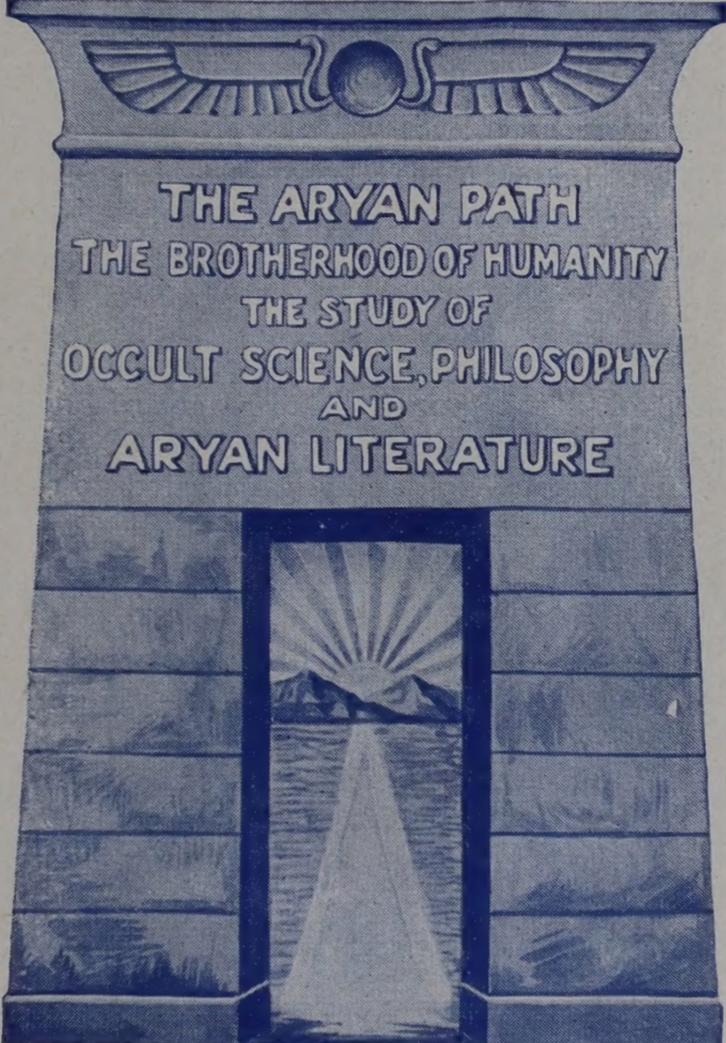




# THE OSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



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

Vol. XIII No. 5

March 17, 1943

Do actions we must, for no mortal can live without performing actions; those bring us back to earth for many weary incarnations, perhaps to final failure, unless the lesson is learned that they must be done with the right motive and the true aim. That stage reached, they affect us no more, for, like Krishna, we become the perfect performers of all action. And in so far as we purify and elevate the motive and the aim, we become spiritually enlightened, reaching in time the power to see what should be done and what refrained from.

—W. Q. JUDGE

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

सत्यान्नास्ति परो धर्मः ।



*There Is No Religion Higher than Truth*

BOMBAY, 17th March 1943.

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AUM

# THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th March 1943.

VOL. XIII. No. 5

## W. Q. JUDGE—THE BRIDGE

Arouse, arouse in you the meaning of "Thou art That." Thou art the Self. This is the thing to think of in meditation, and if you believe it then tell others the same. You have read it before, but now try to realise it more and more each day and you will have the light you want.—W. Q. J.

The Spring Equinox, like the Winter Solstice, brings its own psychic transformations in Nature of which the student of Occultism should take advantage. For the practitioner of Theosophy an additional aid is available in the fact that the 21st of March is also the anniversary of the passing of William Quan Judge, whom H. P. B. called the Antahkarana, the bridge which links the two Manases.

As years roll by, the place and the power of W. Q. Judge in the Movement of the Great Lodge inaugurated by H. P. B. in 1875 in the City of New York becomes clear to the student who endeavours to make clean his own perceptions. The teachings of W. Q. Judge shine, as no one else's have done, by and in the light of the Message of H. P. B. A comparative study of the writings of the two reveal what an apt pupil and what a loyal colleague H. P. B. had in W. Q. Judge.

For the student and practitioner of the Esoteric Philosophy, W. Q. Judge's numerous articles and especially his *Letters That Have Helped Me* prove of inestimable value. They contain priceless hints and directions for the living of the higher life. Among the ideas he reiterates in many forms is this one—the uttermost necessity for the learner to seek the company of the Self of all creatures, to establish as close and as constant a contact as possible with it, so that the beauty of the Dawn is ever remembered—even in the darkest hour of gloom or depression. For him ever

sufficed the second chapter of the *Gita* which teaches of the imperishable Self which ever remains unaffected by disease, decay and death of body, feelings or mind. In 1883, after five years which must have been very long for him, for H. P. B. had left for India in 1878, W. Q. Judge wrote these words in a personal letter:—

I was thirty-two years old last April 13th and I begin to feel that I must soon get on further. But the door seems shut. They told me once I put myself in hell and no one else could get me out. Well, here in hell I lift up my eyes to those that are above and do not deny them....

I feel the thoughts of M. and K. H. here in my head all the time and can not, if I would and I would not, drive them out. You can not measure the disgust I feel for this country and society. It is rotten as putridity and seems to grow worse daily. I feel its deposits on myself too and am restive with a constant longing to escape.

He held on, and in less than another five years W. Q. Judge was directing the Movement not only in the U. S. A. but throughout the world through his silent but profound aid to H. P. B. the Messenger. He sought and found the Life of his own soul and so he wrote to one in one way, to others in other ways, to live as the Self, for the Self, by the Self. Below we reprint a very useful article, full of many practical hints on this sublime theme. It first appeared in *The Path*, IX, 143, for August 1894 and is entitled—

## PROOFS OF THE HIDDEN SELF THROUGH DREAMS.

The dream state is common to all people. Some persons say they never dream, but upon examination it will be found they have had one or two dreams and that they meant only to say their dreams were few. It is doubtful whether the person exists who never has had a dream. But it is said that dreams are not of importance; that they are due to blood pressure, or to indigestion, or to disease, or to various causes. They are supposed to be unimportant because, looking at them from the utilitarian view-point, no great use is seen to follow. Yet there are many who always make use of their dreams, and history, both secular and religious, is not without records of benefit, of warning, of instruction from the dream. The well-known case of Pharaoh's dream of lean and fat kine which enabled Joseph as interpreter to foresee and provide against a famine represents a class of dreams not at all uncommon. But the utilitarian view is only one of many.

Dreams show conclusively that although the body and brain are asleep—for sleep begins primarily in the brain and is governed by it—there is still active a recollector and perceiver who watches the introspective experience of dreaming. Sorrow, joy, fear, anger, ambition, love, hate and all possible emotions are felt and perceived in dreams. The utility of this on the waking plane has nothing to do with the fact of perception. Time all is measured therein, not according to solar division but in respect to the effect produced upon the dreamer. And as the counting of this time is done at a vastly quicker rate than is possible for the brain, it follows that some person is counting. In all these dreams there is a recollection of the events perceived, and the memory of it is carried into the waking state. Reason and all the powers of intelligent waking man are used in dreams; and as emotion, reasoning, perception, and memory are all found to be even more active in dreams than in waking life, it must follow that the Hidden Self is the one who has and does all this.

