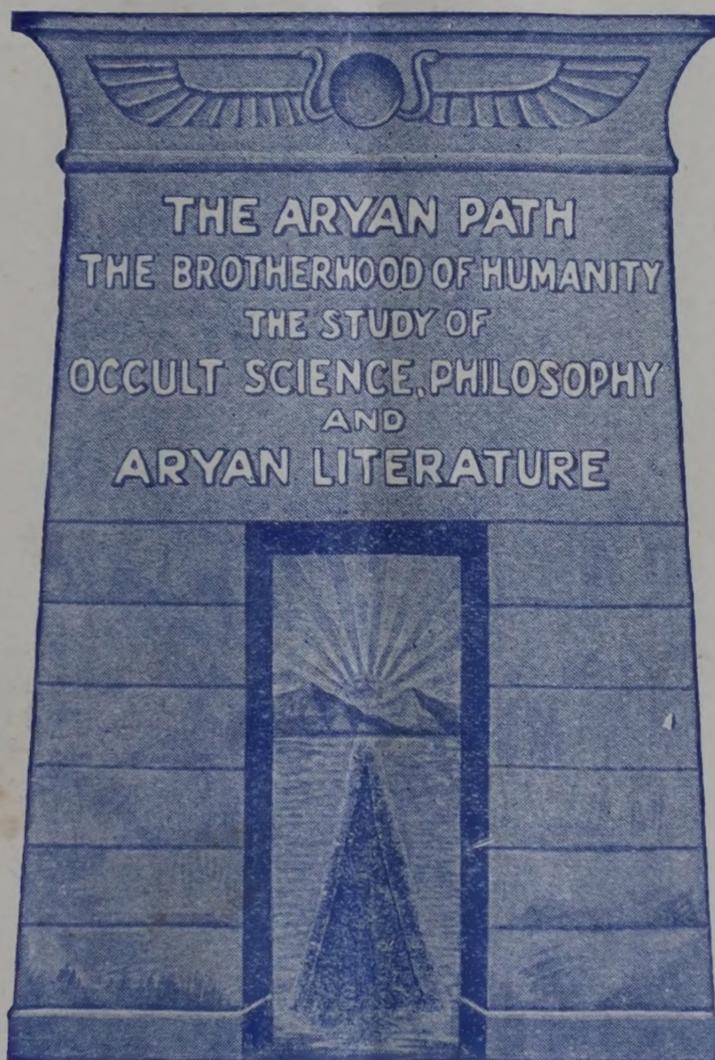


THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



Vol. XVIII No. 10

August 17, 1948

There is, first, our own work, in and on ourselves, each one. That has for its object the enlightenment of oneself for the good of others. If that is pursued selfishly, some enlightenment comes, but not the amount needed for the whole work. We have to watch ourselves, so as to make of each a centre from which, in our measure, may flow out the potentialities for good that from the adept come in large and affluent streams. The future, then, for each, will come from each present moment.

—W. Q. JUDGE

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- (a) To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour ;
- (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 August 1948.

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THE THEOSOPHICAL MOVEMENT

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VOL. XVIII. No. 10

THE CYCLE MOVES ON THOUGHTS FOR BLAVATSKY JAYANTI

The future will depend almost entirely upon the degree of selflessness, earnestness, devotion, and last, but not least, on the amount of knowledge and wisdom possessed by those members, on whom it will fall to carry on the work.—H. P. B.

H. P. Blavatsky is the latest link in the Golden Chain of selfless Philanthropists, members of the Great Academy of Perfected Sages, who, century by century, try to spread the True Knowledge about Nature, physical and superphysical, with a view to awakening Man, the individual, to a sense of his spiritual dignity and of his responsibility to his own kingdom.

In Asia, especially in India, this regular cyclic effort has been made by the Fraternity of Adepts for thousands of years. In the Occident that regular effort was made ever since the Mysteries which alone had the Key to the Secrets of Nature had been crushed out of existence in Europe by heathen and Christian conquerors. That work of enlightening the West gathered strength because of the work of Tsong-Kha-Pa; His Mission was to purify from priestly desecration the Philosophy of his Illustrious Predecessor, Gautama Buddha; the Tibetan Reformer organized a successful spiritual revolution by a timely exile of some 40,000 sham monks and lamas, and then taught the True Doctrines, and founded the order of the Gelukpas, the Yellow Caps. The successful Mission of Tsong-Kha-Pa influenced the Work of the Eastern Adepts in the Occident and since then, *i.e.*, the 14th century, it has become more and more public in manifestation. Rosenkreuz and Paracelsus, Boehme and Borri, St. Germain and Mesmer, Paschalis and St. Martin and their Companions all laboured century after century to

bring Europe to a recognition of the Esoteric Philosophy of the Sages of the Orient. Their Work succeeded, in spite of opposition, especially the cruel organized opposition of the Roman Church, and made the cycle of the 19th century almost a unique one.

Several remarkable cycles came to a close at the end of the last century, among them the first period of 5,000 years of the Kali-Yuga, and the Messianic cycle of the Samaritan, of the Man connected with *Pisces*, lasting about 2,155 years. The effort of the Great Lodge was aimed at achieving results which would make the time of the conjunction of these cycles beneficently fruitful. The 100 years cycle coincided with these other cycles and made it possible for the Great Philanthropists to make a public attempt at instructing the whole world. H. P. B.'s Mission was not only to strike the note for the coming century and the Western world, but for an extensive period related to all the other cycles and so correspondentially wide in space. Her Mission was not for one race or one continent but encompassed the four quarters of the globe—the whole of Humanity.

H. P. B.'s Mission for the century is already fulfilled, inasmuch as the great fundamental ideas of Theosophy, rejected and pooh-poohed, scorned and attacked, when first presented are current coin in our intellectual world. The false conception of religions—a personal anthropomorphic god and gods and the claims of each to

some form of uniqueness are shattered. What thinking man today believes in God on the other side of the sky running the world and its civilization? Or in such foolish talk as that Brahmanism is the Eternal Religion and no knowledge existed in pre-Vedic times; or in the absurd claim of the Church that Jesus is the only begotten son of God; or in the shout of the orthodox muezzin that Allah is the only God and Muhammad the Supreme Prophet? Similarly, modern science with its proud claim to being exact and infallible received a wholesome checkmate from H. P. B.'s writings. And it is due to H. P. B.'s Mission that materialistic science has not succeeded in destroying the true concept of God and of Religion. Then, the teaching of Cycles propounded by her since 1877 and laughed at then is now applied not only to events of history but even to trade and employment and other matters of the economic sphere. Again, how the Western world laughed at the idea of Reincarnation in 1877, while the teaching was grossly misunderstood in India and other Asiatic countries. Today it is quite fashionable to believe in previous lives on earth. Similarly, the teachings about Karma or Nemesis, about the Astral Body and the Astral Light, about Elementals or Nature Spirits and about a dozen other things are already, or are fast being accepted. Of course H. P. B. is not credited for her pioneering labour, but what of that? Mental plagiarism of her ideas is a sign in itself of the victory of her Mission. Her ideas have penetrated the mind of the Race.

