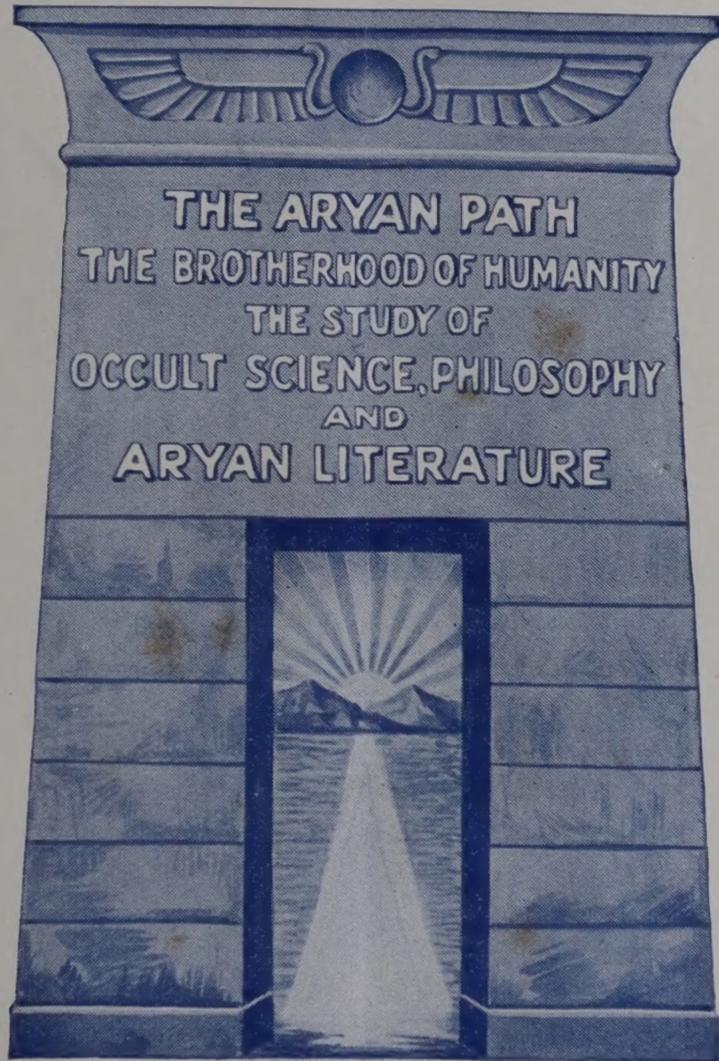




THE
THEOSOPHICAL MOVEMENT
A MAGAZINE DEVOTED TO



Vol. XII No. 2

December 17, 1941

Occultism has never believed in anything, whether animate or inanimate, *outside* nature. Nor are we Cosmolators or Polytheists for believing in "Heavenly Man" and divine men, for we have the accumulated testimony of the ages, with its unvarying evidence on every essential point, to support us in this; the Wisdom of the Ancients and UNIVERSAL tradition. We reject, however, every groundless and baseless tradition, which, having outgrown strict allegory and symbolism, has found acceptance in exoteric creeds. But that which is preserved in *unanimous* traditions, only the wilfully blind could reject. —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 December 1941.

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AUM

THE THEOSOPHICAL MOVEMENT

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VOL. XII. No. 2

NECESSITY, THE RULE

One of the clues to the right performance of duties, one which also resolves the conflict of duties, is enshrined in the word—Necessity. All duties should necessarily be performed; also, that which it is not necessary to do cannot be duty.

To feed the body is a duty—it is necessary; but it is not a duty to give it foods superfluous to its good health and upkeep. To give a certain quantity of water to the body is necessary, therefore a duty; to neglect that duty is to court bodily ailments.

What is true of the body is equally true of the mind: nourishment, exercise, recreation are necessary, duties which we owe to our minds as to our bodies. That which hinders the body or the mind in the proper discharge of its respective functions is unnecessary and therefore not a duty we owe to it.

To determine what is necessary, knowledge of Theosophy is required. The entire process of application rotates round the axis of Duty. What to do and how and when to do it are determinable. The term Necessity offers the answers. Theoretical knowledge gathered from books and at U. L. T. meetings calls for application by the very fact that some urge brought us to the books or took us to the meetings. It is self-evident that the grand truths of Theosophy should be applied in life if any real benefit is to be derived. Applied Theosophy means that the great teachings learnt from books or at meetings are used in the discharge of the small, plain duties of life—at

home, at the office, everywhere. And the very first task for the earnest aspirant consists in determining if what he proposes to do is a duty—is *necessary*. By undertaking to do that which is not necessary, he is thickening and widening the web of Karma, prolonging his slave state in the world of the flesh, which is full of sorrow and is darkened by ignorance.

The means of performing duties, *i. e.*, those actions which are necessary, are always at hand. The Law of Karma provides—and, being infallible, it never errs in making that provision—the means to every soul to do his duty by himself, by his fellow-men, and by the whole of Nature. By taking upon ourselves the performance of actions which are unnecessary we slip into sins of commission, *i. e.*, into forging new fetters of Karma. By neglecting to do that which ought to be done, we commit sins of omission, which also are detrimental to the progress of the Soul, for they further darken our perception.

The student, recognizing that the fight is in the mind, that a man becomes as he thinks, has to acquire the habit of self-examination. This involves taking a clear view of our motives as well as of our methods in reviewing our actions, words, feelings, thoughts. In this self-examination, the yardstick of Necessity proves very serviceable. How many unnecessary acts have we performed? What waste of time was entailed in unnecessary talk? What strength have we given to mental laziness by unnecessary day-dreaming? How powerful

the enemies within and without become because we weaken ourselves by indulgence in the unnecessary, which so often leads to the neglect of the necessary!

Let us observe, then, the Rule of Necessity. Each aspirant has to learn to husband his resources and his time, for thus he will develop his capacities. In doing this he will have to apply the rule of necessity; without it he will be lost in the processes of life and lose time. Whether in work to be executed or in making plans for fresh work, the rule of necessity should be observed. We should ask,—Is it necessary to do this or to plan that? But if we neglect to observe that rule even in enjoying our recreation or in planning our vacation, we will frustrate ourselves in performing the labours of life in the right Theosophical way. We cannot successfully observe Theosophical principles in the serious affairs of life if we neglect the Rule of Necessity in planning our daily recreations or periodic vacations or occasional outings.

