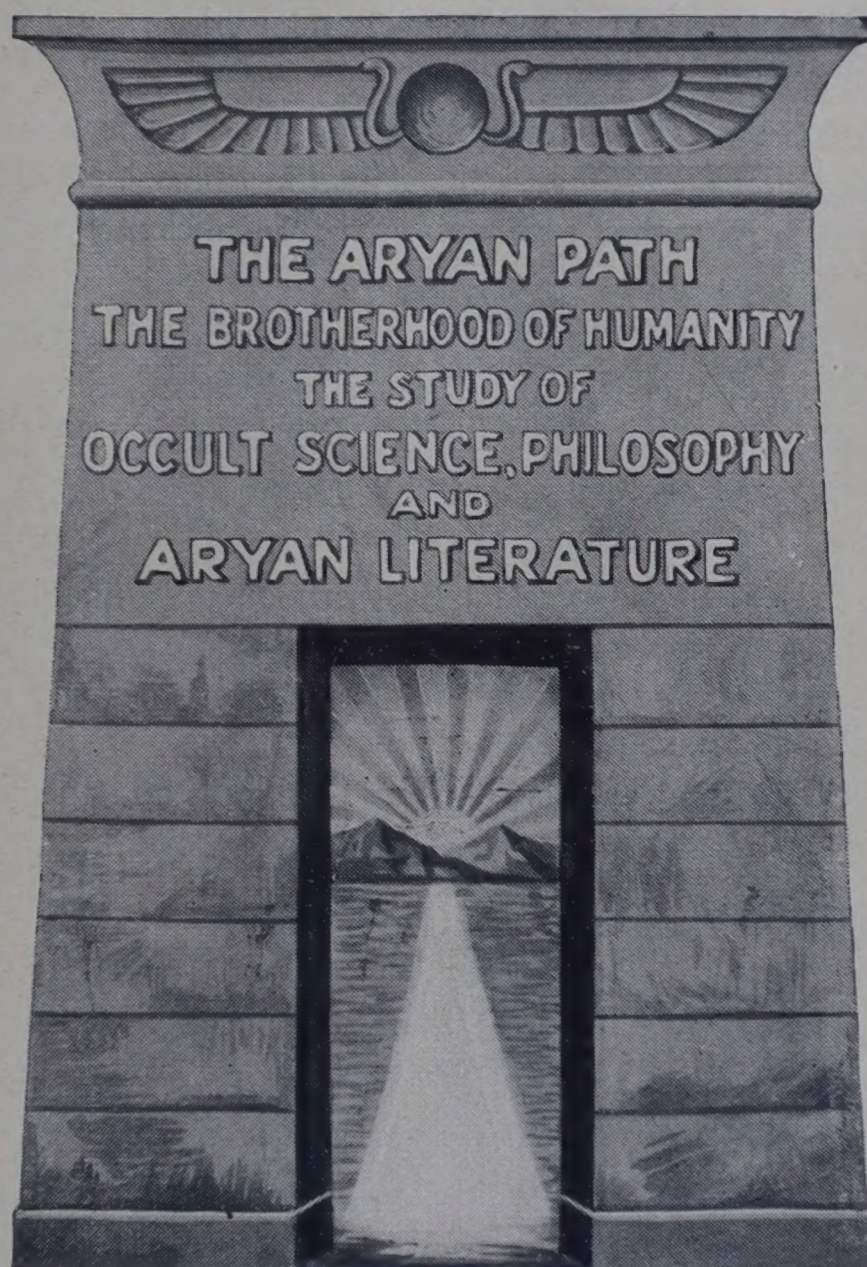




THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



Vol. XI No. 4

February 17, 1941

The very first step towards being positive and self-centred is in the cheerful performance of duty. Try to take pleasure in doing what is your duty, and especially in the *little* duties of life. When doing any duty put your whole heart into it. There is much in this life that is bright if we would open our eyes to it. If we recognize this then we can bear the troubles that come to us calmly and patiently, for we know that they will pass away.

—W. Q. JUDGE

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- (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 1941.

VOL. XI. No. 4.

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AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th February 1941.

VOL. XI. No. 4

SPIRITISM

[The movement generally known as Spiritualism is supposed by some to have begun at Rochester, U.S.A. in the middle of the last century under the mediumship of the Fox sisters. In reality these mediums did not start the movement, only the modern phase of it. The movement is old—bhutas and bhuta-worship have been known in India for long centuries. There are Indians who consider it superstitious to believe in Pretas and Pisachas but have a fancy for their Occidental counterparts—"ghosts and goblins and controls"; they do not relish "pitri puja" but like to commune with the English equivalent of pitris—"the dear departed"; they mistake the empty shells for the "spirits of the dead". H. P. B. was the first, in modern times, to warn against the serious dangers of necromancy, of which spiritism or spiritualism is a species. In her books and articles she has explained fully the rationale of all spiritistic and other phenomena. Below we print two articles out of several W. Q. Judge wrote in *The Path*; in our subsequent issues we will reprint the remaining ones. Mr. Judge like H. P. B. had first-hand experience of spiritualism or spiritism and his articles will prove useful to the Theosophical student to help those who enquire and who will take the trouble to read.—Eds.]

ABOUT "SPIRIT" MATERIALIZATIONS

SOME EVIDENCE FROM SPIRITUALISM.

[The following article first appeared in Mr. Judge's *Path*, Vol. VI, p. 109, for July 1891.—Eds.]

An examination of the records of the past forty years of what is known as the spiritualistic movement discloses a strange state of things, revealing a blindness on the part of that unorganized body of people to the just and logical conclusions to be drawn from the vast mass of facts in their possession. They have been carried away wholly by the pleasures of wonder-seeking and ghost-hunting to such an extent that nearly all of them wish for and seek out only that which they are pleased to call the spirits of the departed. In a former article in this magazine this has been called "the worship of the dead"; and that it justly is.

It is not the worship of those who have died, such as the Hindu and other eastern nations have in their ceremonies for the spirits of the fathers, but it is the running after that which is really dead to all intents and purposes—corpses in fact. For these people stand on the brink of the grave and call for those who have passed away, who are still living in other states, who do not return; and in response to

the cry the seekers are rewarded by the ghosts, the ghouls, the vampires, the senseless, wavering shapes, the useless images and reflections of human thoughts and acts of which the vast reservoir of the astral light is full. This and this alone is their worship. It is the seeking after dead images, senseless and conscienceless, moved by force alone and attracted solely by our passions and desires that give them a faint and fleeting vitality.

Yet from the remotest days of the past down to the present time the loudest and clearest warnings have been given against such practices. It is what was called necromancy in the old time, prohibited in the Christian Bible and the pagan mysteries alike.

Moses, educated among the Egyptians, told his people that they must not run after these things, and the Hindus, warned by centuries of sorrow, long ago declared against it, so that to-day these so-called "spirits" are known to them as devils. The literature of the Theosophical Society is full of these warnings from the very first book issued by

H. P. Blavatsky to this present article. But the spiritualists and their leaders, if they have any, persistently ignore not only the experience of the past but also the cautions now and then given by their own "spirits". For, as is well known to the thoughtful theosophist, mediums, being passive and open to any and every influence that may come their way, often do give out the knowledge in the possession of living men on these subjects.

Many times have learned living occultists entered into the sphere of mediums and compelled them to tell the truth, which has been sometimes recorded and preserved so that it may be inspected afterwards when found in the mass of their history as printed in their journals. To some of this I purpose to refer, for no spiritualist can say with propriety that the evidence given through their own mediums and purporting to come from the "spirit land" is not to be relied upon. If they reject any such testimony from mediums who have not been shown to be frauds, they must reject all. Enough has been given out by those who say they are controlled by spirits to prove the case made by the theosophists, or, at the least, to throw doubt upon the assertions of spiritualists about the summer land and the returning of spirits.

In October, 1887, beginning on the 13th, the *Religio-Philosophical Journal* began a series of interviews with a medium in Chicago in which questions were put to the control by the reporter of that paper. This "control" was called Jim Nolan, and the medium was Mrs. M. J. Hollis Billing. Her reputation has never been assailed, nor has she been ever accused of lying or fraudulent practice. The place where the interview took place was 24 Ogden Avenue.