But while theoretical acceptance of these and other ideas of Theosophy has occurred, the practical application of the moral principles resting on them has not taken place. The omnipresence of Deity is almost universally accepted but men and women do not act as unfolding gods and goddesses. People speak about man being the maker of his destiny, but act as if the Law of Karma did not exist; they are sowing without any practical application in thought about the reaping. Many speak of past lives but they act as if they were not returning to earth! Thought-force is recognized in theory but its wrong or debasing uses flourish. And—to top all—is there a person who does not prate about Universal Brotherhood? But to

be brotherly in day to day living? Impractical! The great truth of real Liberty is enshrined in the doctrine of Universal Brotherhood and every Premier or politician talks about Liberty while most of them strengthen the concepts which create the Totalitarian State. Hitler and Mussolini are dead but Stalin and Churchill live!

The turn of the cycle is fast approaching when the Ethics of Theosophy founded upon the Three Fundamental Propositions of *The Secret Doctrine* and the Ten Items of Psychology of *Isis Unveiled* will be practised. The Mission of H. P. B. linked to the cycles other than the 100 years cycle remains to be fulfilled. If that Mission does not succeed at least in a measure, in the two decades from this day then a great darkness will overtake our humanity. The enemies ranged against Theosophists and Idealists are communalism in race, creedalism in religion, totalitarianism in politics. One danger is that these enemies wear false noses and are known as Communists and Socialists and religionists. The last is a real menace in this country of India.

If practical application of Theosophical ideas and principles has not taken place so far, the major share of blame rests on those of us who call ourselves students of Theosophy; for we have failed to purify and elevate our minds, to reject creedal and communal prides and prejudices, to give up social habits which do not square with the teachings of the Esoteric Philosophy. It is not, however, too late even today. A few courageous souls determined to live the Life, leaving alone the dead to bury their dead, can produce beneficence. The Rising Cycle will aid such Warrior souls if they utilize the magnificent truths enshrined in *The Secret Doctrine*; to do this we must use *The Key to Theosophy* and listen to *The Voice of the Silence*.

Shall we not make H. P. B.'s 117th Birth-Day a memorable one for us by deepening our resolve to acquire greater knowledge of the Esoteric Philosophy, and to apply, apply, apply at every turn what that knowledge imparts? Not for our own personal salvation only, but to earn our places in the growing band of sacred heroes who are altruistic Servants of the Race. To become real Companions and so grow into Chelaship so

that life after life we may serve the Grand Servants of Humanity.

Why did H. P. B. labour and suffer ?

In the hope of training a few individuals to carry on our work for humanity by its original programme when the Founders are dead and gone. They have already found a few such noble and devoted souls to replace them. The coming generations, thanks to these few, will find the path to peace a little less thorny, and the way a little widened, and thus all this suffering will have produced good results, and their self-sacrifice will not have been in vain.

Reader! Are you one of these ?

Do you wish to become one of these ?

What greater ideal can there be than this—To be a creator of the New World in which Peace and Progress rooted in the Wisdom of the Great Brotherhood shall shine and shed their love and lustre in the infinitudes of space ?

WHAT IS THEOSOPHY

[The following article first appeared in *The Theosophist*, Vol. I, pp. 2-5, for October 1879; it should be read with care and insight and in comparison with H. P. B.'s article "What Are the Theosophists" which immediately followed it, and which is *not* reprinted here because it is available in pamphlet form—*U. L. T. Pamphlet No. 22.*—Eds.]

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

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

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

Vaughan offers a far better, more philosophical definition. "A Theosophist," he says—"is one who gives you a theory of God, or the works of God, which has not revelation, but an inspiration of his own for its basis." In this view every great thinker and philosopher, especially every founder of a new religion, school of philosophy, or sect, is necessarily a Theosophist. Hence, Theosophy and Theosophists have existed ever since the first glimmering of nascent thought made man seek instinctively for the means of expressing his own independent opinions.

There were Theosophists before the Christian era, notwithstanding that the Christian writers ascribe the development of the Eclectic theosophical system, to the early part of the third century of their Era. Diogenes Laertius traces Theosophy to an epoch antedating the dynasty of the Ptolemies; and names as its founder an Egyptian Hierophant called Pot-Amun, the name being Coptic and signifying a priest consecrated to Amun, the god of Wisdom. But history shows it revived by Ammonius Saccas, the founder of the Neo-Platonic School. He and his disciples called themselves "Philaltheians"—lovers of the truth; while others termed them the "Analogists," on account of their method of interpreting all sacred legends, symbolical myths and mysteries, by a rule of analogy or correspondence, so that events which had occurred in the external world

were regarded as expressing operations and experiences of the human soul. It was the aim and purpose of Ammonius to reconcile all sects, peoples and nations under one common faith—a belief in one Supreme Eternal, Unknown, and Unnamed Power, governing the Universe by immutable and eternal laws. His object was to prove a primitive system of Theosophy, which at the beginning was essentially alike in all countries; to induce all men to lay aside their strifes and quarrels, and unite in purpose and thought as the children of one common mother; to purify the ancient religions, by degrees corrupted and obscured, from all dross of human element, by uniting and expounding them upon pure philosophical principles. Hence, the Buddhistic, Vedantic and Magian, or Zoroastrian, systems were taught in the Eclectic Theosophical School along with all the philosophies of Greece. Hence also, that pre-eminently Buddhistic and Indian feature among the ancient Theosophists of Alexandria, of due reverence for parents and aged persons; a fraternal affection for the whole human race; and a compassionate feeling for even the dumb animals. While seeking to establish a system of moral discipline which enforced upon people the duty to live according to the laws of their respective countries; to exalt their minds by the research and contemplation of the one Absolute Truth; his chief object in order, as he believed, to achieve all others, was to extract from the various religious teachings, as from a many-chorded instrument, one full and harmonious melody, which would find response in every truth-loving heart.

Theosophy is, then, the archaic *Wisdom-Religion*, the esoteric doctrine once known in every ancient country having claims to civilization. This "Wisdom" all the old writings show us as an emanation of the Divine Principle; and the clear comprehension of it is typified in such names as the Indian Buddha, the Babylonian Nebo, the Thoth of Memphis, the Hermes of Greece; in the appellations, also, of some goddesses—Metis, Neitha, Athena, the Gnostic *Sophia*, and finally—the Vedas, from the word "to know." Under this designation, all the ancient philosophers of the East and West, the Hierophants of old Egypt,

the Rishis of Aryavart, the Theodidaktoi of Greece, included all knowledge of things occult and essentially divine. The *Mercavah* of the Hebrew Rabbis, the secular and popular series, were thus designated as only the vehicle, the outward shell which contained the higher esoteric knowledges. The Magi of Zoroaster received instruction and were initiated in the caves and secret lodges of Bactria; the Egyptian and Grecian hierophants had their *aporrheta*, or secret discourses, during which the *Mysta* became an *Epopta*—a Seer.