The Law of Periodicity itself implies Necessity. The very title of the Great Cycle is the Unavoidable Cycle, also called the Circle of Necessity. The Avatars and the Messengers observe the Rule of Necessity. The Great Ones do not do that which is not necessary; teach not unless necessity shows itself; give help whenever necessary and withhold it also out of necessity. To become fit and worthy followers of the Great Gurus we need to make use of the principles of thought and of conduct that They have laid down in the philosophy of Theosophy. Let the aspirant ponder over the following sayings on the Rule of Necessity reprinted from *Theosophy* for December, 1924, where they appeared under the caption

WHAT THE SAGE KNOWS

That all the acts of Nature are *necessary* acts.

That the *need* for sentient existence called all beings into form.

That man's mistaken actions are his *needless* actions.

That it is *unnecessary* actions which "bind" the man; the wise man engages only in *necessary* action.

That tragedies are those cataclysmic events which had to be, but had no *need* of being.

That it is the Soul's *need* which forces on its evolution whether by tragedy or joy.

That the Soul's *need* of rest is maker of Devachan.

That the Soul's *need* of chastisement is maker of hell.

That the Soul's *need* calls him forth to birth again and again.

That what is not humanly desired manifests its *necessity* by the lesson learned.

That the *needs* of others may alone be known by the man who understands the whole purpose of Nature.

That the *need* of fulfilling one's whole duty by Nature and mankind is the highest incentive to Perfection.

That the *need* which calls it forth is the spiritual essence of Service.

Mrs. Austin mentions in the April issue of the *Journal of the American S. P. R.* how strange it is that the demonstration that psychic phenomena do occur is still the object of experiment after experiment, when so many students have already been convinced. Does it not prove how far-seeing was Mahatma K. H. when he wrote to Mr. Sinnett of the futility of phenomena to convince the sceptical world of the existence of superphysical powers? What, He asked,

would be the results of the most astounding phenomena, supposing we consented to have them produced? . . . No choice would soon remain but to go on, *ever crescendo*, or to fall in this endless struggle with prejudice and ignorance killed by your own weapons. Test after test would be required and would have to be furnished; every subsequent phenomenon expected to be more marvellous than the preceding one. Your daily remark is, that one cannot be expected to believe unless he becomes an eye-witness. Would the lifetime of a man suffice to satisfy the whole world of sceptics?

So long as interest is centred on the phenomena instead of on the laws, known to occult science, under which the phenomena are produced or occur, so long will psychic researchers run bootlessly upon their squirrel-wheel.

THE BUILDING OF THE HOME

II.—THE STATUS OF WOMAN

In the Vedic period Aryan women were not placed apart from men in *penetralia*, or "Zenanas." Their seclusion began when the Mahomedans—the next heirs to Hebrew symbolism after Christian ecclesiasticism—had conquered the land and gradually enforced their ways and customs upon the Hindus. The pre- and *post*-Vedic woman was as free as man; and no impure terrestrial thought was ever mixed with the religious symbology of the early Aryans. The idea and application are purely Semitic.—*The Secret Doctrine*, I, 382-3.

It is necessary to keep before us the true ideal of the Home as a school for the Soul, of the institution of the household as the centre of the State. The true *Grihastha* or gentleman is born in the home and for the service of the world.

In India the very first factor to be taken into account in the consideration of our subject is the position of woman in society. The ancient ideals, lofty and grand, were realized in our country, as prehistoric traditions and historic events well show. Certainly in no other country of the ancient world do we come upon such peerless queens of womanhood who elevated the hearts and the minds of men in the home, in the mart, on the battle-field, as in this land of the Aryas. As learner, as helper, as counsellor, the Indian woman of old was unique. Nowhere can be found the equal of the gracious daughter, the co-operating wife, the counselling mother of Aryavarta. But with the fall of India, the status of our womanhood also was lowered. The devotion of Sita, the fidelity of Savitri, the resignation of Shakuntala, are figures of memory, but, at that, they have not ceased to influence the Indian woman of today.

For a thousand years, without meaning to do so, men have neglected to sustain the glory of womanhood that made our ancient homes radiant. The Indian woman has succeeded in retaining her hold in the home to a very considerable extent, but not enabled to keep pace with the processes of history, she has become

a caged bird which at times charms the house, but which has to be fed and looked after. By not carrying her with him to the spheres where she could be of use to him, man has, unconsciously to himself, pulled her down and has lost the boon of her real companionship. Historical events forced her to remain in the background and even pushed her into seclusion. Loss of religious knowledge made her the prey of priestcraft. Her natural conservatism developed obstinacy, and instead of educating her back to her own fine position, man left her to her own devices to manage the home and rear the children. The coming of the *purdah* with the coming of the Muslims affected her life and enhanced her segregation. Further lowering of her status followed when Western education was acquired by men. Men conceded her a power over them for she was of use, honoured her because of tradition and innate feeling. There was affection and even respect for her; but they always looked at the clock to run away from boredom, or sometimes to get away from home lest ructions rise and tears fall! With the spread of English education among women and, then, due to the influence of the feminist movement in Europe and America, a new problem has already arisen in India. In the name of independence and self-reliance and freedom of action, women are trying to pay men back in their own coin, and unless a balance is established the ideals of Home-Building will be forgotten and a further degradation will be reached.

The tendency to look upon the woman as a machine for breeding children is as degrading to both sexes as is the tendency to look upon the sex function as a means of sensuality to be indulged in irrespective of child-bearing. A mother is not a machine; nor is her sphere of action confined to the kitchen and the care of the children, though in both these departments she has most important functions to perform. If the "old-fashioned" idea that woman's duty is to bear and to rear children is false, equally false is the "new" notion that woman is the equal of man and is no more responsible for home affairs than is her husband or the father of her children. "Woman's place is in the home,"—carries a truth as does the idea that man should be the bread-winner and the provider for the family. Modern men should abjure looking upon women as mere breeders of children, as the modern woman should learn to look up to man as supporter and helper and upon the home as a means of self-education and of soul-growth, as an avenue for bringing up old souls in new bodies or young souls in old bodies, and as a centre of service to the city and the country.

