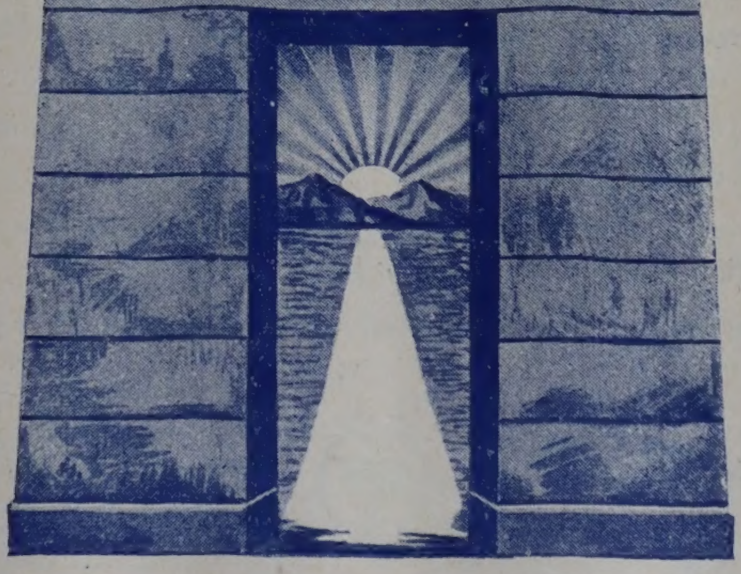
THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO

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



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As every law is spiritual, so all forms and things, forces, and aspects must also be spiritual. All error springs from an effort to turn to small purposes the diversified streams of spiritual force.

—ROBERT CROSBIE

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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 January 1950. VOL. XX. No. 3.

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AUM

THE THEOSOPHICAL MOVEMENT

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TAKE KNOWLEDGE!

Knowledge exists; the Kingdom of Heaven exists; Masters exist. The Kingdom of Heaven is taken by violence. "*Force* any one of the 'Masters' you may happen to choose."

Light on the Path describes disciples as those who "*take* knowledge." Disciples who take knowledge become Masters in the progress of time. But taking knowledge implies force, initiative, perseverance. The disciple takes knowledge and makes it his own and then only is he an Adept, a Master. To attain Adeptship is to enter into possession of the Kingdom of peace which is power, of power which is service, of service which is freedom.

But the Kingdom of Heaven is within; the force which brings the companionship of Adepts is within. Knowledge is within; it springs up spontaneously in the progress of time, the *Gita* says. And *The Voice of the Silence* speaks of "that which in thee *knows*, for it is knowledge," and adds that it "is not of fleeting life"; like the Kingdom of Heaven, it is enduring, immortal.

All manifestation is a contest of forces, a struggle for existence, a strife between laughter and tears. Look at the outside—at the family of the small and personal self or of the great and universal self; at the overlapping kingdoms of nature; at the visible extending into the invisible; at the world which is full of people and things but is the void called Maya; and at the seeming void which is a grand plenum.

Two perennial forces act to cause manifestation; the one pushes, the other pulls; and the tug of war lasts throughout manifestation. Two forces encompass us and all beings forever and they are well described in the Zoroastrian *Gathas* as the Primal Pair—the two Spirits. In a great speech somewhat reminiscent of the second chapter of the *Gita* Zarathustra says:—

> O friends, to begin with let me tell you about the two spirits. One of them, the creator of prosperity and progress, said this to the other, who destroys through decay: "Neither our thoughts, nor our advice, nor our understanding, nor our ways, nor our words, nor our deeds, nor our consciences, nor our souls are similar. We agree not; we differ."

These two Mainyus—Spenta and Angra—are twins, a pair, like the two eyes, two hands, two feet, two ears, two lungs of Ahura Mazda. They are Spirit and Matter which, in essence, are but one. H. P. B. quotes the ancient text:—

> Spirit and matter are the two states of the ONE, which is neither Spirit nor Matter, both being the absolute life, latent....That, which is neither Spirit nor Matter—that is IT—the Causeless CAUSE of Spirit and matter, which are the Cause of Kosmos. And THAT we call the ONE LIFE or the Intra-Cosmic Breath. (*The Secret Doctrine*, I. 258)

Behind, within, beyond Spirit, Spenta Mainyu, and Matter, Angra Mainyu, is Life or Ahura Mazda—the only reality, the real Life, the True Existence.

This Third is Causal, That from which Spirit and Matter come to be; It is the Force of all forces and constitutes the Kingdom of Heaven within. We must do "violence" to our spirit and our matter to go beyond both if we would enter Heaven, where immortal Knowers and deathless Knowledge ever abide. Each of us has within himself the Living Power which casts the shadow that we call life and which must be given up if we would live as that Living Power.

The Macrocosmic principles are the basis of the Microcosmic universe. Correspondentially, Man is the Manifested Logos, the Ishwara, of the Microcosmos, and emanates his agents and his

vehicles as that Logos emanates Dhyan Chohans, Archangels, Amesha Spentas. Man himself generates forces and clothes himself in material vehicles. The Manifested Logos or Ishwara is neither spirit nor matter, neither light nor darkness. The same is true of Man. The constituents of Man, the Logos, which are called "principles" are like the Universal emanations. Ishwara has two manifestations—the higher and lower natures, as the Seventh Discourse of the *Gita* points out.

The Macrocosmos reflects itself in the Microcosmos. On every plane, from the highest to the lowest, the principle of reflection obtains. The Law of Correspondence and Analogy makes plain the mystery for the sincere and aspiring mind. Man's states of consciousness are seven, his powers are seven, his material instruments are seven, because there are seven states of Dhyan-Chohanic consciousness, seven universal forces, seven planes of matter. The small man *is* one with the Great Universe; but he knows it not. The quest for knowledge, the aspiration to become holy and wise, the desire to serve and to sacrifice are all intimations of this tremendous reality.

Why does not man realize this ever-present Reality? Because, speaking metaphysically, the relationship of the seven states of consciousness, the seven forces, and the seven planes of matter has become unbalanced. There is a "confusion of castes" in the relationship between these three aspects of the One. Is not the unbalance between man's aspirations soaring heavenwards and the actualities which bind him to earth due to a confusion between the members of his own constitution—his own thought, will and feeling?

The co-ordination of hands, head and heart; of body, mind and soul; of the personality, the individuality and the Monad; would transform the small earth-man into the great Heavenly-Man, the Adam Kadmon, the *Uttama Purusha*.

This seems to be the metaphysical basis for the initiative implicit in the injunction to the disciple to take knowledge by intuition; to be "violent" in storming the Kingdom of Heaven; to "force" the Guru to aid by adjustment. These are inner subjective factors and man lives in a corruptible objective world. He labours to catch up with his shadow instead of fixing attention on the Sun which emanated him and fashioned his shadow.

THE RELEVANCE OF PSYCHICAL RESEARCH

In *Philosophy* for October Prof. C. D. Broad, a leading psychical researcher, writes on "The Relevance of Psychical Research to Philosophy." He brings out that that relevance is profound, the evidence for precognition, telepathy, clairvoyance and telekinesis challenging the generally accepted principles of causation, the limitations on the action of the mind on matter and the mind's dependence on the brain and on sense data.

Apropos of "psycho-kinesis," claimed by Dr. J. B. Rhine and his associates to have been demonstrated in experiments at deliberately influencing the fall of dice, Professor Broad puts forward, as one hypothesis,

> that each of us has a kind of invisible and intangible but extended and dynamical "body," beside his ordinary visible and tangible body; and that it puts forth "pseudopods" which touch and affect external objects.

He considers that Osty's experiments with the Austrian medium Rudi Schneider "provide fairly strong physical evidence for some such theory as this, however fantastic it may seem."

This is nearly the same explanation that Mr. W. Q. Judge gives in *The Ocean of Theosophy* for most cases of the moving of objects without physical contact, when such objects are within ten feet of the person, that distance being the normal limit of extension of the astral limbs. The expression "pseudopods" hardly seems an improvement on the simpler "astral limbs," but we would suggest only one emendation of Professor Broad's hypothesis—that "extensible" be substituted for "extended." For the astral or design body is, Theosophy explains, normally incorporated in the physical body, like the fibres of a fruit through the pulp, but, being "flexible, plastic, extensible, and strong," can be used beyond the limits of physical reach. Another possible explanation put forward by Theosophy for the moving of objects without physical contact might also be profitably considered in connection with the deliberate attempt to influence the fall of dice, *i. e.*, the unconscious employment of elementals, or non-self-conscious nature forces, for changing the polarity of the objects moved.

THE THEOSOPHY OF EDGAR ALLAN POE

[We publish below the concluding portion of a lecture delivered at the United Lodge of Theosophists, Bombay, on October 6th, 1949, the first part of which appeared in our November 1949 issue.—EDS.]