The first question was whether Nolan understood the process of spirit materialization. He, replying from the "spirit world", said he did, and proceeded in substance thus :

"The electrical particles in a dark room are in a quiet condition ; they are collected by us and laid upon one another until we have made an electrical form (still unseen). We then take magnetism from the medium or from the sitters in the circle and with it coat this electrical form. After that the form is used by the 'spirit', who steps into it and uses it as a form."

This of course proves from the side of the spirits that no materialized form is the form of any spirit whatever, for certainly electrical and magnetic particles are not spiritual. Nolan then proceeds :

"Another way is this : We gather these particles to which I have referred, and, going into the astral light, we reflect upon them the face of some spirit and thus a reflected image of a spirit is seen. Or, again, we collect these particles into a sheet or plane surface, take chemicals from the atmosphere with which to coat them over, and then (at the request of the sitters) reflect upon this surface a face, and you see the features of the deceased or other person."

From this it follows inevitably that no real face of any spirit is seen, and as the images are taken from the astral light the whole thing is full of deception. At the request of the sitter the operating "spirit" finds in the astral light any desired face, and then goes through the form of reflecting it upon the prepared surface. Now all of this on the part of Jim Nolan is very scientific, much more so than the mass of nonsense usually heard from "spirits", yet it has passed unnoticed because it is a deathblow out of their own camp to the claims of spiritualists that the dead return or that spirits can materialize, and raises up the horrid suspicion that they do not know, never can know, who or what it is that speaks and masquerades at their *séances* and behind the forms said to be materializations of spirits. It at once opens the door to the possibility that perhaps the theory of the theosophists is right, that these spirits are only shells of dead people and that nothing is heard from them except what may be found on the earth and in the earthly lives and thoughts of living people. But the second question was in regard to the identity of "spirits" among many materialized forms, and the reply was :

"It is very rarely in cases of materialization that over two or three forms are used for the whole number of reporting spirits. Really, what would be the use in building house after house for every one who wishes to go into it for some special purpose ? " What use, truly, except to prove that spirits do come back in the way claimed by spiritualists ? But what he says upsets the identity of any materialization. If two forms have been used by five or more spirits to show themselves in, it of course results that none of them have shown themselves at all, but that some force or intelligence outside the circle or inside the medium has done all the talking by means of access to the astral light where all the pictures and all the images are forever stored up.

Nolan. "The materialized form shown never belonged to the physical part of that spirit. It consists of chemical, electrical, and magnetic particles or elements from the atmosphere." At the sitting of October 27th in the same year he said :

"The Astral Light spoken of by ancient men is what we call magnetic light. All the acts of life are *photographed in the astral light of each individual*; the astral light retains all those peculiar things which occur to you from day to day." And again, on the 12th of January, in reply to the sixth question, the same "spirit" said: "We gather these electrical particles together and with them form a house, as it were, into which we step; they are no more a part of the spirit than the chair on which you sit."

Nothing could be plainer than this. Out of the mouth of the "spirit" who has never been charged with being untruthful it is proved that the astral light exists, that it contains all images of all our acts and of ourselves, and that these images are reflected from that other side to this, and are mistakenly taken by the ghost hunter for the faces, the bodies, the acts, the speech of those who have gone the great journey. So, then, just as we have always contended, all these sittings with mediums and these materializations prove only the existence, powers, and functions of the astral light. As the frequenters of *séances* are not behind the scenes, they cannot say who it is or what it may be that operates to produce the phenomena exhibited. It may be good spirit or devil; more likely the latter. And therefore the great Roman Catholic Church has

always insisted that its members should not run after these "spirits", accounting them devilish and asserting that all these powers and forces are under the charge of the fallen angels.

It is seldom, perhaps not once in a century of materializations, that a spirit such as that called Jim Nolan would be so foolish as to give out correct information as he has done in the sittings referred to; for the nature and habit of the elements who work at the most of these *séances* is to bring about and continue delusion. But going a step farther, I say that in the case of Jim Nolan it was no "spirit" of dead man and no elemental that spoke and acted, but the spirit, soul, and intelligence of a living man who chose to take the name of Nolan as being as good as any other, in order that the evidence might be recorded for the benefit of the spiritualists in their own camp and in their special investigations, of the truth of the matter, as an offset to the mass of stuff gathered by the elementals from the brains and confused thoughts of mediums and sitters alike. This evidence cannot be razed from the record, although so far it remains unnoticed. It must stand with all the rest. But while the rest will fall as not being in accord with reason, this will remain because it is the truth as far as it goes.

WILLIAM Q. JUDGE.

SPIRITUALISM OLD AND NEW

[The following article in two instalments is reprinted from Mr. Judge's *Path*, Vol. VII, pp. 190 and 220 for September and October, 1892.—Eds.]

I.

I am a spirit myself, but in some respects different from those spoken of at modern *séances*. I have a body and a brain to work with, while they have not; I can prove and feel my identity as son of my father, while they are not able to do so; and, more important than all, I have my due proportion of experience in the trinity of body, soul, and spirit—or in material, intellectual, and universal nature—while they, being deprived of material nerves, sensory organs, brain, blood, and flesh, are confined to a plane of consciousness where they are devoid of those organs of action and sensation which are necessary if one is to come in contact with matter and nature, with human personal experience, or with the great resounding heart-strings of the man who is made in the image of the gods.

The Chinese books called *King*, the Fireworkers' *Zend Avesta*, the Egyptian mysterious

monuments and papyri, the grandly-moving Aryan books of India, the Greek religions, the Roman records, and the Christian scriptures new and old, speak of spiritualism, write of it, explain it, symbolize it. As we see it in the olden times it is grand and philosophical, scientific and religious; but today, in Europe and America, spiritualism is deadly commonplace, bent upon nothing, without a philosophy as confessed by its leaders, piled all round with facts of many years' collection, but wholly undigested, marred with fraud and a daily pouring forth of platitudes for wonder-seekers. It is a revolt from Christianity, and yet with nothing to replace an unjust heaven but an illogical and materialistic summer-land. In the olden times its seers and vestals neither touched money nor engaged in the vulgar strife of competition for private advancement and personal pleasure; in these modern times the mediums, left unprotected by their leaders, offer to sell the spirits and the spirit-land for a dollar

or two to any customer. It is a trade for a living, and not the pursuit of the things of the spirit. Such are the differences. Is the case improperly stated?

The sort of spiritualism which now prevails in the West was well known in the older days, but it was called necromancy and existed under prohibition. The history of the Jewish King Saul, and especially the 28th chapter of 1st Samuel, show this to be so. Saul was a medium of the obsessed kind. His particular variety of devil required music to still him, music furnished by David, but even then he broke out sometimes, on one occasion flinging a javelin at the player, who barely missed instant death. And that mediums flourished is proven in the chapter of Samuel I mentioned: "And Saul had put away those who had *familiar spirits*, and the witches, out of the land", but he retained the higher spiritualism of the Urim and Thummim, of the High Priest, and of the inspired utterances of prophets who were men of austerity working without pay. Saul fell upon evil times, and needed ghostly counsel. He consulted Urim and the prophets in vain. "And when Saul enquired of the Lord, the Lord answered him not, *neither by dreams, nor by Urim, nor by the prophets.*"