We are not dealing with the subject of education in this series, but one particular item may be mentioned at this point. In this age when the schoolmaster is abroad there is a tendency to make use of the kindergarten institution at too early an age. Theosophical psychology places considerable importance upon the first seven-year period of a child's life before the Manasic Ego actually begins its function of responsibility. The Theosophical parents, especially the mother, can do a special kind of work helpful to the child. Mr. W. Q. Judge gives some important hints in dealing with the subject of Karma in *U. L. T. Pamphlet No. 6*. He refers to ruling tendencies and affinities at birth, to the *irresponsible years of childhood, to initial Karma, and so on*. The atmosphere of the home, the magnetic conditions, the psychic surroundings,

all play their vital rôles in the early impresses on the child's consciousness; it is possible to give spiritual help by awakening the desirable tendencies and by starving out the undesirable. The subject is large and important and would take us out of our way if dealt with here. In no sphere of life is the danger to India from Occidental influence greater than in the home.

Old patterns of Home-Building have been wiped out; a new pattern is needed, but it must not be of the Occidental type. It is not contended that the West has been devoid of true ideals of Home-Building, or that real homes do not exist there; but we do say this: the philosophy of life founded upon religious dogmas and scientific notions has pushed back those ideals and has made spiritual Home-Building there well-nigh impossible. The feminist movement has not really emancipated the Western woman; education has enhanced her power to go to the law court to obtain a divorce (we mention this only as a typical example), but it has not enlightened her to make her become a true companion and help-mate of father, husband or son, and to build her home as a veritable Temple. The ideal held up by the Victorian poet Tennyson that

The woman's cause is man's; they rise or sink
Together, dwarf'd or godlike, bond or free

has not been accepted because Western men (like thousands of Indians) have continued to look upon woman as undeveloped man, and women have continued to make themselves masculine, not recognizing that in "true marriage lies nor equal nor unequal,"

—each fulfils

Defect in each and always thought in thought,
Purpose in purpose, will in will, they grow,

and that there should exist everywhere

Two heads in council, two beside the hearth
Two in the tangled business of the world,
Two in liberal offices of life.

In this, as in other matters, educated Indians are more apt to accept views of the

materialistic scientist-philosophers of the West than the thoughts of its idealist poet-mystics.

There is, however, this factor to be taken into account : thanks to the work begun by H. P. Blavatsky and carried forward by H. S. Olcott, A. O. Hume, Swami Vivekananda, Mrs. Besant, Sister Nivedita, but above all by Gandhiji, Indians have learnt to look back to their forefathers for guidance ; they desire to follow the Ancients. With pride they have begun to speak of their old-time sages, saints and rulers. But even now adequate knowledge of what they taught and of how those teachings should be applied in every walk of life, is not sought and there is a very general tendency to shirk the actual discipline of practice, essential for real growth, individual as well as national. Thus, for example, in the matter under consideration, that of Home-Building, the old ideals are not followed and their interpretations, say, by Gandhiji, are looked upon as impractical. How many newly married or marrying couples would accept his words that " marriage is meant to cleanse the hearts of sordid passions and take them nearer to God " ? How many husbands would practise the teaching of Manu with a view to making their own home radiant ?— " Where women are honoured, there verily the Devas rejoice ; where they are not honoured, there indeed all rites are fruitless." (iii-56) On the other hand, how many modern brides possess the insight to value correctly " the husband as the lord "—a phrase not altogether devoid of inner truth ? Nowadays it is bandied about in jokes, for which men have to thank themselves, for they have lowered themselves not only in the estimation of women but in that of the Lords of Nature, to whose Kingdom every real man should belong. For a glimpse into this truth students of Theosophy should reflect upon *U. L. T. Pamphlet No. 34*. Most Hindu men have lost the power to become Gurus. How many among the students of Theosophy possess that power ?

When the great principles of Soul development embodied in the caste (*varna* or colour) of the human individuality and in the stage (*ashrama*) of the incarnated personality were misunderstood, a false view of life came to prevail: sense-enjoyment or hedonism and sense-torture or asceticism became the two great tempters of the aspirant to Wisdom. Asceticism of the false type came to be identified with processes of soul-growth, and one of its cardinal tenets was the wrong estimate of woman, who came to be looked upon as tempter and beguiler of man. Even today in India there are thousands of ascetics who are false pietists of bewildered soul, who look upon women as evil tempters, thus fooling themselves in not recognizing that it is their own sensuality and lust which are their tempters.

In many respects the Theosophical ideals of Home-Building are identical with those of the ancient Hindu texts ; these latter must be correctly understood, *i. e.*, from the inner spiritual view-point, so that their teachings may be applied by all. In many stories, legends and allegories we come upon the woman symbolized as inferior to man ; from other tales we learn how man is dependent upon woman for his spiritual well-being and ultimate emancipation. This is true not only of Hindu texts ; similar allegories are to be found in Egyptian, Gnostic and other scriptures.

Woman is regarded as inferior because the key to the allegories is lost. H. P. B. points out that Matter is symbolized by woman and that the powers of Matter—the Shaktis—are personified by women. The confusion prevailing in abstract metaphysics which regards Spirit and Matter as two distinct and separate constituents of the universe, is transferred to the comprehension of allegories. Spirit and Matter are not two, but are two aspects of the One Absolute. Spirit and Matter are the two poles of the One ; so are man and woman. In explaining the metaphysical origin of the cosmos some expounders have shown Matter as

manifesting after Spirit ; others have done the opposite. The problem of the "Eternal Mother-Father" in metaphysics is very hard to solve, and students may well be advised to transfer the awe and the humility they feel when face to face with this metaphysical teaching to their examination of the problem of the separation of the sexes and the relative position of man and woman. Leaving aside the mystery of the sin of the mindless and the consequent birth of the female, we, in India especially, should perceive the work of the present cycle in which both the sexes are parts of the one Brotherhood of Humanity.

If from the above-mentioned metaphysical teaching man has to learn humility, woman has also to learn the allegorical nature of the teaching which personifies the Esoteric Wisdom as Saraswati, the Lady of the Lotus, Sophia, etc. When man, the Soul, unites with Wisdom the woman, he attains Enlightenment. If without her he cannot rise, without him she is an impotent abstraction.¹ In the present cycle, once again, Theosophy points to the necessity of according to each the proper place in a relation of mutual interdependence. Man cannot become learner and disciple without a constant and consistent Body of Wisdom ; and Saraswati herself must feel grateful that in the human kingdom there are souls eager to learn from her and to serve her.