II

Poe refers in *Eureka* to his conclusions about the great principle of Attraction, which means the influence of every atom on every other as

> *these* unthought-like thoughts—soul-reveries rather than conclusions or even considerations of the intellect.... With an irresistible intuition, I perceive Unity to have been the source of the observed phenomena of the Newtonian gravitation.

He suggests that Leibniz, so metaphysically inclined, must have adventured in search of some principle existing behind the law of Gravity.

> That he did not find it after all was perhaps because his fairy guide, imagination, was not sufficiently well-grown or well-educated to direct him aright.

Poe writes in *Eureka*:—

> Discarding now the two equivocal terms "gravitation" and "electricity," let us adopt the more definite expressions "*attraction*" and "*repulsion*."...The one is the material, the other the spiritual, principle of the Universe.

Though Poe is right, according to Theosophy, in equating attraction with the body and repulsion with the soul, this is true only of the descending arc of the involution-evolution cycle, which *The Secret Doctrine* teaches is indeed centripetal for matter and centrifugal for spirit, a condition which will be reversed on the return ascent. But compare Poe's statement with this one from *The Secret Doctrine* (I. 604), and it will be seen how closely it approximates to the Theosophical view. H. P. B. writes:—

> ...the Occultists are not alone in their beliefs. Nor are they so foolish, after all, in rejecting even the "gravity" of modern Science along with other *physical* laws, and in accepting instead *attraction* and *repulsion*.

Poe does not go so far as to see, with Occultism, in those "*aspects* of the universal unit, called 'MANIFESTING MIND,'" an "innumerable Host of operative Beings: Cosmic Dhyan-Chohans, Entities, whose essence, in its *dual* nature, is the Cause of all terrestrial phenomena." But Madame Blavatsky adds that that essence is co-substantial with "the universal Electric Ocean, which is LIFE," and speaks of the "dual *effects* of that dual essence, which have now been called centripetal and centrifugal forces, negative and positive poles, or polarity, heat and cold, light and darkness, etc."

In connection with her reference to that "Cause of all terrestrial phenomena" as "co-substantial with the universal Electric Ocean, which is LIFE," note that Poe writes that to what he calls "electricity"

> we *may* not be wrong in referring the various physical appearances of light, heat, and magnetism but far less shall we be liable to err in attributing to this strictly spiritual principle the more important phenomena of vitality, consciousness, and *Thought*.

In line with the statement in the First Fundamental Proposition of *The Secret Doctrine* that the contrast of Spirit (or Consciousness) and Matter, two facets or aspects of the Absolute, is essential to the existence of the "Manifested Universe," is Poe's statement in *Eureka* that

> the two Principles Proper, *Attraction and Repulsion*—the Material and the Spiritual—accompany each other, in the strictest fellowship forever. Thus...everywhere, the Body and the Soul walk hand in hand.

Elsewhere he calls this "subtle *influence*... ever in attendance upon matter" a super-material ether, "radically distinct from the ether of the astronomers inasmuch as theirs is *matter*, and mine *not*." This seems to be an approach to the Ether of the Occultists, which certainly is not the ether of science, but is one of the principles of Akasa, "the subtle, supersensuous spiritual essence which pervades all space," which is indeed "to Ether what Spirit is to Matter," as Madame Blavatsky tells us in *The Theosophical Glossary*.

According to Theosophy, Spirit is a sublimation of matter, and matter the crystallization of Spirit, both related as steam is to ice. Poe writes in "Mesmeric Revelation": "...there are gradations of matter of which man knows nothing," and he plainly conceived of Spirit as an extreme rarefaction of Matter. He makes the mesmerized

subject say in "Mesmeric Revelation": "God, with all the powers attributed to spirit, is but the perfection of matter."

Poe had a far better idea of the immensity of time than had the scientists of his day. He writes contemptuously in "Mellonta Tauta" of the brief period of astronomical history—"during the mere point—during the utter nothingness of two or three thousand years!" And in the light of the Theosophical teaching that "for an occultist there is no past, present or future but ever an Eternal Now," how significant is Poe's remark in "The Mystery of Marie Roget" that "with God all is *Now*."

Madame Blavatsky writes in *The Theosophical Glossary* that "the Occultists and Theosophists are *Emanationists* rather than *Evolutionists*." She explains in *The Secret Doctrine* that "Brahmâ 'expands' and becomes the Universe woven out of his own substance," deriving Brahmâ "the 'Creator'" (into quotes) from the root *brih*, to increase or expand.

How closely Poe approximates to these concepts will be apparent from the following. He writes in *Eureka*:—

> Absolute Unity being taken as a centre, then the existing Universe of stars is the result of irradiation from that centre....Unity, as I have explained it, is a truth—I feel it. Diffusion is a truth—I see it. Irradiation, by which alone these two truths are reconciled, is a consequent truth—I perceive it.
>
> I am not so sure that I speak and see—I am not so sure that my heart beats and that my soul lives—of the rising of tomorrow's sun—a probability that as yet lies in the Future—I do not pretend to be one thousandth part as sure—as I am of the irretrievably bygone *Fact*, that All Things and all Thoughts of Things, with all their ineffable Multiplicity of Relation, sprang at once into being from the primordial and irrelative *One*.

Madame Blavatsky writes in *The Key to Theosophy*:—

> ...the *root* of all nature, objective and subjective, and everything else in the universe, visible and invisible, *is, was*, and *ever will be* one absolute essence, from which all starts, and into which everything returns.

Poe conceived clearly of the Theosophical proposition of the law of periodicity as governing the appearance and disappearance of worlds, as well as of men. He writes in *Eureka*:—

> On the Universal agglomeration and dissolution, we can readily conceive that a new and perhaps totally different series of conditions may ensue—another creation and irradiation, returning into itself—another action and reaction of the Divine Will. Guiding our imagination by that omnipresent law of laws, the law of periodicity, are we not, indeed, more than justified in entertaining a belief—let us say, rather, in indulging a hope—that the processes we have here ventured to contemplate will be renewed for ever, and for ever, and for ever; a novel Universe swelling into existence, and then subsiding into nothingness, at every throb of the Heart Divine?

Poe conceives of the number of universes coming and going as absolutely infinite, in "the absolutely infinite domains of the absolutely infinite space," of which Theosophy also speaks.

Could we ask for a much clearer statement of the Second Fundamental Proposition of *The Secret Doctrine?* It speaks of "the Eternity of the Universe *in toto* as a boundless plane; periodically 'the playground of numberless Universes incessantly manifesting and disappearing,' called 'the manifesting stars,' and the 'sparks of Eternity.'...'The appearance and disappearance of Worlds is like a regular tidal ebb of flux and reflux.'"

Madame Blavatsky goes on to apply that law of periodicity, which Poe calls "that omnipresent law of laws" to Life and Death, and Poe affirms his faith in Reincarnation, not only in *Eureka*, but even in "Berenice," one of his ghastliest tales, he puts these words in the mouth of his hero:—

> "...it is mere idleness to say that I had not lived before—that the soul has no previous existence. You deny it—let us not argue the matter. Convinced myself, I seek not to convince. There is, however, a remembrance of aerial forms—of spiritual and meaning eyes—of sounds, musical yet sad; a remembrance which will not be excluded; a memory like a shadow—vague, variable, indefinite, unsteady; and like a shadow, too, in the impossibility of my getting rid of it while the sunlight of my reason shall exist."

In *Eureka* he writes: "Existence—self-existence—existence from all Time and to all Eternity—seems, up to the epoch of Manhood, a normal and unquestionable condition—*seems, because it is.*"

The Divinity of Man is plainly proclaimed by Poe. He writes in *Eureka*:—

> No thinking being lives who, at some luminous point of his life of thought, has not felt himself lost

amid the surges of futile efforts at understanding or believing that anything exists *greater than his own soul.* The utter impossibility of any one soul feeling itself inferior to another; the intense, overwhelming dissatisfaction and rebellion at the thought;—these, with the omniprevalent aspirations at perfection, are but the spiritual, coincident with the material, struggles towards the original Unity—are, to my mind at least, a species of proof far surpassing what Man terms demonstration, that no one soul *is* inferior to another—that nothing is, or can be, superior to any one soul—that each soul is, in part, its own God—its own Creator.

In the Postscript to *Eureka* he adds:—

"The pain of the consideration that we shall lose our individual identity ceases at once when we further reflect that the process [of reabsorption into unity] ...is neither more nor less than the absorption by each individual intelligence of all other intelligences (that is, of the Universe) into its own. That God may be all in all, each must become God."