So he asked his servants to seek him a woman who had a familiar spirit, and they mentioned one—who was not called a witch—living at Endor. It is to be noted that only a few verses above an account of Samuel's death and burial at Ramah is given; hence Samuel had not been long buried, and, as Theosophists know, his astral remains were probably not disintegrated. Saul, medium as he was, added fasting to his practice that day, and sought out the woman at Endor for the purpose of calling up the shade of Samuel. When the materialized astral form of the recently-deceased prophet arose, the woman was frightened and discovered the identity of Saul. Her clairvoyance was aroused, and, as she said, she "saw gods ascending from the earth". Here were two powerful mediums, one Saul and the other the woman. Hence the materialization of the spook was very strong. Saul had come full of the wish to see Samuel, and the strong combination brought on a necromantic evocation of the Shade, by which—reflecting through the clairvoyance of both mediums and drawing upon Saul's mind and recent history—the king was informed of his easily prognosticated defeat and death. Quite properly Moses had interdicted such *séances*. This one, repeating Saul's fears and indecision, weakened further his judgment, his conscience, and his resolution, precipitated his defeat, finished his reign. That the shade was merely Samuel's astral remains is very

plain from its petulant inquiry as to why Saul had disquieted it to bring it up. The whole story is an ancient description of what happens every month in America among our modern necromancers and worshippers of the dead. When Moses wrote his Codes, the "voice of Bath-Col"—modern, *independent voice*, as well as many other mediumistic practices, prevailed, and those who could evoke the shades of the dead or give any advice from *familiars* were so well known to the people that the law-giver framed his oft-followed "thou shalt not suffer a witch to live", which his religious descendants obeyed to the letter in Salem, Mass., in England, in Scotland, many centuries after. In the temple erected in the wilderness, as also in the permanent structure attributed to Solomon at Jerusalem, there was the Holy of Holies where the chief medium—the High Priest ringing the bells around his robe—communed with the controlling spirit who spoke from between the wings of the Cherubim. And in the Talmudic stories the Jews relate how Jesus obtained and kept the incommunicable name, although he was roared at by the animated statues that guarded the portal. All through the Old Testament the various prophets appear as inspirational mediums. One falls down in the night and the Lord, or spirit, speaks to him; another fasts for forty days, and then his controlling angel touches his lips with fire from the altar; Ezekiel himself hears the rushing of waters and roaring of wheels while his inspired ideas are coming into his amazed brain. All these duplicate our modern styles, except that the ancient inspirations have some sense and loftiness. But none of these old mediums and seers and inspired speakers—except the necromancers—took money for what they saw and said. That constituted the difference between a prophet, or one with a god, and a condemned necromancer. Could it be possible that the ancients made these distinctions, permitting the one and condemning the other, without any knowledge or good reason for such a course?

The great oracles of Greece and other places had their vestals. These were mediums through whom the "controls", as Spiritualists would say, made answer to the questions put. It is true that money and gifts were poured into the establishments, but the officiating vestals were not in the world; they received no money and could not fix a fee; they accumulated no property; they were unfettered by ambitions and petty daily strifes; but their lives were given up to the highest spiritual thought the times permitted, and they were selected for their purity. And, still more, the Oracle could not be compelled by either money or gifts. If it spoke,

well and good; if it remained silent, the questioner went sorrowfully and humbly away. There was no expressed or hidden demand for the worth of the money. In fact, very often, after the Oracle had spoken and a large gift had been made, another utterance directed the entire gift to be given back.

This is another difference between the old and new spiritualism, as shown in the attitude of the attendant upon mediums. Ask any of the latter and you will find how strong is the demand for a compensating return for the money paid beforehand for the privilege of a sitting. It presses on the unfortunate creature who offers to be a channel between this plane and the next one. If no results are obtained, as must often be the case, the seeker is dissatisfied and the medium hastens to offer another sitting, somewhat on the principle of the quacks who promise to return the fee if there is no cure of the disease.

Turning to India, living yet although once, without doubt, contemporary with the Egyptians from whom the Jews obtained their magic, necromancy, and spiritualism, we have the advantage of studying a living record. The Hindus always had spiritualism among them. They have it yet, so that there it is both old and new. They made and still make the same distinction between the higher sort and the modern necromantic perversion. Through ages of experience their people have discovered the facts and the dangers, the value of the higher and the injury flowing from the lower. It is very true that we have not much to learn from the simple lower classes who with oriental passivity cling to the customs and the ideas taught by their forefathers. But that very passivity brings up before us as in a gigantic camera the picture of a past that lives and breathes when the philosophy which is the foundation of the present beliefs is studied.

Women there, just as here, often become obsessed. "Controlled" would be the word with our spiritualistic friends. But they do not hail with joy this *post-mortem* appearance of immediate or remote ancestor. They abhor it. They run to the priest, or pursue a prescription physical or psychical, for exorcising the obsessor. They call it a *bhuta*, which with the vulgar means "devil", but among the educated class means "elemental remains". They neither fail to admit the fact and the connection of the obsession with the deceased, nor fall into the other error of supposing it to be the conscious, intelligent, and immortal centre of the one who had died. Just as the ancient philosophy universally taught, so they assert that

this spook is a portion of the psychic clothing the departed soul once wore, and the thing is as much to be respected as any old suit of clothes a man had discarded. But as it belongs to the psychic realm and has a capability of waking up the lower elements in man's being as well as mere mechanical hidden forces of nature, and is devoid of soul and conscience, it is hence called a devil, or rather, the word *elementary* has acquired with them the significance of devil from the harm which follows in the wake of its appearance.

In following papers I will carry the enquiry into present spiritualistic phenomena, their dangers, their use and abuse, as well as reviewing the ancient higher spiritualism and the possibility of its revival.

II.

Some of the commands of Moses—speaking for Jehovah—given to the Jews on the subject of spiritualism are not without interest. As they enter into no description of the various phases included in the regulations, it is certain that the whole subject was then so familiar it could be understood as soon as referred to without any explanation. And if Moses and his people ever were really in Egypt in bondage, or as inhabitants of the land of Goshen, they could not have been there without learning many of the spiritualistic and necromantic practices of the Egyptians. In Exodus, Chap. 22, V. 18, he directs: "Thou shalt not suffer a witch to live." The witch spoken of was a different person from the others who had familiars and the like; they were not destroyed. But a witch must have been a malevolent practitioner of occult arts either for money or for mere malice. In Deuteronomy the law-giver, referring to the land the people were soon to occupy, said: "There shall not be found among you anyone a consulter with familiar spirits, or a wizard, or a necromancer." Hence these varieties of occult practices are mentioned and prohibited. There is not much doubt that the very powerful spirit calling himself "Jehovah", issued these directions not only to protect the people in general, but also to preclude the possibility of any other equally powerful tribal God setting up communication with the Jews and perhaps creating confusion in the plans of Jehovah.

The "consulters with familiar spirits" were those who had in one way or another—either by training or by accident of birth—opened up intercourse with some powerful nature-spirits of either the fire or air element, from which information on

various matters was obtainable. These elementals are difficult to reach, they are sometimes friendly, at others unfriendly, to man. But they have a knowledge peculiar to themselves, and can use the inner senses of man for the purpose of getting him answers beyond his power to acquire in the ordinary manner. This is done somewhat in the way the modern hypnotiser awakes the inner person, to some degree disengaged from the outer one, and shows that the hidden memory and perceptive powers have a much wider range than the healthy person usually exhibits. These familiar spirits were well known to the ancients, and Moses speaks of them so simply that it is very evident it was a matter of history at that period and not a new development. The same kind of "familiar" is also mentioned in the Acts of the Apostles.¹ Paul and his companions came to Macedonia—if the confused statements as to places are to be relied on—and there "It came to pass as we went to prayer a certain damsel *possessed with a spirit of divination* met us, which brought her Masters much gain by soothsaying." Paul drove the possessing spirit out of the woman, thus depriving her masters of gain and probably herself of support. This was not a mere case of ordinary mediumship where the astral garments of some departed soul had possession of the girl, but was a genuine elemental of the divining kind which Paul could drive out because of the power of his human will.

The "familiar" is not our higher nature giving us useful information, but is always an entity existing outside of and not belonging to the human plane. They are known of to-day in the East, and communication with them is regarded there as dangerous. This danger arises from the fact that "familiar spirits" are devoid of conscience, being of a kingdom in nature which is yet below the human stage and therefore not having Manas and the spiritual principle. They act automatically, yet by the uniting to them of the reason and other powers of the person whom they afflict there is a semblance of reason, judgment, and intelligence. But this appearance of those qualities is equally present in the modern phonograph, which is certainly devoid of them in fact. Being of such a nature, it is natural that the influence exerted by them upon the human being is directed only to our lower nature to the exclusion of the higher, and thus in time the moral qualities are paralyzed. Other results ensue in certain cases where what might be styled "astral dynamite" is liberated through the disturbance in the human being's nature as well as in the other

plane, and then destruction arrives for others as well as for the person who has engaged in this intercourse. For these reasons the wise all through the past have discouraged dealing with a familiar spirit.

The next class mentioned by Moses is the wizard, who was on a grade higher than the first and corresponding to the witch. The failure to mention wizards in the verse directing the death of a witch may mean that witches were more common than wizards, just as to-day the "voodoo women" are far more plentiful than "voodoo men".