The fanciful portion of dreams does not invalidate the position. Fancy is not peculiar to dreaming; it is also present in waking consciousness. In many people fancy is quite as usual and vivid as with any dreamer. And we know that children have a strong development of fancy. Its presence in dream simply means that the thinker, being liberated temporarily from the body and the set forms or grooves of the brain, expands that ordinary faculty. But passing beyond fancy we have the fact that dreams have prophecy of events not yet come. This could not be unless there exists the inner Hidden Self who sees plainly the future and the past in an ever present.

## IN CLAIRVOYANCE.

Waking clairvoyance cannot now be denied. Students of Theosophy know it to be a faculty of man, and in America its prevalence is such as to call for no great proof. There is the clairvoyance of events past, of those to come, and of those taking place.

To perceive events that have taken place in which the clairvoyant had no part nor was informed about, means that some other instrument than the brain is used. This must be the Hidden Self. Seeing and reporting events that subsequently transpire gives the same conclusion. If the brain is the mind, it must have had a part in a past event which it now reports, either as actor or as hearer from another who was present, but as in the cases cited it had no such connection as actor, then it follows that it has received the report from some other perceiver. This other one is the Hidden Self, because the true clairvoyant case excludes any report by an eye-witness.

Then again, when the clairvoyant is dealing with an event presently proceeding at a distance, it is necessary that a perceiver who recollects must be present in order to make report. For the brain and its organs of sight and hearing are too far off. But as the clairvoyant does report correctly what is going on, it is the other Hidden Self who sees the event, bridges the gap between it and the brain, and impresses the picture upon the bodily organs.

## THE FEELING OF IDENTITY.

If recollection is the basis for the feeling of identity continuous throughout life, and if brain is the only instrument for perception, then there is an inexplicable series of gaps to be accounted for or bridged over, but admitting the Hidden Self no gaps exist.

We are born feeling that we are ourself, without a name, but using a name for convenience later on. We reply to challenge by saying "It is I"—the name following only for convenience to the other person. This personal identity remains although we fall asleep each night and thus far become unconscious. And we know that even when a long period is blotted out of memory by fall, blow, or other accidental injury, the same feeling of identity crosses that gap and continues the same identical "I" to where memory again acts. And although years of life with all their multiplicity of events and experience have passed, leaving but a small amount of recollection, we yet know ourselves as that unnamed person who came to life so many years before. We do not remember our birth nor our naming, and if we are but a bundle of material experience, a mere product of brain and recollection, then we should have no identity but constant confusion. The contrary being the case, and continuous personal identity being felt and perceived, the inevitable conclusion is that we are the Hidden Self and that Self is above and beyond both body and brain.

WILLIAM Q. JUDGE

## ELECTRIC AND MAGNETIC AFFINITIES BETWEEN MAN AND NATURE

[ Reprinted from *The Theosophist*, II. 98 for February 1881.—Eds. ]

Without going too deeply into certain vexed questions based upon what the orthodox men of science please to term the "hypothetical" conclusions of the Psychological School, whenever we meet with discoveries made by the former, coinciding perfectly with the teachings of the latter, we think ourselves entitled to make them known to the world of skeptics. For instance, this

psychological, or spiritual school holds that "every being and naturally formed object is in its beginning, a spiritual or monadial entity" which, having its origin in the spiritual or monadial plane of existence, must necessarily have as many relations with the latter as it has with the material or sensuous plane in which it physically develops itself. That "each, according to species, evolves from its monadial centre an essential aura, which has positive and negative magnetoïd relations with the essential aura of every other, and that, *mesmeric* attraction and repulsion exhibiting a strong analogy with *magnetic* attraction and repulsion, this analogous attraction and repulsion obtains not only between individuals of the same, but of different species, not only in animate but in inanimate nature." (*Clairvoyance, Hygienic and Medical*, by Jacob Dixon, L. S. A. L.)

Thus if we give our attention but to the electric and magnetic fluids in men and animals, and the existing mysterious but undoubted interrelation between these two, as well as between both of them and plants and minerals, we will have an inexhaustible field of research, which may lead us to understand more easily the production of certain phenomena. The modification of the peripheral extremities of nerves by which electricity is generated and discharged in certain genera of fishes, is of the most wonderful character, and yet, to this very day its nature remains a mystery to exact science. For when it has told us that the electric organs of the fish generate the electricity which is rendered active by nervous influence, it has given us an explanation as hypothetical as that of the psychologists whose theories it rejects *in toto*. The horse has nerves and muscles as well as a fish, and even more so; the existence of animal electricity is a well-established fact, and the presence of muscular currents has been found in the undivided as well as in the divided muscles of all the animals, and even in those of man. And yet by the simple lashing of its feeble tail a small electrical fish prostrates a strong horse! Whence this electrical power, and what is the ultimate nature and essence of the electric fluid? Whether as a cause or effect, a primary agent or a correlation, the reason for each of its manifestations is yet hypothetical. How much, or how

little has it to do with vital power? Such are the ever-recurring and always unanswerable queries. One thing we know, though, and that is, that the phenomena of electricity as well as those of heat and phosphorescence, within the animal body, depend on chemical actions; and that these take place in the system just as they would in a chemist's laboratory; ever modified by and subjected to this same mysterious Proteus—the Vital Principle, of which science can tell us *nothing*.

The quarrel between Galvani and Volta is well known. One was backed by no less an authority than Alexander Humboldt, the other by the subsequent discoveries of Matteucci, Dubois Reymond, Brown-Sequard, and others. By their combined efforts, it was positively established that a production of electricity was constantly going on in all the tissues of the living animal economy; that each elementary bundle of fibrils in a muscle was like a couple in a galvanic battery; and that the longitudinal surface of a muscle acts like the positive pole of a pile, or galvanic battery, while the transverse surface acts like the negative pole. The latter was discovered by one of the greatest physiologists of our century—Dubois Reymond; who, nevertheless, was the greatest opponent of Baron Reichenbach, the discoverer of the *Od Force*, and ever showed himself the most fierce and irreconcilable enemy of transcendental speculation, or what is best known as the study of the occult, *i. e.*, the yet undiscovered forces in nature.

Every newly-discovered power, each hitherto unknown correlation of that great and unknown Force or the Primal Cause of all, which is no less hypothetical to skeptical science than to the common credulous mortals, was, previous to its discovery, an *occult power of nature*. Once on the track of a new phenomenon science gives an exposition of the facts—first independent of any hypothesis as to the causes of this manifestation; then—finding their account incomplete and unsatisfactory to the public, its votaries begin to invent generalizations, to present hypotheses based upon a certain knowledge of principles alleged to be at work by reasserting the laws of their mutual connection and dependence. They have *not explained* the phenomenon; they have

but suggested how it might be produced, and offered more or less valid reasons to show how it could not be produced, and yet a hypothesis from their opponents' camp, that of the Transcendentalists, the Spiritualists and Psychologists, is generally laughed down by them before almost these latter have opened their mouths. We will notice a few of the newly-discovered electromagnetic phenomena which are still awaiting an explanation.

