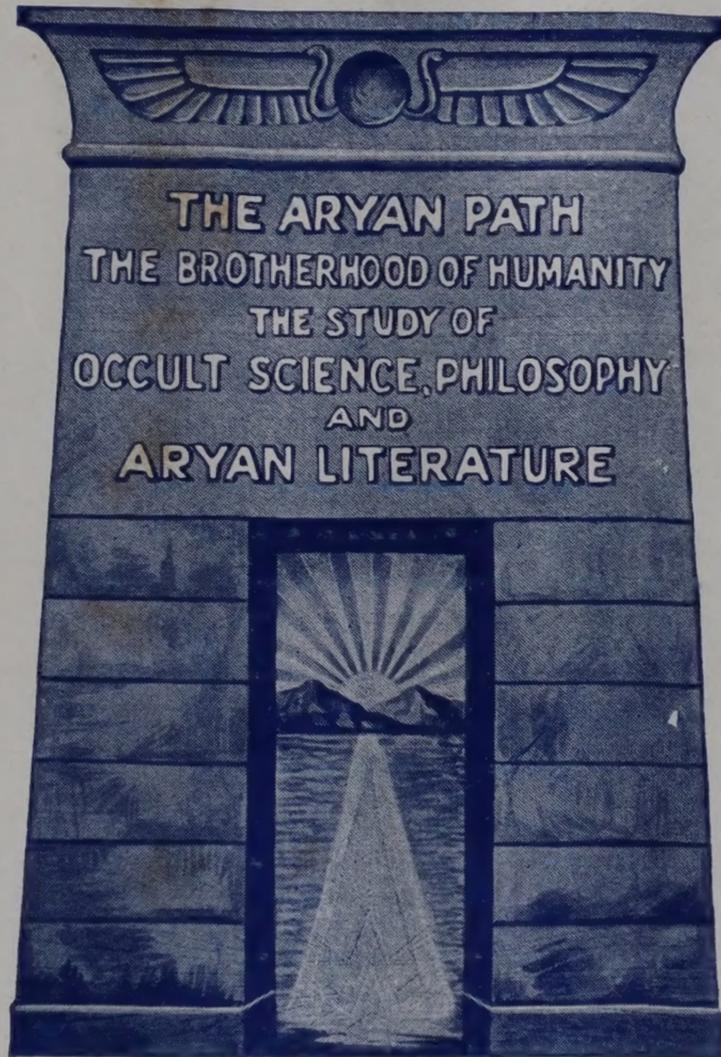




THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



Vol. XII No. 11

September 17, 1942

Men cannot all be Occultists, but they can all be Theosophists. The essence of Theosophy is the perfect harmonizing of the divine with the human in man, the adjustment of his god-like qualities and aspirations, and their sway over the terrestrial or animal passions in him. Kindness, absence of every ill-feeling or selfishness, charity, good-will to all beings, and perfect justice to others as to one's self, are its chief features. He who teaches Theosophy preaches the gospel of good-will; and the converse of this is true also,—he who preaches the gospel of good-will, teaches Theosophy.—H. P. B.

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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 September 1942.

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AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th September 1942.

VOL. XII. No. II

THE PARAMITA PATH

Most, if not all of those who join our Inner Section, are only beginners, preparing themselves in this life to enter in reality upon the path of Discipleship in lives to come.—H. P. B.

The world of real occultists goes on with the laborious process of sifting out the living germs from the masses of men. For occultists may be found and fostered and prepared for coming ages when power will be needed and pretension will go for nothing.—W. Q. JUDGE.

Among the most inspiring teachings which H. P. B. recorded, those about the Path of Renunciation, about the existence of the Living Mahatmas who already have actually made the great sacrifice, and about the Path of Chelaship leading to Them, are the most potent.

Abject suffering, mental and other disabilities, social and other differences, etc., lead men to enquire about the purpose of human life. But an understanding of that purpose, even a thorough one, does not lead straight-way to a practice of Theosophical teachings, till the probabilities of achieving a successful transformation of mundane existence are noted. For the resolve to abandon the highway of ordinary living (on which looters are active, greedy of acquiring the wherewithal for enjoying an ever expanding sensual existence, and overpowering by their might the rights of the humble and the good) and to take to the narrow and strait path of extraordinary life, man needs the strength which emanates from the above-mentioned teachings.

Service of fellow-men makes a natural appeal to the human heart; the fact that Great Renouncers labour for the common good stirs human imagination and inspires man to cooperate in the Great Work; the truth that

special training is made available to all who aspire to come out from among the dead and useless portion of mankind and to belong to the Kingdom of the few Quickened, forces the human mind to seek that special Knowledge.

A fairly large number of men and women have walked into the Circle of the Great Ascetics, having contacted the Theosophical Teachings about the Path of Chelaship leading to the Temple of Divine Wisdom. Both H.P.B. and Mr. Judge warned the would-be disciples of the Masters: "Let no man be unaware that while there is a great joy in this belief there is also a great sorrow... Do not leave any earnest inquirer in ignorance of this. It has cost others many years and tears of blood to self-learn it." *The Voice of the Silence* distinguishes between the Eye and the Heart Doctrines and says: "Be warned in time." We may be willing but not possess the Will; we may dare to rush the citadel of Wisdom but we may not be humble enough to be aware of our weakness or our ignorance, and may therefore overlook the injunction about taking "a humbler course."

The primary truth to be learnt and assimilated by the would-be Occultist is that virtue leads to Wisdom. To acquire Knowledge

without unfolding Virtue is not only dangerous, it is bound to end in frustration. The Paramita Path leads the striver to the higher level by a footpath which evades some grave but avoidable dangers of the steep climbing of the Mountain of Occultism. The Paramita Path curves gently and accustoms the climber to the rigours of the ever rising altitudes. Presently, dangers—unavoidable—will have to be faced but the accumulated force of virtue will sustain him very greatly.

Explains H. P. B.:—"To practise the Paramita Path means to become a yogi with a view of becoming an ascetic." In many a student the desire to become an ascetic-occultist is so great—a Karmic heirloom indeed!—that they think somewhat lightly of the Paramitas—"the glorious virtues." For such, the two statements with which this article opens will prove useful and valuable. The same teaching is given in *The Voice of the Silence*; what is unattainable "this day" is within our reach "tomorrow" and we can create "this day" the chances for "the morrow."

What can H. P. B. mean when she says "To practise the Paramita Path means to become a yogi with a view of becoming an ascetic"?