The last spoken of, and called an abomination, is the necromancer. This one corresponds exactly to any modern spiritualist who calls upon the dead through a medium, thus galvanizing the astral corpse which ought to be left in quietness to dissipate altogether. Moses received his education in Egypt and Midian as a priest of the highest order. In those days that meant a great deal. It meant that he was fully acquainted with the true psychology of man and could see where any danger lurked for the dabbler in these matters. It is not of the slightest consequence whether there ever existed such a man as Moses; he may be a mere name, an imaginary person to whom these books are ascribed; but the regulations and prohibitions and occult lore included in what he did and said make up an ancient record of great value. When he prohibited necromancy he only followed the time-honoured rules which vast experience of many nations before he was born had proved to be right. An ancient instance of necromancy was given in the first article from the history of King Saul.

I propose therefore to call what is now mis-called spiritualism by another name, and that is *necromancy*. This is the worship of the dead. It has put itself in the position of being so designated, and the title is neither an invention nor a perversion. The journals supported by those who practice it and the books written by some of its best advocates have declared year after year that the dead were present—as spirits—at *séances*; the mediums have said they were under the control of the dead white men and women, long dead red Indians, or babies, as the case might be; and at the time when materializing *séances* were common the ancient dead or the newly dead have been made to appear, as in the case of Samuel to Saul, before the eyes of the sitters, and then, as the latter looked on in astonishment, the apparition has faded from sight. Nor has this been confined to the ordinary unscientific masses. Men of science have practised

¹ Acts, Chap. 16.

it. Prof. Crookes certified that in his presence the "Katie King spook" materialized so strongly as to give as much evidence of density of flesh and weight of body as any living person. It is therefore necromancy pure and simple, and the next question to be determined is whether, as said by Moses, it is an abomination. If it leads to nought but good; if it proves itself to be communication with spirit—the word being used in its highest sense; if it gives no evidence of a debasing effect; if it brings from the world of spirit where the spiritualist declares all knowledge exists, that which is for the enlargement of human knowledge and advancement of civilization; if it has added to our information about the complex nature of man as a psychological being; if it has given either a new code of ethics or a substantial, logical, and scientific basis for the ethics declared by Buddha and Jesus, then it is not an abomination, although still necromancy.

For forty years or more in Europe and America there has been a distinct cultivation of this necromancy, a time long enough to show good intellectual results by any two men in other departments. What does the history of these years give us? It presents only a morbid sort of wonder-seeking and a barren waste of undigested phenomena, the latter as unexplained to-day by "spirits" or spiritualists as they were when they took place. Such is the general statement of the outcome of those forty years. Before going further into the subject as outlined above, I will close this paper by referring to a first prime defect of the modern necromancy, the defect and taint of money-getting on the part of mediums and those who consult with them.

There was formed not ten years ago in Chicago and New York a syndicate to work some silver mines under the advice of the "spirits". A medium in each city was consulted and paid a pittance for the sittings. The controlling spook directed the investments and many of the operations. Shares were issued, sold, and bought. The familiar result of the enterprise coming to nought but loss for the investors has here no great bearing, though under another head it is important. But before the concluding crash there was a certain amount made by sales and purchases. Very little was paid to the poor medium, and it is to be doubted if any more than the regular price per day would have been paid, even had the golden promises of the "spirits" been fully realized. All this has been repeated dozens of times in other instances.

There have been a few isolated cases of a so-called medium's giving in relation to business a long course of directions which came to a successful conclusion. One of these related to operations

in the stock market in New York. But they were all cases of "consulting a familiar", and not at all the same as the work of an ordinary medium. If they were the same as the latter, then we should expect to find such successes common, whereas the opposite is the fact in the history of mediums. The extent to which even at this day mediumship is devoted to giving assumed rise and fall of railroad stocks and the grain market in New York and Chicago at the request of brokers in those cities would surprise those who think they are well acquainted with these gentlemen.

This is the great curse of the American cult called spiritualistic, and until it is wholly removed, no matter at what individual cost, we shall not see the advent of the true spiritualism. St. Paul was right when he dispossessed the girl in Macedonia of her familiar, even if thereby she lost her employment and her masters their gains. If spiritualists will not eliminate the money element from their investigations, it would be well if some Saint Paul should arise and with one wave of his hand deprive all public mediums in the land of the power to see visions, hear from dead or living, or otherwise pursue their practices. The small amount of individual suffering which might ensue would be more than compensated for by the wide immediate as well as future benefit.

AN EMBODIED SPIRIT.

"A mother dies, leaving behind her little helpless children—orphans whom she adores—perhaps a beloved husband also. We say that her 'Spirit' or *Ego*—that individuality which is now all impregnated, for the entire Devachanic period, with the noblest feelings held by its late *personality*, i.e. love for her children, pity for those who suffer, and so on—we say that it is now entirely separated from the 'vale of tears', that its future bliss consists in that blessed ignorance of all the woes it left behind. Spiritualists say, on the contrary, that it is as vividly aware of them, *and more so than before*, for 'Spirits see more than mortals in the flesh do.' We say that the bliss of the *Devachanee* consists in its complete conviction that it has never left the earth, and that there is no such thing as death at all; that the *post-mortem* spiritual *consciousness* of the mother will represent to her that she lives surrounded by her children and all those whom she loved; that no gap, no link, will be missing to make her disembodied state the most perfect and absolute happiness."

—The Key to Theosophy.

DESIRE FOR OCCULTISM

Once the desire for Occultism has really awakened in a man's heart, there remains for him no hope of peace, no place of rest and comfort in all the world.—H. P. B.

While the world is plunged in gratifying the desires of the senses, there are not a few of our race who are goaded by mental desires—great knowledge, power over the hearts of men, serenity to pursue one aim or another; and some among these are attracted by the lure of the Occult. We are not referring to those who run after astrologers and palmists, Gipsies and psychics, fakes and faquirs, but to those serious-minded men who perseveringly follow the search of higher knowledge. H. P. B.'s remark quoted above applies to such earnest minds.

Among the records of the Great Lodge there are the life stories of abject suffering, or varied experience of such men, resulting in many failures and a few successes. The Adepts of the Great Fraternity, possessing full knowledge of the Law of Cycles and knowing that in this era an increase of psychism was due, helped H.P.B. to warn, to advise and to offer suitable explanations so that men and women drawn by the lure of the Occult might save themselves much trouble and suffering. Several of the articles reprinted in the book *Raja-Yoga or Occultism* show this very clearly, and among them is "Occultism versus the Occult Arts" from which the above quotation is taken. Among the students of Theosophy there are many who have come to the U. L. T. goaded by the lure of the Occult; some have already learnt the wisdom of this article; others fancy that somehow not all that is said is applicable to them!

As the human will is weak, generally speaking, and remains to be developed, there is real lack of sustenance of the right kind for such men and women. Unless the will to gain knowledge becomes natural and manifests in the habit of learning the lessons of life, no progress is made. Unless a child acquires the habit of going to school regularly, he never learns, so with these men and women who desire to know, to gain *siddhis*, to possess power; unless they develop a will to go to school, they will not learn, they will not grow. And for almost all such it is well that their will to go to school is weak. For, as H. P. B. points out—

His heart is too full of passion and selfish desire to permit him to pass the Golden Gate.

There is misunderstanding about the nature of Will, its movements and manifestations. Theosophy teaches that the main characteristic of real will is that it flows steadily all the time, is steadfast in all events. It is an inner steadfastness and without

it real progress is not possible. In the olden days, among Hindus, sage instructors instituted the elaborate exercise of *Sandhya-Puja*, and men were made to go through it every day at dawn and twilight. This ritual accustomed the elemental lives of the personality to move with and in rhythm and thus help the consciousness to turn inwards: this dual process developed the spiritual will. But such elaborate exercises are not suitable for men and women of our era. Cyclic conditions and their influence require very different means. In previous yugas the rites of sacrifice, *yagna*, were elaborate; at the dawn of Kali Yuga, Krishna inaugurated a mighty change; He introduced simplicity: "A leaf, a flower, or fruit, or water". Two thousand five hundred years later and also two thousand five hundred years ago, Gautama, the Buddha, took men's minds a step further; in confirming the *Gita* teaching, He emphasized the inner ritual as real, outer sacrifices of objects to God and Gods as dangerous and futile; and in our own times H. P. B. carried on the mission of making men reliant on the Self within and transforming all life-actions into sacrifices, because all deeds are to be infused with the pure thoughts of the indwelling Ego.