In the systems of certain people the accumulation and secretion of electricity, reach under certain conditions, to a very high degree. This phenomenon is especially observed in cold and dry climates, like Canada, for instance; as well as in hot, but at the same time, dry countries. Thus—on the authority of that well-known medical journal, the *Lancet*—one can frequently meet with people who have but to approach their index fingers to a gas-beak from which a stream of gas is issuing, to light the gas as if a burning match had been applied to it. The noted American physiologist, Dr. J. H. Hammond, possesses this abnormal faculty upon which he discourses at length in his scientific articles. The African explorer and traveller Mitchison informs us of a still more marvellous fact. While in the western part of Central Africa, he happened at various times in a fit of passion and exasperation at the natives, to deal with his whip a heavy blow to a negro. To his intense astonishment the blow brought out a shower of sparks from the body of the victim; the traveller's amazement being intensified by his remarking that the phenomenon provoked no comments, nor seemed to excite any surprise among the other natives who witnessed the fact. They appeared to look upon it as something quite usual and in the ordinary run of things. It was by a series of experiments that he ascertained at last, that under certain atmospheric conditions and especially during the slightest mental excitement it was possible to extract from the ebony-black body of nearly every negro of these regions a mass of electric sparks; in order to achieve the phenomenon it sufficed to gently stroke his skin, or even to touch it with the hand. When the negroes remained calm and quiet no sparks could be obtained from their bodies.

In the *American Journal of Science*, Professor Loomis shows that "persons, especially children, wearing dry slippers with thin soles, and a silk or woolen dress, in a warm room heated to at least 70°, and covered with a thick velvet carpet, often become so electrically excited by skipping across the room with a shuffling motion, and rubbing the shoes across the carpet, that sparks are produced on their coming in contact with other bodies, and on their presenting a finger to a gas-burner, the gas may be ignited. Sulphuric ether has been thus inflamed, and in dry, cold weather sparks, half an inch in length, have been given forth by young ladies who had been dancing, and pulverized resin has been thus inflamed." So much for electricity generated by human beings. But this force is ever at work throughout all nature; and we are told by Livingstone in his *Travels in South Africa*, that the hot wind which blows during the dry seasons over the desert from north to south "is in such an electric state that a bunch of ostrich feathers, held a few seconds against it, becomes as strongly charged as if attached to a powerful electric machine, and clasps the advancing hand with a sharp crackling sound. . . . By a little friction the fur of the mantles worn by the natives gives out a luminous appearance. It is produced even by the motion communicated in riding; and a rubbing with the hand causes sparks and distinct crepitations to be emitted."

From some facts elicited by M. J. Jones, of Peckham, we find them analogous to the experiments of Dr. Reichenbach. We observe that "a magnetoid relation subsists between subjects of a nervous temperament and shells—the outgrowth of living entities, and which, of course, determined the dynamical qualities of their natural coverings." The experimenter verified the results upon four different sensitive subjects. He says that he "was first drawn to the enquiry by the fact of a lady looking at a collection of shells, complaining of pain while holding one of them. His method of experimenting was simply to place a shell in the subject's hand; the *purpura chocolatum*, in about four minutes, produced contraction of the fingers, and painful rigidity of the arm, which effects were removed by quick passes,

without contact, from the shoulders off at the fingers."

Again, he experimented with about thirty shells, of which he tried twelve, on May 9, 1853; one of these causing acute pain in the arm and head followed by insensibility. He then removed the patient to a sofa, and the shells to a sideboard. "In a short time," says Dr. Dixon, from whose book we quote the experiment, "to his astonishment the patient, while still insensible, gradually raised her clasped hands, turning them towards the shells on the sideboard, stretching the arms out at full length, and pointing to them. He put down her hands; she raised them again, her head and body gradually following. He had her removed to another room, separated from that containing the shells by a nine-inch wall, a passage, and a lath and plaster wall; the phenomenon, strange to say, was repeated. He then had the shells removed into a back room, and subsequently into other places, one of which was out of the house. At each removal the position of the hands altered to each new position of the shells. The patient continued insensible. . . . for four days. On the third of these days the arm of the hand that had held the shells was swollen, spotted, and dark-coloured. On the morning of the fourth day, these appearances had gone, and a yellow tinge only remained on the hand. The effluence which had acted most potently, in this experiment, proceeded from the *cinder murex* and the *chama macrophylla*, which was most wonderful; the others of the twelve were the *purpurata cookia*, *cerethinum orth.*, *pyrula ficordis*, *sea urchin* (Australia), *voluta castanea*, *voluta musica purpura chocolatum*, *purpura hyppocas tanum*, *melanatria fluminea*, and *monodonta declives*."

In a volume entitled "The Natural and the Supernatural" M. Jones reports having tested the magnetoid action of various stones and wood with analogous results; but, as we have not seen the work we can say nothing of the experiment. In the next number we will endeavour to give some more facts and then proceed to compare the "hypotheses" of both the exact and the psychological sciences as to the causes of this interaction between man and nature, the *Microcosm* and the *Macrocosm*.

## ABSORPTION—ASSIMILATION—APPLICATION

"Go to work to change the direction of creative thought."—R. C.

"A careful learning from one or two books of the statement of the doctrines, and then a more careful study of them, are absolutely necessary."—W. Q. J.

"Theosophists need patience, determination, discrimination and memory, if they ever intend to seize and hold the attention of the world for the doctrines they disseminate."—W. Q. J.

"It is true that a man cannot force himself at once into a new will and into a new belief but by thinking much on the same thing he soon gets a new will and a new belief, and from it will come strength and also light. Try this plan. It is purely occult, simple, and powerful."—W. Q. J.

Unless Theosophical teachings are sufficiently absorbed by the mind their assimilation is not probable. Most students read a great deal from our books and many more listen at our meetings and classes; but so much of both reading and listening is very superficially done. The mind surface receives impressions but these are not absorbed by the mind. The mind must be made to dwell upon what is read in authentic textbooks. The very words carrying ideas which appeal to and awaken us need to be memorized for purposes of quiet reflection, and it is reflection on what is read or heard which results in absorption.

When the mind has sucked in the Theosophical ideas which are presented to it, its tone and its colour undergo a change for the better. But unless the ideas received are retained the betterment proves ephemeral. Retaining the ideas absorbed results in assimilation and makes for their actual practice. Application of teachings depends upon assimilation, and, also, augments the capacity to assimilate.

Practice of Theosophical principles, exercise of our teachings, is very much left to impulse, and ways of application are not deliberately devised. No doubt there is much, much that requires doing, but we must not allow ourselves to be appalled by the immensity of what is to be done; one idea practised deliberately for a single week will result in greater growth than spasmodic and diffusive endeavour for a month. For deliberate application we need the faculty of watchful attention; opportunities come and before they are recognized they pass into an abyss. And because opportunities are missed we err and work for an opportunity, which is not the right way. Our life must be "a watch or a

vision, between a sleep and a sleep"; and, of course, our watch brings vision in waking as in sleeping life.

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## THE LAST SHALL BE FIRST

The train went along at its accustomed speed. The disciples were all busy, some studying, some discussing problems, others contemplating the morning landscape, while others were performing small works for the Master.

"When shall we arrive at the foot of the mountain?" asked the youngest.

"Three stations more and we shall be there," replied the eldest.

"Ah! I wish I were there climbing already!" said the younger one with a sigh of impatience.

The eldest smiled at him indulgently and answered naught.

A discussion drew their attention. One of the disciples, sincere of heart but foolish in head and weak in flesh, had committed a grave mistake which had just been put before the Master by other good souls interested in the welfare of the Brotherhood, and all too prompt to judge the actions of others. The Master had known of the blemish of the lad but had given in silence an opportunity to overcome the weakness; but now that it was in the thought and on the tongues of the others, something else had to be done!

