THEOSOPHICAL MOVEMENT

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## THE TEST OF DESTINY

A fool thinks an unworthy deed to be sweet as honey just so long as it bears no fruit. An unworthy deed, like milk freshly drawn from the cow, does not all at once turn sour ; it is smouldering like fire covered with ashes ; it pursues the fool. When it ripens he suffers.

—*Dhammapada*

Every tyro in Theosophy speaks of the Earth as a school where the human soul is learning the lessons of life ; life is the teacher and Karma the means of instruction. The educative power of Karma is immense but the mere recognition of the fact does not bring us knowledge.

This educative function has a dual aspect related to the two types of Karma manifesting here in the life of every one—*Kriyamana* and *Prārabdha*. The former helps the human soul by affording a means of education ; the second tests the soul. It does not mean that in the first there are no tests, and in the second no lessons to learn ; experience is made available to us in both types of Karma.

*Kriyamana* is that Karma which is performed in the present. All mental, moral, verbal or bodily actions of this life are named *Kriyamana* : of these some bear fruit almost immediately and others are stored in *Sanchita*—reserve stock.

*Prārabdha* Karma may well be named destiny. Out of the reserve stock *Sanchita*, certain results precipitate themselves in this life. Destiny is Karma that has ripened and that cannot be averted or postponed. Such *Prārabdha* precipitations may be effects from the past of this incarnation or of previous ones—more generally the latter. Technically speaking *Prārabdha* or ripened Karma is that which manifests without direct volition and determination of the soul. For example, the family, nation and race into which a person is born is the *Prārabdha* Karma of that person.

We live our life by doing actions and Theosophy teaches us the art of the performance of actions so that we learn therefrom. Constituted as we are it is possible for an intelligent student to so use his hourly opportunities that in the

performance of duties no residue of effect is left. Doing our duty by every duty, without calculating profit or loss which might accrue ; by placing the motive for action in the action itself and not in the event ; by remembering that our business is with the action only and never with its fruits ;—in short, by practising *Buddhi Yoga* which the *Gita* teaches we are able not only to pay our past debts, but also not to incur fresh ones in the present. More, we learn from our passage through experience as most people do not do. To experience pleasure or pain is not necessarily to learn. Theosophy teaches us how to garner knowledge from every experience. This is best done through that aspect of Karma which is called *Kriyamana*, and the *Gita* describes it as that form of yoga which is skill in the performance of actions. Of course this presupposes a fair acquaintance with the principles of the great philosophy and a vigilance to apply and practise them.

But the subject we are especially considering here is not learning through *Kriyamana*, but passing the tests which *Prārabdha* brings.

People at large do not know of the existence of the aphorism recorded by Mr. Judge :

The effects may be counteracted or mitigated by the thoughts and acts of oneself or of another, and then the resulting effects represent the combination and interaction of the whole number of causes involved in producing the effects.

Because counteracting and mitigating thoughts and acts are not generated, Karma manifests at what is named the "appointed time". When the fruit ripens it falls ; so with Karma, whose motion towards expression cannot be checked, when it has ripened. Counteraction and mitigation of Karma can take place ere it precipitates as *Prārabdha* from



the reserve stock of *Sanchita*. Therefore in the Hindu tradition it is said that by *Gnyana*—knowledge—all Karmas, except *Prārabdha*, can be overcome; the latter can be mitigated, it is said, “by the Grace of Krishna”. What does that mean? The same idea is implied by Paul (Romans, V, 3-5) :—

We glory also in tribulations, knowing that tribulation worketh patience; and patience trial; and trial hope; and hope confoundeth not: because the charity of God is poured forth in our hearts, by the Holy Ghost, who is given to us.

What human beings do not voluntarily do, with the aid of available knowledge, that the Law of Karma which is justice compels them to do in another way. In the intense experience of *Prārabdha* precipitation the person is thrown back on himself. *Prārabdha* Karma may be what people call “good luck” or “bad luck”, but in every case without exception it is pleasing to Ishvara, the Lord, our own highest Ego-Self, for it is an opportunity when that higher can guide the lower personal man. We must note, however, that *Prārabdha* is not always an expression of pain and sorrow. For example, when “by accident” a person comes in contact with a holy and wise man, or with Theosophy it may be *Prārabdha*; it is pleasing to the Inner Ruler, but will the person use the event to spiritual advantage? Or take a worldly factor such as money. A person all of a sudden acquires great wealth: that *Prārabdha* too is pleasing to the Inner God of that person; but will he use his newly acquired possessions guided by that God within?

When the *Prārabdha* precipitation produces satisfaction and happiness for the person it is not turned to real good account; in circumstances which beget happiness people are apt not to look for the guidance of the higher. Unless the spirit of thanksgiving and gratitude is developed, sudden success and happiness are apt to turn our attention and ideation away from the Spirit. Even when grateful feeling is aroused lack of true knowledge misleads people. And there is the tendency to credit oneself for benefits derived from any event, while “God” is remembered when affliction overtakes people. Therefore *Prārabdha* is associated in men’s minds with painful Karma—sudden eruption of disease, sudden stroke of “ill luck” and so on.

But a sudden stroke of “ill luck” always carries within it the seed of spiritual benefit. For the Theosophical aspirant it is a test—a very special kind of opportunity. From such sudden precipitations we are not able to learn the lessons directly related to the experiences we are going through; for in *Prārabdha* there is no eschewing of causes

possible, and “the ripple of effect, as the great tidal wave, thou shalt let run its course.”

The main fact about such *Prārabdha* is that it has to be endured. Almost nothing can be done to it, but a great deal in it. The inner attitude with which we hold on and pass through the experience of *Prārabdha* precipitation brings its reward. *Prārabdha* Karma brings, fundamentally and first, the opportunity to develop *Titiksha*, a Sanskrit term variously translated as Endurance, Forbearance, Patience, Forgiveness, but which carries all these implications and something more. The *Puranas* personify *Titiksha* as the daughter of Daksha, wife of Dharma and mother of Kshema. She has the virility of her father, she is the spouse of Law and Order and Duty, and is charitable and forgiving to all those who revere her as mother.

Through the precipitations of *Prārabdha* Karma we can be truly benefited if we make proper application of these words of H. P. B. :

*Titiksha* is the fifth state of *Raja Yoga*—one of supreme indifference; submission, if necessary, to what is called “pleasures and pains for all,” but deriving neither pleasure nor pain from such submission—in short, the becoming physically, mentally, and morally indifferent and insensible to either pleasure or pain.

The test of endurance passed we find that some development of Spiritual Will has taken place. In experiencing *Prārabdha* the consciousness gravitates more towards the Spirit and away from material aspect of the constitution. Desire is the spring of ordinary Karma; also desire is the flowing current which is the continuation of that Karma. When *Prārabdha* is active we have the opportunity to rise to a state which no longer yields any desire—basis for fresh Karma. Not possessing Knowledge, in the sorrows and the struggles of *Prārabdha* people desire desires and thus fresh Karma is generated. The aspect of *Buddhi Yoga* which corresponds to *Prārabdha* and which frees us from the bonds of Karma (*Gita* IX-28) is the offering as sacrifice of that *Prārabdha* to the Divinity within. It is the surrender of our personal will or volition to the Divine Will of the Higher Self. In that sense should the Christian phrase be understood—“Not my will but thine be done”.

In the life of every earnest aspirant *Prārabdha* precipitations can be and should be utilized to develop *Titiksha*. The endurance of *Prārabdha* should be looked upon as a test. The Karma having actually descended upon us the effects have to work themselves out. The test consists in our facing the effects without depression, without grouching, without self-pity or the feeling of martyrdom. One sure way is to keep the consciousness away from the processes of effects and to put it, as far as possible, on the Spirit and on Spiritual truths.