Theosophy teaches its votaries to cast off outer formalism—not only the formalism of creed and caste, but every type of formalism. Our actions devised by the reasoning mind in which is induced the light of the Wisdom-Religion have to be made sacred. When the Esotericist is asked to make his psycho-mental luggage ready for the journey to the Temple of Occultism, he is called upon to cast off what is not really needed and to secure that which is necessary. What specialized actions, such as *Sandhya-Puja* and *Yagnas*, were intended to achieve in the olden days can now be achieved by a more subjective method, in the hourly affairs of life. Through right performance of duty, the inner spiritual will can be developed.

Next, Theosophy points out that there are those who have laboured along this line in past lives and whose will to know the secrets of Mother Nature has awakened. For such the almost frightening statement is made—

There remains for him no hope of peace, no place of rest and comfort in all the world.

It is the "Desire for Another World" which makes this one reposeless, comfortless. It is this

desire for another world which stirs the slumbering elementals of a certain kind. The Veil between the visible and the invisible is loosened and, unknown to himself, the student is influenced and impressed by the denizens of the invisible. Elementals or Devatas, Gods or Devas, Sapta Rishis and others, as well as Mahatmas, Bodhisattvas and Nirmanakayas live in the infinitudes of space. The student-aspirant draws to himself the influence therefrom according to the Law of Consubstantiality. If he is not careful and watchful to walk strictly the path shown by the Masters of H. P. B. he is bound to go wrong. Enough has been said in our books about the dangers of the elemental forces; but these are not the only tempters. The student needs to reflect on this statement of H. P. B.'s—

Those who fall off from our *living* human Mahatmas to fall into the *Saptarishi*—the Star Rishis, are no Theosophists.

What precaution should the student take? In what particular way should he behave so that he shall not fall off? Once the Path of Life and Light is entered, there cannot but be contact with the invisible realm where dwell a vast host, from Masters of Life and Light to Magicians of the Black Art and of Soul Death. For the novice there is protection in his pure faith which must without delay be strengthened by true Knowledge. Knowledge alone cannot save but salvation cannot be attained without knowledge. Application follows, and therefore needs, knowledge. If we examine our habits, methods of doing things, modes of thought and speech, we glimpse what corrections we need to make. The way we talk, the way we walk, the way we eat, the way we do things—small, plain things—affect astral forms in Astral Light, because behind and within all physical actions there is our thought energy. The Astral Light is both lower and higher, and our deeds, words, emotions and thoughts attract and imprison elementals of the lower or become channels of the influence which flows from the higher.

The nature and flow of our magnetism undergoes a change with our thought-feeling, and the latter modulates the tone of our speech and the harmony of our actions. For the man devoid of the desire for Occultism, confined to the three-dimensional world of gross matter, his manners and methods matter little; but for one whose desire for Occultism has awakened and has made him touch the World Invisible, they matter enormously.

H. P. B. mentions the passing of the Golden Gate. There are several golden gates, which the

strength of our purified and radiant magnetism or *prana* enables us to unlock and pass. The Wisdom of Virtues holds the Keys. As a string vibrates and gives forth an audible note, so the nerves of the human body vibrate in correspondence with various emotions under the general impulse of the circulating Prana, thus producing undulations in the psychic Aura of the person which result in chromatic effects. Therefore it is written in the Mirror of Magic :—

Man is a Musician, his body a Vina, his nerves its strings. They thrill with Raga and out flows the music, sad and pensive or genial and cheery; exciting or becalming. Radiant love or blackening lust streams forth to gladden the hearts or pollute the ears of all who hear. Beware, O Musician, what thy Vina intones.

THE FALSE GOAL

The alchemist retired to his secret chamber and set to work. As he was thinking of the next transmutation to achieve, a bright light flashed forth and penetrated every pore, filling him with a rapture similar to that of a bird soaring higher and higher in the freedom of sunlit space. His ideas became clear as crystal, he touched the edge of understanding the most abstruse problems; his whole being was pulsating with rhythmic life; his vision began unfolding the mysteries of the created universe; his heart was merging in an ocean of bliss and power. Something holy and indescribable was about to happen, when a discordant voice exclaimed, "This is the goal to which my faculties have led me! I knew I would achieve victory and force the attention of the gods."

At the very moment, the light vanished, and he found himself rudely restored to his dried alembics in the darkened room; his body felt heavy, his brain tired, his heart low. The tick of the clock seemed to chant despairingly: "Wasted time, wasted time, wasted time." The air was chilled and grew icy. Mechanically, the alchemist returned to his formulas; but the very life and interest that they had enclosed were gone. His brain functioned as usual; but the signs that he wrote down had lost all power; they were only brilliant uninspired hieroglyphs.

A MEETING OF TWO PILGRIMS

I was resting in a mango grove away from the footpath to ——— from which the pilgrim bound to the little known but anciently venerated shrine of ——— has yet some three *kroshas* to walk.

There came a fellow pilgrim returning from the shrine at which I had resolved to cleanse my mind and to brighten my heart-light. Greetings exchanged, he inquired if he was in my way.

"Your earnest eyes and shining skin are most welcome, brother", I replied.

"*Guruji ki Fatehe!*" he responded; his intonation told that he came from very far away Kashmir.

After ablutions he spread his *āsana* and sat down.

"Many pilgrims?" I asked, inclining my head in the direction of the shrine.

"Not one. I had a happy time; may you have as good an one! You are bound there, I take it."

"Yes. For some years I have been thinking of nourishing my soul with what abides there."

After a moment's pause he said: "One absorbs it not by looking at the Image, or by chanting at the threshold, or by going round the court muttering word or name or mantram, or, for the matter of that, by sitting in concentration, body stiff and mind moving. No. Repose Vishnu-like on the waters of space."

"But that means that the trouble maker within has been silenced past waking and that the light bearer beyond is watchful past all sleeping", I said.

"Why not look at the trouble maker's creations as Vishnu saw the rising and falling of the waves of the great ocean? The Power of the Shrine does not touch the trouble maker; he is not even made to slumber. But the Power does something to the light bearer. It infuses itself in his radiance, so that he is able to see the brood of the trouble maker as if that brood had no relation to his own being. In a way it has not; is it not so?"

The Kashmiri stopped. A moment's silence.

"I hope you do not think me gratuitous; I am full of the enthusiasm of the new convert! I am talking as if I experienced that years ago. Believe me, it was only yesterday after the sun went down and the gods began lighting the stars—first one, then four or five, then hundreds of them."

"I am grateful to you for the suggestion. Proceed, *Shriman*. If the surge of evil strikes when one reposes in the good? Then what?"

"I say it will not rise, it will not strike, if you are reposing in Brahman like Lord Vishnu. You will behold the lives in your own *pindandam*, in your own small universe, as if they did not belong to you. They will form waves of water-devatas, fumes of fire-devatas, clouds of maya, and you will be the spectator of a drama, tragic in parts, comic at times. Enjoy the drama: it will be of the stuff of your present life and extend into your long past—lessons learnt and unlearnt."

"But will that liberate me? I see enough sights as it is", I remarked.

"Who wants *mukti*? Do you? Then why have you not run away from your town into the jungle? For, *mukti* means running away from the world of suffering into the world of bliss. And that bliss, prolonged and incomparable, will pall on you and you will be as eager to get away from it to a state where shadows cast make the light truly enjoyable."

"And if you do not want *mukti*", I interrupted him, "why are you a wayfarer, a pilgrim? Why this *Bhagava* robe?"

"Because I want to experience pleasure in pain, peace in war, contentment in adversity, patience in disease, good in evil. That is what I was saying. For the first time I felt liberated, yesterday. When Surya retired from my sight and the sky became my instructor and painted on its canvas the homes of the Gods. How good and warm was Surya Deva in the morning hours when the cold of night was still on me! How oppressively hot at noon, and was I not glad when this, the hour of his departure, came near? And so it was in my *pindandam*, my miniature cosmos! How could I know what patience I had if it was not attacked? If selfishness did not tempt me to desist from charity how would I know the worth of my acts of kindness? If what I saw of the evil within my flesh overpowered me then at least I would learn what a weak fort my mind was."