In India, for a very long time, man has assumed the position of superiority : as breadwinner and protector, he has considered himself superior even when love has flowed from him to his "partner," even when reverence has been laid at the feet of the mother, the ruler of the home (and many Hindus are worshippers of the mother of the universe) the spirit of superiority has been present. On the other hand, the treatment accepted by generations of women has so strengthened their inferiority

¹ The reader may be recommended to the study of *The Dream of Ravan*, which contains a masterly exposition of the three Gunas and their female personifications.

complex that most consider themselves as naturally belonging to a lower order of humanity. The way out for the Indian woman of today is not along the path of her Western sister—the claiming of rights and fighting for them. She is not, and never can be, for never has she been, independent of man. Widowhood is not merely the condition of the woman who has lost her husband by bodily death. There are widows whose husbands are still living—women who have "emancipated" themselves from walking behind their men-folk, a symbol of following the Light of the Spirit. Sita followed Rama so that she might live ; Savitri followed the dead Satyavan, saying to Yama,

What befalls the wedded husband
Still befalls the faithful wife,
Where he leads she ever follows,
Be it death or be it life.

And her reiterated argument was "Eternal Law divides not loving man and faithful wife." Because woman has been exploited let her not now try to exploit men ; for thus exploitation will never cease. Men will best help women by enhancing their own sense of duty to womanhood, which indeed is strong in Indian men. Along the Path of Duties and not of Rights should both man and woman proceed, and the practice of duty should begin in the sphere of the Home. The metaphysical interdependence of Spirit and Matter has its lesson for the psychological conduct of man and woman :—

Yang and Yin, male and female, strong and weak, rigid and tender, heaven and earth, sun and moon, thunder and lightning, wind and rain, cold and heat, good and evil, high and low, righteousness and humaneness—the interplay of opposite Principles constitutes the universe.

In consideration of our subject of Home-Building the pair mentioned by the Chinese Sage of Righteousness and Humaneness will best serve the end we have in view. Let men be righteous so that women may become humane, and *vice versa*. Unless the status of woman is changed, Home-Building in the present is

well-nigh impossible ; but if that change follows the Occidental pattern or if the pendulum is allowed to swing to the other extreme so that 'girl-graduates' become blue-stockings, the task of Home-Building will be fraught with dangers to the very soul of the nation. Righteous men, humane women, labouring as partners in the sublime task of renovating the present home, will succeed in building the Temple of Family Life. The student of Theosophy should become a pioneer in this high enterprise and lead the way.

The exploitation of children for the financial gain of unscrupulous publishers is brought out in *The Magazine Digest*, June 1941, quoting from Clara Savage Littlehead's article "Parents vs. Superman" in *Parents' Magazine*. About \$15,000,000 (roughly Rs. 4,50,00,000) is spent each year on a form of paper called "Comics."

Most of the comic magazines are cheap and lurid—some are even worse—yet these publications are holding children spellbound. . . They dish up fantastic excitement and portray impossible, often grotesque characters who achieve their hearts' desires no matter what the odds. It is not a reading diet that any responsible adult would wish for a child, and yet it is a diet which is unbelievably popular with children.

Under the heading "A National Disgrace" Sterling North, Literary Editor of *The Chicago Daily News* is quoted:

Virtually every child in America is reading colour "comic" magazines—a poisonous mushroom growth of the last two years. Ten million copies of these sex-horror serials are sold every month. One million dollars are taken from the pockets of America's children in exchange for graphic insanity. . . The bulk of these lurid publications depend for their appeal upon mayhem, murder, torture and abduction—often with a child as the victim. Superhuman heroics, voluptuous females in scanty attire, blazing machine-

guns, hooded "justice" and cheap political propaganda are to be found on almost every page.

The degrading effect of such reading need not be stressed. What is more interesting is the proposed method to combat the evil. If hatred ceases not by hatred, evil must be overcome by good. How? By turning the evil forces into channels for good. The thirst for the Comics has arisen. Use it. The Editors of *Parents' Magazine* have started "a new magazine for children patterned closely after the comics, a magazine that shall be *very like* yet *very unlike* the comic magazines." "In all times and places" wrote Carlyle, "the Hero has been worshipped. It will ever be so." It is well. Children are natural imitators. It is as easy to waken their admiration for a Krishna, a Buddha, a Christ, a Lincoln or a Gandhi as for an Alexander, or a Napoleon. About the images presented to the plastic mind of the child will be built his ideal life; his goal will be where that ideal stands. Devotion is a primary sentiment now as it was in our first self-conscious ancestors. That this sentiment should receive proper guidance is essential if future generations are to idealize something other than gunmen, gangsters and political charlatans, be they of civic, national or international reputation. The ideal held up in this new publication as at present outlined falls short of the mark.

However, this venture is a step in the right direction. The editors include men and women of high standing in many walks of life. There is hope that the morally heroic may yet outshine the glamour of present-day militaristic glory.

Satisfy their (the children's) love of adventure, their natural inclination to hero worship, their admiration for courage and daring with heroes and events worthy of their admiration, and they will choose the more worth while.

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. The first of these was published by us last month.

Below we print from *The Path*, Vol. III, p. 54 (May) and p. 94 (June 1888), two more instalments. Both inform the reader about Elementals; however, it is stated that "many things well known about them cannot be put into ordinary language" though the elemental world is "eternally present in the human system," and that it "has become a strong factor in the Karma of the human race."—EDS.]

ELEMENTALS AND ELEMENTARIES

Student.—If I understand you, an elemental is a centre of force, without intelligence, without moral character or tendencies, but capable of being directed in its movements by human thoughts, which may, consciously or not, give it any form, and to a certain extent intelligence; in its simplest form it is visible as a disturbance in a transparent medium, such as would be produced by "a glass fish, so transparent as to be invisible, swimming through the air of the room," and leaving behind him a shimmer, such as hot air makes when rising from a stove. Also, elementals, attracted and vitalized by certain thoughts, may effect a lodgment in the human system (of which they then share the government with the ego), and are very hard to get out.