Theosophy proclaims that "everything in the Universe, throughout all its kingdoms, is CONSCIOUS: *i. e.*, endowed with a consciousness of its own kind and on its own plane of perception." H.P.B. writes:—

We men must remember that because *we* do not perceive any signs—which we can recognise—of consciousness, say, in stones, we have no right to say that *no consciousness exists there.* There is no such thing as either "dead" or "blind" matter.... (*The Secret Doctrine* I. 274)

Poe writes in *Eureka*:—

All these creatures—*all*—those which you term animate, as well as those to whom you deny life for no better reason than that you do not behold it in operation—*all* these creatures have, in a greater or less degree, a capacity for pleasure and for pain....These creatures are all, too, more or less conscious Intelligences....

His remarkable essay, *Eureka*, concludes with these purely Theosophical words:—

...bear in mind that all is Life—Life—Life within Life—the less within the greater, and all within the *Spirit Divine.*

Of Deity itself Poe maintains with Theosophy that nothing can be posited. He writes:—

Of this Godhead, *in itself*, he alone is not imbecile—he alone is not impious who propounds—nothing.

Poe was oppressed in earlier years with the sense of "that vanity about which most men merely prate—the vanity of the human or temporal life." He wrote to Lowell in 1944 that he really perceived that vanity and, alas, that he had no faith in human perfectibility. His concept of Maya comes out clearly in his poem "A Dream Within a Dream," in which he declares that

All that we see or seem
Is but a dream within a dream.

But in "The Power of Words" he recognizes some meaning and purpose in the world. One of his characters says "It is here whispered that, of this infinity of matter, the *sole* purpose is to afford infinite springs, at which the soul may allay the thirst *to know*, which is for ever unquenchable within it—since to quench it, would be to extinguish the soul's self." And by the time he wrote *Eureka* he was able to speak of "the high majesty" of the universe's "spiritual purposes," which he also calls "Divine purposes." "The plots of God are perfect," declares the literary critic. "The Universe is a plot of God."

Naturally, Poe disagrees with Theosophy on several points of his cosmogonical theory, as in deriving the planets from our visible Sun, and, as suggested above, in failing to grasp the need of the "Intelligences that set the immutable laws into order and action." He says of the Nebular Theory of Laplace that "it is by far too beautiful ...*not* to possess Truth as its essentiality." It is noteworthy that Madame Blavatsky, while denying the adequacy of the nebular theory, said that Laplace and Faye had come nearer to the correct theory than any other. Their idea referred only to the formation of the planetary system and was, she said, "an *incomplete* yet faithful repetition—a short chapter out of the large volume of universal *esoteric* cosmogony."

The law of Karma is clearly perceived by Poe, though, like so many of us, he was unsuccessful in living always in terms of his perception. He writes in *Eureka*:—

With the very idea of God, omnipotent, omniscient, we entertain also the idea of *the infallibility* of his laws....what idea *can* we have of *any* possible contingency, except that it is at once a result and a manifestation of his laws? He who, divesting himself of prejudice, shall have the rare courage to think absolutely for himself, cannot fail to arrive in the end, at the condensation of *laws* into *Law.*

Poe writes of "the principle of reaction as the inevitable consequence of finite action." And again :—

> I use the phrase "*apparent* accident"; for of accident in the ordinary sense there was of course nothing—the term is properly applied only to the result of indistinguishable or not immediately traceable *law*.

In "The Domain of Arnheim," one of the loveliest of his prose poems, he writes :—

> ...in general, from the violation of a few simple laws of humanity arises the wretchedness of mankind.

Having given in *Eureka* his idea of the Soul and its aspiring and struggling back to the original Unity, Poe declares :—

> In this view alone the existence of Evil becomes intelligible; but in this view it becomes more—it becomes endurable. Our souls no longer rebel at a *Sorrow* which we ourselves have imposed upon ourselves, in furtherance of our own purposes—with a view—if even with a futile view—to the extension of our own *Joy*.

Time does not permit more than a bare mention of what Poe writes about omens in his tale "The Sphinx," that "a popular sentiment arising with absolute spontaneity, that is to say, without apparent traces of suggestion—had in itself the unmistakable elements of truth, and was entitled to much respect," but this recalls what Madame Blavatsky has written in more than one place about the importance of popular folklore.

The sinister influence of the surroundings upon man in "The Fall of the House of Usher" recalls what Madame Blavatsky writes of the magical sympathy that subsists, during a fertile period for the earth, between "the occult powers of plants, animals, and minerals with the divine soul of man, a sympathy lost during the barren periods." Even more striking in this connection is Poe's apostrophe to the Coliseum at Rome in his unfinished drama, *Politian*, which recalls also the Theosophical teaching in regard to psychometry, that each specimen of rock, etc., retains pictures of the events associated with its history :—

> ...Vastness! and Age! and Memories of Eld!
> Silence! and Desolation! and dim Night!
> I feel ye now—I feel ye in your strength—
> O spells more sure than e'er Judæan king
> Taught in the gardens of Gethsemane!
> O charms more potent than the rapt Chaldee
> Ever drew down from out the quiet stars!...
> These shattered cornices,—this wreck,—this ruin—
> These stones,—alas! these grey stones,—are they all,—
> All of the famed, and the colossal left
> By the corrosive Hours to Fate and me?
>
> "Not all"—the Echoes answer me—"not all!
> Prophetic sounds and loud, arise for ever
> From us, and from all Ruin, unto the wise,
> As melody from Memnon to the Sun.
> We rule the hearts of mightiest men—
> We rule with a despotic sway all giant minds.
> We are not impotent—we pallid stones.
> Not all our power is gone—not all our fame—
> Not all the magic of our high renown—
> Not all the wonder that encircles us—
> Not all the mysteries that in us lie—
> Not all the memories that hang upon
> And cling around about us as a garment,
> Clothing us in a robe of more than glory."

And in Poe's essay, "The Power of Words," he brings out another Theosophical idea, which the title sufficiently suggests.

Of special interest apropos of Arjuna's question as to what propels man to commit offences, "seemingly against his will and as if constrained by some secret force," and Krishna's answer that "it is lust which instigates him" is Poe's essay, "The Imp of the Perverse," to the fundamental accuracy of which concept every honest self-analyst must ruefully agree. Poe writes :—

> I am not more certain that I breathe, than that the assurance of the wrong or error of any action is often the one unconquerable *force* which impels us, and alone impels us to its prosecution.

He speaks of how, confronted with a task which must be speedily performed, we feel a craving for delay which gains strength as the moments fly, or, faced with the need for speaking briefly and to the point, we are tormented by "an earnest desire to tantalize a listener by circumlocution," a desire too many times indulged.

There has not been time even to touch upon Poe's wonderful analytical powers, which made his mystery tales real works of art, though devoid of any depth of human sympathy. An aristocrat at heart, he was a misfit in a young democracy. He repudiated the idea that there could be equality among men, which was urged "in despite," as he puts it, "of the loud warning voice of the laws of *gradation* so visibly pervading all

things in Earth and Heaven." He predicts the supersession of democracy by the rule of a tyrannical dictator called "Mob." "The Earth's records," he writes, "had taught me to look for widest ruin as the price of highest civilization."

Was it a tendency carried over from a prior incarnation that made him write out all his works in his small, beautiful writing on narrow strips of paper, which he pasted end to end so as to form a single long sheet, which he rolled like a scroll? It was thus that Chinese books were made eight centuries and more ago. It would almost seem, too, that some half-veiled memory of a terrible experience in a former life might have underlain his several dreadful tales dealing with premature burial, the possibility of which seems to have been almost an obsession with him. What he writes of the possibility of revival after apparent death parallels closely what Madame Blavatsky says about it in *Isis Unveiled*. He says:—

> ...there are diseases in which occur total cessations of all the apparent functions of vitality, and yet in which these cessations are merely suspensions....They are only temporary pauses in the incomprehensible mechanism. A certain period elapses, and some unseen mysterious principle again sets in motion the magic pinions and the wizard wheels. The silver cord was not for ever loosed nor the golden bowl irreparably broken.

It must be mentioned that besides his poetry in which melody played so unusually large a rôle, his tales and his philosophical writing, Poe wielded great influence as a literary critic and did much to raise the standard of American writing, as well as to profit the several magazines for which, in succession, he worked for a pittance. He struck a wholesome note in calling for less attention to "authority," and more to principles, which is in itself a Theosophical proposition, but he did not achieve complete impersonality, though he aimed in general at justice, and his forthright criticisms made him enemies.

Impatient of didacticism, which he may have thought smacked of cant, Poe more than once ridicules the New England Transcendentalists; and yet he makes the hero of his tale "Ligeia" write of "the many mysteries of the transcendentalism in which we were immersed" and also of

> that delicious vista by slow degrees expanding before me, down whose long, gorgeous, and all untrodden path, I might at length pass onward to the goal of a wisdom too divinely precious not to be forbidden.