"My child," he said to the poor fellow, downcast and contrite, "by this fault you have lost the right of climbing with your companions. Get down at the next station and find some work through which to purify your soul until I return."

The eyes of the Master were full of sadness, and silence fell upon the group, while the discarded one wept alone and quietly.

The elder of the two disciples who had been talking came forward.

"Master," he said, "may I not get down with our brother and keep him company until the time comes?"

The Master's face lighted up and with a blessing he answered, "You may."

The next station saw the two off the train. And the group sped on towards the mountain with feelings and thoughts different, though on the same great aim. After thinking for a moment how foolish their eldest companion was to renounce the climb for a wretched sinner, they let them both fall into oblivion and were filled with expectation and with plans for work.

They came at last to the foot of the mountain and with great hardship and enthusiasm they mastered one ascent, and then another, until they arrived at the border of everlasting, untrodden snow, sparkling in the sunshine. They pitched their tents and busied themselves in serving the Master.

Next day the Master said: "My children, you will have to wait here for some time. I have some business to attend to. Be of good cheer and dwell meanwhile upon the principles, so as to understand their inner meaning." He then departed.

The disciples felt very sore at heart. To be so near to realizing the aim they had in view and to be disappointed and told to mark time! Nevertheless they kept busy.

But after many days they grew doubtful and restless. Their eyes had been searching the Path so intensely that they mistook shadows for realities. Once they even thought they saw the Master and the two companions who had been left behind glide past quite near them. They called out but no answer came and the forms disappeared on the sunlit snow of the summit.

One morning their joy was great when they woke to find the Master near them again. With

him they went forward on the trail towards the last halting place before the summit's ascent. It was a long and trying bit and the disciple to whom the Master had entrusted the keeping of the party's bearings, as a test, became confused and misled them. Anxiously, he tried to get the right direction again, but the sun had set and the shadows of approaching night bewildered him. As the first star appeared, a small light twinkled above them. With an exclamation of pleasure, the disciple led them towards the saving flame lit by other pilgrims in the shelter, and soon they arrived at the hut, happy and exhausted.

What then was their astonishment when they beheld, feeding the fire which they had kindled, the two companions who had been left at the foot of the mountain! It was their fire which had saved them all.

They turned a questioning glance towards their Master. He was smiling and said simply, "Selfishness and conceit are impediments on the Way. Suffering, humbleness and purification lead us on. Sacrifice is the crowning light to guide our steps in darkness."

The disciples hung their heads in silence. They greeted their Brothers, purified themselves and sat by the fire to share with the earlier comers the food these had already prepared.

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

# MACBETH

## A STUDY IN WITCHCRAFT

"The Adepts assert that Shakespeare was, unconsciously to himself, inspired by one of their own number."

*Echoes from the Orient*, WM. Q. JUDGE.

*Macbeth* is a drama of what is usually called the supernatural,—more strictly, the abnormal or the psychic. This manifests in several phases, the most important being the Witches, their action and their influence. The others of special interest are Macbeth's visions and Lady Macbeth's somnambulism, which are in fact closely related to the Witch elements.

The drama is also a tragedy of Envy—not merely the general envy by the less high of those above them, but the sharper, bitterer envy sometimes felt by members of a family toward another member. *The ties of family are so magnetic that when envy is allowed to become operative, hardly anything can be more deadly.* With the Envy is interwoven Vanity, the particular type of vanity associated with kingly position—with royalty as strongly concentrated personal power, self-display and grandeur.

It is likewise a drama of conscience, which works on two minds with subtle exact analysis before and especially after the committing of murders. It is thus a most complex presentation of these three,—the ravages of vain, envious, impassioned desires, intermingled with the psychic activities of abnormal beings and with the afflictions, inner and outer, brought by conscience and Karma. The Witches are the dynamic unifying force in the action, and the field of their activity and harvest is found in those particular evils of excessive self-esteem and covetous longings.

In recent times the Witches have been explained as mere symbols of the temptations that assail men from outside—as scarcely more than figures of speech dramatically embodied. But such explanations can come only from those who regard all mysterious beings as no more than superstitions. Witches were and are actualities. Their nature and strange powers have to be accounted for, partly by realizing that the Witch-

lore carried through thousands of generations of men is not all silly fancy; and partly also by a little explanation derived from the ancient philosophy of the East.

Witch-lore gives the facts, the beliefs, the customs and the results of the witch-cult and of witch-craft. The cult, as it gradually formed, was a degraded jumble of old religions and nature-theories, and the craft was the application of these. Both were abominable perversions and almost incredible befoulings of what was in origin true philosophy and science. H. P. Blavatsky,<sup>1</sup> citing several authorities, shows that witch and wizard first meant a woman and a man of wisdom. Usage limited this meaning for a time to those who possessed knowledge unusual but not unlawful; and then further limited it to those who gained their knowledge by some "express or implicit sociation or confederacy with some *bad spirits*." Thus witch came to be "the name of such as raise magical spectres to deceive men's sight... [the name of] women and men who have a *bad spirit* in them." To explain what was meant by "bad spirit" she says:—

When, through vice, fearful crimes and animal passions, a disembodied spirit has fallen to the eighth sphere—the allegorical Hades... a strong aspiration to retrieve his calamities... will draw him once more into the earth's atmosphere... His instincts will make him seek with avidity contact with living persons... These spirits are the invisible but too tangible magnetic vampires... Origen held all the dæmons which possessed the demoniacs mentioned in the *New Testament* to be [this kind of] *human* spirits... They are the blood-dæmons of Porphyry, the *larvæ* and *lemures* of the ancients... [They are] the *subjective* dæmons so well known to mediæval ecstasies, nuns, and monks... and to certain sensitive clairvoyants; the fiendish instruments which sent so many unfortunate and weak victims to the rack and stake.

Such weak men and women through their

<sup>1</sup> *Isis Unveiled*, I, 352-356.

mediumistic passivity became the dupes and slaves of the dæmons or "familiar spirits" who had taken control of them.

Therefore the words *obsessed* or *possessed* are synonyms of the word *witch*... Jesus, Apollonius, and some of the apostles, had the power to cast out *devils* [or such "familiar spirits"], by purifying the atmosphere *within* and *without* the patient, so as to force the unwelcome tenant to flight.

But the pitiful possessed creatures were not the only kind of witches, nor were they the only basis of the multifarious witch-lore of the middle ages with which Shakespeare was acquainted. H. P. Blavatsky also called attention to the fact that

there has existed from the beginning of time, a mysterious science discussed by many, but known only to a few. The use of it is a... desire to cling more closely to our parent-spirit; abuse of it is sorcery, witchcraft, *black magic*.

The more skilful users of this perverted magic became the masters and cruel tyrants of the poor possessed beings, turning them into tools and drudges for their wicked purposes; while the very greatest of the black magicians were the Satans or chief gods of the witch associations. The word Satan leads at once to another special fact. To the remains forming the slime and froth of older decaying religions and worn-out sciences,<sup>1</sup> "in the early centuries of the Christian era, [among]... people fully convinced of the reality of occultism, and entering a cycle of degradation, which made them rife for abuse of occult powers and sorcery of the worst description," black magic had added a purposely demoralized vicious defilement of the prevalent Christian beliefs and ceremonies, which were themselves drawn from earlier antiquities.