## THE FRIENDS OF MADAME BLAVATSKY

After the passing of H. P. B., the Movement she inaugurated remained at first intact, thanks to the unity and harmony which sustained her pupils, members of the Esoteric Section which she had founded in 1888, with the aid of her beloved pupil and trusted colleague, William Quan Judge. But she had predicted trouble in the Message which she had sent to the American Convention held at Boston in April 1891, only a month prior to her passing. In that Message, sent through the British Delegate, Mrs. Annie Besant, who read it out to the Convention, she gave this grave warning :—

The critical nature of the stage on which we have entered is as well known to the forces that fight against us as to those that fight on our side. No opportunity will be lost of sowing dissension, of taking advantage of mistaken and false moves, of instilling doubt, of augmenting difficulties, of breathing suspicions, so that by any and every means the unity of the Society may be broken and the ranks of our Fellows thinned and thrown into disarray.

The enemies of the Movement succeeded : the cruel persecution of Mr. Judge, followed by his sad death in the prime of bodily life, did disarray the ranks of the students of Theosophy. Though Colonel H. S. Olcott was living, his Karma was such that he was disabled for guiding the Society aright—the Society of which, with H.P.B. and W.Q. Judge, he had been a founder. How it happened is another story. But with the passing of Judge, H. P. B. was forgotten and her teachings ceased to be the beacon light for the vast majority of the Adyar Theosophical Society. Her great work in the Movement became but a dim memory ; her Masters' Teachings were relegated to a dark corner, her books were declared to be somewhat antiquated, and it was recommended that they be used only now and then, as books of reference. From 1896 onwards Theosophy was misrepresented in the world by pseudo-theosophy which was accepted by the world as the true teaching. In 1909, thanks to the discriminating labours of Robert Crosbie, in the United States of America at least, a live nucleus of pure Theosophy was established. The work of the United Lodge of Theosophists slowly but steadily grew and with the turn of the cycle, thirty years after the passing of H. P. B., the echo of that work was heard in Europe and still seven years later in India where H. P. B. had been forgotten and W. Q. Judge was unknown.

The magazines edited by the Associates of the U. L. T., three in English, one in French, one in Dutch, spread the pure teachings while the members labour in numerous centres to build up strong nuclei of earnest students. Other Theosophical bodies,—the Adyar, New York and Point Loma

Societies—have played their own parts, especially the Adyar Society, which through its world-spread sections drew attention to itself by its wayward and bizarre propaganda, sponsoring both Karma and Apostolic succession, prophesying the Coming of Christ, etc., etc., etc. This propaganda did the Adyar Society no good and the Movement a great deal of harm ; and thanks to it, Theosophy is now associated in the public mind with all sorts of notorious events.

The work which *The Aryan Path* has done during the last eight years has gone a great way towards cleansing the name of Theosophy, and its steady and assured advocacy of H. P. B.'s Teachings has produced good results. Not by the pushing of her personality but by the presentation of her teachings it has contributed substantially to bringing about the recognition of her place, not only among the students of Theosophy but also among the thinking public.

Among the results expected from the start by the Editors of *The Aryan Path*, have been attacks not on H. P. B.'s teachings but on her personality. These have come and have done not a little good. Numerous defences have been published which, like the attacks themselves have given good publicity. Thinking people are bound to make enquiries and the more thoughtful among them will go to the writings of H. P. Blavatsky.

News just reaches us of the formation of a new association—"The Friends of Madame Blavatsky". We extract the following from the Prospectus :—

Every one who believes that an injustice has been done to Madame Blavatsky by the Report of the Society for Psychical Research is welcome among the Friends. No belief but that is required of any one, neither are we connected in any way with any other society under the sun.

The aim of the Friends of Madame Blavatsky is to bring pressure on the Society for Psychical research to withdraw their Report that denounced her as an impostor. The S. P. R. produced no evidence that she was an impostor. The case, if tried to-day on the basis of that Report, would be thrown out by any of our Judges, if, indeed, a single Public Prosecutor could be found to present it. We intend to stir the world-public until educated people in every country begin to demand that justice shall be done. When that report is withdrawn, then we shall be satisfied—because every new attack on Madame Blavatsky is based on that Report and, once it is withdrawn, there will be no more attacks for the good reason that no editor or publisher would look at one. Thereafter, we can leave the fame of H. P. B. to make its own way with a fair field before it.



We wish the Friends all success and may draw their attention to *The Aryan Path* for September 1932, in which is reported the result of a sincere attempt for the withdrawal of the Report of the Society for Psychical Research. We trust that the Friends will triumph and triumph soon. But when the attempts are being made to bring the Society for Psychical Research to rectify its mistake, what about the more serious and more far-reaching blunder of the Adyar T. S.—H. P. B.'s dethronement in and through the events of 1894-95? Further, many members of the different Theosophical Societies know the name but not the Teachings of H.P.B. We are convinced, however, that the cause of Theosophy depends primarily upon the propagation of the Teachings of H. P. Blavatsky. They constitute her best defence. More : she never will be appreciated or even understood till the Message she brought is studied and applied.

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## ISLAMIC ETHICS

### A COMPARATIVE STUDY WITH THE CHRISTIAN BEATITUDES

[In our December and January issues we gave a few Maxims of Ali, comparing them with the Buddhist Parāmitas and the Hindu Qualifications. This month we print a few more to show their resemblance to Christian Teachings.]

I. *Blessed are the poor in spirit : for theirs is the kingdom of heaven.*

The worst man is the one who sees himself as the best.

Modesty uplifts : pride brings low.

II. *Blessed are they that mourn : for they shall be comforted.*

Affliction is easily borne by one who knows how to be patient.

Look for joy to follow sadness, and despair not of the compassion of heaven.

III. *Blessed are the meek : for they shall inherit the earth.*

Gentleness wins men over to one's side.

There is no such wealth as contentment.

IV. *Blessed are they which do hunger and thirst after righteousness : for they shall be filled.*

Whoever plants the tree of goodness, gathers the sweetest fruit.

Shun even the baseness that would bring you to your heart's desire.

V. *Blessed are the merciful : for they shall obtain mercy.*

One without pity for others will never be pitied.

To give shelter to a fugitive is to shelter oneself from heaven's chastisement.

VI. *Blessed are the pure in heart : for they shall see God.*

God will enrich whoever seeks nothing of men.

VII. *Blessed are the peace-makers : for they shall be called the children of God.*

Be gentle with men, so as to draw profit from their good dispositions, and show a smiling face, to kill their hostility.

Discord is the fount of much grief.

The best ordered affairs are put out of order by disagreements.

VIII. *Blessed are they which are persecuted for righteousness' sake : for theirs is the kingdom of heaven.*

Assuredly, the most honourable end to a man's life is death on the field of honour.

Right is a sword that never blunts.

Assuredly, misfortune is not unlimited ; it will end. Have patience, then, until the end comes.

IX. *Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you, falsely, for my sake. Rejoice, and be exceeding glad : for great is your reward in heaven.*

This life and the life hereafter resemble the two wives of a bigamist : one being satisfied means the other vexed.

One reaps as one sows, and one is rewarded according to what one has done.

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"Alas, alas, that all men should possess Alaya, be one with the Great Soul, and that possessing it, Alaya should so little avail them!"



## WHAT INDIA NEEDS

[The following article is reprinted from *Theosophy* (Los Angeles) of February 1926. In the decade that has gone by since the publication of this article great changes have taken place in India, and elected representatives of the people are now shaping the course of events in eleven provinces; but much that is implied in this article is true to-day as it was in 1926. Suggestions and recommendations made in the article can be practised and applied with less difficulty to-day because of the political power which the Indian people have achieved, and so we reprint it here.]

The problem which India as a community is trying to solve at present is the same which confronts every human soul in this age. Many think that political emancipation would free India's soul. This conjecture is of the stuff of which fancy is made. It is true that the Soul of India is enchained, and that political fetters disable her from expressing her nature and delivering her message to the world. But political bondage is the least of India's troubles. That great country of a glorious past has failed to express her nature or speak her message centuries before 1857 when India passed under the direct rule of the British crown, or even before 31st December, 1600, when Queen Elizabeth granted the Charter for trading purposes to the English East India Company.