Asceticism implies a set of rules for self-control, a code of discipline for soul-unfoldment. The implication that the birth of the ascetic follows that of the yogi is often overlooked by the zealot. The yogi of this statement is the man of virtue, one who has united himself in some measure with humanity by a proper realization of the One Self and a profound conviction that It makes of humanity an indivisible unit. His service, along the line of Occultism, of the race to which he himself belongs, follows his perception, understanding and realization of his own soul, as Man, without any conditioning distinctions. The great Self-Knowledge which he needs to serve all human souls "is of loving deeds the child." The loving deeds flower on the Paramita tree.

The Centre of all the acts of service of the Ascetic is *Vairagya*—detachment from all affections, all aversions. This quality must grow out of affection for the good, aversion for the evil on the part of the aspirant who is attempting "to become a yogi with a view of becoming an ascetic." Those who, at the earlier stage, become indifferent to the good and the evil alike, develop a hardness of head and often slip into the bog of passion fancying that they have reached the shores of the lake of immortality, wisdom and compassion.

True Occultism, therefore, advocates first the practice of altruism—not as "civilized" society understands it, but altruism founded upon the clear comprehension of the Law of Brotherhood. The Human Soul loves all human souls irrespective of the attributes environing those souls. Perhaps the best way to understand the difference between the two altruisms is to learn the difference subsisting between the virtues of the sectarian in politics, in religion, in society, who is ignorant of the teachings of Theosophy, and those of the student of the Wisdom-Religion who has learnt and sheds sectarianism in every form, and who practises the Paramitas-Virtues according to the science of Occultism.

What is the goal?—The man of Kama-Passion has to become the man of Paramârtha-Satya, of Compassion-Wisdom.

The earnest student of Theosophy who is preparing himself to enter in reality the Path of Discipleship, who aspires to be one of those "fostered" for the "coming ages" has to learn, therefore, to walk the Paramita Path right away. Theosophical knowledge is necessary because as long as one does not understand the philosophy and metaphysics of the Esoteric system he cannot ever arrive at right conclusions even in the matter of ethics.

The student begins to see that there is a science of morality which teaches man how to become good. Mere religious platitudes assume a new meaning and the ethical injunctions of

great Teachers, vaguely preached everywhere but winked at as goody-goodyness, are perceived as laws, infallible and invariable as the law of gravitation. Ethics and morality take a new shape and principles of altruism and philanthropy become vital and viable when Theosophical teachings are grasped.

The effort at expanding our circle of loving service to include the whole of humanity requires a recognition of its centre in those whom Karma has brought nearest to us. We have to remember that it is our Karma to do what we can for them.

Take then as much as merit hath in store for thee, O thou of patient heart. Be of good cheer and rest content with fate. Such is thy Karma, the Karma of the cycle of thy births, the destiny of those who, in their pain and sorrow, are born along with thee, rejoice and weep from life to life, chained to thy previous actions.

The one and only way to overcome the forces of Karma is by the performance of Dharma. He who pushes himself on the Path of Occultism without due consideration of Karma and Dharma soon becomes "a selfish devotee" who "lives to no purpose" and degenerates into "a false pietist of bewildered soul." To free ourselves from the chains of Karma by the right observance of Dharma—the Law of Duty and duties—necessitates our taking the Paramita footpath which prepares our feet and our lungs for the steep climbs to be made. And so we have to love and cherish those with whom Karma has linked us, to help and serve them from the point of view of the Paramita Path which is very different from the way of ordinary human service. Therefore the recommendation that every practitioner should give up more than one personal habit and adopt a few ascetic rules. In doing this the truth must be recognized that the course of the Paramita Path meets the steep Path of Occultism leading to the Great Ascetics.

The very first requirement of the Paramita Path is the purification of desires. This needs

the hammer of Knowledge and the chisel of Will. To cast out vices and evil tendencies—and especially to bring out virtues and forces for performing acts of beneficence—reliable knowledge and quiet confidence are needed. Who does not know what the vices are? Again, the virtues are all well known; their praise has been sung by all religions and their value shown by all philosophies. And so, acts of kindness are performed by the social servant and the religious man; but, in ignorance they often do more harm than good. Communal charity benefits a few to the detriment of the many; mother-love degenerates into selfishness and so on. Therefore in the good man of the world who has not practised the art of purifying desires, virtues are not "glorious virtues"—the Paramitas. All honour to the man of worldly virtues and of good deeds and what is said is not to cast a stone at him. Often he has lessons to impart to the student of Theosophy. We are writing about the task of the aspirant who is preparing himself for "the coming ages," who is fitting himself to walk the Path of Discipleship. For him a mental readjustment towards virtue is necessary.

Theosophy describes the human constitution very differently from modern knowledge. It distinguishes, therefore, between supersensuous thought and sense-thought; modern scientific psychology deals only with the latter; the Occultist of the future has to learn to handle supersensuous thought. Wrote a Master once:—

We see a vast difference between the two qualities of two equal amounts of energy expended by two men, of whom one, let us suppose, is on his way to his daily quiet work, and another on his way to denounce a fellow-creature at the police-station, while the men of science see none.

While the worlds of religions and philosophies confine themselves to the plane of deeds, the world of Occultism *starts* with the plane of ideation.

Deeds without a true resolve ensouled by

the One Desire, and by true ideas, are soulless and mislead common people, just as Kama-rupas are mistaken for the spirits of the dead. Right desire enables us to formulate the Resolve to be made. Each human being carries within himself an impress of the Primal Desire, the first conscious all-embracing desire—to Love. The process of involution carnalizes that impress and that which is universal and good is debased and becomes personal and restrictive, evil and painful.

The Desire to serve humanity by the aid of the Occult Science and its Holy Masters needs sustaining by Right Ideation. The Paramita Path is the Inner Path and begins with Dana-Charity of and in the mind. Purity of thought is not only self-preservative; it is an act of real charity, of love immortal. Numerous are the foes which pull the mind away from the course of Dana, but the future Occultist has to fight his battle in the mind, and must chase them away. The practice of Dana and other virtues, as acts of the mind, should come first and physical deeds of mercy and kindness will follow naturally. To perform deeds of real charity we have to prepare the mind to perceive *everything* in the light of its truly esoteric judgment and not in that of its worldly one. Said H. P. B. :—

Esoterically, thought is more responsible and punishable than act. But exoterically it is the reverse. Therefore, in ordinary human law, an assault is more severely punished than the thought or intention, *i. e.*, the threat, whereas Karmically it is the contrary.

Next in importance to the plane of thought is the plane of speech. The connecting link between ideas and deeds is made up of words. The doer of good deeds errs on the plane of speech, sometimes lamentably, sinfully. Occult science takes a very different view of the power of speech—tone on the plane of sound and talk on that of feeling-thought. "*The spoken word has a potency unknown to, unsuspected and disbelieved in, by the modern*

'sages' " says *The Secret Doctrine*.