Witches knew the power of mantramic repetitions, the hypnotic effects of swinging dance-circles, and the control or charming of others' will by direct forceful concentrated gazing into their eyes. They knew how to produce and to heighten the terror inspired by their own ugliness, their strangeness, menacing secrecy and fateful powers, and they were able to practise telepathy. Further, besides their masters, who were black magicians, witches claimed to be definitely avowed

and accepted servants of the chief evil spirits or devils, and in turn they were given lesser devils to aid them in their own works of evil. These lesser devils often took the form, tradition says, of animals specially used by wizardry, such as the cat, the dog, the goat, the toad. Women being by physical make-up more passive, went more easily into hysteria and hallucination; also into the servile obedience desired by wizardry. Women too naturally acquired knowledge of healing. Hence probably there were always more witches than wizards, especially as known popularly in village and country life. Yet there were likewise handsome young women and young men who were believed to practise witchcraft, probably because of their powers as mediums.

Wizardry had its close fellowships, which held their meetings or "Sabbaths" on some blasted bare mountain-top or in a desert spot where they performed the wildest, obscenest orgies of degraded superstitions. At these times rewards or punishments were given by the Satans, plans were laid and instructions conveyed in both the lore and the practice. Divination, dream-interpreting, hypnotism, telepathy, juggling, ventriloquism and prophecy were included. Also the traditional use of herbs, narcotic and other, for both poisoning and resuscitation: likewise the qualities attributed to metals and stones, to personal relics, such as hair, nails, fluids and to other parts of human and animal bodies. Clearly, all the foregoing is important in Shakespeare's basic material.

Wizardry was a conscious concentration upon the evil, a purposeful dedication of the would-be witch to a life of malignant thought and action. As a cult, wizardry was fed by rebellion against any religion except itself, and by hatred of those having worldly supremacy. It was fostered too by personal greed, envy, resentment and a baneful joy in the power to do evil for evil's own sake. As a practice or profession, wizardry included well-laid plans for attacks on definite persons, undermining their worldly position, ruining their health, or blasting their lives. It was remorseless diabolism. As great Adepts embody white magic and the good results of co-operative effort by the White Lodge, so witches embody similar co-opera-

<sup>1</sup> *The Secret Doctrine*, I, xxxv.

tion among the Black Brothers.<sup>1</sup>

At this point it is important to recall Wm. Q. Judge's remarks on the effect of envy and vanity:—

Envy is not a mere trifle that produces no physical result. It...attracts to the student's vicinity thousands of malevolent beings that precipitate themselves upon him and wake up or bring on every evil passion...Vanity brings up before the soul all sorts of erroneous or evil pictures, or both, and drags the judgment so away that once more anger or envy will enter, or such course be pursued that violent destruction by outside causes falls upon the being.<sup>2</sup>

These passages indicate that the vanity and envy which Macbeth and Lady Macbeth have previously permitted in themselves are *what first throw them open to degenerating influence, and direct to them the Witches' attention*, thus wakening the wicked witch-purposes and skilful methods of soul-destruction.

Since extreme envy and vanity do not overwhelm a man in a moment, some traces may be intuitively detected even in the pre-play period. Macbeth and Lady Macbeth have had in them much of "the milk o' human kindness." She testifies to it in him; and later her own aversions from crime, at times unintentionally revealed, testify to it in herself. These two, who through Shakespeare's treatment are placed among the great criminals of the world, are never hardened criminals. Even in their worst depravity they struggle against their consciences. They still have humanness. But they have long allowed themselves to be very envious of their cousin Duncan's kingship; their vanity craves such grandeur, their self-esteem declares their own worthiness.

<sup>1</sup> The manifold characteristics of wizardry, including purposeful evil-doing, are illustrated in a number of carefully documented books. Among them are the following:—G. A. KITTREDGE, *English Witchcraft and James the First*. 1912; A. M. SUMMERS, *History of Witchcraft and Demonology*. 1926; *Geography of Witchcraft*. 1927; M. A. MURRAY, *The Witch-Cult in Western Europe*. 1921; C. L'ESTRANGE EWEN, *Witch Hunting and Witch Trials*. 1929; THEDA KENYON, *Witches Still Live*. 1929; W. B. SEABROOK, *Witchcraft: Its Power in the World Today*. 1940.

<sup>2</sup> U. L. T. Pamphlet No. 18, p. 12.

It is in those earlier days that the Witches, having discovered the wrong desire in these two beings, begin evil telepathic practices upon them, augmenting the desires, stimulating the ambition and suggesting excellent reasons for the contemplated act, to which their blood-relationship points the way. So, even before the play opens at all, they have thought of murdering Duncan. Lady Macbeth's early words to her husband prove this, when to re-energize his will, she says scornfully: "What...made you break this enterprise to me? ...Nor time nor place did then adhere, and yet you would make both....Was the hope drunk wherein you dressed yourself?"

Throughout that early time Macbeth himself, though in total ignorance, is strongly swayed by the dark occult leading; and Lady Macbeth is even more submissive to it, since she shares in the fondness for personal grandeur and distinction of rank and appearance that appeal especially to women. She also shares in the passivity belonging to the feminine nature. In the last part of her life she is almost wholly passive under the terrific effects of what has been done—by her, in action; and *in* her, through the Witches. It is not unreasonable, therefore, to suppose that when Macbeth "breaks the enterprise" to her, she is passive toward it morally; then, dwelling upon it, she grows more and more fascinated by the charms of royalty, till her desires, fusing with the influence sent upon her, culminate in her positive will to carry the plan through. Her extreme display of will in the central part of the drama is more like a volcanic outburst than a customary activity. The proof of this idea lies in her inner scruples, even during the very height of the action, and also in her withdrawal after the murder of Duncan.

The first climax of both her will-impulsion and the strength of the outside working, occurs when she gets Macbeth's letter together with the news of Duncan's coming. These affect her like an electric shock, propelling her forward into an intense excitement of will and action. This afterward lessens and deserts her, but at that moment her mind and will leap toward accomplishment; and at that moment the telepathic influx she has been receiving is extraordinarily powerful. The Witches' purpose is too defined and too

strong for them to miss being on guard, invisibly, over their victims throughout that all-important night of Duncan's visit; and Lady Macbeth is their best subject, because more completely governed by them. She and Macbeth would surely be the recipients of strong psychical currents on that night. And hence it becomes natural and almost inevitable that to push him through despite any of his waverings, Lady Macbeth sets resolutely aside all her own physical shrinkings and conscientious qualms.

Surely it is clear that the Witches in this drama cannot be regarded as the ordinary poverty-stricken old hags. They are skilful experienced knowers of their lore, practised leaders in their craft. Everything they do and say exhibits a high degree of expertness. Their first scene strikes a key-note appropriate to them—a note indicative of their powerful influence and effects. In their "desert place" they at once reveal knowledge of Macbeth's whereabouts, as well as some purpose upon him in future, for they plan to be after "the battle" in another solitary spot where they can meet him. Then, having answered signals from their attendants, the cat and the toad, and "hovering through fog and filthy air," they pass out chanting "Fair is foul and foul is fair." What may this mean? Surely, a misconceiving, a failure to perceive true values. Does it not also show their intention to *make* fair seem foul and foul seem fair?