The story of the ebb and flow of the genuine soul-science in that land charged with religious fervour and emotion, provides a striking commentary in the study of the Karma which India faces to-day; it also contains a clue to the remedy. How so priceless a scripture as the *Bhagavad-Gita* became obscured and well-nigh forgotten for centuries is a romance in itself. How the philosophy and the followers of the great Buddha perished in the land of His birth and labours is a poignant tragedy. How many of the teachings of Buddha's successor, the real Sankara-Acharya, mysteriously disappeared leaving a powerful priesthood to continue its craft, would perhaps make the most thrilling story of the religious underworld.

India lost the power of soul-expression through her own errors—sacerdotal and psychic; through her own sins of omission—non-attention to and non-application of the true teachings of Shri Krishna, of the Buddha, of Sankara-Acharya. India's intellectual degradation followed and brought in its wake the loss of her foreign trade and prestige, and finally her physical and political downfall. India did not lose her spirituality because Clive stood victorious at Plassey. India's political doom invited that "mischievous boy" to her Eastern shore, and that doom was but the natural resultant from the degradation of her inner self.

In the night of time, some 10,000 years ago, the pride of the Brahmana caste sowed the seed of

untouchability. If the Aryan forefathers migrated from beyond the Hindu-Kush and built the awe-inspiring Arya-Varta, Motherland of Avatars and Mahatmas, there have also been hordes of emigrants who went to western lands to live and multiply; they settled in many places—from the borders of adjoining Afghanistan to the distant shores of the Dead Sea in Judea. That fascinating tale remains to be told. Those who were persecuted and who fled from the land of the Aryas took with them the ore of hatred to return with the sword fashioned therefrom.

Looters like Alexander and Nadir-Shah, conquerors like Muhammad of Ghazni and Baber the Mogul, were but instruments of Karma which divided the people who tried to maintain their unity by a policy of exclusion. The foreign traders, Portuguese, Dutch, French, and British, came to get back the gold which Indian merchants made in western lands—for trade resorted to questionable ways of acquiring wealth then as now. Pliny's complaint about Roman matrons is on record—they brought in all the silks of Ind and sent out all the gold of Rome.

Here is nemesis: The true unsectarian spiritual doctrines were rejected (*e.g.* the caste institution as depicted in the *Gita*; the noble truths of the Buddha, the Protestant, of Sankara, the Reformer, of Thiruvalluvar, himself born an untouchable Pariah, and others like him), and that neglect brought to India padre-missionaries. Fratricidal wars within her own borders drew as by the power of a magnet invaders to her frontiers. Vaishya-dharma, its method of honesty and its mission of mercy and charity, was neglected by the trader through greediness, and corrupted vaishya attracted to it his like.

The spirit slumbers in the weak body of the modern Indian. Caste Hindu or Untouchable, Muslim or Christian, Parsi or Buddhist, all eat the produce of the ancient soil and absorb the virya-energy of Aryavarta—different mentality, personal ambitions, separative tendencies, notwithstanding. These latter have not succeeded in killing the hidden strength of that wonderful peninsula. In this, India is unlike Iran or Egypt.



Sva-Suddhi, self-purification—in this lies India's future. Her political emancipation will not wash clean her soul corruption. Industrial revolution will but smother her ancient spirituality. Western culture can only turn her into another Egypt. Therefore we have great sympathy with the ideas and ideals of India's famous leader, M. K. Gandhi. More and more, we see from his *Young India* how he is making the political issues subservient to moral and spiritual ones. Hindu-Muslim unity, the removal of untouchability, are mass movements, which will take long in producing satisfactory results. We do not believe that that unity will emerge nor that untouchability will disappear unless individualistic work is pursued. If Mr. Gandhi's movement, which has produced thousands of believers, will now produce a few hundred intelligent men and women who will break the thread of belief and wear the robe of enlightened Faith, the Shraddha of the 17th *Gita*, men and women who will cease to obey the call of any other muezzin than the divine immortal silent speaker in the heart of each, then India will take the first step towards emancipation.

The world is in sore need of the example of a nation which would emancipate itself by a bloodless revolution. Nations like men in fetters often fail to notice the cause and the meaning of their sorry condition and their ill lot. To turn the seeming evil to good we require knowledge to understand and courage to act. All spiritual masters of India taught the doctrine of meeting evil and hatred by loving justice, which implies knowledge. The greatest of all wars is that of our Divine Self against our demoniacal self; that war is the root of all wars, the source of all strife. Kurukshetra is called Dharma-kshetra—the battlefield of righteous law and duty. The performance of Dharma by one's self is to bring the whole world to duty—such is the spirit of the *Gita* teaching. The method advocated by Shri Krishna is to purify our own sense of duty, *i.e.*, purify the senses of knowledge—gnayan-indriyas, and the organs of action—karma-indriyas. The purifier is SELF-Knowledge, Atma-Gnayan.

India sorely needs the practice of Atma-Gnayan as Krishna, Buddha, Sankara, taught it. India's great books from the Vedas down are obscured. Sacerdotalism veils the soul; mantrams have become mummeries; pranayama has degenerated into lung breathing; to-day dhyana is attention to worldly objects, dharana is attachment to Kama-passion, and samadhi is vacuity. True Knowledge gone, false teachers rule. Corrupt philosophy has emasculated soul and therefore the body.

Back to the first principles of Atma-Gnayan, say we to all Indians, if they want to restore the glory of their ancient land.

What are those principles?

First, that Atma, the Soul, is sexless, casteless, colourless, nationless the same and identical in sage and savage alike; and that the Brahmana is no nearer to Ishvara than a Chandala. Says Krishna in the *Gita* (X-20): "I am the Ego which is seated in the hearts of *all* beings"—Muslims, Parsis, and Mlechhas included. "Of what caste is He who speaks in the Pariah," asks the poet-saint Vemana, what caste is He who pervades the Pariah as well as other men?"

Second, that Buddhi, the Soul's discriminating power and faculty, unfolds through the process of life and death, waking and sleeping, labour and repose, eating and assimilation, action and meditation. This difference of man's unfolding Buddhi or discriminative power colours the mind and produces caste-varna. A Brahmana is not one by the virtue of physical birth but by his Buddhi showing the virtues of tranquility-shamma, self-control-damma, etc., enumerated in the *Gita* (XVIII—42). Therefore, are there Brahmanas among the Pariahs and the Parsis.

Third, the purification of Manas, the thinking principle, has to be undertaken, so that it may acquire the aid of its consort, Buddhi, and unveil the real nature of the universe. Manas enables the discriminative faculty to become an active evaluator of the objects of illusion and brings Atma to recognize the maya of separateness, to relize its own Universality, its own impartite Reality.

The sense of separateness dwelling in the lower nature of every Hindu, Muslim, Parsi, Jain, Sikh, envelops the manas as smoke surrounds fire; this kama-passion with its separative tendency darkens the vision of Manas-Intelligence and forces Buddhi to remain inactive; thus the sovereign lord of the body, Atma, becomes deluded. The real enemy of India is this kama-passion that enthralls the bodies of its sons and daughters. Indians need not a religion to believe in but a philosophy to practise, not the strength to kill or to defeat their opponents but the will and the virility to purify each his own passion-kama, his own egotism-ahankara.

Many religious beliefs, numerous languages, hundreds of castes and classes at present cause conflict; these are symptomatic of the sway which kama exercises over India's sons and daughters. The withdrawal of the British Army and administration will not abolish this sway. The demolishing of this ancient enemy within will compel all seeming fetters like alien dominance to fall away. India's rise to her ancient status consists in Sva-suddhi, in self-purification—not necessarily by all the millions but certainly by a few noble hundreds among them. This is the task that awaits the real patriotic Indian.



## A WARNING TRIAD

### INSIDIOUS—ATTRACTIVE—DELUDING

The practising student of the Esoteric Philosophy has to avoid three dangers :

(1) Sensuous attractions to which the "fashionable" butterflies and drones succumb, without a pang of conscience and take the downward road to immorality and soullessness. This desire works insidiously.