Living in the world, to be not of the world makes performance of actions unavoidable: actions are Karma, and the mortal caught up in its web feels the effect of previous deeds, and acting transforms those effects into new causes to be felt once again in the future. When actions are looked upon in and by the light of the Law of Dharma, and when the impelling motive is the good of others and of all, without a thought of self-recompense, the discharge of duties, plain and simple or great and of far-reaching consequence, the actor feels the beneficent influence of divine freedom.

Therefore on the Paramita Path the practitioner should give up the habit of (1) fanciful thinking, (2) loose talk and (3) selfish acts, and adopt such ascetic rules as are conducive to the concentration of mind and purity in speech. Care must be taken with the already acquired human powers of thought and of speech. These are misused and abused by the *hoi polloi*, and the aspirant to Occultism must rise above the ordinary ways of the world.

When the planes of thought and of speech are guarded, our actions gain in purity, and when motives and methods of deeds are watched the fetters of Karma-Action fall away and the force of Yajna-Sacrifice sustains the doer and the doer's world.

Correct control and right use of thought, of speech, of action are the channel of growth for the student who aspires "to become a yogi with a view of becoming an ascetic."

The Path of Discipleship is the path of duties and none of these can be neglected. Therefore the instruction to remain in the world and to learn not to be of the world, through the right doing of duty unflinchingly by every duty. The future Occultist has to learn to practise the Paramitas in his own personal life—especially taking as very suitable training-ground the place where he is earning his livelihood and that where he is living, *i. e.*, his home. These have to be used as fields from

which the evils of selfishness, conceit, cocksureness and desire to get our own way, have to be weeded out, and where the seeds of virtuous thoughts have to be sown, growing the flowers of noble speech and the fruit of sacrifices. In this cycle the Occultist of the future has a wonderful opportunity if he happens to be in the world of commerce and business—he can help in transforming that sphere of human life from a jungle where beasts fight to amass lucre into an ordered garden where service of the community is the guiding motive.

So also with the home. Thought and feeling, speech and action are the builders of homes—good, bad or indifferent; methodical and neat and smiling or otherwise; friendly to neighbours or separative and stuck-up; hospitable and open or “world forgetting and by the world forgot.”

The Paramita Path may well be called the preparatory class for the School of Occultism, in which the student is getting ready “his mental luggage,” to use the phrase of H. P. B.; he is training himself to hear and to respond to “the first call when he is once more reborn.”

GET YOUR LUGGAGE READY

[The following article is reprinted from *The Path*, Vol. III, p. 366, for March 1889.—EDS.]

One night I seemed to see a great and populous country. It teemed with life and wealth, yet no sound, no motion arose from it. It was a petrified land. Rich harvests turned the earth to gold, but no reapers came forth. Fruits of the purple, the rose, and every splendid hue, weighted the orchard boughs, but not a hand was raised to pluck them. The flowers shone unseen; the dead air could not woo forth their perfume. The waters had no song; the birds, no flight; the clouds, no rain; the sun, no beams in that leaden atmosphere.

The march of the seasons was arrested. Never was land more fertile, more beautiful. It needed but the heart and hand of man to continue its prosperity. High mountains, too, were there, where the gods abode, hovering so near to men that I cried aloud, to see these divine opportunities neglected or forgotten.

Pondering upon a sight so mournful, I saw that the inhabitants of this country had all a strange kind of mental atrophy which annulled all efforts, frustrated every activity. Surrounded by everything which could secure usefulness, happiness, and the fullest development of their natures, they did not know how to set about securing these ends. Their minds were under a spell. In an intellectual darkness, they were dimly conscious of their wretched condition, and called for some one to come and remove the torpor of their minds, to tell them how they might enter into this splendid Life and possess it. At times they did what work they must, then sank into quiescence again, while the glory of Life seemed to taunt and mock them. In truth it did not do this. These glorious opportunities were there to urge them on, but could not rouse them.

The anguish of this paralyzed and waiting multitude was so great, that I too began to share their pain and their expectancy as I looked on, and I called aloud anxiously, “Will no one come to help them?”

Some unseen person promptly answered me, “Helpers have already set out for this country, which is called ‘The Future.’” “Will they soon arrive?” I asked. My informant replied, “Look, and judge for yourself.”

At this I felt impelled to turn around and saw great masses of clouds breaking open before me, making a rift through which I could look. The view was so misty that I understood, in some mystic way, that I was about to see into the Past. What I perceived was a long railway train starting on a journey to some very distant point. There was great confusion about it. Some of the travellers

were leaning out of the slowly moving train, gesticulating towards huge piles of luggage left behind. Others were endeavouring to turn the air brakes. Some had reached the engineer, and were arguing briskly, urging him to stop the train or to go back. Many others slept, and by their feverish rest I could see that their thoughts were on the baggage vans. Meanwhile, back in the station, were travellers absorbed in checking and marking their luggage, or wandering about half dazed, trying to find their personal effects, and to keep them distinct from the rest. People were arriving, too, in a constant stream, belated by their overladen coaches, and, in far homes, I saw others bustling hither and thither, packing and repacking. All of these were so absorbed that they did not know the hour was past, or that the train had set out for the land where they were all bound to go.

"Are these the helpers?" I asked. My unseen friend said that they were.

"But why do they not make haste when they are so sorely needed?"

"You see they are willing enough, but their luggage detains them."

"Could they not do with less, and arrange it more rapidly! or even discard much of it, which seems to consist of mere personal luxuries fostered by habit?"

"They could indeed, but this they do not understand."

"And, will no one reach that unfortunate country?" I exclaimed.

"Yes; the train will arrive there, but it will be detained. And many of the people in it are so harassed by their thoughts of their lost or strayed luggage, or so preoccupied in keeping it together, that they will not be able to set to work promptly on their arrival. Thus they will not resist the peculiar lethargy which prevails in that land, and they will swell the numbers of the unfortunates, who, like them, originally started out hoping to reach a happy Future."

"Are there, then, no persons of clear and unencumbered minds," I asked, "who can be of use to the rest?"

"Indeed there are, but they are comparatively few, and are swallowed up in that great crowd. There in the train you may see an occasional traveller who is tranquil, whose thought is fixed upon his errand. There are such also in the city, and they are putting forth all their strength. Who shall say whether they can do much? What is needed is that the great majority of men should try with one accord to think of The Future, to prepare to enlighten and free it. They cannot attain the great prizes here and now, but they can do something; they can prepare for it."

This person spoke so quietly that his even tones annoyed me. "And you," said I, "you appear to take all this suffering and possible disaster very coolly. To think that a land so fertile, one with such glorious, and even divine possibilities through its Humanity, should lie extinguished in darkness because of the delays of these travellers. It is enough to break any heart."