In the next Witch scene, shortly following, their intention becomes more clear. Here they swing into a circle-dance, by which their "charm's wound up." Such a charm is hypnotic,—and for whom can it be intended but Macbeth, who enters at that precise moment, walks into his fate, as he utters the words: "So foul and fair a day I have not seen;"—words just spoken by the Witches' mouths, proving a subtle link, by him unrecognized.

With Macbeth in this scene comes Banquo, whose clean unambitious soul affords high contrast. The Witches surprise Macbeth by addressing him as Thane of Cawdor (a new title that the King's messengers a moment later confirm), and then they startle him by their cry: "All hail, Macbeth! that shalt be king hereafter." The power of this

greeting is proved by Banquo's observantly asking (with unconscious emphasis on "fair"): "Why do you start, and seem to fear things that do sound so fair?" Why indeed, if he has not before harboured the thought with wicked envy? As hypnotizers and fomenters of quarrels among men in high places, the Witches have now reached a point where they can openly and objectively tempt him and move him to definite action.

Macbeth is "rapt" with the effect of their words, says Banquo, who, though free from envy, asks the seers for a prophecy concerning himself. They are willing to work their evil influence on Banquo too; and especially willing to use him as a means for further work on Macbeth. So they describe Banquo as one who shall "beget kings though he be none." This acts as prompt poison upon Macbeth. Bluntly he says to Banquo: "Your children shall be kings." Almost accusing he is already.

When at once the Witches' foreknowledge is proved by his receiving through the King's officer the new title of Cawdor, Macbeth's mind secretly leaps ahead: "Glamis, and Thane of Cawdor. The greatest is behind." Accepting fully this proof, he immediately feels again the sting of jealousy, and cries to Banquo: "Do you not hope your children shall be kings?"

Once more "rapt" within himself, he argues with his temptation. And it is important to notice that in the word "soliciting" Shakespeare describes exactly what the Witches have been doing, for solicit means to arouse, wholly excite.

This supernatural soliciting

Cannot be ill; cannot be good: if ill,

Why hath it given me earnest of success,

Commencing in a truth? I am Thane of Cawdor:

If good, why do I yield to that suggestion

Whose horrid image doth unfix my hair

And make my seated heart knock at my ribs...

My thought, whose murder yet is but fantastical...

And here is given the proof, the secret confession by Macbeth himself of secret guilt, and the evidence of his confusion, doubt and distress of mind. He might have found an answer in Banquo's truly philosophical words uttered just before:—

...oftentimes, to win us to our harm,  
The instruments of darkness tell us truths,  
Win us with honest trifles, to betray 's  
In deepest consequence.

In the midst of Macbeth's eager questions the Witches have vanished, using the occult power they have attained to make their physical bodies invisible; but they well know that the mystery of this disappearance only intensifies their nefarious results, through Macbeth's increased feverish desire to know more. To Banquo's wise warning he has been utterly impermeable; and the only decision he is able to make is to "let chance crown him" if it will. Yet this confidence in chance is only desire disguised—a packing of it down, where in smouldering it actually gains added heat. That hidden fire incites an inquiry concerning the Witches; which results in still further confidence, so that he presently writes to his wife: "I have learn'd by the perfect'st report, they have more in them than mortal knowledge." In consequence both he and Lady Macbeth accept as real and valuable this "metaphysical aid."

Moreover, even though the Witches do not appear in the swift scenes where the King is murdered and Macbeth takes his place, they are not forgotten. Banquo shows fear of their evil influence, and Macbeth reveals his continuing trust in them. In fact, their fire too, covered from outward view, burns more hotly within. This is indeed the period of their climactic working. Their telepathic hypnotic "heat" is reinforced, thus strengthening in both their victims the will to carry out the dreadful deed undertaken. That psychic "heat" is operative at every moment. This is the "heat" that "oppresses Macbeth's brain" and creates the "air-drawn dagger" so disturbing to him, yet so impelling. This image, first lacking the "gouts of blood" and then having them, is not unlike the appearances created through hypnotism by East Indian jugglers that are testified to by observers but cannot be caught on any photographic plate because not really objective. Like them, the dagger, whether or not produced by direct jugglery, is, as Shakespeare himself says, "a dagger of the mind"; and as a psychic dagger, it possesses far greater power to lead him on.

Also, though Lady Macbeth over and again shows her own repressed tortures, yet that same heating current entering her mind from the Witches revives will and enables her to rebut Macbeth's agonies of guilt and fear with fresh encouragement of escape from the dreaded consequences; as when after Macbeth moans that he cannot now join in prayer, she says with pity: "Consider it not so deeply." When he is present she keeps her self-control. Yet even the Witch-stimulus has not been enough. She has needed a physical support, and has found it in drink. "That which hath made them [the grooms] drunk hath made me bold," she says. But after the discovery of the murder, Macbeth, crazed with fear and to save himself from accusation, kills the grooms; an act not planned, an act to which she has not steeled herself. Then, suddenly, she sinks. The firm hold she has had of her physical self is severed by a quick sharp descent of psychic terror, resulting in a faint—a disconnection between her mind and its normal plane of action.

This complete loss of control, though momentary, explains psychically her noticeable retirement through the rest of the play. Her later participation in the crimes is far more passive. Both she and Macbeth, moved by the Witches' prophecy that kings will issue from Banquo, are resentful and worried by his mere existence. Both are watchful of his movements and know when he "is gone from court": Macbeth definitely plans to turn such an occasion against him. She sighs to herself: "Nought's had, all's spent, where our desire is got without content"; and when he bursts out: "O full of scorpions is my mind, dear wife. Thou knowest that Banquo and his Fleance lives," she is ready to strengthen his thought of murder even while she quiets him by answering: "But in them nature's copy's not eterne." He accepts at once this reinforcement. "There's comfort yet; they are assailable"; and then he broadly hints that the "assailing" is to be done that very night. She, "marvelling at his words," asks: "What's to be done?" But he—perhaps to shield her—replies: "Be innocent of the knowledge... till thou applaud the deed."

Thus, subtly, in motive and in heart, she is as guilty of Banquo's death as Macbeth is, though she has no part in the outward action. She is given a hint too that there is to be trouble for Macduff, but she makes no comment. Gradually she draws within herself. Yet she understands at once the cause of Macbeth's strange behaviour in the following scene of the banquet.

The Apparitions in that scene (IV. I) which terrify and completely unnerve Macbeth are visions of Banquo as "blood-boltered." They cannot therefore be his actual ghost; for the ghost, being his double, would look as he did in life. Shakespeare again through the two personages interprets his own creation, and in the same way. He even recalls and associates with this incident his former psychic interpretation. Says she of the vision at the banquet: "This is the very painting of your fear: this is the air-drawn dagger which, you said, led you to Duncan." And he had called *that* "a dagger of the mind, a false creation, proceeding from the heat-oppressed brain." If then, Witch-jugglery, working on and against Macbeth's conscience, produced the dagger, that same jugglery, added to agonies of conscience, produced also the two hideous appearances of Banquo "with twenty mortal murders on his crown."

Those unexpected sudden terrors of Macbeth in this scene rouse his wife once more to action, and to scornful reproaches as she tries covertly to waken his courage, while to the guests excusing him, till his too evident self-betrayal compels her to dismiss them hastily. Then, face to face, there comes between the two a most significant long pause,—which is broken by Macbeth's deep-toned groan: "It will have blood." After that, her words are but brief, almost hopeless. She is slipping fast into passive despair. When he speaks of "wading in blood," and having "strange things in head that will to hand," she answers in a half-dead voice: "You lack the season of all natures, sleep."