(2) Religious orthodoxy which shuts the doors and windows of the mind and which hardens the heart and deadens the Soul within. The brain looking for the God without becomes dead to the whisperings of the God. The orthodox man of every creed is taking to Mediumship, often unconsciously to himself.

(3) Complacency and self-righteousness of the ordinary person : the attitude of false contentment—we have to live, labour, love, and die and we are doing the best we can, enduring our aches and pains as we enjoy our health and life. There is no room for anything else ; life is a mixture of good and evil ; take them both as they come along and do not bother about them.

Sense-impulses are insidious and without vigilance a student is apt to fall prey to them and wake to its dangers when too late.

Religious emotion-feeling is attractive, because it looks like devotion, which it is not. Without knowledge orthodoxy is mistaken for conviction and emotional upsurge for spirituality.

The third, in one way, is the most serious tempter. Many a promising aspirant has ruined his career mistaking complacency for contentment. Without Divine discontent which urges us to improve, real contentment is never there. To take Karma humbly lying down without any effort to overcome it is a corroding influence which produces Tamas. Evil often is an awakener ; as often is good a soporific against which the student has to guard. Do not think that everything is all right with you, or all wrong with you ; good and evil are not merely to be put up with, but to be used—enhance the good, crush out the evil. Do not fancy, but make sure that you are doing your best. It is not easy to do one's best ; but we can and should try.

## THE PITUITARY BODY

"The Story of the Pineal Body" was told by Prof. C. J. Patten in *The Aryan Path* for September, 1937. Another article of his on the subject had been discussed in THE THEOSOPHICAL MOVEMENT for March, 1937. Now the Professor has turned his attention to another very important gland which he considers in *The Literary Guide* for January, 1938, under the title, "The Mystery of the Pituitary Body".

After enumerating the very complicated functions of this gland, which till very recently, along with the pineal gland, science had dismissed as a vestigial relic, he mentions, in connection with the pituitary's function of growth regulation, the widespread traditions of ancient giants. He adds, however, that "the actuality of Cyclopean and other ogres of prodigious stature has not been buttressed by scientific evidence" and considers that "it is questionable whether any other than fabulous giants exceeded 8 feet in stature".

H. P. B. mentions several modern giants considerably taller than 8 feet (*The Secret Doctrine*, II. 277) and in the second volume of that work she assembles cogent evidence for the actual existence of giants in olden times. The evolutionary series of the animal world from the gigantic to the present form is a strong argument from analogy that the same process occurred in the human race. How account adequately for the sporadic modern giants save on the law of atavism? Hyperactivity of the pituitary growth hormone may be the proximate explanation, but what of the underlying cause?

Most of the giants disappeared with the sinking of Atlantis, but their remains testify to their former existence. There are numerous references by classical writers to giant skeletons still excavated in their day. How would science account for Stonehenge, Carnac in Brittany and like Cyclopean structures, if there had been no giants to move about such colossal rocks? Who but giants could have cut the colossal images of Easter Island and who the gigantic statues near Bamian, the largest of which is 173 feet high?

As H. P. B. points out, "belief in the existence of giants has never, at any time, died out of the thoughts of men" and any unprejudiced reader of *The Secret Doctrine* would have to admit the weight of the cumulative evidence for a factual basis for that belief.



## CARYATIDES

"Atlas, in the far West, stationed where heaven and earth meet, sustains upon his shoulders the celestial vault." Gayley, *Classic Myths*.

Down from Atlas, mighty primeval burden-bearer, the intuitive heart of man has ever given gratitude to upholders of heavy loads. An image of such a carrier is sometimes transferred to art, and there becomes a symbol of much import.

On the Acropolis hill, centre and heart of the old city of Athens, stand the remains of a temple, the Erechtheum, once greatly revered. From a corner of the building projects over one entrance an open roofed porch. Beautiful human figures rise from the low wall of the porch to the roof, feet resting on a slightly raised slab and heads quietly erect under the weight of the structure above. Pillar-like they stand, serenely contemplating the city which for hundreds of decades has spread around them. Under the porch is the one-time consecrated tomb of Cecrops, founder of the city.

To one interested in Theosophy, the porch and the man whose life it still commemorates, are significant. Cecrops came to Greece from Egypt and created a thriving little city-state, giving it many wise laws. Myth says that Cecrops had a body partly of a man and partly of a dragon. Students of ancient Wisdom, knowing the Dragon to be a symbol of a high Adept, at once recognize the nature of this Founder of a city henceforth enshrined in the hearts and minds of men. Myth also tells that two gods—Athena, embodiment of wisdom, and Poseidon, ruler of the ocean—strove together for the supreme guardianship and possession of the young city. As a basis of judgment in their contest, they were required to bring forth the object most useful. Poseidon struck with his trident the Rock of Acropolis and produced the horse, which with its galloping strides suggests and symbolizes waves of water,—water, surely a useful product in that dry stony land. But Cecrops, true to his adept nature, adjudged the prize to Athena, Wisdom, producer of the olive tree—through the oil of its fruit a symbol of consecration. The wisdom by which the city was thus cradled, continued in the successor of Cecrops, Erechtheus, who likewise had a human and dragon form, who was said to be son of Athena herself and who was brought up by her in her own special temple. In honour of him the temple called the Erechtheum was built over and around the tomb of the Adept Founder, and in this temple (in its later form) was constructed the still existing porch with the human pillars, called Caryatides.

History relates that in the invasion by Persia the town of Caryae near Arcadia sided with the foreigner. The Greeks punished the town by throw-

ing its women into slavery, and commemorated this punishment by placing these women figures as burden-bearers in the Erechtheum that rose anew after the Persian fires.

But the world has forgotten that bit of history. Deeper thinkers, remembering it, may indeed transform those female slaves and the images of them into types of the Eternal Woman, ever a burden-bearer for the race. The less thoughtful, however, see in the Caryatides only dignified decorative figures. So too with the cows, placed high on the great towers of the Laon Cathedral in France. To the unthinking these also are chiefly decorations, and queer ones. Yet the cows too were burden-bearers. Up the long hillside, truly precipitous, on which the old fortress town stands, the cows painfully dragged the mighty stones needed for constructing the Cathedral. And in recognition of their labour, images of them were cut from the stone itself.

To a Theosophist, the images on each of these buildings may be significant symbols, though differing in values. For the cows' task is done. They are free. But the caryatid women are still carrying their burden, their service continues an actuality, though the weight seems to rest lightly on the erect heads and straight necks, that show no hint of weariness.

The similitude is obvious. For a Theosophist is also a burden-bearer, and of an even higher type. He sets himself to support a Building far more important than any temple of stone. The Theosophical Movement is the sacred burden borne by him. Under the weight of it he must *stand*, stand erect, serene, unquestioning the value of his task or the place he fills in the larger whole. He is a true caryatid, a human joinage and unifier. The base he rests on is the Truth of the Ages, held in the doctrines and deeds of the Great Teachers. The Theosophical Movement expands above him, and through his very support it preserves both him and the foundational Wisdom. Again, as a sustaining power, a Theosophist far transcends the noble Greek symbols. For their work is static, immovable, continuous only while the building of stone exists. But the Theosophist-Caryatid is in all his being full of motion, alive. He may pass from his personal life, phases of the Movement he supports may seem to be destroyed, yet essentially each remains vital and mobile. The Movement *moves*, though at times obscured. Its supporter, if truly awake to his task, carries his share of the Living Motion from life to life, from age to age. And H. P. B., greatest we know of Caryatides, surely she, like Atlas, stationed in the West, sustains the vault of Celestial Wisdom; and like the Women of the Porch, she conserves the precious human memories and influences of other Adepts active before.



## OCCULT FICTION

[In the February number of *The Aryan Path* the editorial on "Occultism in Fiction" quoted H. P. B.'s view that each of the stories she wrote or published illustrated "some one phase of that misconceived but most important science, Psychology". Not only did she use the story form to instruct her pupils and the general public; Mr. Judge also adopted that method. Under the pen name of BRYAN KINNAVAN he wrote a few very valuable stories—allegories which are of special value to the earnest student of Esoteric lore. We reprint one of these from *The Path*, Vol. III, p. 284 of December 1888—Eds.]