"But Lord Krishna says that one should get over the pairs of opposites, not only one of the pairs", I asserted.

"True. That is liberation. The man who conquers lust but feels no love is in bondage to ignorance. The man who kills his *ahankara* but knows not how to practise *karuna*, compassion, is in bondage still and will return to earth to win his libera-

tion, which, in reality, he never gained. Not to desire wealth does not of itself unfold the power to be charitable. When an *Amir* owning many palaces lives like a *faqir*, in one inn one day, in another the next, he is liberated. He does not go to *Vaikuntha*, he is in *Vaikuntha*."

"Thank you. You are giving me the meaning of *mukti* which I have accepted long ago. But, how to come to this state, in my own consciousness?" I asked.

"Liberation is not attained in a single act. Liberation is a long series of acts. For some years one has to perform liberating acts; then only the experience of reposing Vishnu-like in Brahman, and the beholding of the upheaval in and of the Great Egg—the Brahmanda!"

"Then my going to ——— is of little use!" I remarked somewhat dejectedly.

"No, no", quickly replied my friend; "I have been there before many a time. Every visit has had its reward for me. What vision you will have, what nourishment you will absorb, no one can say; yes, some one can—your own Guru."

He looked at me inquiringly.

"Well", said I, "satisfy my prayer by continuing your discourse."

"Now, what was I saying?" he asked, trying to pick up the thread of his talk from which his mind had gone prying into the affairs of my inner life. "Yes—Liberation is a long series of acts. For example:—

"Freedom from inertia, from sloth, from indiligence and some Knowledge dawns.

"Freedom from lust, from wrath, from greed and some ambition vanishes and a little love is born.

"Freedom from the longing to possess peace on earth and the heart is a little contented.

"Freedom from the yearning to enjoy the bliss of heaven and patience is ours.

"Freedom from craving to serve our brethren, and discrimination becomes active.

"The *Pravritti Marga* of liberation is won by detachment—*Vairagya*; but there is *Nivritti Marga*, on which attachment, *Raga*, is practised. *Raga*, in its essence, in its spiritual aspect, corresponds to Divine Harmony and therefore is the name of a particular process in the preparation of quicksilver

or mercury which is undertaken by the learner on *Budha-dina*, the day of Mercury. This is real alchemy by which the lower man is detached from a million forms of matter, and through transmutation attached to his Parent Soul and then he is able to gaze at the Parent Star which ever shines in that which to us is the lightless depth. That Attachment is also attained through a series of acts, *Yagna-Kriya*."

He paused. "What do you think of all this?"

"With gratitude all has been listened to; in silence all will be reflected upon. But now I must start on the last stage of my pilgrimage", said I, getting up. "Salutations to thee!"

"Go forth, my brother. Mayest thou reach that Terrace of Enlightenment on which the Shrine stands! But forget not thy companion of to-day; give him the benefit of all that thou mayest learn. If Karma permits not our meeting again, then send forth thy thoughts in *akasha* and if thou hast me in mind then will they reach me and bless me."

Then I left him. After a while I heard his voice singing aloud in happiness and in it there was a deep appeal—

*Gagan me avāz ho rahi hai
Ae koi sunta hai Guru Gnyani?*

The sky of my heart is thundering;
Is there some Wise One listening?

It is human instinct to shrink from the immensity of the open sky and to seek covert in holes, whether caves or the walled-in spaces which we call houses. And we peer warily from the openings at the great world without, afraid of being lost—swallowed up in its vastness—if we leave the four walls which custom and tradition have built for us. And yet it is only in the free air that we can spread the wings of our Spirit and leave the dull ground—only there that we can see ourselves in a true light and, knowing ourselves, can gauge fairly the universe about us. Eternity is calling us to come out of all limitations, even those of time and of space—to come out into the sunlight of the Spirit and to live as free and fearless citizens of this our world.

WHY NEED WE STUDY ?

Inquirers often ask why so much Theosophical study is insisted upon. What does it matter, whether God is personal or impersonal, whether the Universe is in Manvantara or in Pralaya? What is the use of knowing that there are Seven Rounds, Seven Races, Seven Globes, and that we are in the Fifth Race, or that Man has Seven Principles in a particular relation to each other? Why is it not enough to teach people to be good and charitable, to live as friends and as brothers?

These querents can be asked in return, "Why are people not already living as friends and as brothers? What is preventing them from living the truth as they see it?" People do not, as a rule, realise the profundity of the simple ethical principles which the Buddha and Jesus taught. Yet there is no one so ignorant, so dull or so gross that he cannot understand what the Buddha implied when he said "Hatred ceaseth not by hatred, but by love", or what Jesus meant when he taught "Love thy neighbour as thyself." Why, then, do people not *live* that teaching? Every one would admit that it is a sacred duty to live a noble, virtuous life, a life of altruism and of service. Every one talks about that duty; every preacher in every church, every Acharya presiding over every Brahmanic Math speaks of it; every Muzzain cries more than once every day from every mosque, calling the faithful to do their duty by their souls. It is not that people do not want to live good and holy lives, not that to do so is beyond them, but that they have not yet the necessary power to do so. A child is not able to lift a heavy weight because his muscular system is not developed. So, too, human minds, human psychic natures, human brain power have not developed sufficiently to lift the burdens of the world.

The study of Theosophy brings students the conviction that what they have heard about the great Teachers, such as Buddha, Krishna and Jesus, and of Their Teachings, is true; they fully acquiesce in feeling, thought and aspiration, but they have not yet developed the inner strength to live these great Laws. Ethics as a Science is almost unknown, and Devotion is not recognised as a matter of strenuous and sustained practice, but is regarded as a matter of feeling.

The study of Theosophy brings new energy. It arouses that devotion without which the noble and virtuous life of altruistic service is not possible. So much emphasis is put on the necessity for collective and individual study because study does something

to the student. When a man starts exercising with dumb-bells to strengthen his muscles, he does not question about the material of which the dumb-bells are made, or how they came into existence; having concluded that they are worthy of use, he begins to use them and he is gradually able to take heavier and heavier weights. Theosophical study is not only for acquiring information, or for memorizing parrot-like what one has read or heard. Its aim is the memorizing of ideas in order to assimilate them. A sure test whether they have been assimilated is whether we can make clear to others that which we have made our own. If we cannot make clear to another the Three Fundamental Propositions, or the truth about Reincarnation and Karma, then we have not yet understood them.

How are we going to acquire this knowledge which is so slow in coming? There is no use being impatient. Any science, philosophy, or art, requires a certain number of years for its mastery. Constant, patient and persistent study for a certain period each day will be required to attain the success desired.

The Bhagavad-Gita says that there is no purifier like Spiritual Knowledge, and that the purity of life which comes from study is the final test. Knowledge will purify our senses, so that we shall see and hear more clearly next year than we do now; it will purify and ennoble our emotions; it will clear and cleanse our minds so that we can think more profoundly. *The Bhagavad-Gita* says that in the passage of time this spiritual knowledge will spontaneously bring to birth within us the happiness which is wisdom. True knowledge not only enables us to help others but it first brings about a change in ourselves; the impetus to self-purification is the first great result gained from study.

One of the difficulties of modern civilization is the lack of clear vision due to impurity of the mind, of the emotions, of the senses and sense-organs. Study releases an energy which will eliminate and purify. The analogy of eating is profoundly true on the plane of study. Certain foods build the body, other foods eliminate poisons, and unless both processes go on simultaneously, we are bound to have a clogged system. If a similar twofold process does not take place in our mental and moral natures, we are bound to think impure thoughts, to have impure vision. In our study, therefore, let us look for the spontaneous welling-up of wisdom in the passage of time, by this twofold process.

Let us not, however, be like children who are continuously watching their growth and who are

disappointed when they find no change. If they took their measurements once a season or once a year they would note their growth. Yet change is taking place at every moment, and growth manifests itself in restlessness of the child's body, which must adjust itself to the constant drawing in of new matter by the astral body. Bodily restlessness in grown people, on the other hand, shows exactly the opposite process; disintegration, because there is emotional or mental restlessness. We should watch the growth that is taking place. Let us learn, in spite of that restlessness, to go on studying until presently, like a flash, something that is steady and stable will be touched in our consciousness. It will go, perhaps not to return for months, but that does not matter. In the passage of time, spontaneously from within, wisdom will spring up. Let us, therefore, go on with our study, with our self-purification.