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

As regards the Divine Essence and the nature of the soul and spirit, modern Theosophy believes now as ancient Theosophy did. The popular *Diu* of the Aryan nations was identical with the *Iao* of the Chaldeans, and even with the Jupiter of the less learned and philosophical among the Romans; and it was just as identical with the *Jahve* of the Samaritans, the *Tiu* or "Tiusco" of the Northmen, the Duw of the Britains, and the Zeus of the Thracians. As to the Absolute Essence, the One and All—whether we accept the Greek Pythagorean, the Chaldean Kabalistic, or the Aryan philosophy in regard to it, it will all lead to one and the same result. The Primeval Monad of the Pythagorean system, which retires into darkness and is itself Darkness (for human intel-

lect) was made the basis of all things; and we can find the idea in all its integrity in the philosophical systems of Leibnitz and Spinoza. Therefore, whether a Theosophist agrees with the Kabala which, speaking of En-Soph propounds the query: "Who, then, can comprehend It, since It is formless, and Non-Existent?" Or, remembering that magnificent hymn from the Rig-Veda (Hymn 129th, Book 10th)—enquires:

"Who knows from whence this great creation sprang?
Whether his will created or was mute.
He knows it—or perchance *even He knows not.*"

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

in its turn produces that which the Greeks called *Macrocosm*, the Kabalists *Tikkun* or Adam Kadmon—the archetypal man, and the Aryans *Puru-sha*, the manifested Brahm, or the Divine Male. Theosophy believes also in the *Anastasis* or continued existence, and in transmigration (evolution) or a series of changes in the soul¹ which can be defended and explained on strict philosophical principles; and only by making a distinction between Paramatma (transcendental, supreme soul) and *Jivâtma* (animal, or conscious soul) of the Vedantins.

To fully define Theosophy, we must consider it under all its aspects. The interior world has not been hidden from all by impenetrable darkness. By that higher intuition acquired by *Theosophia*—or God-knowledge, which carried the mind from the world of form into that of formless spirit, man has been sometimes enabled in every age and every country to perceive things in the interior or invisible world. Hence, the "Samadhi," or *Dyan Yog Samadhi*, of the Hindu ascetics; the "Daimonion-photi," or spiritual illumination of the Neo-Platonists; the "Sidereal confabulation of soul," of the Rosicrucians or Fire-philosophers; and, even the ecstatic trance of mystics and of the modern mesmerists and spiritualists, are identical in nature, though various as to manifestation. The search after man's diviner "self," so often and so erroneously interpreted as individual communion with a personal God, was the object of every mystic, and belief in its possibility seems to have been cœval with the genesis of humanity—each people giving it another name. Thus Plato and Plotinus call "Noëtic work" that which the Yogas and the Shrotriya term *Vidya*. "By reflection, self-knowledge and intellectual discipline, the soul can be raised to the vision of eternal truth, goodness, and beauty—that is, to the *Vision of God*—this is the *epopteia*," said the

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

Greeks. "To unite one's soul to the Universal Soul," says Porphyry, "requires but a perfectly pure mind. Through self-contemplation, perfect chastity, and purity of body, we may approach nearer to It, and receive, in that state, true knowledge and wonderful insight." And Swami Dayánund Saraswati, who has read neither Porphyry nor other Greek authors, but who is a thorough Vedic scholar, says in his *Veda Bháshya* (opasna prakaru ank. 9)—"To obtain *Dekshā* (highest initiation) and *Yog*, one has to practise according to the rules... The soul in human body can perform the greatest wonders by knowing the Universal Spirit (or God) and acquainting itself with the properties and qualities (occult) of all the things in the universe. A human being (a *Dekshit* or initiate) can thus acquire a power of seeing and hearing at great distances." Finally, Alfred R. Wallace, F.R.S., a spiritualist and yet a confessedly great naturalist, says, with brave candour: "It is 'spirit' that alone feels and perceives, and thinks—that acquires knowledge, and reasons and aspires... there not unfrequently occur individuals so constituted that the spirit can perceive independently of the corporeal organs of sense, or can perhaps, wholly or partially quit the body for a time and return to it again... the spirit... communicates with spirit easier than with matter." We can now see how, after thousands of years have intervened between the age of the Gymnosophists¹ and our own highly civilized era, notwithstanding, or, perhaps, just because of such an enlightenment which pours its radiant light upon the psychological as well as upon the physical realms of nature, over twenty millions of people today believe, under a different form, in those same spiritual powers that were believed in by the Yogins and the Pythagoreans, nearly 3,000 years ago. Thus, while the Aryan mystic claimed for himself the power of solving all the problems of life and death, when he had once obtained the power of acting independently of his body, through the *Atmān*—"self," or "soul"; and the old Greeks went in search of *Atmu*—the

Hidden one, or the God-Soul of man, with the symbolical mirror of the Thesmophorian mysteries;—so the spiritualists of today believe in the faculty of the spirits, or the souls of the disembodied persons, to communicate visibly and tangibly with those they loved on earth. And all these, Aryan Yogis, Greek philosophers, and modern spiritualists, affirm that possibility on the ground that the embodied soul and its never embodied spirit—the real *self*,—are not separated from either the Universal Soul or other spirits by space, but merely by the differentiation of their qualities; as in the boundless expanse of the universe there can be no limitation. And that when this difference is once removed—according to the Greeks and Aryans by abstract contemplation, producing the temporary liberation of the imprisoned Soul; and according to spiritualists, through mediumship—such an union between embodied and disembodied spirits becomes possible. Thus was it that Patanjali's Yogis and, following in their steps, Plotinus, Porphyry and other Neo-Platonists, maintained that in their hours of ecstasy, they had been united to, or rather become as one with, God, several times during the course of their lives. This idea, erroneous as it may seem in its application to the Universal Spirit, was, and is, claimed by too many great philosophers to be put aside as entirely chimerical. In the case of the Theodidaktoi, the only controvertible point, the dark spot on this philosophy of extreme mysticism, was its claim to include that which is simply ecstatic illumination, under the head of sensuous perception. In the case of the Yogins, who maintained their ability to see Iswara "face to face," this claim was successfully overthrown by the stern logic of Kapila. As to the similar assumption made for their Greek followers, for a long array of Christian ecstatics, and, finally, for the last two claimants to "God-seeing" within these last hundred years—Jacob Böhme and Swedenborg—this pretension would and *should* have been philosophically and logically questioned, if a few of our great men of science who are spiritualists had had more interest in the philosophy than in the mere phenomenalism of spiritualism.

The Alexandrian Theosophists were divided

¹ The reality of the Yog-power was affirmed by many Greek and Roman writers, who call the Yogins Indian Gymnosophists; by Strabo, Lucan, Plutarch, Cicero (*Tusculum*), Pliny (vii, 2), etc.