Poe's greatest weakness seems to have been his failure to apply to the relations between man and man the lofty concepts he has presented in *Eureka*. He sees that "to create individual, thinking beings, it was necessary to incarnate portions of the divine mind," but, though he is eloquent about the brotherhood among atoms and the sympathy existing among them, pointing to a common parentage, he yet fails to bring, as Madame Blavatsky does, the proposition from abstract Nature down to man. She writes that the essential unity of mankind means that "nothing...can affect one nation or one man without affecting all other nations and all other men."

His doctrine of a perfect consistency being an absolute truth, and his insistence upon symmetry, approximate "the light of everlasting right, and fitness of all things" which forms part of the definition in *The Voice of the Silence* of "divine COMPASSION," but one misses the conclusion of that definition, "the law of Love eternal." For, if Poe was passionately devoted to a few, if he, poor himself, was capable of a generous gesture towards a friend in misfortune, the woes of the great Orphan, Humanity, find few echoes in his writings. That terrible tale, "The Masque of the Red Death," in which the pestilence which is ravaging the country penetrates into the secure retreat where the Prince and his court are revelling, does seem to convey the lesson of the impossibility of separation from humanity, but if Poe had had from the first that recognition and the sense of responsibility that goes with it, some of his most famous morbid tales must have remained unwritten.

Mr. Arthur Ransome writes in his *Edgar Allan Poe: A Critical Study* (Martin Secker, London. 1910):—

> Throughout Poe's life he sought a philosophy of beauty that should also be a philosophy of life....He made a few beautiful things. So have others. But how few in the history of thought have tried to teach, even in broken speech, the secret of beautiful things, and the way not to their making only but to their understanding. It was to that end that Poe blazed his trees, and, when we see how often he mistook the road, we should remember in what a dense forest he was travelling, and how lonely was the pioneer.

Poe's adult life was a long battle with poverty and sorrow and with the temptation that alcohol presented. He is reported to have gone years without touching it, only to have turned to it again. And at the last, he went down to defeat in the struggle, dying among strangers, in misery and ignominy, having been taken to a Baltimore hospital suffering from acute alcoholism; but that does not cancel the credit for the brave fight he had put up against heavy odds. Theosophy teaches that "each sincere attempt wins its reward in time."

We have seen how close to the not yet re-promulgated teachings of Theosophy Poe came on many points, and we shall quote in closing a statement by Madame Blavatsky which seems appropriate to Edgar Allan Poe. She wrote :—

> 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 Theosophist; an original thinker, a seeker after the eternal truth, with "an inspiration of his own" to solve the universal problems.... no honest searcher comes back empty-handed, and even he who has enjoyed the least share of popular favour can lay at least his mite upon the altar of Truth.

CORRESPONDENCE

U. L. T. WORK

[The editorial in the February 1949 THEOSOPHICAL MOVEMENT, entitled "Going Forward," was a call to action. In it the Editors invited an expression of views from individual students as to how the Cause of the Esoteric Philosophy, which is that of true progress for humanity, could be served more effectively and with deeper devotion. The response of one student-server to that invitation appeared in the Correspondence columns of our October number. We publish here the contributions on this subject of several other students aspiring to more vital service of the Cause. We may not agree with every idea given as true or wise but freedom of views and opinions is vital to the progress of the Theosophical Movement.—EDS.]

I

We have read the editorial "Going Forward" in the February THEOSOPHICAL MOVEMENT, in which contributions were asked for on how each one could help in "the construction of the new world which is going on."

All could pay closer attention and devote more time to the carrying out of the Theosophical activities that the Lodge has under way. At present, as it has been in the past, the real burden is carried by only a few who devote much if not all of their time, money and energy to the work. It is not that new activities are needed but rather that the ones which are now in progress should be well carried out. How? By making the philosophy a more vital and well-known agency for the spread of Universal Brotherhood. We have three types of activities, namely, lectures, periodicals and books, and, last but not least, the upkeep of the Lodge rooms and the office work and correspondence involved in carrying on the U. L. T.

First, do we advertise the meetings as much as possible? Do we take the programmes and give them to friends or to strangers whom we meet on trams or buses and trains? Do we make the books and the magazines known to our friends? Do we check up to be sure that the local libraries are supplied with copies, and even, if we can afford to do so, pay for gift subscriptions to be sent to such Libraries or Institutions as we think may be interested?

Are we doing all that we can in writing articles, etc., for the magazines? Do we keep abreast of items and magazines that would be of interest to such a column as "In the Light of Theosophy" section of this magazine? Are we posted on current books by thoughtful authors who might

perhaps be hunting for something such as the Theosophical Movement?

There should be an inner call to work. How can we help others if we do not first energize ourselves? It is sometimes our sins of omission rather than of commission that we have to "pay for." For a sin of omission really means that we knew what was right and should be done and then didn't do it.

We do not mean that new work should not be considered or implemented or that we should completely ignore all other movements that also work towards Universal Brotherhood. These should, on the contrary, be given all possible encouragement, and individual efforts can and should be made if the student can assume the responsibility. So often we are full of enthusiasm for a new project and start out to fulfil it, but sooner or later, as obstacles arise, one by one we desert it and finally, as is nearly always the case, a few are left to cary on.

Numerous ideas will occur to those who think and imagine and plan out; but if we are to have that true nucleus of Universal Brotherhood so much pleaded for, then, when we evolve some good idea we have to speak to and consult with our brothers and fellow students so that they may have an opportunity to consider, amend, or criticize it. Thus it receives the benefit of several minds placed on the problem or suggestion; and an opportunity is given for careful selection. We can recall Mr. Judge's words about rejoicing at seeing another do that which we had thought up and planned and feeling pleasure and appreciation in watching a brother do that which is helpful to the Great Work.

Later on, when workers come forward who are willing to give more and more of their time and energy to the work that is already to be done, then natural avenues will open for further activities designed to contact still more people. For instance, there is already in existence the Indian Institute of Culture in Bangalore and most of us know of its existence, but few know just what is done by it or how it could be helped in its work.

Mr. Judge's articles reprinted in *Vernal Blooms* will offer many suggestions for practical ways of work; we have to put them into effect. H. P. B. in her closing section in *The Key to Theosophy* sheds light on this subject when she says that the future of the Movement "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." Each one of us should determine for himself if he is going to be one of the "drones of Theosophy" or one of those "on whom it will fall to carry on the work," and if the choice is to be the latter, he should then see how he is going to do it, and then CARRY ON. How many start who "get tired" and decide to "wait"? And how many could, if they tried, arouse fresh determination and new energy for "the old work"?

A THEOSOPHICAL COUPLE

II

The student's duty to himself is, in the words of H. P. B., "To control and conquer *through the Higher, the lower self,*" *i. e.*, to subdue and transform the animal, with the aid of the Divine. But, before he can attempt to do that, he must first find and contact his Higher Self, for without its aid it is impossible to purify and control the lower nature. So his duty becomes: to know Himself. Once he has caught a glimpse of his immortal Spirit he can take the position of the Onlooker and evaluate dispassionately the lower self and its walk in life and do the necessary work to purify and discipline the personality through self-examination, study and meditation.

Through the members of his family he is helped in judging his own character, for their faults and shortcomings are his weaknesses, which he has to overcome, and the good qualities of his family are the virtues that he must strengthen in himself. In the home he has an opportunity to sacrifice his personality, to unfold tolerance, cooperation and unselfish love and at the same time to stand on principles, to "Theosophize" his family and not to compromise where essentials are concerned.

Also, wherever his livelihood is earned, he must carry Theosophy with him and make it a living power in his life; in all his relations, he must

spread the great spiritual ideas wherever he goes, more by example than by preaching. To embody in himself the Declaration of the Lodge is more potent than trying to impose on others the teachings of Theosophy.

His recreation must be of such a type that it really helps to give fresh life to his Theosophical effort to become more creative along spiritual lines, and not of a nature that pulls him away from his discipline and diverts his interest from the Cause to which he has devoted his life. And recreation even of that type should be taken only when the work of the Lodge or other Theosophical undertakings allow it.

The student's duty to the U. L. T. is to be true to its Declaration, to seek and give co-operation to those students who are his elders in Soul-knowledge and to unite for work as one mind and one heart with his co-students, to bring about in practice unity of thought, will and feeling, so that the Nucleus of Universal Brotherhood may be built. To be able to affect through the Lodge the race-mind, to stir, awaken and enlighten it, true devotion, profound conviction and an adequate knowledge of the Esoteric Philosophy are needed. And the Lodge must be supported not only in time and work but also with money.

But "to open men's hearts and understandings to charity, justice and generosity" more than Lodge work is necessary. The friends who come to our Lodge we hardly contact and the children at Theosophy School we meet but for a short hour once a week. "To push forward the most serious Movement of the age" we need regular schools for children and a magazine of their own; hostels for boys and for girls; institutions where handicrafts, music and drama are taught. The race mind is so constituted that, unless it perceives some actual attainment, some practical accomplishment, Theosophy will remain for most an abstraction, an impractical philosophy.