The next question asked is why this study need be done in the company of others. Why cannot it be done at home? It can, of course, but when questions arise we are bound to seek companionship, whether of our equals or of our spiritual superiors. It is an illusion that we can achieve success alone; we cannot, and study forces us to realise that. If contact with co-students is eliminated, other contacts will be made. Both kinds of study are, however, essential. Silent study, brooding with the power of our own mind and heart over what has been read is very necessary, for most of the time we forget what we read. The quantity of reading done means little; it is the quality that counts. A little reading, and thought bestowed on it so that it is made part and parcel of our very being, will bring the purifying aspect of study.

There is an advantage, however, in coming together for class work. All of us are limited. Each has impurities of mind, emotions and senses, which are as distinct as our characters, but, as we have seen, these are transformed as we study. We learn by observation and attention, from the work that others have achieved, or from the transformation that we see has taken place in them. We also make a greater effort in the company of others to realize Brotherhood. Nature is one great unified system of Brotherhood, and when we break it Nature establishes it again and we experience pain and suffering. The realization of brotherhood becomes possible by the power of study, followed by service intelligently performed.

The same applies to Wisdom. Wise men do not produce Wisdom, but Wisdom incarnates in wise men. Those who invent knowledge die, and their

knowledge dies with them. We want to become incarnations of Wisdom. We call the Masters the Embodiments of Wisdom, of complete Wisdom. Each of us is the embodiment of partial wisdom, of the power, the faculties and the capacities of the Soul, the Inner Ruler.

It is because we do not study, think and feel along the lines of purity and of altruism that we go from form to form, from death to death, instead of from form to life, from impure vision to clear vision, from mortality to immortality, from the unreal to the real. Real study, with its power to purify, to eliminate, brings clear vision, whereby we become more and more the embodiments of Wisdom. As that process goes on, we become better able to help others, and in proportion as we help others, we help ourselves, because we and our fellows are one.

In all the work at the United Lodge of Theosophists, one or another of the principal ideas of the philosophy of Theosophy is emphasised, in the hope that, as the Buddhi-Manas of students and inquirers changes, the Buddhi-Manas of the Race will also begin to change. No one can at one sweep change the Buddhi-Manas even of a city. But each one can change his own for himself, and that is what students in the United Lodge of Theosophists are trying to do.

We are trying to change our own mentality by the power and the energy of study. We are beginning to acquire a new attitude to life. From the kingdom of the dead, we are beginning to emerge into the kingdom of the living. Instead of being blind, we are beginning to see; instead of following other people or inviting them to follow us, we are beginning to stand on our own feet and are helping others to stand on theirs.

Let us, however, keep in mind the goal of all this study and effort—the purificatory process that must ensue. In proportion as that is achieved, we shall be successful. Through self-correction and study, self-realization is attained. Self-correction is the purificatory rite; study is the constructive effort that causes knowledge to arise spontaneously within us, and experience brings self-realization. We must correct ourselves. Every time we are corrected by another, some type of waste has occurred. We do not learn. We may think we do, but when a similar set of circumstances arises, and the same experience has to be gone through again, we make the same mistake. All the learning that is acquired from classes, from teachers and from books, unless it is self-taught, self-learned, and so assimilated, is forgotten. It may last two weeks, two months, even

twenty, sixty or eighty years, but when the brain goes, nothing has been gained, save that which has been assimilated and built into the very fabric of our nature.

We do not know Real Egoic experiences. We feel warm or cold, happy or unhappy, pleased or the reverse, with that which comes to us or is taken away, but all those experiences pertain to the senses, not to the Soul; to the emotions, not to the Ego; to the mind, not to the Immortal Triad. There is no difference between our ordinary experiences and those of the plant that buds, flowers, and dies in one season, and the next season repeats the same process. Study brings Egoic experiences—experiences of the Self—and because each Human Soul is part of a mighty Consciousness, of the Great Breath of Krishna, we cannot gain these experiences of the Soul by ourselves. If that Consciousness stopped for the hundredth part of a second, we, as Egos, would cease to exist, just as the Solar System would cease to exist if the Sun for one instant stopped sending forth its light and its heat.

Study does something else: it kills in us all pride, all egotism, even that egotism which is mock modesty, which says "I am nobody." We *are* somebody. Each one of us is part of the Great Breath. *We are It*. Study brings us this vision of the deeper Self which is Divine and that begets true humility.

One of the Masters has said that in the vicinity of every Theosophical Lodge the causes of misery and of unhappiness ought to diminish. What we are trying to do is to eliminate the root cause of suffering, which is ignorance of the Spiritual Philosophy of Theosophy. We know about Reincarnation, about Karma, about Life after death, about the Law of Brotherhood, about the existence of the Path, about the Mahatmas, but the practical effort to tread that Path in terms of the Heart Doctrine, to preach by word of mouth and by the living of the life—these are the important things. We have to keep up the spirit of devotion, of unity, of solidarity, of intelligent perception of the Great Truths, not only when we go to the Lodge, but all the time, in all our work. Let us energize ourselves in terms of the Lodge work. Let us destroy all sense of separateness, *i.e.*, of personality, and in terms of the Unity of the Lodge work begin to go into wider fields of service, so that we shall be better equipped to help the new people who are certain to come to us as we succeed in making a stronger spiritual magnet to attract them. That we do by developing our minds along true lines.

Persons ought in increasing numbers to make themselves part and parcel of this work, and look upon the Lodge as their own. Each time that an audience is not what it ought to be in quality or in

quantity, students should try to find out what is wrong with *themselves*. All signposts necessary for the resuscitation and the spread of the Movement are clear, but success can come only through loyalty and devotion to the Message first, and then to those who have worked for the Message along clear and unmistakable lines. Let us, then, study the Message, understand the Message, and live and work in the hope that we shall be able to promulgate that Message more and more.

"The European is generally imbued with a sense of the value and reality of the phenomenal world in, and for itself. To him the affairs of this earth have an importance on their own account. Neither Christian nor unbeliever knows anything about reincarnation. For the Christian the soul of the individual is somehow generated on this earth and continues in heaven, its place through eternity being assigned to it by the individual's behaviour in this one short life. To us such a doctrine is so fantastically childish in its want of perspective that it is difficult to keep it in mind when talking to Christians. To the European of an agnostic turn of mind (and it appears that Smith is one), the individual as a temporary psychic unity comes into being at birth, and ceases to exist after death. The lifetime of an individual on this earth is consequently of supreme importance to him in and for itself, for there is no higher significance to which to relate it. But, unless one holds that mind is merely a function of matter, the birth of a mind is not explicable as a mere process of cell development, so I begin to fear that Smith is a materialist, and afflicted with all the intellectual and moral obtuseness of materialists. Yet I am certain that he does not wish to be regarded in this light; he talks about 'spirituality' and 'religion' as if these words had an idealistic significance for him. Lastly I must bear in mind that certain peculiarities of Smith's find their excuse in the belief that for each individual one single life-experience is all in all. It goes a long way to account for his equalitarian ideas, to say nothing of his neurotic pre-occupation with intolerance, cruelty, and physical pain. To put himself into the mental position of such a man is almost impossible for an Indian; indeed, I shudder when I reflect how appalling this world must seem to him. I can hardly understand how one so kindly and sensitive as he is can retain his sanity at all. What a ghastly spiritual bankruptcy awaits those unfortunate Christians who lose their faith! Completely devoid of a true understanding of the moral and spiritual order of the universe, they are like children thrown out of the nursery into a wilderness."

—L. H. MYERS.