### A CURIOUS TALE

Some years ago I ran down to the Lakes of Killarney, but not for the purpose merely of seeing them as any other traveller. During my boyhood the idea of going there had always been before me, and, in dreams I would often find myself on the water or wandering near by. After this had occurred many times, I procured photographs of the scenery and was quite surprised to find that the dreams were accurate enough to seem like recollections. But various vicissitudes took me to other parts of the world, so that I had passed my majority without having visited the place, and, indeed, the decision to go there at last was not made until one day, while looking into a shop window in Dublin, my eye fell upon a picture of Killarney, and in an instant I was filled with a strong desire to see them. So I went on the first train and was very soon there, quartered with an old man who from the first seemed like an old friend.

The next day or two were devoted to wandering about with no purpose nor with very great satisfaction, for the place as a bit of country did not interest me after all my wanderings in many different climes. But on the third day I went off into a field not far from the shores of one of the sheets of water, and sat down near an old well. It was still early in the afternoon, and unusually pleasant. My mind had no particular object before it, and I noticed an inability, quite unusual, to follow long a definite train of thought. As I sat thus, drowsiness came over my senses, the field and the well grew grey but still remained in sight, yet I seemed to be changing into another man, and, as the minutes flew by, I saw the shadowy form or picture of a tall round tower rising, some fifty feet high, just beyond the well. Shaking myself, this disappeared and I thought I had fought off the sleepy feeling, but only for a moment. It returned with new intensity.

The well had disappeared and a building occupied its place, while the tall tower had grown solid; and then all desire to remain myself disappeared. I rose with a mechanical feeling that my duty, somehow or other, called me to the tower, and walk-

ed over into the building through which I knew it was necessary to go in order to reach the tower. As I passed inside the wall, there was the old well I had seen upon first coming into the field, but the strange incident did not attract my attention, for I knew the well as an old landmark. Reaching the tower, the steps wound up before me to the top, and as I mounted them a voice quite familiar called my name—a name not the same that I owned to upon sitting down near the well, but that did not attract my attention any more than the old well inside the wall. At last I emerged upon the top of the tower, and there was an old man keeping up a fire. It was the eternal fire never yet known to have gone out, and I out of all the other young disciples alone was permitted to help the old man.

As my head rose above the level of the low rim of the tower, I saw a calm and beautiful mountain not far away, and other towers nearer to it than mine.

"You are late," said the old man. I made no reply, as there was none to make; but I approached and showed by my attitude that I was ready to go on watching in his place. As I did this it flashed across me that the sun was nearing the horizon, and for an instant the memory of the old man with whom I had lodged came before me, as well as the express train to be reached by cart, but that faded out as the old watcher looked into my brain with his piercing eyes.

"I fear to leave you in charge," was his first remark. "There is a shadow, dark and silent, near you."

"Do not fear, father," said I; "I will not leave the fire nor permit it to go out."

"If you do, then our doom is sealed and the destiny of Innisfallen delayed."

With those words he turned and left me, and soon I heard his foot-fall no more on the winding stairs that led below.

The fire seemed bewitched. It would hardly burn, and once or twice it almost paralyzed me with fear, so nearly did it expire. When the old man left me, it was burning brightly. At last it seemed that my efforts and prayers were successful; the blaze sprang up and all looked well.



Just then a noise on the stairs caused me to turn round, and to my surprise a complete stranger came upon the platform where none but the guardians were allowed.

"Look," said he; "those fires beyond are dying out."

I looked and was filled with fear to see that the smoke from the towers near the mountain had died out, and in my sudden amazement rushed to the parapet to get a nearer view. Satisfied that what the stranger said was true, I turned to resume my watch, and there, O horror! my own fire was just expiring. No lights or tinder were permitted there; the watcher had to renew the fire by means of the fire. In a frenzy of fear I leaped to new fuel and put it on the fire, fanned it, laid my face to it and strove with maddened gasps to blow the flame up, but all my efforts were vain,—it was dead.

A sickening dread seized me, succeeded by a paralysis of every nerve except those that aid the hearing. I heard the stranger move toward me, and then I recognized his voice as he spoke. No other noises were about, all was dead and cold, and I seemed to know that the ancient guardian of the fire would return no more, that no one would return, that some calamity had fallen.

"It is the past," the stranger began. "You have just reached a point where you failed to feed the fire ages ago. It is done. Do you want to hear of these things? The old man has gone long ago, and can trouble you no more. Very soon you will be again in the whirl of the nineteenth century."

Speech then returned to me and I said, "Yes, tell me what this is, or has been."

"This is an old tower used by the immediate descendants of the white Magicians who settled on Ireland when England's Isle had not arisen from the sea. When the great Masters had to go away, strict injunctions were left that no fires on these towers were to go out, and the warning was also given that, if the duties of life were neglected, if charity, duty, and virtue were forgotten, the power to keep these fires alive would gradually disappear. The decadence of the virtues would coincide with the failure of the fires, and this, the last tower, guarded by an old and a young man, would be the last to fail, and that even it could save the rest if its watchers were faithful.

"Many years elapsed, and the brilliant gem placed upon the mount of Innisfallen blazed both by day and night until at last it seemed to fade a little. The curious sounding-stones, now found

in Ireland, were not so easily blown; only when a pure and faithful servant came down from the White Tower did the long, strange, and moving sounds float over the mountains from the stone placed near the mount on which was the gem. Those stones had been used by the great magicians, and when the largest of them all, lying near the great White Tower, was sounded, the fairies of the lakes appeared; when the stone of the mount was blown together with that at the White Tower, the spirits of the air and the water ranged themselves obediently around.

"But all this altered, and unbelief crept in while the fires were kept up as a form.

"You were relied on with the old man. But vain dreams detained you *one* hour beyond your appointed time on this fatal day, now in the past but shown you by my special favour. You came, but late. The old man was compelled to wait, but still feared to leave you, for he saw with prescient eye the dark finger of fate. He descended the stairs, and at its foot fell down and died. Your curiosity then drew you at the exact fatal moment to look at yonder tower, although you knew the prophecy and believed it. That moment decided all—and, poor boy, you could not hold back the iron hand of destiny.

"The fire has gone out. You returned to the floors below; at the foot of the stairs you saw them carrying off the old man and——\*\*"

At this point I saw the shadowy, waving shape of the tower; the building had disappeared, the well was beside me, and I was in the field again. Oh!

BRYAN KINNAVAN

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## "THE STRUCTURE OF THE MIND"

"Supernormal Faculty and the Structure of the Mind" is the title of the Frederic W. H. Myers lecture for 1937, delivered by Mr. C. A. Mace on 27th October 1937 in which under the guarded and sometimes laboured phraseology of the Western psychologist, the student of the ancient Eastern psychology can recognize more than one familiar concept.

At the outset, Mr. Mace concedes the progress made in undermining the resistance of scien-



tists generally to novel truths in the field of psychical research—a progress so considerable “that now it is hardly possible for the working psychologist, at any rate, to proceed with his proper task without taking serious cognisance of the evidence for the supernormal aspects of the personality”.

Mr. Mace pictures “the constitution of man as an immensely complex mechanism the salient characteristic of which is the capacity to respond to stimulation”. It is not difficult to see in his division of organs into “receptive apparatus” and “responsive apparatus” the *Jnana-indriyas* and *Karma-indriyas* of Eastern psychology. Even the astral senses of Theosophical literature might be claimed to fall within his broad definition of the former organs as each “selectively sensitive to its own appropriate type of electro-magnetic, chemical or grosser physical mode of stimulation”: has Mr. Mace no idea of senses other than physical?