"I am not 'cool,' as you say, but I am calm. I am obliged to be, for I have seen this sight for many an age; I shall see it for many more. In all time the sad lesson repeats itself, and Time is one. What you have seen is what takes place age after age. The waiting races are always delayed by the impediments of those who start out to reinforce and to help them."

"And what luggage is this that they cherish so much as to let it stand between them and their highest impulses, their noblest endeavour? Why do they not cast it aside?"

"This luggage is needed by every traveller if he would not arrive in that distant country utterly helpless, to be himself a burden to the community. Know the truth, my friend. This luggage which every man and woman carries is *the mind*. They cannot cast it away. What they need to do is to set it in order; to

cast all useless thoughts and energies, all personal mental habits aside; to concentrate and strengthen it; above all, to hold it in readiness to start on the journey to the Future, so that when they arrive they may at once begin, without loss of time, to redeem and lift that Age. Then the journey will be more swiftly made; then there will be no such long waits between stations, no obstructing of trains. I and my companions are set apart to endeavour to teach men this; we learned it through our own experience many cycles ago. And in your age as in ours, men are slow to comprehend; slower even, for in yours the darkness has settled down like a pall. Yet Hope is the very nature of Life itself, and hence, we hope."

He said no more to me then, and the vision came to an end. I saw how true was all that I had heard, and each day bears fresh witness to its truth.

The mind of man is a tremendous Force, capable of engendering many energies, of various grades, correlating and interacting. The highest of these act on every plane; the lower upon lower planes only, where they tend to beget obstructive consequences by, so to say, intensifying or thickening—condensing too—the one substance of which all things are made, into gross and material strata, which greatly impede the entrance of higher force to our plane, and isolate it and us by degrees.

What then determines the quality of a mental energy, so that it becomes of a "high" or "low" order? Its relation to the personal self determines it. The free will of man has its point of departure in the mind. He can generate thoughts which, by concentration upon or relation to the self, tend to contract his sphere (in more senses than one), and to preserve his Being intact in the life of separate-ness. Or he can evolve thoughts which relate to the whole world; which flow out towards the Unity, and, by their action and interaction upon the highest forces, a part of which they

are, tend to dissolve his personal life as such, to unite all his principles to their cosmic sources, and reveal the beauty, power, and wisdom of Being to his enraptured soul.

Very many of us can find but little work to do for Humanity, though work is here, pressing enough, tangible enough. But circumstances of iron control many, and these are Karma. What each one can do, however, is to purify the mind, and to develop in it such affinities, such tendencies and habits, as may be drawn up into the higher nature. These, then, will guide our soul's course after death, leading the Ego to reincarnate there where it can at once begin the work for Humanity. The predominating love spun by our nature is like the stray end of the spider's web, cast loose upon the air. It reaches across to some branch to which it instantly adheres, and upon it the Ego, the mysterious weaver of Life's web, crosses the gulf we call Death, and finds each life in strict continuity with the preceding one.

These few thoughts cannot be better illustrated, or more fitly closed, than by an extract from a private letter written by H. P. Blavatsky:—

"What is this about the soldier not being free?" Of course no soldier can be free to move about his physical body wherever he likes. But what has the esoteric teaching to do with the *outward man*? A soldier may be stuck to his sentry-box like a barnacle to its ship, and the soldier's Ego be free to go where it likes, and think what it likes best. * * No man is required to carry a burden heavier than he can bear, nor do more than it is possible for him to do. * * If one cannot, owing to circumstances or his position in life, become a full adept in this existence, let him prepare his mental luggage for the next, so as to be ready at the first call, when he is once more reborn. What one has to do before he pledges himself irretrievably, is to probe one's nature to the bottom, for self discipline is based on self knowledge. It is said somewhere that self-discipline often

leads one to a state of self-confidence which becomes vanity and pride in the long run. I say, fool is the man who says so. This may happen only when our motives are of a worldly character, or selfish. Otherwise, self-confidence is the first step to that kind of will which will make a mountain move.

'To thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man.'

"The question is whether Polonius meant this for worldly wisdom, or for occult knowledge; and, by 'own self,' the *false* Ego (the terrestrial personality), or that spark in us which is but the reflection of the One Universal Ego."

It appears, then, that our best course of action is to get our mental luggage ready, and especially to free it from the thought of self, or the "terrestrial personality" living in a dream of separation.

J. CAMPBELL VER PLANCK

FROM A LETTER TO THOSE WHO WORK

[The following is reprinted from *Theosophy*, Vol. XIV, p. 359, for June 1926.—EDS.]

Your letter brought real inspiration for us, as in it we find a few courageous hearts doing their duty by themselves, by the Sacred Cause and its sacred science—Theosophy. What you have planned seems just right. One cannot begin to teach until one *has* acquired some knowledge, and so, what you and your friends are doing at present is bound to produce results in the future—near, or a little distant, matters not. It is clear that now a nucleus is

on the way. Even with only two or three gathering together regularly every week for serious and deliberate study, while your own personal earnestness and enthusiasm are gaining insight and poise, we shall soon be able to make headway.

It is unnecessary to bemoan the loss of some of the old class who in your opinion were promising platform workers; those who have other interests and are attracted by side-issues, however fluent speakers they may be, serve the Cause but inadequately. For platform work only two things are really necessary: (1) some knowledge of Theosophy and (2) a proper inner heart-equipoise. The second is the key of the situation. When a person is doubtful or depressed, unadaptable to people and environment, not humble enough to continuously remember that he is but echoing the ideas of Master Minds, or when, on the other hand, he is so foolish and subtly egotistic as to hold that he is unworthy and unfit to speak on the principles of Theosophy, he will fail, however great his intellectual attainments, or however deep his desire to serve and help.

Now, Theosophy has never in any age found companies and regiments of prepared workers; in every place the work has fallen on two, or three, who create and sustain and regenerate it year by year. So, friend, will it be with you. Be true to yourself, sincere in your search of the Wisdom, persistent in applying to daily living what you study and learn, and the rest will the Law take care of. There is a proverb in India: "Where five gather together there is the Great Lord." So, keep on with the good work. We know no failure and to us success means further effort and more responsibility.

OUR CHRISTIAN NINETEENTH CENTURY ETHICS

[The following is reprinted from H. P. B.'s *Lucifer*, Vol. II, p. 482, for August 1888.—EDS.]

As civilization progresses, moral darkness pervades the alleged light of Christianity. The chosen symbol of our boasted civilization ought to be a huge boa constrictor. Like that monstrous ophidian, with its velvety black and brilliant golden-hued spots, and its graceful motions, civilization proceeds insidiously, but as surely, to crush in its deadly coils every high aspiration, every noble feeling, aye, even to the very discrimination of right and wrong.