What emotional torture and piercing unintentional irony are condensed in those simple words! Already Macbeth has heard the dreadful Voice crying; "'Sleep no more!' to all the house." Already they have together suffered "the afflic-

tions of those terrible dreams that shake them nightly," those awful re-visionings of the day's awful deeds. How can they expect quiet refreshment from "the season of all natures"? After this pitiful wish for him of sleep, she speaks no word till she speaks in her own sleep, when he has piled horror on horror, and she has lived in the hell they have created, without companionship into his farther depths except as she lives them over at night. Then, "with open eyes, though senses shut," she re-enacts and retells the frightful burdens of her soul.

The pathetic power of that sleep-walking scene is heightened rather than lessened by some perception of the occult forces and qualities in it. Shakespeare himself accurately described such sleep-action as "A great perturbation in nature, to receive at once the benefits of sleep, and do the effects of watching!" That partial mind-paralysis, like the faint, is a disconnection between her normal mind and its usual realm of activity. W. Q. Judge calls attention to the fact that the spirit in the body "approaches the objects of sense by presiding over the different organs of sense. And whenever it withdraws itself the organs cannot be used."<sup>1</sup> Such a state is a sleep on the physical and a waking on the astral. H. P. Blavatsky remarks that "the human brain is simply the canal between two planes—the psychospiritual and the material";<sup>2</sup>

In dreaming, or in somnambulism, the brain is asleep only in parts.... Generally dreams are induced by the waking associations which precede them. Some of them produce such an impression that the slightest idea in the direction of any subject associated with a particular dream may bring its recurrence years after.<sup>3</sup>

Recurrence is inevitable with these two, for the ideas causing their tortures of mind are by no means slight, nor are Macbeth's added crimes. These, even if he does not tell her his plans or their results, she is sure to see. Either she witnesses them, while dreaming, as pictures or reflections on the astral plane where they are recorded and where she goes in sleep, or, if not in dreams, she perceives them in thought while awake through her unison with Macbeth in psychic vibration.

Thus, in her, dwelling on the crimes causes despair so torturing that it becomes somnambulism—that strange complex of action in passivity. The Witches have almost finished their deadly effects on her wicked desires. As her now

<sup>1</sup> *U.L.T. Pamphlet No. 18*, p. 10.

<sup>2</sup> " " *No. 25*, p. 5.

<sup>3</sup> " " *No. 11*, p. 8.

loathed life drags after her husband's ghastly course, they have only to lead her gradually to accept his idea: "Better be with the dead." On this worst of all possible conclusions she acts, and with "self and violent hands takes off her life."

But in Macbeth, after the betrayal of the banquet scene, despair becomes a violent wilfulness that moves to fury of action. "For mine own good all causes shall give way. . . . My strange and self-abuse is the initiate fear that wants hard use: we are yet but young in deed." And so there is his second fateful meeting with the Weird Sisters, to whom he goes "to know the worst." In a cavern it is, their working-place. Singing their incantation and dancing around their boiling cauldron, the Sisters cast into it those ghastly objects whose magic makes "the charm firm and good." Macbeth comes blustering and demands answers. Then arise those life-like speaking Apparitions—the Witches' master-works in ventriloquism, jugglery, hypnotism and all the other powers that can "raise magical spectres to deceive men's sight."

The result is that Macbeth is stiffened with inflated courage but furious with raging jealousy that "a barren sceptre is put in his gripe" while Banquo's line of kings "will stretch out to th' crack of doom." With the utmost fierceness he now pursues his murderous plans against Macduff, and enters with boisterous valour into war to conquer those who are rebelling against his authority. At first he boasts: "The mind I sway by and the heart I bear shall never sag with doubt nor shake with fear. . . . Hang those that talk of fear." But as the supports promised by the Apparitions one by one prove false, his despair darkens into ever-increasing reasonless turbulence: "I'll fight till from my bones my flesh be hacked. . . . Blow, wind! come wrack! At least we'll die with harness on our back."—It is the old story that those "whom the gods would destroy, they first make mad";—mad with overweening confidence, and then mad with equally outrageous despair.

And when at last he knows that Birnam Wood has indeed "come against him," and that even Macduff may be called "not of woman born"; when he knows that he has been tricked to the utmost by the "equivocation of the juggling fiends" that "lied like truth," and "paltered with him in a double sense,"—when life has become a mere "tale told by an idiot, full of sound and fury, signifying nothing,"—then, "for a moment we see him a haggard shadow against a handsbreadth of pale sky," before his "life's candle is snuffed out."

The poignancy of the struggle in this drama lies in the intensity and the seeming unevenness of the battle between the lower and the higher. The great capacities for good in the two tragic figures are proved by that very intensity and by the overwhelming force of their final anguish. The Karmic balance of pre-existing evil with present evil may only be surmised. Yet, apparently, the higher natures of the two sufferers are vanquished not by ordinary degrees of corruption within and without, but by viciousness magnified to regal and supreme power through their own previous wrong acts and the consequent entrance of wicked beings who consciously direct skilful machinations against the human man and woman. Still, they are never wholly under the control of the Witches, or of inner vice. Again and again they are stricken through by conscience, by self-reproach and self-horror,—those intimations of the Higher Self in man, which these two do not understand well enough to obey, crippled as they are by past disobediences. Hence their very monitions to good become changed into wild blank despair.

Since the criminal methods and effects of witchcraft (often called by other names) have existed and will exist for many ages, the Adepts' complete knowledge of these may have been made partly available to Shakespeare, in order that this most occult of all his tragedies might give instruction and warning through a visual presentment of Wizardry, intensest of Black Magic, arrayed as protagonist against Soul and Spirit.

[In this careful study our esteemed contributor makes no reference to Hecate, a goddess of classical mythology whom Shakespeare introduces in the company of the three Witches. Some commentators regard such introduction as "incongruous." Who is Hecate, whom the Witches themselves obey and who calls herself "the mistress of your charms, the close contriver of all harms"? Her speech to the Witches in Act III, Scene 5, is a tell-tale. Who or what is Hecate? H. P. B. says that "the triple Hecate is the Orphic deity" who—"as the personified Moon, whose phenomena are triadic, Diana-Hecate-Luna is *the three in one*"; and she adds that the Egyptians called her "Hekat. . . the goddess of Death, who ruled over magic and enchantments." This mysterious being combines, it is said, the characters of moon goddess, earth goddess and underworld goddess. She is said to be wandering about with the souls of the wicked dead; and her approach is announced by the whining and howling of dogs.—EDS.]

## IN THE LIGHT OF THEOSOPHY

We have at long last received the sixtieth number of *The Rationalist Annual*, which as usual contains essays which students of Theosophy will find more than interesting. The "Rationalist" movement with its heterodox views is nearer to Theosophy than the orthodox creeds with their dogmas and superstitions. In this issue is a thought-provoking article by Dr. Gilbert Murray on "Projections and Idols" in which he arrives at this conclusion:—

I tremble when I hear people arguing that, because the Nazis and Fascists and Communists have a burning faith, we must by hook or by crook provide ourselves with another, false or true, but at any rate burning. You cannot provide yourself with a faith if you have not got it; you cannot order it ready made from the Ministry of Propaganda. And if you could who would wish to have such a faith? Rationalists at least do not wish for a fire which blinds them.