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

Plotinus, the pupil of the "God-taught" Ammonius, tells us, that the secret *gnosis* or the knowledge of Theosophy, has three degrees—opinion, science, and *illumination*. "The means or instrument of the first is sense, or perception; of the second, dialectics; of the third, intuition. To the last, reason is subordinate; it is *absolute knowledge*, founded on the identification of the mind with the object known." Theosophy is the exact science of psychology, so to say; it stands in relation to natural, uncultivated mediumship, as the knowledge of a Tyndall stands to that of a school-boy in physics. It develops in man a direct beholding; that which Schelling denominates "a realization of the identity of subject and object in the individual"; so that under the influence and knowledge of *hyponia* man thinks divine thoughts, views all things as they really are, and, finally, "becomes recipient of the Soul of the World," to use one of the finest expressions of Emerson. "I, the imperfect, adore my own Perfect"—he says in his superb Essay on the *Over-soul*. Besides this psychological, or soul—state, Theosophy cultivated every branch of sciences and arts. It was thoroughly familiar with what is now commonly known as mesmerism. Practical theurgy or "ceremonial magic," so often resorted to in their exorcisms by the Roman Catholic clergy—was discarded by the theosophists. It is

but Jamblichus alone who, transcending the other Eclectics, added to Theosophy the doctrine of Theurgy. When ignorant of the true meaning of the esoteric divine symbols of nature, man is apt to miscalculate the powers of his soul, and, instead of communing spiritually and mentally with the higher, celestial beings, the good spirits (the gods of the theurgists of the Platonic school), he will unconsciously call forth the evil, dark powers which lurk around humanity—the undying, grim creations of human crimes and vices—and thus fall from *theurgia* (white magic) into *göetia* (or black magic, sorcery.) Yet, neither white, nor black magic are what popular superstition understands by the terms. The possibility of "raising spirit" according to the key of Solomon, is the height of superstition and ignorance. Purity of deed and thought can alone raise us to an intercourse "with the gods" and attain for us the goal we desire. Alchemy, believed by so many to have been a spiritual philosophy as well as a physical science, belonged to the teachings of the theosophical school.

It is a noticeable fact that neither Zoroaster, Buddha, Orpheus, Pythagoras, Confucius, Socrates, nor Ammonius Saccas, committed anything to writing. The reason for it is obvious. Theosophy is a double-edged weapon and unfit for the ignorant or the selfish. Like every ancient philosophy, it has its votaries among the moderns; but, until late in our own days, its disciples were few in numbers, and of the most various sects and opinions. "Entirely speculative, and founding no schools, they have still exercised a silent influence upon philosophy; and no doubt, when the time arrives, many ideas thus silently propounded may yet give new directions to human thought"—remarks Mr. Kenneth R. H. Mackenzie IX^o... himself a mystic and a Theosophist, in his large and valuable work, *The Royal Masonic Cyclopædia* (articles *Theosophical Society of New York*, and *Theosophy*, p. 731).¹ Since the days of the fire-philosophers, they had never formed themselves

¹ *The Royal Masonic Cyclopædia of History, Rites, Symbolism, and Biography*. Edited by Kenneth R. H. Mackenzie IX. (Cryptonymus) Hon. Member of the Canongate Kilwinning Lodge, No. 2, Scotland. New York, J. W. Bouton, 706 Broadway, 1877.

into societies, for, tracked like wild beasts by the Christian clergy, to be known as a Theosophist often amounted, hardly a century ago, to a death-warrant. The statistics show that, during a period of 150 years, no less than 90,000 men and women were burned in Europe for alleged witchcraft. In Great Britain only, from A. D. 1640 to 1660, but twenty years, 3,000 persons were put to death for compact with the "Devil." It was but late in the present century—in 1875—that some progressed mystics and spiritualists, unsatisfied with the theories and explanations of Spiritualism started by its votaries, and finding that they were far from covering the whole ground of the wide range of phenomena, formed at New York, America, an association which is now widely known as the Theosophical Society. And now, having explained what is Theosophy, we will, in a separate article, explain what is the nature of our society, which is also called the "Universal Brotherhood of Humanity."

VIVISECTION

Since the article on "Human Vivisection" by Dr. Emanuel M. Josephson appeared in *The Aryan Path* for last December, confirmatory evidence for the incidence and the menace of this practice has accumulated. A relatively unobjectionable because voluntary experiment on the common cold and influenza is reported by the British Information Services from Salisbury in the West of England, in which some 600 volunteers are said to have participated so far. There were thousands of volunteers in response to the call for "human guinea-pigs," many of them students wishing to devote ten days of their holidays to the service of science. Three shillings a day are paid each participant. Solutions are dropped up their noses; some, kept as controls, receiving a harmless solution. It is said that others receive "cold solu-

tions,' containing active germs," though as no cold germ has yet been found this would seem to offer certain difficulties! The cold "germ," it is somewhat apologetically explained in the account by Egon Larsen,

appears to be exceptionally small—less than a ten-thousandth of a millimetre in diameter—and, it is, therefore, invisible even with the finest microscope, it is probably a virus and not a bacillus.

Happily it is doubted by Dr. C. H. Andrews, F. R. S., the physician in charge, whether an anti-cold vaccine will be the final outcome of this experiment, in which, it is explained, human instead of animal subjects are being used because no animal except the chimpanzee has been found susceptible to infection with the common cold. He suggests that the solution should be sought rather in prevention "in the sphere of 'air hygiene.'" This is significant, as are the findings so far reported. Many different types of colds have been found, reflecting very likely individual idiosyncrasies, and

it has been disproved that colds are caught when the weather is cold; the most dangerous factor appears to be sudden changes in temperature.

This is very interesting in connection with Madame Blavatsky's explanation in "The Last Song of the Swan," reprinted from *Lucifer* for February 1890 in our January 1941 issue. She wrote that influenza could not be regarded as caused by "parasites or microscopical microbes of one or the other kind" or to insanitary conditions. She traced its history since its first appearance in Europe in 1510 and added:—

Does it not seem... as if the causes that produced influenza were rather cosmical than bacterial; and that they ought to be searched for rather in those abnormal changes in our atmosphere that have well nigh thrown into confusion and shuffled seasons all over the globe for the last few years—than in anything else?

"Such mysterious epidemics as the present influenza," she added, "are due to an abnormal exuberance of ozone in the air."

GANDHIAN PHILOSOPHY AND THEOSOPHY

It will be time enough to pronounce a verdict upon my work after my eyes are closed and this tabernacle is consigned to the flames.