Conscience, "God's vicegerent in the soul," speaks no longer in man; for the whispers of the still small voice within are stifled by the ever-increasing din and roar of Selfishness.

But—"our shops, our horses' legs, our boots... have all benefited by the introduction" of the "macadam of civilization," says Dickens. Yea; but have not our hearts turned, on the other hand, to stone also? Have they not been *macadamized* in their steady petrification, with this rapid spread of civilization? Highwaymen may, or may not, have disappeared with more perfect highways, yet it is certain that they have reappeared since in every class of life and trade, and that highway robbery is now taking place on still deadlier, if improved and legalized principles. "Crawling beggars and dirty inns" offend our esthetic feelings no longer; but starving beggars have found their numbers increasing tenfold and are multiplying at a rate in proportion to the extortionate charges of white-washed inns, now turned into palace-hotels. And if—still according to Dickens—"much of the ribbonism, landlord-stalking from behind hedges, and Skibbereen starvation of Ireland may be attributed to the baleful roads of bygone days," to what shall we attribute the same

evils, only on a more gigantic scale, in the Emerald Island to-day?

Politics does not enter into the programme of our magazine's activity. Yet as everything under the sun now seems to have become connected with politics, which appear to have become little else but a legal permission to break the ten commandments, a regular government license to the rich for the commission of all the sins which, when perpetrated by the poor, land the criminal in jail, or hoist him upon the gallows—it becomes difficult to avoid touching upon politics. There are cases which, emanating directly from the realm of political and diplomatic action, cry loudly to the common ethics of humanity for exposure and punishment. Such is the recent event which must now be mentioned.

It is a truism of too long standing, a policy acted upon by every civilized nation from antiquity, that the prosperity of every state is based upon the orderly establishment of family principles. Nor is anyone likely to deny that social ethics depend largely upon the early education received by the growing-up generations. On whom does the duty devolve of guiding that education from early childhood? Who can do so better than a loving mother, once that her moral worth is recognised by all, and that no evil report has ever sullied her fame? The youth and his later intellectual training may well be left to the firmer hand of the father: the care of his childhood belongs by all divine and human rights to the mother alone; the parent who gave her offspring not only a part of her flesh and blood, but a portion likewise of her immortal soul—that which shall create hereafter the real man, the true EGO. This is the A B C of the life-duties of mankind; and it is the first duty of those in power to guard the sacred maternal rights against any brutal violation.

How then shall we characterise the unparalleled act of violence, perpetrated on the modern principle that "might is right," which has been offered in the face of all the world by a crowned husband to his innocent wife, and by the first statesman in Europe to an unprotected Queen—a *woman*? Has Queen Nathalie of Servia played false to her country, was she a faithless wife or a bad mother? No; most decidedly not. Has she in any way deserved the insult dealt her at the hands of these two men, in the European scandal which has now disgraced the King, her husband, and the country to whose honour and protection she trusted herself? Once more, and a thousand times, no. All those who knew Milan Obrenovitch's life, his low moral standard, his family relations for the last years, and especially his small intrinsic value as King, patriot and man, will deny emphatically any accusation against Queen Nathalie. On the other hand many are those who knew her personally, from her birth and throughout her girlhood. A good daughter cannot be a bad mother. A pure, noble-minded woman can hardly be a guilty wife.

Why then should she be so cruelly treated? Why should she have been forced to drain to the last drop the contents of the bitter cup of insult and moral agony for crimes that were not her own? It is a measure of political necessity, we are told. The Christian clergy of the land is forced to sanction it, and Christian law is thus made to act in defiance of every moral and divine law! Most undeservedly and brutally insulted in all her most sacred rights, the honest woman, the faithful wife of a faithless man and husband, is now doomed to be sacrificed to the Moloch of politics! She must remain separated from her only child, and witness, passive, helpless and powerless, year after year, the virus of moral depravity being inoculated in her boy's nature by such a father! She, the legitimate wife and Queen, has to submit to be treated like a discharged

courtisane and suffer another woman and women, fully deserving of that epithet, to take her place in the palace, perhaps to assume authority over her innocent son. "Politics" doom a future king to witness from his childhood daily scenes that seem copied from those which must have taken place in the palaces of Messalina and those of the Popes Borgia!

Therefore every honest man and woman has a right to say that no more brutal, heartless, unqualifiable act has ever been perpetrated in the political dramas of this century of the greatest civilisation. Such an act committed by a *Milan* of Servia, the salaried *bravo* of Austria, could hardly astonish anyone. But that the deed should be sanctioned by one who had just proclaimed in the hearing of all Europe, that he "feared God alone," is incomprehensible. We are far, it seems, from the barbarous Middle Ages, when the German *Ritter* fought and died to protect a woman. We are in the age of civilisation and politics. Poor, unhappy Nathalie Keshko! Who of those who knew her hardly a dozen years ago, the beautiful, happy, innocent girl, the ornament of the high social circles of Odessa, would have ever dreamt of such a fate for her? Left early an orphan, she was brought up by her guardian as a beloved daughter. Love, wealth and happiness smiled upon her from her very cradle, until that unfortunate marriage of hers—a true *mésalliance*—with the unworthy nephew of the martyr-Hospodar, Michael Obrenovitch. The descendant of the swine-herdsmen of Servia has since become an opera-comique King, who now dishonours the nation which chose him for its ruler. It was not her beauty that attracted him; but her millions. The noble uprighteousness of her character and her true womanly moral qualities must have made him dread her from the first; and while these repelled the profligate husband, the millions of Nathalie Keshko consoled him, by permitting him to enlarge his harem, and

make his mistresses share the same palace with the virtuous legitimate wife. And now, having filled the life of the unfortunate young Queen with gall, he gives her the last deadly blow by depriving her of her only child, making of her a Rachel weeping and refusing to be comforted.

Why? For what crime and by what right? The last word of the mystery is in the safe keeping of Prince Bismarck and King Milan. The proud Imperial Chancellor might have defeated the ends of that puppet-King with one word; but he preferred to help him. Before the Prince, all male Europe bows. But no woman can fail to arise in righteous indignation against the politics of the "Iron Chancellor" and proclaim it to his face. The loud blame of millions of women, and of every mother in Christendom, are so many implied curses that must for once fall upon the head of the man they are addressed to. And what mother will fail to sympathise with this other bereaved and wronged mother? There is a law of Retribution, however, and it is this which gives us the liberty to ask: What, or who, gives you the right and audacity to so insult all law, divine and human? Is it in the name of Christianity that you perpetrate an act which would disgrace any "heathen" potentate and State?