He divides similarly into receptive and executive classes “the varied forms of supernormal process”, clairvoyance and precognition falling in the former and levitation, materialization and allied phenomena into the latter, telepathy falling into one or the other group according to whether it is studied from the angle of the initiator of the communication or from that of the recipient. A further differentiation of the powers of the “executive” group according to whether they are exercised deliberately by the Adept in psychic science or automatically by the medium would be more accurate still.

Mr. Mace analyzes the parallelism of events involved in telepathy when an event, say an accident, which happens to *A* is present in detail to the mind of *B*, another person situated at some considerable distance from *A*. “If it is not a coincidence the connection must be causal, there is no third alternative.” Supernormality, he says, intervenes somewhere in the intermediate phases of the process, both the initiating stimulus and the cognitive experience being in themselves quite normal. “The distinction lies in the circumstances under which the perception or thought occurs.”

Space does not permit detailed presentation of the reasoning by which Mr. Mace arrives at the necessity of postulating “some non-physical substance upon which the stimulus acts and within which or to which the effect event occurs.” The indications that manifestations of supernormal intuition of various types “are not of a wholly random character, but are subject to fixed conditions” which to some degree can already be specified, are among the factors which have convinced him of the probable necessity for the hypothesis of a factor capable of producing parallel events after a lapse of time and at a distance.

Mr. Mace thinks it is possible “with a good scientific conscience”, to “postulate the existence of a medium which records impressions of all sorts of patterns of events, and which later or elsewhere may produce a corresponding pattern”.

This is what is known as Astral Light in Theosophical Literature since 1877 when *Isis Unveiled* was published.

If it reconciles the scientific mind to the facts to call the process of recording in the Astral Light “engraphy” and to designate as “ecphory” the revival of the record so made, the student of Eastern psychology will raise no objection.

Similarly Mr. Mace posits a “third order of being” which he cumbrously labels “*Tertium Quid*” which is asserted neither to be mental nor to be material but which “seems to be required both as a contributory cause in the genesis of sensation and as a vehicle of dispositions”; from one aspect this may be considered as applying to the Astral Light, but from another it is none other than our Astral Body.

He offers as an “extravagant hypothesis”, in which, however, he apparently sees some value, that “somewhere in our *Tertium Quid* everything that happens anywhere or to anything is duly recorded”. This may sound “extravagant” to some readers of Mr. Mace, but it will be neither extravagant nor hypothetical to a practising yogi who has learnt to transcribe in his own Ethereal Vesture the diverse currents of Akasha.

Mr. Mace’s lecture is significant as one indication of the gradual approach of science to the concepts handed down from the remotest antiquity. But the picture that he draws has a missing link which the consideration of man as the microcosm of the universe would suggest. The learned lecturer sees the chief objections to the popular theory of a “psychic ether” as lying “less in its theory of diffusion and retention than in the theory of translation, and less in the account of how impressions are engraphically recorded than in its account of how they are later ecphorized”. The root of Mr. Mace’s difficulty is his failure to recognize the inter-relationship between the *Tertium Quid* of man the Microcosm and its corresponding counterpart in Nature, Universe, the Macrocosm. The truth becomes increasingly apparent of H. P. B.’s emphatic declaration that

*the whole issue of the quarrel between the profane and the esoteric sciences depends upon the belief in, and demonstration of, the existence of an astral body within the physical, the former independent of the latter. (The Secret Doctrine, II. 149).*



## SPIRITUAL LIFE: TRUE AND FALSE

[The following question and the Editors' reply appeared in *Lucifer*, Vol. II, p. 158 for April 1888.—Eds.]

Several questions have of late occurred to me at the entry of the subject of Theosophy... I am quite new to the study, and must perforce express myself crudely. I gather that an early result of entire devotion to an inner contemplative life, and a life also of fine unselfishness, such a life as is calculated to allow of the growth of faculties otherwise dormant, that a result of this life will be a growing recognition of the underlying unity of man and his surroundings, that to such a man truth will make itself known *from within* and therefore will claim instant acceptance and unquestionable certitude; that in fact the longer that such a life is lived with unfading enthusiasm, the higher will the central spirit rise in self-assertion, the wider will be the survey of creation, and the more immediate the apprehension of truth; also that with these tends to develop a greater physical command of the forces of nature.

Now I submit that such a life as is here spoken of, is led by men who attain to none of these results. Most of us know Christians who seem never to have a selfish thought; who exist in an atmosphere of self-sacrifice for others, and whose leisure is all spent in meditation and in emotional prayer, which surely is seeking after truth. Yet they do not attain it. They fail to rise out of Christianity into Theosophy; they remain for ever limited to, and satisfied with the narrow space they move in. (1.) It may be replied that they do expand slowly. Granted, for some of them. But my point is that there do exist (and one is enough for my purpose) men, and particularly women, leading lives both of spiritual meditation and of unselfishness, to whom nevertheless is not vouchsafed a clearer view of the great universe, a larger apprehension of Theosophic truth, nor any increased physical command of nature. (2.) As regards the last point, take for an example John Stuart Mill. Surely he lived always in the white light of exalted contemplation and in instant readiness of high unselfishness; yet to him came no dawn of Theosophic light, nor any larger hold upon the forces of material nature. (3.) May I ask now for a word of explanation on this point? I apologise for the trouble I give, and for my want of ability in unfolding my difficulty.

H. C.

EDITORS' REPLY.—(1.) Nowhere in the theosophic teachings was it stated that a life of entire devotion to one's duty alone, or "a contemplative life," graced even by "fine unselfishness" was sufficient in itself to awaken dormant faculties and lead man to the apprehension of final truths, let alone spiritual powers. To lead such life is an excellent and meritorious thing, under any circumstances, whether one be a Christian or a Muslim, a Jew, Buddhist or Brahmin, and according to Eastern philosophy it must and will bene-

fit a person, if not in his present then in his future existence on earth, or what we call *rebirth*. But to expect that leading the best of lives helps one—without the help of philosophy and esoteric wisdom—to perceive "the soul of things" and develops in him "a physical command of the forces of nature," *i. e.*, endows him with abnormal or adept powers—is really too sanguine. Less than by any one else can such results be achieved by a sectarian of whatever exoteric creed. For the path to which his meditation is confined, and upon which his contemplation travels, is too narrow, too thickly covered with the weeds of dogmatic beliefs—the fruits of human fancy and error—to permit the pure ray of any Universal truth to shine upon it. His is a blind faith, and when his eyes open he has to give it up and cease being a "Christian" in the theological sense. The instance is not a good one. It is like pointing to a man immersed in "holy" water in a bath-tub and asking why he has not learnt to swim in it, since he is sitting in such holy fluid. Moreover, "unfading enthusiasm" and "emotional prayer" are not exactly the conditions required for the achievement of true theosophic and spiritual development. These means can at best help to *psychic* development. If your correspondent is anxious to learn the difference between *Spiritual* and *Psychic* wisdom, between *Sophia* and *Psüche*, let him turn to the Greek text (the English translation is garbled) in the Epistle of James, iii., 15 and 16, and he will know that one is divine and the other terrestrial, "sensual, devilish."

(2.) The same applies to the second case in hand, and even to the third.

(3.) Both—*i. e.*, persons in general, leading lives of spiritual meditation, and those who like John Stuart Mill live "always in the white light of exalted contemplation," do not pursue truth in the right direction, and therefore they fail; moreover John Stuart Mill set up for himself an arbitrary standard of truth, inasmuch as he made his *physical* consciousness the final court of appeal. His was a case of a wonderful development of the intellectual and terrestrial side of psüche or soul, but Spirit he rejected as all Agnostics do. And how can any final truths be apprehended except by the Spirit, which is the only and eternal reality in Heaven as on Earth?

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"Inquire of the earth, the air, and the water, of the secrets they hold for you. The development of your inner senses will enable you to do this."



# CORRESPONDENCE

## THE GIFT OF PROPHECY

My father had the faculty of foreseeing futurity. He would foretell events, answer problems and read men's intentions at a glance. I used to wonder if he was able to do that by inspiration. This led me on to delve into the matter: Divining, soothsaying, etc., are these to be found in human beings? Foreseeing futurity is so rare that no modern man of science will believe in the art of prophecy.