—GANDHIJI

I.—GANDHIJI'S LINE OF LIFE MEDITATION

I lay claim to nothing exclusively divine in me. I do not claim prophetship. I am but a humble seeker after Truth and bent upon finding It. I count no sacrifice too great for the sake of seeing God face to face. The whole of my activity whether it may be called social, political, humanitarian or ethical is directed to that end. And as I know that God is found more often in the lowliest of His creatures than in the high and mighty, I am struggling to reach the status of these. I cannot do so without their service. Hence my passion for the service of the suppressed classes. And as I cannot render this service without entering politics, I find myself in them. Thus I am no master, I am but a struggling, erring, humble servant of India and there-through, of humanity.

Was Gandhiji a politician or a social reformer? Was he a mystic? What was his religion? These and similar questions naturally occur to any sincere person who humbly desires to appraise the life-labours of one whose assassination, in itself, is the major event of his incarnation which holds a clue for the devotee of true Occultism. To the student of Theosophy his doctrines and ideas are of great value—they reveal most unmistakably Gandhiji's place in the Theosophical Movement.

To participate intelligently in the work of applying Gandhiji's ideas and teachings to India's problems as to world problems the student of Theosophy must familiarize himself with the principles of Gandhian philosophy. He is, in one way, better equipped to understand and explain that philosophy because of his own Theosophical knowledge. To help the U.L.T. Associates and others we plan to publish a series of short articles in this monthly, each of which will contain the Theosophical ideas of Gandhiji, and to supplement them with explanatory or amplifying teachings of the Esoteric Philosophy recorded in the writings of H. P. Blavatsky and W. Q. Judge.

Gandhiji once wrote: "Most religious men I have met are politicians in disguise; I, however, who wear the guise of a politician, am at heart a religious man." But what did he mean by "a religious man?"

Let me explain what I mean by religion. It is not the Hindu religion which I certainly prize above all other religions, but the religion which transcends Hinduism, which changes one's very nature, which binds one indissolubly to the truth within and which

ever purifies. It is the permanent element in human nature which counts no cost too great in order to find full expression and which leaves the soul utterly restless until it has found itself, known its Maker and appreciated the true correspondence between the Maker and itself.

To comprehend Gandhiji's activities as a "religious man" of the particular type he himself defined, one must not be misled by the outer expressions in words and works of his ideation and imagination. We must try to get at what Mr. Judge calls the line of Life's meditation. What was Gandhiji's line of Life's meditation? We should perceive his consistency in the midst of many inconsistencies. He said:—

Human life is a series of compromises, and it is not always easy to achieve in practice what one has found to be true in theory.

There are eternal principles which admit of no compromise, and one must be prepared to lay down one's life in the practice of them.

Can we say that Gandhiji was a Theosophist? Applying these words of H. P. Blavatsky's our answer will have to be in the affirmative:—

One need but worship the spirit of living nature, and try to identify oneself with it. To revere that *Presence* the invisible Cause, which is yet ever manifesting itself in its incessant results; the intangible omnipotent and omnipresent Proteus: indivisible in its Essence, and eluding form, yet appearing under all and every form, who is here and there, and everywhere and nowhere; is ALL, and NOTHING; ubiquitous yet one; the Essence filling, binding, bounding, containing everything; contained in all... Be what he may, once that a student abandons the old and trodden highway of routine, and enters upon the solitary path of independent thought—Godward—he is a Theos-

ophist; an original thinker, a seeker after the eternal truth, with "an inspiration of his own" to solve the universal problems.

Apply these words written by H. P. Blavatsky in the very first number of her *Theosophist* published in Bombay in October 1879 to Gandhiji who describes his own objective in life thus:—

What I want to achieve,—what I have been striving and pining to achieve these thirty years,—is self-realisation, to see God face to face, to attain *Moksha*. I live and move and have my being in pursuit of this goal. All that I do by way of speaking and writing, and all my ventures in the political field, are directed to this same end.

Therefore we might say that Gandhiji was a practising theosophist though he did not belong to any Theosophical organization. His teachings approximate the doctrines of Theosophy as recorded in the writings of H. P. Blavatsky and W. Q. Judge. His approach to the world and nature, to knowledge ancient and modern, was Theosophical. His attitude to human problems, individual, national and racial, was also Theosophical.

Truth was Gandhiji's God, Its Quest was his Religion. This is identical with the motto of the Theosophical seeker—"There is no Religion higher than Truth."

The way in which he experimented with Truth was his own and differed in technique from the steps traced by H. P. Blavatsky and W. Q. Judge for the modern Theosophical student to follow. "The Path I show—the Masters who are behind" of which and of whom H. P. B. and Judge taught were not the ingredients in the experiments conducted by Gandhiji in his own laboratory. "I am devoted to none but Truth and I owe no discipline to anybody but Truth."

The way in which he heard of Theosophy and his slight contact with H. P. Blavatsky is thus described by him:—

Towards the end of my second year in England I came across two Theosophists, brothers, and both unmarried. They talked to me about the *Gita*. They were reading Sir Edwin Arnold's translation—*The Song Celestial*—and they invited me to read the original with them. I felt ashamed, as I had read the divine Poem neither in Sanskrit nor in Gujarati. I was constrained to tell them that I had not read the *Gita* but that I would gladly read it with them, and that though my

knowledge of Sanskrit was meagre, still I hoped to be able to understand the original to the extent of telling where the translation failed to bring out the meaning. I began reading the *Gita* with them....

They also took me on one occasion to the Blavatsky Lodge and introduced me to Madame Blavatsky....The friends advised me to join the Society, but I politely declined saying, "With my meagre knowledge of my own religion I do not want to belong to any religious body."

I recall having read, at the brothers' instance, Madame Blavatsky's *Key to Theosophy*. This book stimulated in me the desire to read books on Hinduism, and disabused me of the notion fostered by the missionaries that Hinduism was rife with superstition.

Further on in his autobiography he writes:—

During my first sojourn in South Africa it had been Christian influence that had kept alive in me the religious sense. Now it was the Theosophical influence that added strength to it. Mr. Ritch was a Theosophist, and he put me in touch with the Society at Johannesburg. I never became a member of it, as I had my differences, but I came in close contact with almost every Theosophist....The chief thing about Theosophy is to cultivate and promote the idea of brotherhood. We had considerable discussion over this, and I criticised the members where their conduct did not appear to me to square with their ideal. The criticism was not without its wholesome effect on me. It led to self-introspection.

Because the Theosophical Movement is wider than any Theosophical organization it is not only legitimate but necessary that Gandhiji's place in that Movement as also the influence of his teachings on that Movement is accurately evaluated.

To do this it is essential that we trace the Line of his Life's meditation—the quest of spirit in Nature by a realization of the spirit within his own heart. He recognized that this Quest demands knowledge for "There can be no inward peace without true knowledge." He did not claim to possess any infallible guidance or inspiration; but he added:—

This, however, does not leave us without any guidance whatsoever. The sum-total of the experience of the sages of the world is available to us and would be for all time to come.

Further he stated that he, like a scientist, was making experiments with some of the eternal verities of life, but could not even claim to be a scientist because he could show no tangible proof of scientific accuracy in his methods or such tangible results of his experiments as modern science demanded.