Ye, unrighteous judges who fear neither moral law, nor do you feel ashamed before the open censure of the teeming millions of those who openly blame you; it is posterity which will render to you your just dues, and thus avenge the memory of this martyred Queen and mother. That day must come, when,

passing into history, your *political* action will be read with disgust and horror even by the descendants of those who now keep silent, instead of raising their voices in the defence of that innocent woman.

But while whole nations of private individuals can do nothing except protest, sincerely and as vainly; all those who could do so effectually, will not lift a finger on behalf of Queen Nathalie. The public is willing, but powerless; the Sovereigns and potentates all-powerful, but evidently unwilling. But, O, ye Crowned women, mothers, and wives of Europe! Unless you join your voices in one mighty cry of indignation and protest against such an infamous act of despotism and undeserved cruelty, you have small right indeed to call yourselves Christians or to represent the religion of your Christ in the eyes of the masses. Although might is *really* right in our age of dissembling and of unexampled Selfishness, there may be something worse in store for those who fail to do the right thing by an oppressed sister. That which is now being done to the legitimate Queen of an insignificant little Kingdom, may be done to any of you—wives and mothers of the Sovereigns of mighty States and Empires—when the hour of just retributive justice strikes. Arise then and protest in the name of human rights while you are still in power. For who knows how long that power may yet last? Verily, in view of the rapid spread of *civilization* and the despotism of *such* politics, the day when that hour will strike is only a question of time and of expediency.....

ADVERSARY

CONVERSATIONS ON OCCULTISM

[W. Q. Judge published in *The Path* fourteen instalments of "Conversations," two of which are between H. P. B. and himself and the rest between a Student and a Sage. We are reprinting them in the chronological order observed by Mr. Judge and to facilitate the work of the student we plan to complete the series in the current volume of THE THEOSOPHICAL MOVEMENT. Below we print the thirteenth instalment of the series from *The Path*, Vol. IX, p. 310, for January 1895.—EDS.]

RULES FOR HIGHER CONDUCT

Student.—Are there any rules, binding on all, in white magic or good occultism? I mean rules similar to the ten commandments of the Christians, or the rules for the protection of life, liberty, and property recognized by human law.

Sage.—There are such rules of the most stringent character, the breaking of which is never wiped out save by expiation. Those rules are not made up by some brain or mind, but flow from the laws of nature, of mind, and of soul. Hence they are impossible of nullification. One may break them and seem to escape for a whole life or for more than a life; but the very breaking of them sets in motion at once other causes which begin to make effects, and most unerringly those effects at last react on the violator. Karma here acts as it does elsewhere, and becomes a Nemesis who, though sometimes slow, is fate itself in its certainty.

Student.—It is not, then, the case that when an occultist violates a rule some other adept or agent starts out like a detective or policeman and brings the culprit to justice at a bar or tribunal such as we sometimes read of in the imaginative works of mystical writers or novelists?

Sage.—No, there is no such pursuit. On the contrary, all the fellow-adepts or students are but too willing to aid the offender, not in escaping punishment, but in sincerely trying to set counteracting causes in motion for the good of all. For the sin of one reacts on the whole human family. If, however, the culprit does not wish to do the amount of counteracting

good, he is merely left alone to the law of nature, which is in fact that of his own inner life from which there can be no escape. In Lytton's novel, *Zanoni*, you will notice the grave Master, Mejnour, trying to aid Zanoni, even at the time when the latter was falling slowly but surely into the meshes twisted by himself that ended in his destruction. Mejnour knew the law and so did Zanoni. The latter was suffering from some former error which he had to work out; the former, if himself too stern and unkind, would later on come to the appropriate grief for such a mistake. But meanwhile he was bound to help his friend, as are all those who really believe in brotherhood.

Student.—What one of those rules in any way corresponds to "Thou shalt not steal"?

Sage.—That one which was long ago expressed by the ancient sage in the words, "Do not covet the wealth of any creature." This is better than "Thou shalt not steal," for you cannot steal unless you covet. If you steal for hunger you may be forgiven, but you coveted the food for a purpose, just as another covets merely for the sake of possession. The wealth of others includes all their possessions, and does not mean mere money alone. Their ideas, their private thoughts, their mental forces, powers, and faculties, their psychic powers—all, indeed, on all planes that they own or have. While they in that realm are willing to give it all away, it must not be coveted by another.

You have no right, therefore, to enter into the mind of another who has not given the

permission and take from him what is not yours. You become a burglar on the mental and psychic plane when you break this rule. You are forbidden taking anything for personal gain, profit, advantage, or use. But you may take what is for general good, if you are far enough advanced and good enough to be able to extricate the personal element from it. This rule would, you can see, cut off all those who are well known to every observer, who want psychic powers for themselves and their own uses. If such persons had those powers of inner sight and hearing that they so much want, no power could prevent them from committing theft on the unseen planes wherever they met a nature that was not protected. And as most of us are very far from perfect, so far, indeed, that we must work for many lives, yet the Masters of Wisdom do not aid our defective natures in the getting of weapons that would cut our own hands. For the law acts implacably, and the breaches made would find their end and result in long after years. The Black Lodge, however, is very willing to let any poor, weak, or sinful mortal get such power, because that would swell the number of victims they so much require.

Student.—Is there any rule corresponding to “Thou shalt not bear false witness”?

Sage.—Yes; the one which requires you never to inject into the brain of another a false or untrue thought. As we can project our thoughts to another’s mind, we must not throw untrue ones to another. It comes before him, and he, overcome by its strength perhaps, finds it echoing in him, and it is a false witness speaking falsely within, confusing and confounding the inner spectator who lives on thought.

Student.—How can one prevent the natural action of the mind when pictures of the private lives of others rise before one?

Sage.—That is difficult for the run of men. Hence the mass have not the power in general; it is kept back as much as possible. But when

the trained soul looks about in the realm of soul it is also able to direct its sight, and when it finds rising up a picture of what it should not voluntarily take, it turns its face away. A warning comes with all such pictures which must be obeyed. This is not a rare rule or piece of information, for there are many natural clairvoyants who know it very well, though many of them do not think that others have the same knowledge.

Student.—What do you mean by a warning coming with the picture?

Sage.—In this realm the slightest thought becomes a voice or a picture. All thoughts make pictures. Every person has his private thoughts and desires. Around these he makes also a picture of his wish for privacy, and that to the clairvoyant becomes a voice or picture of warning which seems to say it must be let alone. With some it may assume the form of a person who says not to approach, with others it will be a voice, with still others a simple but certain knowledge that the matter is sacred. All these varieties depend on the psychological idiosyncrasies of the seer.