Sage.—Correct, in general, except as to their "effecting a lodgment." Some classes of elementals, however, have an intelligence of their own and a character, but they are far beyond our comprehension and ought perhaps to have some other name.

That class which has most to do with us answers the above description. They are centres of force or energy which are acted on by us while thinking and in other bodily motions. We also act on them and give them form by a species of thought which we have no register of. As, one person might shape an elemental so as to seem like an insect, and not

be able to tell whether he had thought of such a thing or not. For there is a vast unknown country in each human being which he does not himself understand until he has tried, and then only after many initiations.

That "elementals * * * may effect a lodgment in the human system, of which they then share the government, and are very hard to get out" is, as a whole, incorrect. It is only in certain cases that any one or more elementals are attracted to and "find lodgment in the human system." In such cases special rules apply. We are not considering such cases. The elemental world interpenetrates this, and is therefore eternally present in the human system.

As it (the elemental world) is automatic and like a photographic plate, all atoms continually arriving at and departing from the "human system" are constantly assuming the impression conveyed by the acts and thoughts of that person, and therefore, if he sets up a strong current of thought, he attracts elementals in greater numbers, and they all take on one prevailing tendency or colour, so that all new arrivals find a homogeneous colour or image which they instantly assume. On the other hand, a man who has many diversities of thought and meditation is not homogeneous, but, so to say, parti-coloured, and so the elementals may lodge in that part which is different

from the rest and go away in like condition. In the first case it is one mass of elementals similarly vibrating or electrified and coloured, and in that sense may be called one elemental, in just the same way that we know one man as Jones, although for years he has been giving off and taking on new atoms of gross matter.

Student.—If they are attracted and repelled by thoughts, do they move with the velocity of thought, say from here to the planet Neptune?

Sage.—They move with the velocity of thought. In their world there is no space or time as we understand those terms. If Neptune be within the astral sphere of this world, then they go there with that velocity, otherwise not; but that "if" need not be solved now.

Student.—What determines their movements besides thought,—*e. g.* when they are floating about the room?

Sage.—Those other classes of thoughts above referred to; certain exhalations of beings; different rates and ratios of vibrations among beings; different changes of magnetism caused by present causes or by the moon and the year; different polarities; changes of sound; changes of influences from other minds at a distance.

Student.—When so floating, can they be seen by any one, or only by those persons who are clairvoyant?

Sage.—Clairvoyance is a poor word. They can be seen by partly clairvoyant people. By all those who can see thus; by more people, perhaps, than are aware of the fact.

Student.—Can they be photographed, as the rising air from the hot stove can?

Sage.—Not to my knowledge yet. It is not impossible, however.

Student.—Are they the lights, seen floating about a dark séance room by clairvoyant people?

Sage.—In the majority of cases those lights are produced by them.

Student.—Exactly what is their relation to light, that makes it necessary to hold séances in the dark?

Sage.—It is not *their* relation to light that makes darkness necessary, but the fact that light causes constant agitation and alteration in the magnetism of the room. All these things can be done just as well in the light of day.

If I should be able to make clear to you "exactly what is their relation to light," then you would know what has long been kept secret, the key to the elemental world. This is kept guarded because it is a dangerous secret. No matter how virtuous you are, you could not—once you knew the secret—prevent the knowledge getting out into the minds of others who would not hesitate to use it for bad purposes.

Student.—I have noticed that attention often interferes with certain phenomena; thus a pencil will not write when watched, but writes at once when covered; or a mental question cannot be answered till the mind has left it and gone to something else. Why is this?

Sage.—This kind of attention creates confusion. In these things we use desire, will, and knowledge. The desire is present, but knowledge is absent. When the desire is well formed and attention withdrawn, the thing is often done; but when our attention is continued we only interrupt, because we possess only half attention. In order to use attention, it must be of that sort which can hold itself to the point of a needle for an indefinite period of time.

Student.—I have been told that but few people can go to a séance without danger to themselves, either of some spiritual or astral contamination, or of having their vitality depleted for the benefit of the spooks, who suck the vital force out of the circle through the medium, as if the former were a glass of

lemonade and the latter a straw. How is this?

Sage.—Quite generally this happens. It is called Bhut worship by the Hindus.

Student.—Why are visitors at a séance often extremely and unaccountably tired next day?

Sage.—Among other reasons, because mediums absorb the vitality for the use of the "spooks," and often vile vampire elementaries are present.

Student.—What are some of the dangers at séances?

Sage.—The scenes visible—in the Astral—at séances are horrible, inasmuch as these "spirits"—bhuts—precipitate themselves upon sitters and mediums alike; and as there is no séance without having present some or many bad elementaries—half dead human beings,—there is much vampirising going on. These things fall upon the people like a cloud or a big octopus, and disappear within them as if sucked in by a sponge. That is one reason why it is not well to attend them in general.

Elementaries are not all bad, but, in a general sense, they are not good. They are shells, no doubt of that. Well, they have much automatic and seemingly intelligent action left if they are those of strongly material people who died attached to the things of life. If of people of an opposite character, they are not so strong. Then there is a class which are really not dead, such as suicides, and sudden deaths, and highly wicked people. They are powerful. Elementals enter into all of them, and thus get a fictitious personality and intelligence wholly the property of the shell. They galvanize the shell into action, and by its means can see and hear as if beings themselves, like us. The shells are, in this case, just like a sleep-walking human body. They will through habit exhibit the advancement they got while in the flesh. Some people, you know, do not impart to their bodily molecules the habit of their minds to as great

extent as others. We thus see why the utterances of these so-called "spirits" are never ahead of the highest point of progress attained by living human beings, and why they take up the ideas elaborated day-by-day by their votaries. This séance worship is what was called in Old India the worship of the Pretas and Bhuts and Pisachas and Gandharvas.

I do not think any elementary capable of motive had ever any other than a bad one; the rest are nothing, they have no motive and are only the shades refused passage by Charon.

Student.—What is the relation between sexual force and phenomena?

Sage.—It is at the bottom. This force is vital, creative, and a sort of reservoir. It may be lost by mental action as well as by physical. In fact its finer part is dissipated by mental imaginings, while physical acts only draw off the gross part, that which is the "carrier" (upadhi) for the finer.

Student.—Why do so many mediums cheat, even when they can produce real phenomena?