To try to secure for the "fighting boys" a faith is as unreasonable as the effort to save the soul of the sinner by extreme unction. But there is another thought inherent in the above quotation which we should note: the tendency on the part of Britain to copy the methods of Germany. It is a well-known Theosophical truth that we become like those we hate and war against and not only like those we love and chum up with. Thus the "victors" at Versailles absorbed the spirit of the Prussia of the Kaiser, ultimately creating a Mussolini and then a Hitler. Already we see that the United Nations' ideology is becoming more and more Nazi, and unless steps are taken quickly to turn away from that, to clarify their minds and to reassert their faith in fraternity with all and liberty for all, in the spirit of sacrifice and service, the common man will not be able to distinguish between the freedom-loving Briton and the blind follower of the blind—but also, alas! blinding—Hitler.

Commenting on an article in *The Vedanta Kesari* on the subject of "Obedience the Basic Principle of Organisation," "Recluse" has a good Theosophical point of view to present in "A Bandra Diary" (*The Indian Social Reformer*, 20th February):—

The writer claims that obedience to an Order is the best means of spiritual development, quoting Thomas à Kempis and other Christian mystics. Obedience to an Order naturally means obedience to the man who is at the head of the Order. This man must be regarded as infallible. This line of thought is totally alien to India. From ancient times the trend of Indian philosophy has been towards unlimited freedom....

Obedience may be the basic principle of organization but organization itself is the grave of principle. Few ideals have survived organisation. Obedience in itself is the virtue only of slaves. The freeman obeys only principles which he has accepted as true and just and not an order or an individual except so far as it is consonant with truth and right. The question is not whom but what should one obey or rather guide oneself by.

Theosophy and Theosophical principles have very greatly suffered at the hands of those who called themselves Theosophists but who either did not understand the Teachings and the Principles of Theosophy or, catching some glimpse of these, did not apply and practise them. Even in the lifetime of H. P. Blavatsky herself the question of obedience to principles or to an organisation came up, she championing the side of principles and Col. H. S. Olcott and his friends standing up for Adyar, the symbol of organisation. During the controversy H. P. B. wrote an article in *Lucifer* for August 1889 entitled "A Puzzle from Adyar" in which she asserted:—

It is pure nonsense to say that "H.P.B. is loyal to the Theosophical Society and to Adyar." H.P.B. is loyal to death to the Theosophical CAUSE and those great Teachers whose philosophy can alone bind the whole of Humanity into one Brotherhood....Therefore the degree of her sympathies with the "Theosophical Society and Adyar" depends upon the degree of the loyalty of that Society to the Cause. Let it break away from the original lines and show disloyalty in its policy to the Cause and the original programme of the Society and H.P.B. calling the T.S. *disloyal* will shake it off like dust from her feet.

And what does "loyalty to Adyar" mean, in the name of all wonders? What is Adyar apart from that CAUSE?...Why not loyal to the compound or the bath-room of Adyar?...

The whole episode is well chronicled in the history entitled *The Theosophical Movement—1875-1925* and students will do well to familiarise themselves with it, so as to grasp thoroughly the

Theosophical position on this important subject—loyalty to Truth or Theosophy vs. loyalty to organisations.

The first of Mr. Frank L. Hammer's articles on "Life and Its Mysteries," published in *The New Age* (U. S. A.) for September, is on "Birth." Many of the ideas presented the Theosophical student will recognise. The law of cause and effect is there. So are man's spiritual origin and destiny and the pre-existence and gradual evolution of the soul towards perfection. So too is there the recognition that "the soul is related to the body as a cause to an effect, and is the matrix from which the body is formed." Special aptitudes are ascribed to the use of previous opportunities for acquiring knowledge. Antipathies are attributed to meetings before birth and the accruing of Karma which is now being expiated. The discharge of all obligations is the prescription given for freedom from undesirable associations.

The word "reincarnation" is not used, but it is certainly reincarnation that is presented and on lines mostly Theosophical. But needless complications are introduced by the implication that the prior and future lives referred to have been and are to be lived elsewhere. It is here to Earth that man has to return to reap the crop of his sowing in this field in a previous life. He has not acted alone but in company with others and he must meet the results of his action, feeling and thought along with them, where the causes were generated.

Each thought makes a physical as well as mental link with the desire in which it is rooted. . . . *Manas* is bound by innumerable electrical magnetic threads to earth by reason of the thoughts of the last life, and therefore by desire. . . . The body of the inner man is made of thought, and this being so it must follow that if the thoughts have more affinity for earth-life than for life elsewhere a return to life here is inevitable.—

*The Ocean of Theosophy*, p. 63.

Dr. C. D. Darlington, F.R.S., writes in *Endeavour* for July on "The Substance of Heredity." His article throws light on what Theosophy calls "the essential unity of the 'ground-plan' Nature has followed in fashioning her creatures." For his study of chromosomes in the cells of plants and insects brings out strikingly the uniformity in the physical mechanism of heredity. Dr. Darlington writes that "the machinery of heredity is being pulled to pieces" and that "it is chemical machinery." When science has discovered how the varied molecules concerned in the process work

together, he predicts, "the distinction between chemistry and biology will have become merely one of technique."

Geneticists have come in the last twenty years, he writes, to the view that heredity is a substance, namely, the chromosomes of the individual cells, that "the laws are the mechanics, and the force is the chemistry of those bodies." The process takes place under the law of action and reaction. The factors concerned, psychic as well as physical, follow the path of least resistance in terms of magnetic and electric attractions.

Dr. Darlington presents the process of cell division as "the basis of heredity, and indeed of life, for without identical reduplication any living system would quickly break down." Each cell is governed by its nucleus.

When the nucleus divides it resolves itself into a number—constant for any particular individual—of rod-shaped bodies which are the chromosomes. Every cell in the body keeps its fixed number of chromosomes because when the nucleus divides each of the chromosomes splits lengthwise and its identical halves pass to the opposite daughter cells. Here we begin to see the mechanism of heredity at work, since this process of division maintains complete uniformity in the controlling substance of heredity throughout the body.

Each parent contributes one member of each pair of chromosomes in the new individual.

It has been found that changes of temperature or diet alter the expression of specific genes, the active factors in the chromosomes. For example, the influence of a certain gene change in the fruit-fly *Drosophila*, which under normal growth conditions would prevent the development of antennæ, can be overcome by supplying the grubs amply with vitamin B<sub>2</sub>.

Dr. Darlington writes:—

Although it is going to be more expensive to test the influence of nutrition on the expression of hereditary differences in man, we can hardly doubt that diet will prove as effective in man as in the fly.

Theosophy agrees that food is an important vehicle or basis of heredity. The very process of reincarnation by which the Ego passes from the disembodied to the embodied state is connected with food. Decades before science had discovered the vitamin concerned in reproduction (or indeed any vitamin at all!), Mr. Judge mentioned that the germs of human reproduction must come from food taken by the parents. And millennia ago the *Chandogya-Upanishad*, tracing the soul's return in symbolic language, pointed to the same truth.

Having become mist, he becomes a cloud, having become a cloud, he rains down. Then he is born as rice and corn, herbs and trees, sesamum and beans. From thence the escape is beset with most difficulties. For whoever the persons may be that eat the food, and beget offspring, he henceforth becomes like unto them.

(V. 10. 6)

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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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