Why have the Jesuits such influence? Because of their well organized schools and colleges. Why do people flock to Pondicherry? Because of the beautiful and well-established Ashram. Why have the Communists such power over the masses? Because they go out among the people and actually work for the poor and downtrodden.

The essential thing is to spread the Great Ideas but we must find out ways and means to help people in accepting them.

A Baroda Student

III

The aim of "the most serious Movement of the age," is, as we all know, to help the Great Leaders of Humanity—however imperfect our abilities may be—in Their attempts to change the Manas and the Buddhi of the Race. We cannot expect that the needed transformation will take place spontaneously in large masses. The change must be brought about by the influence of individuals who, by example and teaching, influence their environment, each of them becoming a centre and many centres synthesizing gradually into a large, united whole.

For this reason our work is going on in silence, and we do not mix with the crowd of the market-place, to propagate our ideas in Salvation-Army fashion. It is individuals who are open to spiritual ideas that we try to find out. In order to be able to fulfil their tasks properly these individuals must become acquainted with and must assimilate the great verities embodied in the Wisdom Religion of yore and Theosophy of today.

The forces of Theosophy are scanty but the ranks of reliable, steady workers for the Cause of the Masters will not, cannot, grow by mass-conversion. "One by one" the new helpers must be detected, approached and thoughtfully helped and little by little become acquainted with the Law in order that they may leave the Hall of Sorrow and grope to find the Homeward Path. Such will realize the obligation of gratitude and will develop the aspiration to help to lift—by however little—the heavy burden under which the world groans; they will in their turn attempt to enlighten the consciousness of desolate pilgrims tarrying along the roadside. These helpers are the true philanthropists. "Neither priest nor politician, neither financial magnate nor social welfare worker can help" his fellow-men really "to gain the impetus to move to the region of the righteous."

This work to increase the impetus of the Theosophical Movement of this age and to streng-

then the ranks of its supporters calls first of all for two things: Time and Inspiration.

Time is a commodity the supply of which is very uncertain in the present state of world affairs. May be the next moment we shall all be swept away by a revolutionary wave. Let us prepare to accept our Karma if this happens and hope that we can turn it into something pleasing to Ishvara. But—never mind—the Truths of Theosophy will become ultimately triumphant as the cycles complete their rounds. Meanwhile let us use whatever time is left to us to make the best of the opportunities open even under the present depressing conditions.

Here two more factors, besides inspiration, come up for our consideration, *i.e.*, environment and knowledge. There is a wealth of knowledge before all of us; we may take what we can. But the environment is different for each Lodge, each centre, each group, each student. It—or he—has to apply knowledge with prudence and consideration and no general rules can be given. Each student has to cut his own track according to his environmental conditions and the more he advances the more lonely he will feel now and then in the carrying out of his task and his duty. There is but one thing to help him to tide over the inevitable mental and moral lapses, his periods of doubt and despondency. This unique remedy is inspiration based on devotion and on faith.

One of the founts of inspiration—and a potent one—has been for many years THE THEOSOPHICAL MOVEMENT. As you ask for views from students, I would suggest: Maintain at its highest capacity and purity this fountainhead of impersonal help and spotless inspiration.

With sincere regret I have gained of late, however, the impression of a change in the nature of your periodical. In several articles I miss the tone of authority "based on settled conviction" and "flowing from knowledge and experience." The section "In the Light of Theosophy" has been enormously expanded in the latest issues. Is this an incidental or a purposive development? Of course, it is encouraging to note certain changes in the race mind and it is good to take stock of them now and then in a limited way. But to influence the race mind or even to follow up its changes is not the first task of THE THEOSOPHICAL MOVEMENT, as I see it. For this *The Aryan Path* and the activities of the Indian Institute of Culture are the proper tools, whereas THE THEOSOPHICAL MOVEMENT is more of a family affair, to assist students in their work.

Besides accepting the justification of taking stock once in a while of the infiltration of Theosophical ideas into the outer world, in order to use them in platform work, what strength is added to the efforts of the students and in what measure are they sustained in their not so easy tasks by being told that "So-and-so echoed a Theosophical teaching" as long as he does not do it consciously and deliberately and become in that way a valuable or inspiring co-worker? All the people quoted in the "In the Light of Theosophy" items write and preach their own hobbies and panaceas for the ills of the world in a way that reminds one of similar conditions that even Mr. Judge in his time got tired of. It is certainly interesting to note that they utter now and then some real truth unwittingly. They all think to push, whereas they are being pushed by the mighty rush of the waters of Truth that seek an outlet through whatever openings they find, and however inappropriate these outlets in many cases are.

To help to lead the Deva-knowledge—heaven-born—into the proper channels, tyros like myself need sustained inspiration, and it is for this reason that the foregoing lines have been penned.

A DUTCH STUDENT

IV

The article in the February 1949 *Theosophical Movement* sets us two problems:—

1. What can the individual do to "enlighten his heart" so that he can "produce self-reformation"?

2. What can the U.L.T. do to establish a Nucleus of Universal Brotherhood and to stir, awaken and enlighten the race-mind?

A full answer to the first problem would, of course, answer the second, for if we achieved some enlightenment and self-reformation we should have the knowledge necessary to make of the U.L.T. the nucleus of a real brotherhood, and

this would act as the leaven which would affect the whole world.

Let us examine this problem carefully. What stands in the way of our getting to work at once upon ourselves and tearing down the "mask which hides mental laziness and moral passivity"? First, we do not know it is there. In *U. L. T. Pamphlet No. 7* we are told that we are ceaselessly self-deceived, and this is the initial difficulty. What is the remedy? An acute examination of every act, word and deed throughout the day. Impossible, you say? There is the first error. We must never admit for one second that a necessary thing is impossible. Impossible all at once perhaps, but little by little it can and must be done.

Perhaps these seem only words as, alas, so many of the directions given by the Great Ones still seem to us. What will make us realize the urgent necessity for self-reformation? Are we arm-chair critics of conditions in the world, our city, our street, our home? Do we sit back comfortably, or perhaps even go so far as to write to the papers about the terrible state of this or that? Do we divorce our head too much from our hands, saying that H.P.B. warns us against indiscriminate charity? What will strike fire in our hearts, so that we may begin the work of self-reformation in earnest? Somehow we do not seem able to see the relationship of this self-reform to the world in general and the effect it will have upon the world.

Turning to the second problem we can ask ourselves: What is the work of the U.L.T.? In the brochure *The United Lodge of Theosophists: Its Mission and Its Future*, it is said that "The entire work of the Lodge is that of a training school for the Associates...," and, again, that it is a School of Theosophy. How is this School to become a Nucleus of Universal Brotherhood?

One answer is, of course—Co-operation. This is one of the most difficult things to achieve, and, if we look back over the history of the Movement, we find that nearly all the troubles arose from the impossibility which some of the most earnest and sincere workers found in trying to work with others. Are we trying to be too impersonal? Or have we a wrong idea of personality? Listen to what Mr. Crosbie has to say on the subject:—

> For practical purposes: if we are developing the child-heart; if we are learning to love things beautiful; if we are becoming more honest and plain and simple; if we are beginning to sense the sweet side of life; if we are getting to like our friends better and extending the circle; if we feel ourselves expanding in sympathy; if we love to work for Theosophy and do not ask position as a reward; if we are not bothering too much about whether we are personal or impersonal—this is travelling on the path of impersonality.
>
> (*The Friendly Philosopher*, pp. 127-8)

With regard to the further spreading of Theosophical Ideas, have we as individuals ever seriously considered what H. P. B. says in her *Five Messages to American Theosophists?* In the First Message she says: "The multiplication of local centres should be a foremost consideration in your minds...." Is it? Or have we excused ourselves by saying that we haven't enough money, or that we are tied down by our work, our relatives, our friends? Do we think our duty keeps us here, close to the Lodge where we get such wonderful inspiration, and where we can merely sit and listen to marvellous lectures, etc., etc.? The trouble with most of us is that we are not intellectually honest. Have we really considered the possibility of starting a Theosophy Group in some town or city where there is urgent need for it? Have we explored all the avenues whereby we could earn our living in some such place? Or have we argued that we could not do it—our wife, our family, would suffer; the money would not be enough; there would be no education for the children; we could not leave our old parents and it would be cruel to uproot them, etc. Some of these objections may be valid, but with some of us they may be mere excuses. If the fire of Theosophy had really entered into our hearts, if we could break through the complacency which surrounds us, we might energize ourselves to do something about it. Let us use our imagination, that King faculty, and picture our own lives without Theosophy. How many of us say, "I really don't know what I should do if it were not for Theosophy!" Well, then, let us seek further places which have not yet been explored and do what we can to spread the teachings.

A London Student

MAGICAL PRACTICES IN AFRICA

H. P. B. wrote in *Isis Unveiled* (I. 211):—

> In the East only, and on the boundless tracts of unexplored Africa, will the student of psychology find abundant food for his truth-hungering soul.