Theosophical students will see in this their own well-known first item of the *Secret Doctrine* (Vol. I. p. 273) which answers the important question—"What is Theosophy?"

Next month we will examine Gandhiji's ideas about Religion and religions.

THE FOUR STAGES OF GROWTH

III.—THE SECRET DOCTRINE

Aspiration and learning are followed by the hidden process of assimilation that transforms whatever "food" is taken into the system, into powers and faculties. In the first stage, perception was present, but not clearly focussed. In the second, the soul turned outward to learn the art of relationship, to read and understand the diversity of Nature in the light of the one divine pattern. But in this third stage the goal of search changes direction, and in the inward turning, recognition is slowly fused into realization by the fire of experience. The being goes, as it were, to school again. But the Book he reads is no longer the Book of Nature, with its infinite variety of pictured pages, but the Book of Spirit, wherein a few signs and glyphs, so to say, contain the universal wisdom. The six surface differentiations of life lose their outlines as seeming realities and merge together in their approach to Unity, and it becomes increasingly difficult to express that real life, even partially, except in terms of paradox, metaphor and symbol, dynamic methods that convey two or more aspects of an idea at the same time.

For the secret doctrine is secret because it cannot be read with the two eyes of the mind—apprehension and reason—but only with the single eye of intuition. The latter pierces through the outer shell to the ever-throbbing heart within; to the magic of true Alchemy within the material chemical science; to the real Astrology that gives soul to the configurations and motions of astronomy; to the living reality of the invisible points of life ignored by modern biology, centres of intelligence and energy, the mirrors of the Universe, whose variously grouped reflections form what we call the kingdoms of nature. Intuition perceives Karma as ethical causation, the hidden mental, moral and spiritual cycles that run *pari passu* with the cyclic succession of events recorded by history; it views the geographical contours of the inner planes of being, and not merely terrestrial continents. It goes beyond the analysis of

the psyche, the lower soul, to the invocation of the Nous in man, and, Pygmalion-like, breathes life into psychology. It knows language to be not just a philological thing of grammar, syntax and etymology, but a creative force, whose magical evocative power lies in the very tone, colour and number, the vibratory ratio of the words. Intuition recognizes all the forces of physics—light, heat and sound, cohesion, gravitation, electricity and magnetism—as conditioned activities of the one vital principle, Cosmic Magnetism. Intuition responds to the Divine Vibration or Resonance, the Eternal Motion whose "breathing" is the basis of all change, all evolution and involution. And it senses in that universal, vital, "Life-wave" a Fohatic, energizing, guiding Intelligence. Its imagination draws its forms from the Akasic treasure-house, the spiritual source of all "Ideas" and "Prototypes." The Will it calls into operation acts from the one fount of power, Spirit itself.

The task of this third stage is to bring to birth the hitherto hidden life of Intuition. Under the veil of parable, myth and symbol, allegory and ritual, every exoteric religion has its secret heart, that worships the Unchanging Reality, Life in its essence as the ONE. Every science and branch of knowledge has its occult side, that gives power over the causal forces of Nature, the manifesting "lives" as the Many. But there is a third aspect, whose other name is Compassion. In Cosmos a dynamic, intelligent, guiding force acts as the bridge between Spirit and Matter, electrifying and impressing the latter to reflect the former. The very movement of life is purposeful. In human evolution, all "Movements," spiritual, mental, moral and physical, which have brought humanity nearer to the realization of its own divinity, with greater power and responsibility as regards Nature, have, as their inner soul, one Sublime, Eternal Movement, whose rallying cry is "Brotherhood," and which is sustained and energized century by century by the Masters of Wisdom. All efforts

for the betterment of mankind have had as their source the great Theosophical Movement, whose Founders and Foundations are the eternal Servants of Mankind, the intelligent link between Wisdom and its application.

For the records of the Secret Doctrine exist in three ways. Its spirit is everywhere, in the spirit, the innermost heart of all men, but as unconscious and dormant as Spirit itself, sleeping in the mineral. It shows as "the innate ideas" by which humanity acts, though most often without defining them even in thought. This is the unawakened, all-pervasive Wisdom. Then there is the outer body, the eternal verities expressed in buildings, carvings, hieroglyphs or writing, painted symbols, the printed book, or the spoken or chanted word. Even the very pattern of the stars, and the geometrical designs on which all composite things build themselves are records, or "signatures" which, if read aright, give knowledge of the secret learning. For a body is necessary for the doctrine, as a focus, to make the point of contact, or as a burning-glass by which one may kindle the fire of knowledge within oneself. But in the third aspect, it animates the fully Self-conscious, Perfected Men, who can never misunderstand, obliterate or misuse it. The Teachers and the Teaching are one. If we seek to make the Secret Doctrine our own we must tread a threefold path. We must look for Truth in the hearts of all men—not merely in those congenial to us—just as closely as we search our own innate store of understanding. We cannot ignore the outer records, as some mystics do, for these form the dial that connects our line of ideation with any desired subject, the switch that brings into activity our own inner power. And, above all, we dare not scorn the help of the Teachers and their spiritual discipline, thinking our own intelligence subtle enough to disentangle the cipher that guardian hands have woven around the truths. We dare not consider our own discrimination and strength powerful enough to brave the dangers on the path. For there are dangers. It is no mere truism that knowledge is two-edged, rousing both bright and dark powers.

The real history of ancient nations, their knowledge and secret sciences, are to be found

expressed only by means of symbol, allegory and parable, never in plain words. This was because the vibrations of the spoken word, its very sound and rhythm, have the power to awaken the corresponding forces in the ether, and these will bring about similar effects, whether good or evil. In the past it was forbidden to recite the details of historical, religious and real events in unmistakable words, lest the forces connected with these events should be attracted to reproduce them.

This explains another aspect of the secrecy around the Doctrine. Its truths are secret, because men are too materialistic, too blind to think the outer records anything but fantasies of form, or meaningless word-spinnings. But even much of the outer record has also had to be veiled or hidden completely by the Wise Ones, for even a partial, distorted understanding bestows a certain degree of power, unleashes forces enough to bring destruction, if operated for self-interest. So, in pity for mankind, Masters yield up their deeper secrets only to those who have proved by test and by trial that they can safely be trusted with the knowledge and the power that it brings.

This, then, is the stage of choice. The reversal of all the hitherto diffusive forces of life concentrates their rays into a path that stretches before the aspirant to occultism. But he himself determines its direction. If his choice is a partial one, it will bring him back again to a starting-point in a greater or lesser cycle. He may become entangled in the fascination of the outer records. How many would-be occultists, kabalists, psychic researchers and whatnot, occupy their time with "collecting" symbols and data, spinning out unending threads of speculation, classifying, correlating and tabulating vocabularies, drawing diagrams, arguing metaphysical terms and propositions. Learned they may be, but they have chosen the dead form and go out by the same door by which they entered, no wiser in the real sense than before.