IN THE LIGHT OF THEOSOPHY

It is a hopeful sign that the most eminent and forward-looking scientists of our day are giving their attention to Spinoza's philosophy, as Bernard Mollenhauer asserts in the Winter 1941 issue of *The Personalist* they are doing. H.P.B. has written of that seventeenth-century philosopher, with a quotation from whom she begins her "Preliminary Notes" to the second volume of *The Secret Doctrine*, that he, like Leibnitz, was a great philosopher in his intuitive perceptions. She describes Spinoza as a subjective, Leibnitz as an objective Pantheist and declares that

were Leibnitz' and Spinoza's systems reconciled, the essence and spirit of esoteric philosophy would be made to appear. From the shock of the two—as opposed to the Cartesian system—emerge the truths of the Archaic doctrine. (*The Secret Doctrine*, Vol. I, pp. 628-9)

Theosophical students will therefore be interested in some of the points which Mr. Mollenhauer makes regarding the philosophy of Spinoza, who died at the age of forty-four, leaving behind him, besides his yet unpublished masterpiece, his *Ethics*, the record of a life that exemplified the ideals which he taught, "the grand simplicity of a life completely governed by reason". Spinoza, Mr. Mollenhauer tells us, combined with mysticism a scientific attitude of mind and a deep concern for human welfare. His philosophy was "a way of life". "The harmonized life of reason and spiritual rest is the polestar of Spinoza's thought."

H.P.B. points to Spinoza's basic concept, which is that of Theosophy as well, the First Fundamental Proposition. He recognized "but one universal indivisible substance and absolute ALL, like Parabrahmam". He maintained that "the human mind is part of an infinite understanding". He admitted no conflict between spirit and matter as two foreign powers for, Mr. Mollenhauer writes, he believed that

The natural world without and the spiritual world within are not intrinsically alien and repellent to each other but co-operative expressions of one infinite reality.... All things are rationally linked together and related to the Ultimate Cause.... our world is a world of immutable law which makes no exceptions and grants no favours, an essentially orderly cosmos in which nothing lives by chance....

God has countless attributes.... His nature is like a cosmic symphony that is endlessly transcribed for different instruments and players.

Spinoza grasped also another important tenet of Theosophy in conceding the possibility of what Mr. Mollenhauer refers to as "orders of life beyond our remotest fancy though we cannot guess what they might be". In other words, "Spinoza honoured

reason but did not think the limits of our wits were the limits of truth."

The remarks of Aristides to his teacher Socrates, as quoted by Plato in *Theages*, though to the layman they appear inexplicable except as bearing witness to "the charm and the spell of a great and inspiring personality", have a quite definite explanation in the Esoteric Philosophy. Dr. Heinrich Gomperz, writing in *The Personalist* (Winter 1941 Issue) on "Plato on Personality", translates at greater length the same passage from which H.P.B. quoted in *Isis Unveiled*, Vol. I, p. 131 :—

I felt that I was progressing [H.P.B. renders this "made a proficiency"] as soon as I was near you, even if merely in one and the same house, but not in the same room; but still more when in the same room. And it appeared to me that even when we were in one and the same room and you were talking, this availed me more when I could also look at you than when I was looking in another direction. And this avail and my progress seemed to be greatest, by far, when I was sitting next to you, with no other person between us, and I could touch you.

To the author of *Theages* [Dr. Gomperz is not quite sure that it was Plato's own work] "what we might even now style the magic influence of the master's personality... was indeed an entirely magical phenomenon, in the literal and original meaning of this term". And Dr. Gomperz asks whether "after all... we know very much more about it even at present".

No, most certainly the modern world does not "know very much more about it" than the great Initiate Plato did. But the gulf between its ignorance and his Knowledge is greater than it need be if due consideration had been paid to the clue given by H.P.B. in her teachings on the magnetic emanation from every human being. The quality of this emanation depends upon the moral character of the individual. Wise and holy men radiate around them an atmosphere of divine beneficence in which the best in those who are in their vicinity is nurtured and given the optimum conditions to unfold. The thoughtful student will recognize in this a clue to the emphasis which is laid on *Sat-Sangh*.

Dr. Gomperz quotes Plato's *Laws* (95lb) :—

There arise from time to time, though but very rarely, *divine men* to associate with whom is so great a boon that even a citizen of the best state ought not to shun long journeys, by sea as well as by land, in order to seek them out.

What greater incentive to self-purification can there be than the recognition that upon our own

moral quality depends whether our own atmosphere is beneficent or morbid for others?

H. P. B. wrote in *The Key to Theosophy* :—

We believe that much disease, and especially the great predisposition to disease which is becoming so marked a feature in our time, is very largely due to the eating of meat.

Even aside, however, from the undesirability of flesh food in general, our readers will be interested in a Public Health talk broadcast by Dr. Claude W. Chamberlain from Chicago, reproduced in *World Digest* for December 1940, in which he brought out a specific danger from pork products and suggested a rational basis for the centuries-old prohibition to Jews [and Muslims] of the flesh of swine.

At least one American in every five, he asserts, has become infected with the pork worm, from eating inadequately cooked pork. Some authorities suspect that as many as one in every four are sufferers from pork-worm disease or trichinosis. Those infested "carry the parasites in their body until they die. There is no known antiseptic or serum that will destroy these messengers of death, once they have infested the human host." Trichinosis is occasionally fatal but most often the symptoms are less drastic and may be ascribed to other diseases—rheumatism, abdominal cramps, bronchitis, muscle stiffness and tenderness etc. Often the infinitesimal worms become sealed up in calcified sacs within the muscle tissue, but in some cases they may impair the heart and even invade the brain and nervous system.

An elaborate control campaign is suggested by Dr. Chamberlain to eliminate the hazard of human trichinosis by preventing the infestation of swine. The obvious safety measure of general abstention from pork eating does not seem to occur to him!

Three types of mysticism are differentiated by Shri Ram Murti Loomba in his article, "Identities in Mysticism" in *The Philosophical Quarterly* for January. For the non-mystic the phenomenal manifestation exists in itself, independent of any underlying noumenon, although scientific monism may accept as a hypothesis and may attempt to establish that the final simple elements are of one stuff. The mystic, however, seeks a super-empirical principle underlying the phenomenal.

"In every empirical fact, to the mystic", he writes, "there shines and glows something deeper and more fundamental, a super-empirical essence." As the Sufi mystic Nuruddin Abdul Rahman Jami puts it in his *Lawaiah* :—

They say, How strange! This peerless beauty's face,
Within the mirror's heart now holds a place;
The marvel's not the face, the marvel is
That it should be at once mirror and face.

The pluralistic mystic perceives the identity of the manifested object with the inner real essence, without necessarily recognizing, as the monist does, that "there is one and the same ultimate essence in the whole universe of facts. Shri Loomba cites Charles Kingsley as suggesting the possibilities of pluralistic mysticism :—

The great Mysticism is the belief which is becoming every day stronger with me, that all symmetrical natural objects are types of some spiritual truth and existence. When I walk the fields I am oppressed now and then with an innate feeling that everything I see has a meaning, if I could but understand it. And this feeling of being surrounded with truths which I cannot grasp amounts to indescribable awe sometimes.

The more common monistic mysticism recognizes the identity of the essence of one fact with the essence of all facts. As Jananadeva puts it :—

To the wise ones, one Brahman alone vibrates as the sensible manifold....The unity of Brahman is running through all apparent manifestations of sense.

Besides these metaphysical types of mystic identity, there is the deeper mystic experience in which the knower becomes the known, is resolved into unity with the essential nature of reality, from which perfect intimacy alone true knowledge can arise.

Religion is coming back among undergraduates in the U. S. A., Prof. John G. Hill of the University of Southern California believes. But, hopefully, it is "a return to religion, not Christianity, and a new evaluation of religion." He quotes in *The Personalist* (Winter 1941 Issue), as typical of the campus attitude to religion today, the remarks of one freshman :—

I think that I am religious, but not pious. I am not hot about the church, as is. I don't like your shut-in God behind gloomy glass-stained windows. The God I worship is as big as space and as timeless as eternity, as penetrating and inescapable as ether, and as swift as electricity. And when I get into Dad's car and go seventy per, I feel that I am keeping up with God. A lot of my worship is being hitched up to some job that amounts to something in getting the world out of the Hell of a fix it is in. I guess you won't think much of this kind of religion, Professor, but it is a good deal better than some brands I know of in our town that only sing and mark time. Really, I didn't think that I felt so doggone keen about the thing.

Crude and slangy, yes; inadequate, granted; but certainly an improvement over the attitude Professor Hill met thirty years ago in a class in missions and comparative religions. Then the professor's reaction when a youth had the temerity to suggest that "God must have revealed Himself in other religions as well as in Christianity and that we are bigots to assume that Christians alone have the truth of God" was to call the class to its knees to pray for the deluded one's salvation!

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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.

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