Overwhelming confirmatory evidence for the great possibilities for psychical research which Africa offers is to be found in Dr. Frederick Kaigh's *Witchcraft and Magic in Africa*. The book contains good material but the modern restatement of Theosophy affords clues to the better understanding of several happenings reported in it.

Among the phenomena mentioned by Dr. Kaigh are (1) scarless wounding and fire-walking, (2) "faith-killing," (3) the "smelling out" of a witch by a witch doctor, (4) the transferring of sickness, (5) divination, (6) the materialization of a recently murdered man, (7) lycanthropy and (8) possession.

Dr. Kaigh had seen scarless wounding demonstrated in London by a man who invited the skewering of his limbs with thin bayonets. "When the bayonets were removed there was no sign of bleeding nor any scar." In Africa, in connection with certain feasts, people

> can be seen in considerable numbers, walking about the streets in a state of great spiritual exaltation, festooned with knives and large fish-hooks, to which are fastened pomegranates, flowers, and a variety of tinsel ornaments.

Related to this type of phenomenon are the fire-walks which he saw performed in "a state of spiritual exaltation bordering on trance," which were, he says, religious ceremonies preceded by "a prolonged novitiate of prayer and fasting and severe religious exercises." The heat from the long, deep pit filled with white-hot charcoal was so intense that Dr. Kaigh had once, through overcuriosity, "thoroughly singed a silk suit, to say nothing of a pair of eyebrows." Yet the priests who lead the walk through the fire, chanting, and most of the others who follow them, "stroll about in the intense fire for quite a time." "Some rush it, while others slow down as their initial fears subside." Dr. Kaigh declares that he has seen the water or milk in the tank which had been let into the ground at the far end of the pit hiss and boil as the fire-walkers leapt into it.

That both phenomena are possible to "expectancy supplemented by faith" is not surprising to any one familiar with the marvels of faith healing, miraculous in the sense only of contravention of *known* laws. Dr. Kaigh writes truly:—

> To explain the otherwise inexplicable we must make a postulation...that the ultimate potential of man in a state of faith transcends the physical....We *must* accept it as a fact that the spirit, psyche, soul, recondite entity, or whatever you care to call it, has of itself illimitable powers, normally "cribbed, cabined, and confined" by the transitory physical, and the more we sublimate the physical the more we emancipate the psychic: whose powers are immeasurable by any physical yardstick.

H. P. B. writes:—

> The influence of mind over the body is so powerful that it has effected miracles at all ages. (*Isis Unveiled*, I. 216)

Students will find scarless wounding discussed in previous issues of THE THEOSOPHICAL MOVEMENT (XVIII. 31 and 159) and "Treading Fire" in Vol. VI, p. 69.

"*Machilas* of death" are used to dispose of enemies. These are small stretchers prepared to order by the *nyanga* or witch-doctor, from pliable saplings of a particular kind of tree, brought to him by the would-be murderer. The *nyanga* will prepare them only if his "spirits" confirm the truth of the story told him, and only at their "orders." A *machila*, varying in size from a very small model to 3½ feet, is to be leaned lengthwise against the sleeping victim's door, so that if he opens it the *machila* will fall. Supplementary "medicine" is strewn on the front path. If he is warned in time by a friend, the intended victim may break his way out through the back of his hut. If, however, he opens the door and so knocks the *machila* down,

> as the *machila* falls so will he, and be carried to the burial ground on a similar stretcher. When this comes off it is certain death. Obviously this is a faith killing. The victim, absolutely certain of his own demise, never thinks there is the slightest hope for him. He has complete faith in the power of the *machila*...so has

every member of the tribe. Against such a weight of faith, it is useless to fight.

Dr. Kaigh took one victim of *machila* spell to his hospital and tried by every means to save the "*perfectly fit and healthy man* who was not without intelligence." He died, and the post-mortem revealed no disease or other conceivable cause of death.

A very interesting eye-witness account is given of the method by which someone suspected of being a witch is detected by the *nyanga* and made to confess. The chief was present and the people sat around in a large oval. The *nyanga*, after preliminary incantations as he walked around the throng, stopped before each one present, in turn, and stared fixedly at him or her. Then he fetched from his little stool—sometimes a vessel of gourd or of leather, sometimes a basket of close weave—poured "medicine" into it, and again made the round of the people, setting the vessel on one person's head after another, naming him or her and saying that if it had caught a witch it should stick fast to the head.

When the *nyanga* found the "witch," a young woman, he (and she) tried apparently with all possible strength to dislodge the vessel, success in which efforts would have been taken as proving her innocence. It held firmly. The *nyanga* raised the vessel slowly, dragging the girl by it to her feet and actually throwing her about by his tugs at the vessel. Only when the chief, without dissent from any of the crowd, indicated that he was satisfied, did the vessel come away, and then quite easily.

Dr. Kaigh's explanation is:—

> Given the *absolute faith* on the part of everyone present, including the guilty one, that the vessel will stick to the head of the guilty one, and the *absolute belief* of the accused that he or she is a witch, and that therefore the vessel must stick, it does stick....If you had a grain of absolute faith you could throw mountains about.

H. P. B. declares:—

> The words "whosoever shall say to this mountain be thou removed and cast into the sea, and *shall not doubt*....that thing will come to pass," are no vain words. Only the word "faith," ought to be translated by WILL. Faith without Will is like a wind-mill without *wind*—barren of results. (*The Secret Doctrine*, I. 59 fn.)

She calls the human will "that greatest of all magnets" (*Isis Unveiled*, I. 462) and declares that "the weird and formidable potency existing in the human will and imagination" may be exercized unconsciously as well as consciously. (*Ibid.*, I. 384)

Recall as an instance of a not dissimilar phenomenon, consciously and deliberately produced, Madame Blavatsky's fastening of a small chess table to the floor by will power, so that even great strength could not dislodge it or do more than make the slight table grown and creak. (*U.L.T. Pamphlet No. 14*, p. 4) See also the testimony she cites in *Isis Unveiled* (I. 99) to the fastening of tables to the floor, reported by de Gasparin in his voluminous work, *Des Tables*.

In the case reported by Dr. Kaigh, after the vessel came away from the unfortunate "witch's" head, she made a full confession, claiming that she "did not want to work evil but the familiars were too strong for her." Dr. Kaigh was assured that nothing would be done to harm her but he remarks that it is surprising how many witches "succumb to 'snake bite' when they get to their native villages." This quite young girl proved to be no exception.

It will be recalled that under ancient Hebrew law a witch was not to be suffered to live. Madame Blavatsky, however, calls the command that a witch be stoned to death "a cruel and unjust law." Dr. Kaigh calls witchcraft "public enemy No. 1 in Africa." The "witches" are justly dreaded by the people, being, as they are, at the mercy of the malevolent powers which they have invoked from selfish if not originally evil motives. The *nyanga* or witch-doctor, Dr. Kaigh maintains, is the enemy of witches, though some of his practices seem little better than theirs. But, even in dispensing the specially constructed *machilas*, "he is not malignant....He is merely the manufacturing and dispensing chemist"!

Another activity of the *nyanga* may be mentioned here, his giving of instructions for the transfer of sickness to his patient's enemy. Dr. Kaigh writes:—

> The patient must obtain a portion of intimate garment from the enemy, and a similar portion of his own. These he must bring to the *nyanga*, who "makes medicine." He binds the medicine in the scraps of cloth and instructs the patient to plant them secretly in the place where two paths intersect, over which the enemy will pass. When he crosses the spot, the disease will transfer....I can only say I have seen it work again and again.

One *nyanga* gave an impressive demonstration of his power of divination, before the author went on a trip about which he was rather worried, into the interior. The *nyanga* "threw the bones," twelve goat fibulæ, dry and polished and carved on their flat ends with various symbols. The balance of these bones was such that no purely physical agency could make one stand on its smaller end. He tossed the bones into a circle which he had smoothed and levelled in the earth, walked away about five paces and then "went to sleep."

> The bones begin to mill around in a sort of *danse macabre*....One starts to rise, only to fall back. A third rises and stands vertically. The crocodile bone [the symbol for death] starts to follow—oh, my God! —but it falls. Two bones now stand vibrant on their narrow ends; the rest are still and lifeless.

The *nyanga* awoke and at first refused to interpret the bones but finally said, when pressed, "Death will take you in his arms. But you will avoid his embrace, and I will see you here again." Dr. Kaigh adds:—

> A week or so later my car, with me in it, fell down a mountainside. It was the narrowest escape from death. All I got was a fractured jaw.