There are those who choose the Open Path, that of Spirit divorced from Matter, the path of spiritual selfishness that seeks to lose itself in the bliss of the undifferentiated life of the ONE, while ignoring the pilgrim lives of the Many. Though its chooser dissolves himself in the Ocean of

Spirit, yet the Open Path is a by-pass, and he will be again precipitated into the struggling stream of existence at a new period of evolution. And on the third path, that of self-conscious occultism, there is yet another choice to be made. For magic is black or white, selfish or selfless, according to motive; and every aspirant will follow one or the other, Sorcery or true Magic. His own hidden motives now sprout into daylight and prove the nature of their seeds. Selfishness poisons the knowledge and the power, weights the soul with so great a load of dross that it cannot flow with the universal stream of progress, dams it until the flooding strength of life itself, aided by the Masters of Life as the servants of Karma, breaks up the obstruction, or until the Sorcerer beyond redemption, cutting himself off from his divine potentialities, becomes annihilated as a self-conscious unit.

There is but one true Path, narrow as a razor's edge indeed. We who desire to tread it must be prepared to give up all sense of self, to become an integral part of the "Movement," an impersonal beneficent force—must seek wisdom to share it, must dedicate our power to service, must follow in our predecessors' footsteps. An increasing awareness of the secret learning, a greater realization of the intelligent heart of nature, a deeper endeavour to impersonalize the motive, all these bring with them a fuller sense of the presence of the Master within, and of the Master without. Within us is the Warrior Soul, a living force and intelligence beyond all we think of as ourselves, our source of light and our "Self," whom we strive to remember, to hear and to obey. As the pupil finds his own inner ruler, so he develops the capacity to hear the voice of the Master, to bear His presence. As the rays of life converge, he begins to see the hidden path stretching ahead, stage by stage—beyond the Individual Self (God as it is to him), its Father in Heaven; beyond the Star, the Sun, progress without end—probation-

ers, chelas, Masters and yet beyond them the "Fathers" in an unending scale of Wisdom, Compassion and Service.

The path is one of joy and struggle—a path of reverent expectancy for the new life, the soul consciousness, so intimately blended with our own, and now beginning to awake to potency—a path of fierce battle, with many defeats and failures, against self-created evil, anger, envy, fear, black hate, stirred up from the hidden sediment of the nether soul—a path of despair and of agony at the distance between our bright self and the feeble, distorted, dirty reflection we produce and attempt to work with—a path of perseverance that continues indomitably even when hope seems utterly extinguished—a path of understanding by which we view more truly the struggles of our other selves, the hidden springs of their actions. Intuition is as sensitive for practical affairs as it is for philosophy. It hears the tone of fear under the braggart word; feels the soul-starvation behind the exhibition of greed; sympathizes, but without sentimentality, with the lost hopelessness that proclaims its desperation only by a loud ungraciousness. It perceives the virtue covered by the rough, uneducated husk, and acknowledges the inner claim of the unlovely, the boring and the fool. It knows when to speak and when to keep silent.

For the third stage is one of meditation. On the highest levels we speak of Samadhi, the state of faultless vision, but on even the lowest step it is the power by which the consciousness, no longer examining from outside, places itself in the middle, the heart of that which is meditated upon, to mingle and assimilate with it, and know it from within. In Turiya, thought and expression are not successive but a simultaneous experience. The Path of the Hidden Wisdom is travelled by becoming it. One does not acquire the Secret Doctrine, one can only be it.

From *Gods to men*, from Worlds to atoms, from a star to a rush-light, from the Sun to the vital heat of the meanest organic being—the world of Form and Existence is an immense chain, whose links are all connected. The law of Analogy is the first key to the world-problem, and these links have to be studied co-ordinately in their occult relations to each other.—H. P. B.

IN THE LIGHT OF THEOSOPHY

Reliance and pressure upon our own inner nature, in moments of darkness, are sure to be answered by the voice of Krishna, the inner guide. (*Notes on the Bhagavad-Gita*, p. 27)

Happily this experience is not an uncommon one. The Australian-born novelist and short-story writer I. A. R. Wylie describes it in an article, "The Quest of Our Lives," contributed to *The Reader's Digest* for May. The hunger for security and stability is strong in man, but when possibilities are analyzed it is apparent how little reliance can be placed on material assets, on the endurance of friendships, on the continuance of life itself. But she has found one thing on which she can count—herself.

I am not counting on the ostensible "me" but on someone who in dire need I have found within myself, a secret citadel so deeply hidden in the jungle of daily happenings that the way to it is often blocked or forgotten and the key to the gate mislaid. Yet the "safe place" is there. It has sheltered me before. I can find it again.

Without being dogmatically religious, Miss Wylie says she believes in the human soul "because I have experienced its reality." When things have gone badly sometimes, she writes,

almost at my last gasp, I have remembered that other self within me who is neither defenseless nor afraid. The frightened, hunted me has taken refuge in that hidden "safe place" and slammed the gates in the teeth of pursuit. The enemy may batter at the walls. "Me" he cannot get.

With that certainty, she writes, has come a great peace and a sense of reintegration. "I have been able to go out and meet the enemy—often to find he was no enemy at all."

She had talked it over with friends, who she found also knew of the "safe place" within. They were not sure how at first they had reached it, but all agreed that it could only be when they stood on the "firm ground of moral integrity." It was closed to them whenever they wavered from an absolute code of decency and honour.

The citadel is within all men and women of goodwill. To find it is an individual quest—the most urgent, significant quest of our lives.

And, having found the way to it,

we can march out of our invulnerable selves, all banners flying, to take risks, seize opportunity with strong hands, meet change with willing adaptability. We shall be often hurt. We cannot escape sorrow and pain and disappointment. But like death itself they will have lost their sting.

What is this, put in the terms of everyday experience, but the finding of the Warrior of *Light on the Path*, and letting him fight in us?

And if this is so, then canst thou go through the fight cool and unwearied, standing aside and letting him battle for thee. Then it will be impossible for thee to strike one blow amiss.

The report from Ernakulam by a local correspondent of *The Times of India* in its issue of 9th June that a stranger named Prabhakaran not seemingly above the age of thirty but claiming to be some six hundred years old had appeared at Mattancherri on the second of June is significant chiefly for the popular reaction to his appearance and his claims.

The possibility of prolonging life far beyond the normal span is recognized by Theosophy, though H. P. B. remarks in *The Key to Theosophy* that she never heard of even an Adept who could live even half the 969 years allotted to Methusaleh, though it would have been quite possible, she says elsewhere, 5,000,000 years ago. Mr. Judge gives "nearly four hundred years" as the possible limit of duration of life. The editorial comment in *The Theosophist*, Vol. II, p. 6, for October 1880, to "A Treatise on the Yoga Philosophy" sheds light on the process by which Raja-Yogis attain longevity, and a foot-note in *The Secret Doctrine*, Vol. I, p. 144, gives a possible further hint.