Sage.—It is the effect of the use of that which in itself is sublimated cheating, which, acting on an irresponsible mind, causes the lower form of cheat of which the higher is any illusionary form whatever. Besides, a medium is of necessity unbalanced somewhere.

They deal with these forces for pay, and that is enough to call to them all the wickedness of time. They use the really gross sorts of matter, which causes inflammation in corresponding portions of the moral character, and hence divagations from the path of honesty. It is a great temptation. You do not know, either, what fierceness there is in those who "have paid" for a sitting and wish "for the worth of their money."

Student.—When a clairvoyant, as a man did here a year ago, tells me that 'he sees a strong band of spirits about me,' and among them an old man who says he is a certain eminent character, what does he really see?

Empty and senseless shells? If so, what brought them there? Or elementals which have got their form from my mind or his?

Sage.—Shells, I think, and thoughts, and old astral pictures. If, for instance, you once saw that eminent person and conceived great respect or fear for him, so that his image was graven in your astral sphere in deeper lines than other images, it would be seen for your whole life by seers, who, if untrained,—as they all are here,—could not tell whether it was an image or reality; and then each sight of it is a revivification of the image.

Besides, not all would see the same thing. Fall down, for instance, and hurt your body, and that will bring up all similar events and old forgotten things before any seer's eye.

The whole astral world is a mass of illusion; people see into it, and then, through the novelty of the thing and the exclusiveness of the power, they are bewildered into thinking they actually see true things, whereas they have only removed one thin crust of dirt.

Student.—Accept my thanks for your instruction.

Sage.—May you reach the terrace of enlightenment.

ELEMENTALS—KARMA

Student.—Permit me to ask you again, are elementals beings?

Sage.—It is not easy to convey to you an idea of the constitution of elementals; strictly speaking, they are not, because the word *elementals* has been used in reference to a class of them that have no being such as mortals have. It would be better to adopt the terms used in Indian books, such as Gandharvas, Bhuts, Pisachas, Devas, and so on. Many things well known about them cannot be put into ordinary language.

Student.—Do you refer to their being able to act in the fourth dimension of space?

Sage.—Yes, in a measure. Take the tying in an endless cord of many knots,—a thing often done at spiritist séances. That is possible to him who knows more dimensions of space than three. No three-dimensional being can do this; and as you understand “matter,” it is impossible for you to conceive how such a knot can be tied or how a solid ring can be passed through the matter of another solid one. These things can be done by elementals.

Student.—Are they not all of one class?

Sage.—No. There are different classes for each plane, and division of plane, of nature. Many can never be recognized by men. And those pertaining to one plane do not act in another. You must remember, too, that these “planes” of which we are speaking interpenetrate each other.

Student.—Am I to understand that a clairvoyant or clairaudient has to do with or is effected by a certain special class or classes of elementals?

Sage.—Yes. A clairvoyant can only see the sights properly belonging to the planes his development reaches to or has opened. And the elementals in those planes show to the clairvoyant only such pictures as belong to their plane. Other parts of the idea or thing pictured may be retained in planes not yet open to the seer. For this reason few clairvoyants know the whole truth.

Student.—Is there not some connection between the Karma of man and elementals?

Sage.—A very important one. The elemental world has become a strong factor in the Karma of the human race. Being unconscious, automatic, and photographic, it assumes the complexion of the human family itself. In the earlier ages, when we may postulate that man had not yet begun to make bad Karma, the elemental world was more friendly to man because it had not received unfriendly impressions. But so soon as man began to become ignorant, unfriendly to himself and the

rest of creation, the elemental world began to take on exactly the same complexion and return to humanity the exact pay, so to speak, due for the actions of humanity. Or, like a donkey, which, when he is pushed against, will push against you. Or, as a human being, when anger or insult is offered, feels inclined to return the same. So the elemental world, being unconscious force, returns or reacts upon humanity exactly as humanity acted towards it, whether the actions of men were done with the knowledge of these laws or not. So in these times it has come to be that the elemental world has the complexion and action which is the exact result of all the actions and thoughts and desires of men from the earliest times. And, being unconscious and only acting according to the natural laws of its being, the elemental world is a powerful factor in the workings of Karma. And so long as mankind does not cultivate brotherly feeling and charity towards the whole of creation, just so long will the elementals be without the impulse to act for our benefit. But so soon and wherever man or men begin to cultivate brotherly feeling and love for the whole of creation, there and then the elementals begin to take on the new condition.

Student.—How then about the doing of phenomena by adepts?

Sage.—The production of phenomena is not possible without either the aid or disturbance of elementals. Each phenomenon entails the expenditure of great force, and also brings on a correspondingly great disturbance in the elemental world, which disturbance is beyond

the limit natural to ordinary human life. It then follows that, as soon as the phenomenon is completed, the disturbance occasioned begins to be compensated for. The elementals are in greatly excited motion, and precipitate themselves in various directions. They are not able to affect those who are protected. But they are able, or rather it is possible for them, to enter into the sphere of unprotected persons, and especially those persons who are engaged in the study of occultism. And then they become agents in concentrating the karma of those persons, producing troubles and disasters often, or other difficulties which otherwise might have been so spread over a period of time as to be not counted more than the ordinary vicissitudes of life. This will go to explain the meaning of the statement that an Adept will not do a phenomenon unless he sees the desire in the mind of another lower or higher Adept or student; for then there is a sympathetic relation established, and also a tacit acceptance of the consequences which may ensue. It will also help to understand the peculiar reluctance often of some persons, who can perform phenomena, to produce them in cases where we may think their production would be beneficial; and also why they are never done in order to compass worldly ends, as is natural for worldly people to suppose might be done,—such as procuring money, transferring objects, influencing minds, and so on.

Student.—Accept my thanks for your instruction.

Sage.—May you reach the terrace of enlightenment!

IN THE LIGHT OF THEOSOPHY

Apropos of a curious psychical phenomenon recounted in the *Dagens Nyheter* of Stockholm the Editor of *World Digest* justly remarks "Science has made vast strides, but there are still some things that it cannot explain." Hans Krantzer, a Swedish clerk, was put in an insane asylum because he saw a woman murdered a little over three weeks before the crime was committed, and reported it at once to the police. Sitting in his room on an afternoon in July 1940, Krantzer saw a middle-aged man in a flat across the street stab a woman to death. Krantzer rushed over and demanded that the landlord help to catch the murderer. But the flat was empty, dusty, undisturbed, when the bewildered landlord led Krantzer upstairs. Repeating his story to a constable led Krantzer to the lunatic asylum for observation. But a week later the flat was rented to the couple of his description and within three months the gruesome scene which Krantzer had witnessed prematurely took place in actual fact, the culmination of the husband's jealous feelings and thoughts.