The Theosophical explanation of prevision is the power of reading in the Astral Light, that "tablet of the unseen universe," on which not only are recorded past thoughts and acts but also "future events—effects of long-forgotten causes—are already delineated as a vivid picture for the eye of the seer and prophet to follow." As for the animated bones, their activity comes under the law which Mr. W. Q. Judge gives in *The Ocean of Theosophy* for the moving of small objects apparently unsupported—the use of the unseen but material Astral hand, or, if the distance was greater than the possible extension of that member, about ten feet, the employment of elemental entitles, which may be consciously or unconsciously done.

A vivid description is given of the evocation of a recently murdered chief in a ceremony held in the kraal in propitiation of his spirit. The "spirit" audibly greeted his people, who returned the salutation, greeted by name the officiating *nyanga*, who had fallen in a trance, and made a short oration. The "spirit" seemed at least to partake of food—like H. P. B.'s elderly governess, just deceased (see THE THEOSOPHICAL MOVEMENT, VII. 148) and certain "Spirits" referred to in *Raja-Yoga* (pp. 80-81)—and named his successor and also his murderer. He finally turned from the people, the horrid wound in the back of his skull showing in the moonlight, and walked deliberately away, seeming to become less and less material from the moment his feet touched the earth.

Curiously enough, the apparently quite fit young man named by the "spirit" as his murderer was found dead a few hours later, the post-mortem revealing no cause of death.

Dr. Kaigh describes the horrible and revolting Jackal Dance, which he witnessed unseen from a tree, his body blackened and as scantily clad as the native audience. As the climax approached, he declares, he plainly saw in the moonlight the two leading performers in the sex orgy in which the dance culminated "turn into jackals" before his eyes.

H. P. B. explains in *The Theosophical Glossary* that "Lycanthropy" is:—

> physiologically, a disease or mania, during which a person imagines he is a wolf, and acts as such. Occultly, it means the same as "were-wolf," the psychological faculty of certain sorcerers to *appear* as wolves. ...The exercise of such power is truly sorcery.

The accounts of the witches and the happenings ascribed to their "familiars" leave no doubt that obsession is the explanation of some of the most gruesome happenings connected with the alleged witches, and underline the warning of H. P. B. that "unregulated spirit intercourse" brings "ruin upon the individual and disaster to

the community." When the medium, she writes,

> is fully "developed"—perfectly passive—his own astral spirit may be benumbed, and even crowded out of his body, which is then occupied by an elemental, or, what is worse, by a human fiend of the eighth sphere, who proceeds to use it as his own. But too often the cause of the most celebrated crime is to be sought in such possessions. (*Isis Unveiled* I. 490)

Much in the book is interesting in the light of the "8th Item" of *Isis Unveiled*:—

> Races of men differ in spiritual gifts as in colour, stature, or any other external quality; among some peoples seership naturally prevails, among others mediumship. Some are addicted to sorcery and transmit its secret rules of practice from generation to generation, with a range of psychical phenomena, more or less wide, as the result.

Attention may be drawn in connection with this book of Dr. Kaigh's to the article entitled "African Magic," by a pupil of Lord Lytton, which Madame H. P. Blavatsky published in her magazine *Lucifer*, Vol. VII, p. 231, for November 1890, and which was reprinted in our pages in January, 1948.

THEOSOPHY AND SCIENCE

The consequences of misuse of science, by people in enormously increasing numbers, are so appalling as to incline some thinkers to blame science itself. Science as true knowledge is not at fault. But false knowledge assumed to be science certainly is. Not science *per se*, but *man* is responsible. The awakening of a sense of genuine responsibility is the real problem.

Problems arising from the misuse of any knowledge will not be solved by the elimination of true science or even by the abandonment of constructive applications of its findings, but rather by the conquest of selfishness, and of the false, materialistic concepts that lead to methods based on brute force. Theosophy does not teach the abandonment of genuine science, not even in the simplest ways of life. Theosophy is the origin of science. But much that passes under the name of science needs correction to be in line with the true. This applies to so-called "fundamentals" as well as to their applications. How many theories are not being changed by science itself? Yet some people are still deluded by the notion that what is basically true today can be false tomorrow, when some "new" truth is claimed to take its place. It is erroneous to believe that Truth itself can change. There is nothing to justify such an assumption. Fundamentals, truly such, are eternal. Only their applications vary. Furthermore, applications may be true or false.

A new outlook on life is needed that will help to weed out the base elements in human nature. To become aware of the nobler aspects of life and to exemplify them in practice leads to fields more worth while for man. Nature then becomes an ally.

It is a mistake to glorify material possessions and progress. It is equally a mistake to decry them all. Mr. Judge once pointed out that

> the keepers of truth have never said that we will be neither rich nor civilized if we follow their system. On the contrary, in the days when Krishna lived and taught his system there was more material glory and power than now, and more knowledge of all the laws of nature than every one of our scientists put together have in their reach. Hence, if any theosophist teaches that the reign of the doctrines of the Masters of the Society will be the knell of all material comfort and progress, he errs, and sows the seeds of trouble for himself and his friends. Why, then, is it not wise to at once admit that there may be truth in these doctrines, throw away all doubt, and enjoy the light coming from the East?
>
> (*Notes on the Bhagavad-Gita*, 112-13)

Discoveries have been made in all ages that could either be turned to the well-being and betterment of man or be used for his moral degradation and his physical enslavement, if not for his destruction. When John Worrell Keely of Philadelphia discovered what was called etheric force and applied it to the "Self-Motor," as it was called, modern science repudiated the idea as a fraud; it does so still. That is only because modern scientists neither understand nor can reproduce Keely's achievement. Theosophy does not say there is no value in a discovery like that of Mr. Keely, but only that a vast moral education is needed before men can make right use of it.

> It will be at its appointed place and time only when the great roaring flood of starvation, misery, and underpaid labour ebbs back again—as it will when happily at last the just demands of the many are at-

tended to; when the proletariat exists but in name, and the pitiful cry for bread, that rings throughout the world unheeded, has died away. This may be hastened by the spread of learning, and by new openings for work and emigration, with better prospects than exist now, *and on some new continent that may appear.* Then only will "Keely's Motor and Force," as *originally contemplated* by himself and friends, be in demand, because *it will be more needed by the poor than by the wealthy.* (*S. D.* I. 563-564)

The use to which anything is put depends upon the user, not upon the thing itself. This suggests the nature of man's responsibility. Robert Crosbie once aptly said: "Some people have been known to get mad at a machine, and feel destruction in regard to it; but where is the fanlt? The machine cannot learn anything; the man can, and needs to."

(*The Friendly Philosopher*, p. 53)

This answers a fundamental question as to whether the evils of the machine age can be abolished by doing away with all machines. Obviously, they cannot; because the evil proceeds from ignorant, misguided and selfish human nature. It flows from the abuse rather than the good use of the resources of nature and the implements of man's devising.

The art of doing things well flows from the art of thinking well. Paradoxically, this necessitates an inner detachment possible only in a man who has some realization of the one Self in all and of a higher purpose in life. That Yoga which is "skill in the performance of actions" is impersonal and not attached to anything. It does not follow mere mechanical practice, but requires thoughtful application of an ideal. The practical and the ideal cannot be separated, however far one may fall short of the other, without the separation resulting in failure to achieve either. Science devoid of the ideal is crass materialism. True science is not that, for it is real knowledge. Religion devoid of a practical basis is mere blind belief or mischievous fancy that leads to hypocrisy. True religion is the spiritual aspect of knowledge, or knowledge of the One Self, the Omnipresent Spirit. Science is knowledge of natural Law, universal and particular. Therefore science should be religious, and religion should be truly scientific to deserve the name. This is a Theosophical ideal that can be made practical.

WORKING ON WITH NATURE

Man's indiscriminate attempts to alter the balance of nature to his own advantage often have unexpected results. It is instructive to learn that house-flies may become highly resistant to DDT. During the past few years there has been an increasing number of reports of failure of DDT to control house-flies. Experiments have shown that after many generations of exposure to DDT the survivors have such an increased resistance to it that the dose needed to effect a 70% kill is 100 times as large as that needed with a colony which has never been exposed to the insecticide. (*Journal of Economic Entomology*, June 1949.) It has been suggested "that some co-ordinated rotation in the use of different compounds may become desirable." We can only speculate as to what would be Nature's response to that. One would think that the simplest, safest and best method of controlling house-flies, at least in the home, was cleanliness.

IN THE LIGHT OF THEOSOPHY

The late Mr. J. D. Beresford's inspiring article, "The Gift of Love," which appeared in *The Aryan Path* for June 1931, has been translated into Hindi and published as Hindi Free Tract No. 5. This is available on request from The United Lodge of Theosophists, 51, Mahatma Gandhi Road, Bombay 1. We are glad to have the co-operation of interested friends in bringing these free tracts to the attention of Hindi readers.

No. 18 of the Theosophical Free Tracts in English, entitled "Capital Punishment," has just come out and is available upon request. It is desired to bring this to the attention of as many as possible, so that public opinion may be aroused against this barbarous legalized murder, which statistics show to be ineffective as a deterrent and entirely unnecessary. Theosophy presents cogent arguments against it, in addition to the usual ones.