The claim to have lived nearly seven hundred years may be based partly on the recollection of an earlier life on earth, or it may be a mere imposture, but the reactions of the public and the police prove how dangerous are supernormal claims or even admitting the possession of now supernormal faculties once natural to man. Mr. Judge writes that if the Elder Brothers themselves "were to come out openly and be heard of everywhere, they would be worshipped as gods by some

and hunted as devils by others." Even the Mattancherri stranger was being worshipped by people in the surrounding villages and within three days of his appearance the Mattancherri police had locked him up, pending, it was understood, the investigation of such of his claims as could be checked up from other sources. "He has not taken food or water since his arrest," two days before, "yet he appears quite fresh and unaffected." It is said that "no mental derangement is suggested." In England clairvoyants and mediums run afoul of the law, but it is something new for claims to supernormal powers to put the claimant behind the bars in India!

Two days later there appeared in *The Times of India* an apparently unrelated letter from a reader, challenging the very existence of the occult sciences!

Meanwhile the world of real occultists smiles silently, and goes on with the laborious process of sifting out the living germs from the masses of men. For occultists may be found and fostered for coming ages when power will be needed and pretension will go for nothing. (*U. L. T. Pamphlet No. 18, p. 1*)

The invulnerability of the Dutchman Mirin Dajo, through whose body swords could be thrust without apparent injury beyond the holes they made in passing through, was described and analyzed in our December 1947 issue (Vol. XVIII, p. 31). A few months later he was reported to have succumbed after an abdominal operation. Why should the thirty-five-year-old possessor of such abnormal power to withstand injury to his physical body not have been able to prolong his life indefinitely? The development of an isolated soul power, however remarkable, far in advance of the race, does not imply such an all-round control of all the bodily functions as enables the Raja-Yogi to prolong his life far beyond the normal span. The disturbance which made the operation necessary may have had no relation to Mirin Dajo's spectacular feats, and any one of a thousand causes may have been responsible for his death, with which the surgeon's knife had not necessarily any causal connection. Even in the unlikely circumstance of a fatal slip of the surgeon's knife, however, the explanation that "faith in his own

'gift' and the strength of his own will" had, almost beyond doubt, played the predominant rôles in his phenomena, should be recalled. In an operation under anæsthetics, the "expectancy supplemented by faith" and the power to call the will to its support which the waking Mirji Daro had developed by practice were naturally in abeyance, as far as the physical body was concerned, and the latter was as vulnerable as any other mortal frame. The will has been defined by Mr. Crosbie as "consciousness in action, as distinguished from consciousness inactive."

Bulletin No. 423 of the Citizens Medical Reference Bureau, Inc. (1860 Broadway, Suite 1215, New York 23), challenges the editorial claim in the *Journal of the American Medical Association*, put forward apropos of "The Brutalities of Nazi Physicians," that the sanctity of human beings is respected in the U. S. A. The Citizens Medical Reference Bureau rightly declares that the sanctity of human beings is being violated whenever an individual is compelled to submit to vaccination or any other controversial form of medical treatment, or denied the right to obtain the practitioner or the method of healing he has found best. It is more important that the principle of human freedom, with its corollary of the recognition of the sanctity of the person against coercive action by others, be maintained than that an individual here and there be protected against the possibility of an unwise choice, or one so considered by the majority of his fellow-citizens.

Of special interest in connection with the article in our June 1948 issue on "Modern Science and the Monads of Leibniz" is the concluding paragraph of John Q. Stewart, Associate Professor of Astronomical Physics at Princeton University, in the May *Scientific American*. His article is entitled "Concerning 'Social Physics,'" the principal concept of which potential "science" is that it may be possible to predict the behaviour of people in large numbers by mathematical rules. He puts forward a formula for the computation of demographic energy, which he says may be

interpreted tentatively as a measure of human relations. He says thought-provokingly in conclusion:—

Perhaps the crass materialism of this treatment of human beings can be relieved by taking to heart Leibnitz's philosophy of the monads. The monads, you will remember, are units of life which are characterized by possession of a soul. They do not push one another about as molecules do, but act through inner sympathy. When social physics advances to the quantum level, it may appear that the separating effect of distance is only external and statistical, and that one person can come into contact with another through impulses which make nothing of space and perhaps nothing of time also.

The concept of Atlantis is becoming almost respectable—there exists now an Atlantis Research Centre in London—while interest grows in the so-called Gondwana Land, the continent that many geologists consider once linked together East Africa, Arabia, India and Australia and which is now believed to have disappeared some 60,000 to 70,000 years ago. A Swedish Deep-Sea Expedition (*Times Weekly*, 16th June, 1948) has been engaged in plotting the profile of the deep-sea bottom of the Indian Ocean, investigating the geological strata and reconstructing the picture of vanished continents and land-bridges. To this continent the scientists of the last century gave the name of Lemuria, and H. P. Blavatsky, in *The Secret Doctrine*, claimed it as the home of the Third Root Race, the first human race. It split from one into several lands, the one under present survey stretching from the foot of the Himalayas, taking in Madagascar and Australia and reaching near the Antarctic Circle, with a prolongation into the Atlantic Ocean that later became the basis

for Atlantis. And she gave a hint to archæologists that has not yet been taken up.

...our modern geologists are now being driven into admitting the evident existence of submerged continents. But to confess their presence is not to accept that there were men on them during the early geological periods;—ay, men and civilized nations, not Palæolithic savages only; who, under the guidance of their *divine* Rulers, built large cities, cultivated arts and sciences, and knew astronomy, architecture and mathematics to perfection...we find the Lemurians in their sixth sub-race building their first rock-cities out of stone and lava...The oldest remains of Cyclopean buildings were all the handiwork of the Lemurians of the last sub-races...The first large cities, however, appeared on that region of the continent which is now known as the island of Madagascar."

(*The Secret Doctrine* II. 316-7)

Another example of the universality of the Law of Periodicity is furnished by the radar charting of the tides of the electric "seas," 130 miles above the earth, through which round-the-world wireless transmissions are made (*News Chronicle*, 7th June 1948). "The seas of electrified particles have a tidal movement, produced, like the ocean tides, by the drag of the moon and the sun. Storms and upheavals occur periodically, and the scientists can now explain and predict them. They have also discovered that the curious things that happen to radio transmissions crossing the equator are due to magnetic effects, controlled by the north and south poles."

But all the tides of life, in whatever medium, have their spiritual and psychic aspects as well as physical. When scientists begin to correlate these, then indeed the new era of discovery may be said to have begun.

Are you working for yourself as you understand yourself, or are you working for the Self as you *ought* to understand you are, and not for anything else? If you want nothing for yourself, require nothing for this body, but think only to do for others, what is needed *comes* under the law of the very force for which you make attraction. Support comes in every direction.

—ROBERT CROSBIE

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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.

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.

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"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.

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