Student.—What kind of thought or knowledge is excepted from these rules?

Sage.—General, and philosophical, religious, and moral. That is to say, there is no law of copyright or patent which is purely human in invention and belongs to the competitive system. When a man thinks out truly a philosophical problem it is not his under the laws of nature; it belongs to all; he is not in this realm entitled to any glory, to any profit, to any private use in it. Hence the seer may take as much of it as he pleases, but must on his part not claim it or use it for himself. Similarly with other generally beneficial matters. They are for all. If a Spencer thinks out a long series of wise things good for all men, the seer can take them all. Indeed, but few thinkers do any original thinking. They pride themselves on doing so, but in fact their seeking minds go out all over the world of mind and take from those of slower movement what is good and true, and then make them their own, sometimes gaining glory, sometimes money, and in this age claiming all as theirs and profiting by it.

IN THE LIGHT OF THEOSOPHY

"Critic," in his "A London Diary" columns in *The New Statesman and Nation* for 18th April, remarks that "The bitterness bred by Anglo-Indian [British] disdain is Japan's strongest weapon." He draws this moral from an incident he reports:—

Illustrating the difficulty of an understanding with India, a Hindu friend of mine tells me that he fell into conversation recently with an Indian sailor. He told him that the situation had changed since he was last ashore. Japan was bombing India... The sailor replied: "There are two dogs; the white dog and the black dog. The first dog barks and bites and calls you black. The second dog barks and bites and can't call you black because he is not white himself." My friend tried to explain that the Japanese were incomparably more dangerous to India. He made no impression. "They've called me a black man for thirty years," he said. The bitterness bred by Anglo-Indian disdain is Japan's strongest weapon.

So far back as 1880-81 advice was given to two English students of Theosophy which we quote below from the Great Master's Letter. The purpose of inaugurating the Theosophical Movement was referred to in these words:—

To achieve the proposed object, a greater, wiser, and especially a more benevolent intermingling of the high and the low, the alpha and the omega of society, was determined upon. The white race must be the first to stretch out the hand of fellowship to the dark nations, to call the poor despised "nigger" brother. This prospect may not smile for all, but he is no Theosophist who objects to this principle....

If the Theosophists say: "We have nothing to do with all this; the lower classes and the inferior races (those of India, for instance, in the conception of the British) cannot concern us, and must manage as they can," what becomes of our fine professions of benevolence, philanthropy, reform, etc.? Are those professions a mockery? And if a mockery, can ours be the true path?

The same letter pointed out that the noblest title of the Theosophical organization was "the Brotherhood of Humanity." A few months later Master K. H. reminded the same British students:—

The *Chiefs* want a "Brotherhood of Humanity," a real Universal Fraternity started.

In spite of the instruction given to enable the students of Theosophy to understand and to

practise the Law of Universal Brotherhood, the advice was not followed with sufficient force and the Occidental world went its own way, producing the wicked phenomenon of the Colour Bar. Today, in spite of the fact that "coloured" peoples are allies of "white" races on both sides in this war, the prejudice and superstition of this false belief have grown; we have not only the "whites" behaving arrogantly towards the "coloured," but there is growing hatred of the Whites by the Asiatics and the Africans. Here in India the estrangement between the British and the children of the soil has grown to an alarming extent. Gandhiji's doctrine of Ahimsa is the only saving grace, but even its influence has not been successful in stemming the rising tide of dislike, fast developing into hatred of the British. Theosophy has strongly condemned the folly of the "Whites" in the past and today we cannot but warn against the manifestation of a parallel folly among Indians. Because the British sinned in the past and are continuing in their evil ways in the present is no reason for us, the children of the Great Mother, to copy the bad example. The greatest son of Mother India, Gautama Buddha, taught that "Hatred ceaseth not by hatred, but by Love; this is the Law Eternal." Let us follow it.

A word of special warning and appeal may be uttered for the students of Theosophy everywhere: let us set an example of brotherliness in conduct—in thought, in speech, in action—and rise above racial and communal pride and prejudice. To every student in India we say—forget that you are a Parsi or a Christian, a Hindu or a Muslim, and live as a Theosophist. No community, no nation, no race, is devoid of weaknesses, and no man or woman either. Any one in the Theosophical fold who falls prey to the sin of drawing distinctions between white and brown at this critical hour is unworthy of his Theosophical salt.

A dream experience has convinced Professor Denis Saurat, Director of the Institut Français du Royaume-Uni, of the truth of reincarnation, *News of the World* for 15th March reports.

He dreamt that he was writing a poem, and when he woke up he remembered the words so vividly that he jotted them down. On reading them later he was astonished to find that they were in an old dialect which he only partly understood. He submitted them to an expert, who was able to prove that one phrase in the poem had not been used for hundreds of years, and existed only in one ancient manuscript which Professor Saurat had never seen or heard of. The only possible explanation, he concludes, is that it must have entered his mind during a previous life on earth.

It may well have been such a retrospective dream, but that is not the only possible explanation of the experience which Theosophy would recognize. The vision of the Inner Ego, freed during deep sleep from the impediments of personality, is not restricted to the experience of its own past lives on earth. It may have read the phrase in question in the Astral Light which holds the all-inclusive record of the past. In any case, it succeeded in impressing the brain of its personality with a clarity and an incisiveness that would not have been possible with an insensitive instrument and therefore one less porous, as it were, to the Soul's influence.

The compartmentalising of individual life between sacred and secular which makes religious observances hypocritical and daily living irreverent if not unholy has its counterpart in the failure to recognise the intimate and indissoluble relationship between Man and Great Nature of which Man is a part. The editorial in *The Rural India* for July 1942 which has as its title the statement in the *Bhagavad-Gita* (III. 14) "Rain Proceedeth from Sacrifice," upholds the reality of that relationship and defends the theory of *Yajna* while admitting the degradation which that ideal has suffered at the hands of the priest class, who have substituted paid ceremonies for "conscious sacrifice of oneself for the good of others."

The faith of the Hindu masses in verbal appeals to the Rain God is a superstition but the underlying truth on which it rests needs to be examined. Shri G. K. Puranik presents some Theosophical truths:—

The great cosmos is being governed by moral laws which act and react on each other. . . . Nature's blessings or wrath descend on this earth as a result of an act of man. . . . Floods, earthquakes, wars, epidemics and

the destruction of crops by hail-storms and pests are all [and drought as well] nature's reactions to the evil doings of man.