Students of Theosophy, believing as they do in complete freedom of thought, will be glad to learn of the formation by the Indian Rationalists of an Association which will strengthen their stand for such freedom. They will welcome especially the assurance given by Sir R. P. Paranjpye at their first convention, held at Madras on December 18th, of their stand for tolerance. Rationalists, he assures us, reject distinctions on such grounds as colour, since they "consider the progress of all humanity as the thing to strive for and hence regard all human beings in the same light." This is admirable, as is also his assurance that "a rational scientific outlook implies full understanding and tolerance of opposing views." The Rationalists will do well to remember his reminder that "these qualities are not always very easy to acquire, for everybody is naturally prone to consider himself always right and the others wrong."

The Convention passed certain resolutions which will not commend themselves to those who look beneath the surface of public problems. There are cogent arguments against such resolutions as those favouring birth-control by artificial means and the sterilization of the unfit; and also against the president's personal stand in opposing the application of *ahimsa* to animals, including cattle, except in so far as it does not run counter to the interests of man. The arguments against these derive their sanction from a deeper perception than a materialist can claim of man's real nature and his relation to the world of which he is a part. "Mysticism and occultism," which Dr. Paranjpye classes with "obscurantism," deploring their hold "even on men presumably educated in an atmosphere of sciences" could help to that perception.

The last word is not with the materialists, though they are entitled to their say, and the impressing of young people in their formative years with "the essentially tentative nature of many opinions on current questions," for which Dr. Paranjpye calls, is a sword that will cut both ways.

What seems to be a clear case of coming in contact with the knowledge which belonged to a man in his former body is that of Alfred Williams, described by the British publisher, Basil Blackwell of Oxford, in *A British Workman who became a Sanskrit Scholar*. This moving brochure, reprinted for Sir Eugen Millington-Drake's lecture tour to the East in 1949-50, describes how the son of a village carpenter, working on a farm at the age of 11 and later as an operative in the railway works at Swindon, taught himself Latin and Greek after the day's shift. He did so with such proficiency, Mr. J. H. Morgan wrote in *The Times* of April 29th, 1930, "as to convey, through the medium of his own poetic gift, the very breath and finer spirit of the classics into English verse of exquisite quality." Coming to India as a gunner in the first World War, Mr. Morgan continued, he "taught himself Sanskrit to such effect that he, the shyest and most unassuming of men, attracted the attention of two of our greatest Orientalists." Prof. A. A. Macdonell wrote an introduction to his translation of the *Panchatantra*, for the publication of which Alfred Williams was arranging just before his death.

He and his devoted, gentle wife had lived in poverty, devoting all their energies, beyond the tilling of the soil by which in later years they earned their frugal bread, to scholarship. The 8 or 10 books, the costly "nucleus of a Sanskrit scholar's working library," which were all Mr. Blackwell saw in the humble home when he visited it, must, he writes, have been bought at the sacrifice of all the Greek and Latin and English books which Alfred Williams had had. A reviewer of insight is quoted as having written of him some years ago as

> this born artist, who, sustained by beauty, early divined in it the key to complete experience, until all adversities of circumstance, of which he had so heavy a share, fell into their subsidiary place and became transitional.

The recommendations offered by the Indian Institute of Culture, Basavangudi, Bangalore, in its Memorandum to the Convention on Cultural Unity in India, which met at Mahableshwar from October 26th to November 2nd sponsored by the T. A. Parekh Education Endowment, were in the spirit of Theosophy. The Institute urged a positive approach to the problem of eradicating communalism and exclusive regional loyalties.

> The larger loyalty to country, to humanity, and to Truth wherever found, must be so attractively presented that the smaller loyalties will be seen in their true proportions as narrow and cramping to the mind of man.

It put forward, as the fundamental need in any system of education, the supply of the right basis for the art of living, which might usefully start with the study of the wisdom of the ancients. It recommended the production of a culture-centred history of India, free from sectional bias, which should show the life of the people in succeeding ages, rather than stressing politics, and so bring out the underlying unity.

In connection with its proposal for a "Great Books" project for India similar to that of the University of Chicago, the Institute urged breadth of vision in the selection.

> If India is to play rightly her part in the world, making available to all the treasures of the spirit of which she is the trustee for humanity as a whole, she must, it is true, be rooted in her own culture, but also the assimilation . . . of the best of world thought has to be constantly kept in mind.

Other recommendations of the Institute dealt with the comparative study of religion, emphasizing points of agreement and especially ethics, with making the greatest possible use of the unifying force of Gandhiji's life and teachings and with giving teachers a better status and a broad outlook.

In a symposium on "Autonomous Ethics" published in *The Hibbert Journal* for October, Miss Pepita Haezrahi, M.A., of the University of London, upholds the "universally binding, universally valid moral law . . . *prior to all situations*" which she maintains is the unconditional duty of all men. The title of her contribution is "Ethics Without Law?"

The world has gone too far towards "an extremely flexible and adaptable moral attitude," which all too easily can be invoked by the opportunist. Such prominent moral philosophers of different schools as John Dewey and E. F. Carritt, uphold what Miss Haezrahi calls "the occasionalist theory of ethics," maintaining "the unique nature of every moral dilemma and the ethical decision it demands," and rejecting any general ground of moral obligation.

Miss Haezrahi's description of the moral law is not essentially different from the Theosophical definition of duty as "that which is *due* to Humanity, to our fellow-men, neighbours, family, and especially that which we owe to all those who are poorer and more helpless than we are ourselves." (*The Key to Theosophy*, 2nd Indian ed., p. 227) She describes the moral law in terms of "the respect we owe unconditionally and under all circumstances to the person in every man *qua* man."

In reaching a moral decision, Miss Haezrahi writes, after weighing the claims on us of our nearest and dearest, our obligations and our desires, as well as our estimate of the facts and the possible consequences, "we have still to pose the moral question: Am I acting equitably (towards all men) in doing this, or am I abasing the dignity of any man?" The moral verdict,

she declares, must be in terms of the answer to that question.

An interesting point in ethics is developed by Dr. N. H. G. Robinson in *Philosophy* for October, under the title "The Moral Situation." It is, that, while one's duty can only be in reference to any situation as one sees it, "every particular duty includes, or has as an aspect of it, the duty to look reality straight in the face and so avoid the distortion introduced by wilful thinking."

One of the elements entering into the determination of duty is judgment of one's own character, and of the effect on it of certain actions in a given situation. People often have false opinions about their own character, even though, knowing it from the inside, they are in a position to know it better than any objective outer facts. Entertaining false opinions on this subject, Mr. Robinson declares, is due

> often, if not always...not to genuine and sincere error, but to wishful or wilful thinking, that is, to self-deception....wilful thinking, thinking motivated by desire for something other than the truth, is thinking that is morally wrong.

"Careless thinking," he maintains, is "a special case of wilful thinking" and therefore a breach of duty and morally wrong. This is in line with the Theosophical insistence on self-examination and self-analysis. One has to probe one's nature to the bottom, for self-discipline is based on self-knowledge.

Accurate apprehension of the total situation as far as it can be known, including one's own character, and without the intrusion of wilful thinking, is, then, an indispensable factor in the determination of one's duty, and it is possible only on the basis of detachment and impersonality. Without dispassion as a basis, true discrimination is not possible.

Modern science, in its study of the electrons and protons, has arrived at the conclusion that the structure of the organic and inorganic universe is energy, of which electrons and protons are not the final forms. "But the application," rightly says Prof. M. Chayappa in his lecture delivered at the Indian Institute of Culture on February 3rd, 1949, and published in *The Aryan Path* for November, "of mere physico-chemical processes will not suffice to explain the problem of life." There may be other finer forms of energy relatively independent of the force of circumstance and environment. One such form, Professor Chayappa writes, is mind, behind the physical brain.

Even in ancient Greece, H. P. B. says, Aristotle laughed at Strabo for believing that "any particles of matter, *per se*, could have life and intellect in themselves sufficient to fashion by degrees such a multiform world as ours."

Professor Chayappa examines several propositions of modern science and shows how the Vedantic conceptions "fit into the scientific fabric and illuminate the whole problem." The doctrines which the ancient Indian philosophers

> propounded more than 4,000 years ago, for solving various problems of life, are today tested and found to be in complete conformity with the latest discoveries of modern science.

Truly, as H. P. B. has written: "Atoms, Ether, evolution itself—all comes to modern Science from ancient notions...." (*The Secret Doctrine* I. 507)

> ...modern zoology, geology, astronomy, and nearly all the branches of modern knowledge, have been anticipated in the ancient Science, and were known to the philosophers in their general features, if not in such detail as at present! (S. D. II. 253)

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The United Lodge of Theosophists

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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.

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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