How does Theosophy account for prevision by a psychic sensitive? It tells us:—

In the Astral Light are... pictures of those events to come, the causes for which are sufficiently well marked and made. If the causes are yet indefinite, so will be the images of the future. But for the mass of events for several years to come all the producing and efficient causes are always laid down with enough definiteness to permit the seer to see them in advance as if present.

And again,

All future events are the thoughts and acts of men; these are producers in advance of the event which is to occur.

Why should men and nations undertake the arduous path of self-reform if the Behaviourists are right and we are as we are because we cannot help it; if circumstances beyond our control have given us this greedy, grasping disposition, this spiteful envy or this violent temper that may be our ruin? Too often some one comes forward with a blanket excuse for all our shortcomings,

salve for uneasy consciences, when they need to hurt until the cause of their discomfort is removed.

Shri P. R. Chidambara Iyer is such an apologist. In his lecture on "Ravana" at the Bhandarkar Oriental Research Institute, at Poona, recently published in its *Annals*, he attempts to exonerate Ravana—and, by implication, the rest of us—from all blame on the ground that "the criminal or the wicked should be classed as victims of certain drives rather than as agents responsible for criminality or wickedness." Our conduct and behaviour, he assures us, are largely the result of "forces lurking in and operating from submerged levels of the mind, which go by the name of the unconscious," the nature and direction of these motive springs being "the outcome of the influences under which the individual's psyche had to grow up in his early and impressionable years." It is unsuccessful struggles against handicaps not of his or our making that account for Ravana's colossal wickedness and our ignoble sins. All abnormal conduct is in the nature of over-compensation or compensation in the wrong direction for "feelings of inferiority suffered in early life."

With all due respect to Shri Chidambara Iyer, this is stuff and nonsense, and dangerous to boot. Environment is important, beyond a doubt, and children especially ought to be treated with tact and understanding, but to view our character as dependent upon circumstance is to make us automata instead of free-will beings. Untoward environment may make character-building more difficult; bad economic and social conditions may place almost insuperable obstacles in the way of achieving physical vigour and full mental stature, but how could we be in that environment or in those conditions unless we had had a hand in making them, as by our present exertion we can make a better future destiny? If ever there has been a time when men have needed to stand on their own feet, confident in the strength of the Divine in them, that time is the present. If there is in man the subconscious—and its existence cannot be denied—there is also in him the Super-conscious. It rests with man, the thinker, whether

he shall bow before the former, like a helpless reed before the wind, or shall make of himself, in Dr. Tagore's beautiful phrase, "a flute of reed" for the Super-conscious in him "to fill with music."

Students who have puzzled over the meaning of Sloka 15 in the Fifteenth Discourse of the *Bhagavad-Gita*, "From me come memory, knowledge, and also the loss of both," may find light thrown on the higher forgetfulness by the condensation in *World Digest* for August of M. André Maurois' article "Forget It!" In it he brings out a primary principle of mental therapeutics, the importance of knowing how to forget that which is a source of irritation and of weakness.

A physical cut will never heal unless we leave it alone. We know better than to keep pulling it open. But some do that with wounds to their feelings, instead of taking their minds off the hurt and leaving Time and Nature to do their beneficent work. Those who cultivate disagreeable memories and nurse hatred against those whom they consider to have injured them are running the danger of later mental shipwreck. The delusion of persecution is a common form of insanity.

Feelings of resentment will occasionally arise, as long as the human lower nature is not completely subdued, but when self-examination reveals their presence, the Theosophical student should refuse to let his thoughts dwell upon them. Otherwise they may indeed, as M. Maurois puts it, "stick like a splinter in the flesh and become the source of a moral abscess."

A grievance is like a weed; if it is torn up as soon as it appears, it does no harm. If it is given time to flower and spread its seeds, it will spoil the entire field. *Eliminate the grievance before it becomes a prejudice—that is the sign of a well-ordered mind. . . .*

It is related that the philosopher Kant, after a brief quarrel with a man named Lampe, came home and made this note: "Remember to forget Lampe." It would not be a bad idea to adopt as one's motto: "*Remember to forget.*"

In this connection the student's attention is invited to the opening editorial in *The Theosophical Movement* for August 1936, on this very subject of "Hurt Feelings."

There is food for thought also in the reverse side of an incidental warning given by M. Maurois—against judging the group, nation or

race—or, he might have added, a spiritual movement like Theosophy—by a small number of individual representatives. It is a common human tendency, and, however deeply we may deplore the fact, we cannot prevent those with whom we are in contact from judging the U. L. T. and even Theosophy itself by our individual attitude and conduct—a sobering thought.

An interesting study in the tendencies of Hitler's character appears in a recent editorial of *The New York Times*. The writer traces "Three Stages" in the development of Hitler's ambitions:—

1. His desire, first, to be an artist and then an architect, which, when it met with failure, he transferred to the field of politics.

2. This same desire reappearing in his attempts to rebuild the cities of Germany, a project whose fulfilment was interrupted by his wars of conquest.

3. A new phase of this desire brought to the fore through these wars: Several hours a day Hitler closes himself up in his office tent to dictate his plans for the New Order.

If we follow attentively the history of his rise to power, we find that Hitler is not the fool his enemies would make him out, but rather a character imbued with three great powers, potent either for evil or for good: Vision, initiative and persevering effort. Why, thus endowed, has he failed in giving expression to a *better* world as he visioned it?

We come inevitably to a study of the opposing forces of good and evil manifesting as the dual nature in man, of which *The Secret Doctrine* gives more than one significant hint. Did Hitler's vision come from the pure Akasa of Eternal Ideas or from the infernal waves of the Astral Light, where lie the impresses of evil wrought by man? Does his initiative spring from the noble desire of the Soul to benefit mankind, or from an inflated egotism divorced from Soul influences? Is his perseverance one to create and to mould unity, or is it to force, to dominate and to organize, against their will, human beings who become but pawns in a game of chess whose end is won at the price of his own humanity?