Ancient people, however, believed, as some do now, that man has within him a certain faculty through which he is able to foretell the future. That Oracle, the Priestess at Delphi who sat enveloped in odorous smoke and incense and foretold coming events, was a Diviner. Old Calchas, who prophesied the sailing of the ships of Agamemnon safe and sound, if the latter's daughter, Iphigenia, was sacrificed, was an oracle. Do messages from higher beings come through such persons, as warnings or guidance? At all events, the gift of prophecy is innate in numerous people.

I recall the following incident. I was laid up with a bad case of typhoid fever in 1924. My aunt was obliged to go for medicine, as there was none in the house. It was almost sunset. On her way, a mendicant who sat on the roadside accosted her: "Why are you sad? Entertain no fears. Your boy will be all right in a few days." She was amazed but only thanked him and went on her way. Actually I did get better as foretold. But even looking upon this as a coincidence, what made him prophesy and how did he know my aunt's mind?

A few miles from Madras there is a village shrine under a big banyan tree whose arms stretch far and wide and embrace one another. A middle-aged priestess serves as the *pujarin* of the temple. Every Friday evening she propitiates her Deity. The sick and the suffering, the poor and the rich, flock thither. The priestess sits before the Deity and finally casts a glance around. She sees the eager-eyed spectators sitting with their offerings. She gazes at each in turn and with no sign of hesitation whatever, as if by divine inspiration, she indicates the solution of the problems confronting each sufferer's mind. I cannot account for her gift. I can only give the facts for what they are worth. India abounds in such instances and many people get relieved of their distress.

Literature contains wonderful examples of prophetic insight. The witches in *Macbeth*, that pro-

phesied truly to Macbeth, Thane of Glamis, and to Banquo, who wondered:—

What are these  
So wither'd and so wild in their attire,  
That look not like the inhabitants o' the earth  
And yet are on 't?

The episode of the Soothsayer in the tragedy of Julius Cæsar is another subject for speculation. Are all soothsayers "dreamers"?

And not only do living beings prophesy but also various devices are known by which inanimate objects become prophets, so to speak. Interesting examples of Oracular Heads are mentioned in literature—for instance, the ingenious head of Bacon which uttered the mystic words, "TIME WAS, TIME IS, TIME WILL BE".

Another from *Capito* is gruesome.

They, (the possessors of such necromantic *teraphim*) killed a new-born baby, cut off its head and placed under its tongue, salted and oiled, a little gold lamina in which the name of an evil spirit was perforated; then, after suspending that head on the wall of their chamber, they lighted lamps before it, and prostrate on the ground they conversed with it.

Besides, as the Marquis de Mirville has pointed out, "there was the head of Orpheus which spoke to Cyrus, and the head of a priest sacrificer from the temple of Jupiter Hoplosimus which severed from its body revealed, as Aristotle narrates, the name of its murderer, one called Cencidas."

Many such remarkable instances there are, but what is the explanation?

R.B.P.

The gift of prophecy exists in latency in every man and may become patent in persons of some inner development, while in those of high spiritual aspiration who are pure, devoted and firm, true clairvoyance sooner or later manifests. The ordinary man moves in the consciousness of the material world, of ordinary feelings and thoughts. But surrounding and interpenetrating the physical world is the Astral Light, which contains the faithful record of every thought and action and is the reservoir of all occult forces.

The explanation of the simple prevision of future events lies in this imponderable, tenuous medium, the tablet of the unseen universe. Not only does it contain the record of the past, but the future also exists in it in embryo, or at least the "pictures of those events to come, the causes for



which are sufficiently well marked and made. If the causes are yet indefinite, so will be the images of the future. But for the mass of events for several years to come all the producing and efficient causes are always laid down with enough definiteness to permit the seer to see them in advance as if present. By means of these pictures, seen with the inner senses, all clairvoyants exercise their strange faculty." (*The Ocean of Theosophy*, p. 150).

The use of inanimate objects for prophecy, however, including such a horrible practice as our correspondent cites from "Capito" has a more complicated rationale, a hint as to which is contained in H.P.B.'s article, "Animated Statues," which appeared in *The Theosophist* for November 1886, from which we quote the following excerpts:—

"The theory that certain objects—statues, images and *amulets* for example—serve as a temporary or even constant habitation to a 'god,' 'genius' or *spirit* simply, has been shared by some of the most intellectual men known to history. It was *not* originated by the ignorant and weak-minded, since the majority of the world's sages and philosophers, from *credulous* Pythagoras down to sceptical Lucian, believed in such a thing in antiquity; as in our highly civilized, cultured and learned century several hundred millions of Christians still believe in it, whether the above definitions be correct or the one we shall now give. The administration of the Sacrament, the mystery of Transubstantiation "in the *supposed* conversion of the bread and wine of the Eucharist into the body and blood of Christ," would render the bread and wine and the communion cup along with them *fetiches*—no less than the tree or rag or stone of the savage African. Every miracle-working image, tomb and statue of Saint, Virgin or Christ, in the Roman Catholic and Greek Churches, have thus to be regarded as *fetiches*; because, whether the miracle is supposed to be wrought by God or an angel, by Christ or a saint, those images or statues *do* become—if the miracle be claimed as *genuine*—'the receptacle or dwelling' for a longer or shorter time of God or an 'angel of God'....

"The teraphim-gods of Laban exist to this day among certain tribes of Mussulmans on Persian territory. They are small statuettes of tutelary genii, or gods, which are consulted on every occasion... Philo of Biblos shows that the Jews consulted *demons* like the Amorites, especially through small statues made of gold, shaped as nymphs which, questioned at any hour, would instruct them what the querists had to do and what to avoid ('Antiquities'). In 'More Nevochim' (1. iii) it is said that nothing

resembled more those *portative* and *preserving* gods of the pagans... than those tutelary gods of the Jews. They were "veritable phylacteries or *animated* talismans, the *spirantia simulacra* of Apuleius (Book xi), whose *answers, given* in the temple of the goddess of Syria, *were heard* by Lucian personally, and repeated by him....

"All these images, we are told, had the form of a baby or small child, others were only occasionally much larger. They were statues or regular idols in the human shape. The Chaldeans exposed them to the beams of certain planets for the latter to imbue them with their virtues and potency. These were for purposes of astro-magic; the regular *teraphim* for those of necromancy and sorcery, in most cases. The spirits of the dead (elementaries) were attached to them by magic art, and they were used for various sinful purposes....

"Unless it be an *immortal God* (an angel) who animates an object, it can never be a *spirit*, to wit, the SOUL, or real spiritual ego of a once living man; for these ascend, and an astral shadow (unless it be of a living person) can never be higher than a terrestrial, *earth-bound* ego, or an *irrational* shell....

"It is such illusive shadows, belonging to neither Earth nor Heaven, that are used by sorcerers and other adepts of the Black Art."

As to such astral shadows, the article in question implies that these have the power of so becoming infused among the atoms of any object, whether it be a statue (idol), a picture, or an amulet, as to impart to it their potency and virtue, and even to animate it, and that it is within the possibilities of sorcery to *fix* such entities in certain objects.

Of such a practice as that cited from *Capito*, H. P. B. declares:—

"Now this is terrible BLACK MAGIC, we say; and none but the *dugpas* of old, the villainous sorcerers of antiquity, used it. In the Middle Ages only several Roman Catholic priests are known to have resorted to it; among others the apostate Jacobian priest in the service of Queen Catherine of Medici, that faithful daughter of the Church of Rome and the author of the 'St. Bartholomew Massacre'."

The account of that particular piece of sorcery is given in *Isis Unveiled* (II. 56).



## IN THE LIGHT OF THEOSOPHY

In his new book, *Ends and Means*, Mr. Aldous Huxley, who formerly assumed that the world was "meaningless" argues for "a presumption in favour of the theory that the world possesses some integrating principle that gives it significance and value".