Preposterous as the materialistic thinker might find the Editor's suggestion, Theosophy would support the connection, close and direct, between the moral and the natural order. H. P. B. gives a hint, both in *Isis Unveiled* and in *The Secret Doctrine*, of the reciprocal relation between man and nature:—

When those circulations. . . in the universal ether which contains in itself every element, take place in harmony with the divine spirit, our earth and everything pertaining to it enjoys a fertile period. The occult powers of plants, animals, and minerals magically sympathize with the "superior natures," and the divine soul of man is in perfect intelligence with these "inferior" ones. But during the barren periods, the latter lose their magic sympathy.

The effect of true sacrifice is real and magical but it is our sinful intentions that are the proper sacrificial victims and the true *Yajna* is that "performed by each man in his own nature upon the altar of his own heart."

Writing on "Ant Behaviour in the Face of Obstacles" in *The Scientific Monthly* (U. S. A.) for May 1942, Dr. Laurence J. Lafleur assembles a remarkable body of evidence that amply corroborates H. P. B.'s statement that the ant "reasons on the scale of its special capacities." What are some of the feats with which he credits these wonderful little creatures, which H. P. B. describes as "intermediary beings. . . a kind of transitional entity between two planes," having "conceptions of time and space which are its own, not ours; conceptions which are entirely on another plane"?

One feat reported by Dr. Lafleur is concerted labour-saving action by ants, observed when a difficult route was provided between food placed above the ground and the nest in the earth. To cut down the climbing necessary, some of the ants remained above with the food and threw it down to others on the ground who removed it to the nest.

Man often arrogates to himself the ability to use tools, but what of the ant who brings bits of earth to build a bridge across a sticky substance and chooses floating materials to build a bridge

across water? One scientist (Turner) watched an ant, working alone, construct a partial bridge across a narrow ditch, bringing one by one and carefully placing on the water in juxtaposition a piece of charred paper, a crumb of bread crust and a bit of wood. The little creature walked out to the end of its partial bridge but for some reason abandoned the project three-quarters completed.

In the case reported of a food safe the feet of which rested in vessels of water but whose projecting top came within an inch and a half of the wall, ants had constructed a mud buttress on the wall opposite this top. They must have dragged a broken bit of straw up from the floor,

and resting their end on the support they had prepared, let it fall until its other end reached the safe, and then crossed and completed the structure, for it was fastened at both ends with the mortar composed of their saliva and fine earth.

From another table similarly protected from ant approach from the floor Prof. A. H. Phillips found ants were carrying away materials.

Anxious to trace them, I watched, and found that the ants, laden with food, were waiting at one side of the table. As a leaf of a nearby cocoanut palm swayed in the wind, it touched the table at this point. The laden ants quickly caught hold of the leaf, while others, unburdened, got off. It was just like human beings waiting for a train.

Another thought-provoking finding is reported to have been brought out plainly by maze-running and other tests with ants. Dr. Lafleur writes that

most myrmecological psychologists...believe that there is considerable variation in the intelligence of ants, not merely from species to species but from nest to nest within the same species, and from individual to individual within the same nest.

H. P. B. refers to "the ant, with its wonderful architectural, social and political abilities" as "inexpressibly higher in the scale than the subtile royal tiger watching its prey." And it is properly chastening to human vanity to be reminded by her that, while "we are on a higher scale of evolution than the ant" we are, comparatively speaking, "the ants to the plane above."

Dr. Reinhold Niebuhr, the first volume of whose Gifford Lectures on *The Nature and Destiny of Man* Mr. H. I'A. Fausset reviewed in *The Aryan Path* for August, finds the root of man's difficulties in his duality, which Theosophy also recognises, in the eternal war between man's material self and his divine potentialities. Dr. Niebuhr's examination, Mr. Fausset writes,

is based on the truth that man...alone has a capacity for self-transcendence and from this springs all the trouble. For standing at the juncture of nature and spirit he is involved in both freedom and necessity. As part of nature he is finite. As spirit he is infinite. And this unresolved contradiction provokes in him a continual anxiety.

The urge to ease this anxiety may drive him on the one hand to selfish effort "to protect himself against nature's contingencies by seeking an absolute security for himself at the expense of his fellow-men." Or it may lead him, on the other, to the assumption that "he can transcend the limits of finite thought until his mind becomes identical with universal mind."

Dr. Niebuhr is quite right as to man's "standing at the juncture of nature and spirit." For the very definition of human beings which Theosophy gives brings out the balance position which self-conscious entities occupy in the cosmos—"those Intelligences that have reached the appropriate equilibrium between matter and spirit," a stage through which every intelligence must pass. "Spirit and Matter are equilibrated in Man," and that is the secret at once of man's duality and of the feud between the higher and the lower nature in him, which must last until the victory of the higher is assured by the inner and divine man's adjusting his outer terrestrial self to his own spiritual nature. Fortunately the trend of the cycle is with us. "Spirit is slowly re-asserting itself at the expense of the physical, or matter" and selfishness, with all its evil brood, is an abnormal, unnatural manifestation today. The approach by a leading Western thinker to this fundamental tenet of Theosophy is a sign of the times.

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DECLARATION

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

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

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

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

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

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

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

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

Correspondence should be addressed to

The United Lodge of Theosophists

51, MAHATMA GANDHI ROAD, BOMBAY, INDIA.

OTHER LODGES

LOS ANGELES, CALIFORNIA, U. S. A.....	Theosophy Hall, 245 W. 33rd Street
BERKELEY, CALIFORNIA, U. S. A.....	Masonic Temple Building
SAN FRANCISCO, CALIFORNIA, U. S. A.....	Pacific Bldg., 4th and Market Streets
NEW YORK, N. Y., U. S. A.....	22 East Sixtieth Street
SANTA MONICA, CALIFORNIA, U. S. A.....	Theosophy Hall, 1434 Tenth Street
SAN DIEGO, CALIFORNIA, U. S. A.....	505 Commonwealth Building
PHOENIX, ARIZONA, U. S. A.....	32 North Central Ave.
PHILADELPHIA, PA., U. S. A.....	2012 Delancey Street
WASHINGTON, D. C., U. S. A.....	709 Hill Building, 17th and Eye Streets
LONDON, ONTARIO, CANADA.....	424 Richmond Street
LONDON, ENGLAND.....	17 Great Cumberland Place, London W. I.
PARIS, FRANCE.....	14 rue de l'Abbé de l'Épée 5e
AMSTERDAM, HOLLAND.....	24 Vondelstraat
PAPEETE, TAHITI.....	Rue du Docteur Fernand Cassiau
MATUNGA, BOMBAY, INDIA.....	Putla House, Bhaudaji Road
SYDNEY, AUSTRALIA.....	Federation House, 166 Philip Street
BANGALORE CITY, INDIA.....	"Maitri Bhavan", 15, Sir Krishnarao Road, Basavangudi