To quote Mr. Olaf Stapledon, who reviews the volume in *The London Mercury* (December 1937) :

The triumph of the "philosophy of meaninglessness" he now attributes partly to the false prestige of materialistic science, but also to the fact that it is acceptable to pleasure-seekers, among whom he counts his earlier self. To-day, appalled by the damage which our civilization has suffered through loss of contact with any underlying spiritual reality, he believes that faith in the metaphysical objectivity of the ideals of conduct is necessary.

Mr. Huxley points out that the most lucid minds of all times have agreed that the proper goal of effort is "peace, justice, and brotherly love". He holds that liberation of mind from the prejudices of the self and particular social environment is to be attained only by the practice of the *disinterested* virtues and "through direct insight into the real nature of ultimate reality". He claims that mystical experience at its purest and best affords a distinctive awareness of unity with "an ultimate reality" which is not itself personal or moral, but is to be discovered only through moral action.

In the final chapter, on Ethics, he defends the theory that mental energy is correlated with sexual continence. Energy may be used well or ill, but it is indispensable. "Chastity, then, is the necessary precondition to any kind of moral life, superior to that of the animal".

Truly the leaven of Theosophy is working and the mind of the race is changing; the transmutation of the mind of such a person as Aldous Huxley is a good augury.

The preoccupation of cancer researches with animal experimentation, despite its consistent barrenness of results, leads them to ignore the adequate study of man, objects Dr. M. Beddow Bayly in an arresting article on "Diet and Cancer". (*The Vegetarian Messenger and Health Review*, December, 1937.) He cites statistics showing the recent greater increase in cancer in all organs included in and adjacent to the digestive tract than in most other sites, as pointing to a relation between diet and cancer. The excess of cholesterol noted in the blood of cancer patients and particularly in the region of the malignant tissues, he links with the presence of cholesterol in all animal tissues "and, therefore,

liable to accumulate in excess whenever large quantities of flesh-foods are eaten".

Dr. Bayly does "not for one moment suggest that food is the only important factor concerned in the production of cancer". He believes that coal-tar products, including aspirin and similar "pain-killers", air pollution, etc., play their part. And he adds what Theosophy has long been insisting :—

Finally, we must not forget the incalculable effects of emotional and mental states upon the vitality and functions, not only of our organs of internal secretion, but upon every living cell of which the body is composed....

Failure to take into account the effects of emotional and mental states of consciousness, to say nothing of those hitherto incalculable spiritual forces (included in the concept of what the East terms Karma) which play so pronounced a part in shaping the conditions of our lives, is likely to lead to erroneous conclusions regarding the importance of other factors, such as diet, drugs, etc.

What does Theosophy say? This :

*Physician, heal thyself* : Diet, fasting, purgation, repose, exercise. The virtues are medicines, self-sacrifice is a purgation, calmness a prescription, patience a sovereign remedy, altruism the Great Physician. The mind and moral nature thus fed and exercised, *natural* physical means will restore the body.

"Vivisection—400,000 Dogs a Year"—a speech by Charles Edward Russell to the Washington Humane Education Society, was printed in the official *Congressional Record* of the U. S. A., for 14th May, 1937. Vivisection, he contends, is carried on partly "to sate the morbid curiosity of immature minds" and partly to benefit the serum interests. Despite the claim of vivisectionists that animals do not suffer because anesthetics are used, statistics show that in England in 1935 anesthetics were employed in only about 5 per cent. of the 736,000 experiments on living animals; and even in those cases nothing is said of the sufferings of the animal after the operation, as during the months that a dog was allowed to drag on his miserable existence after one kidney was removed.

Mr. Russell cites as an example of a valuable experiment the demonstration that the amputated leg of one rat could be made to grow on the back of another. "If that doesn't convince you of the value of vivisection I do not know what will."

Any one who has looked into the matter at all knows that vivisection is horribly cruel, but such bodies as "The Friends of Medical Freedom" in the U. S. A., to which many leading laymen have



lent their names, deliberately close their eyes to its moral aspect for the sake of anticipated benefits to mankind, for, according to the Old Testament, were not animals, like all else, created for man? But is vivisection justified even from the utilitarian standpoint? Insulin is claimed as one of its chief fruits. Mr. Russell denies that it has ever cured a single case of diabetes, which, on the contrary, is startlingly on the increase since insulin began to be used about twelve years ago. He declares, indeed, that :

With all of this slaughter and with all of this horrible pain that they have caused, so terrible that few persons outside of the medical profession can read the cold, simple facts reported in the medical journals—while they have done all this year in and year out they have not yet discovered one single, perfect, dependable, infallible cure for one single human ailment.

Most people agree that the man who devotes all his effort to saving his own soul is a selfish egoist ; Mr. C. Delisle Burns, writing on "Personal Virtue and Social Justice" (*The Ethical Societies' Chronicle*, January 1938), declares that the man who spends all his energy in getting a living is a bad man, "because there is no personal virtue which excludes public duty".

The problem is not how much each person should possess, but what sort of men and women we should desire to be, and what the moral relations of the members of a good community should be. . . . Given the actual good and evil in the community in which we live, what should we do about it? What, in fact, is each one of us doing to change the social conditions under which millions of men, women and children are enslaved, by having too little for a free and fine life? . . . Poverty is a sign of a moral defeat in a community.

H. P. B. painted a vivid contrast between the wretchedness of the masses and the lives of "careless indifference, material luxury and selfish indulgence" lived by too many of the rich, and declared that "the neglect of social duty on the one side is most closely connected with the stunted and arrested development on the other."

The whole section in her *Key to Theosophy* on "The Relations of the T. S. to Political Reforms" (pp. 194-199) is commended to the study of any who think that individual abstention from evil-doing is sufficient to meet the requirements of a good life.

One of the Masters wrote (*U. L. T. Pamphlet No. 22*, p. 13) :—

The problem of true Theosophy and its great mission are, first, the working out of clear unequivocal conceptions of ethic ideas and duties, such as shall best and most fully satisfy the right and altruistic feelings in men ; and second, the modelling of these conceptions for

their adaptation into such forms of daily life, as shall offer a field where they may be applied with most equitableness.

In the Introduction to her *Secret Doctrine*, H. P. B. quotes the proverb, "Error runs down an inclined plane, while Truth has to laboriously climb its way up hill." This is nowhere better illustrated than in the difficulty in gaining a hearing which is encountered by all advocates of unpopular reforms. Whether it be birth-control, vaccination, military preparedness, blood sports or any other fetish of the "influential" those who dare to challenge the accepted view find slight chance of reaching the public ear and sometimes are driven to bringing out their own organ, e. g., *The Abolitionist* of the National Anti-Vivisection Society.

A good illustration is the children's broadcast which was to have been given on the 20th December 1937 by the American Indian, Grey Owl, on the eve of his departure from England. The one-time trapper, who gave up his livelihood because it was a cruel one and who is devoting himself to teaching tolerance towards men and animals, had included in his planned farewell broadcast to the children of England an appeal to remember that brave people are always the kindest, to recognize the cruelty of blood sports and never to take life for amusement.

"Remember that only those whose lives have been too easy, with too much money and not enough to do, who do not understand what hardship and pain can be, would inflict such misery on a helpless fellow creature."

When Grey Owl submitted the draft of his talk, the B. B. C. asked him to delete the references to blood sports "on the ground that this was a controversial subject and a rule of their institution forbade the mention of controversial matters in talks intended for children." The "Champion of the Little People of the Forests", as he describes himself, declined to delete the essence of his message, and the talk was not given, but it has been printed by Lovat Dickson Ltd. and made available for 1d.

Does any one fancy that the B. B. C. would have scrupled to have the children told of the joys of the hunting-field, i.e., to have the other, the popular side of the same controversial topic presented?

Cruel acts done by an educated and civilized person, from a mere love of sport, taint his character but a warning may not be sounded or the children educated in gentleness and kindness because, forsooth, it is a controversial topic !



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# The United Lodge of Theosophists

## DECLARATION

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

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

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

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

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

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

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

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

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