Does the clue to Hitler's tragic fiasco lie, perhaps, in his ever-growing ambition to build houses, then cities, then a New Order, before he has built his own character on true and noble lines?

The Sikhs today are a martial community and India is justly proud of their valour. But the spirit of Guru Nanak, the great fifteenth-century teacher on whom they look as their leader, still lives in some of his followers. He declared "None is my enemy, none an outsider, all are mine, my brethren" and he tried to reconcile existing communities, not to set up a new sect at variance with them.

The account given by Shri K. M. Munshi, in *The Social Welfare* for 20th November, of the glorious martyrdom of the Akalis at Nankana Saheb, Guru Nanak's birthplace, recalls the ideals of their teacher, besides being a noble example of the fearlessness which the *Bhagavad-Gita* names as the first of the godlike qualities. Eighteen years ago, when the ownership of the Gurudwara at Nankana Saheb was in dispute, over a hundred valiant Akalis convinced of the justice of their community's claim laid down their lives to uphold it—a triumph of non-violent resistance. The Mahant of the shrine claimed ownership of it and resisted the entrance of the Akalis, with armed men ready to defend his claim. The heroic Akalis one morning quietly entered the sanctum where the Granth Saheb was being recited, and as quietly sat down to be shot and killed by the Mahant's men without lifting a hand against their attackers. Sikhs today through the Gurudwara which the nobility of its martyred defenders has invested with an added sanctity.

How many who call themselves Theosophists would be as ready to defend their principles with their lives if occasion demanded? Is the idea so far-fetched? Is there a spot in Nazi-occupied Europe where Theosophy could be taught openly today? Time has proven that the spirit and the power of persecution are very much alive in this so-called enlightened age. Our Cause needs devotees; it may need martyrs, perhaps, but self-energization is the rule. Theosophy demands of no man to make himself either, but we have it on

the highest authority that selfishness and the want of self-sacrifice are the greatest impediments on the path to our goal.

How often we hear it claimed that "Ethics is all right for the saints, but we have to earn our living." Theosophy brands as false and dangerous the assumption that success in business calls for unfair dealings. In a recent article in *This Week* (U. S. A.) "Fraternity in a Factory," Don Wharton describes how the application of the Golden Rule by an Ohio village manufacturer of rubber parts for automobiles and refrigerators has paid tangible dividends. He lends his employees money to buy and equip small farms to supplement their income; he leaves them free to try out other jobs and to return if they do not succeed in bettering themselves; he keeps in personal touch with all his workers and lets them know how business is going; he offers country-club membership to all his employees at a nominal fee; there is a social club at the factory.

In short, Smith Johnson's idea of employer-employee relationship is quite simple—to treat his men as he would like to be treated if their positions were reversed. And it has worked. The whole-hearted co-operation of his five hundred odd employees has pushed the factory's sales from a hundred thousand dollars in 1933 to over a million last year. More important than the financial returns, however, is the good-will engendered, the successful demonstration given of the practical possibilities of Brotherhood.

Light is thrown on the expression so often employed in enunciating the aim of the Theosophical Movement, "changing the mind and the heart of the race," by an article which Mr. Julian S. Huxley contributes to *The Hibbert Journal* for July on "The Growth of a Group-Mind in Britain under the Influence of War." Participation in the formation of a new group-consciousness is not, as Mr. Huxley calls it, "an extraordinary experience." We are all doing it all the time. What is somewhat extraordinary is the rapidity of collective mental change in Britain in these last years, which has made apparent a process which goes on at all times, none the less surely for being usually unobserved.

As a result of an experience made possible, he writes,

partly because of the rapid movement of history, partly because of the intensity of the need for re-thinking our national thoughts... the process by which society, that loose and cumbersome quasi-organism, changes its mind and metamorphoses its structure, which usually escape notice by their slowness and their lack of connection, are forced into consciousness and become as real and obvious as the transformation of a caterpillar into a butterfly or the development of an individual human mind during adolescence... conscious experience of group-development has been forced upon an unusually large minority.

We are concerned here less with the changed content of the mind of the dominant section of national thought in Britain, interestingly as Mr. Huxley presents that, than with the significance of the unqualified acceptance by a thinker like Julian Huxley of the eminently Theosophical proposition that ideas do permeate and spread "until they become in a real sense collective, part of a group-thought and a group-will," and with the process of that permeation as he describes it in terms of individual experience:—

resistance to new modes of thinking, then the effort of intellect and imagination to grasp their meaning and their implications, the intellectual satisfaction that comes of their assimilation, and finally the sense of community of purpose when they have been widely accepted.

The process of the spread of Theosophical ideas since 1875 has been slower but as sure and more widely spread; there is no appreciable distance in the infinite Space and the powerful currents set in motion by H. P. B., circulating in the Astral Light which surrounds our globe, have made their impress upon receptive minds in every quarter. When the basic Theosophical idea of Universal Brotherhood is accepted by the majority we shall be on the road to real and lasting reform. "We labour for the brighter morrow," convinced of the reality of our common field of thought and confident of the truth of the aphorism quoted by the Editor of *The Personalist* (U. S. A.) in his August 1941 issue: "Nothing is so powerful as an idea when its time has come."

In a pamphlet entitled "The Coming Clash of Colour and a Buffer" Mr. A. J. Siggins feelingly condemns all colour prejudice and presents a method whereby he believes the evils of the colour bar would be obliterated and the resulting wars prevented. The problem is getting more acute each day, and whereas now we may say that the war is one of ideologies, who can say that tomorrow

it will not be one of white against brown and yellow? Among the Great Powers before the War, France was perhaps the only one without race prejudice and capable of putting in an African Negro as Minister of her Colonies. A few South American nations and parts of Portuguese West Africa were also free from racial pride. But now the "Aryan" folly of Hitler seems to have fanned hatred into a leaping flame. Several recent incidents such as the refusal to give Indians and West Indies coloured journalists accommodation in London and Bermuda Hotels and the formation of a deputation from the West African Students' Union to ask Mr. Atlee pertinent questions on the Eight Points, may warn of bigger tragedies ahead.

We cannot think of this question without being reminded of the moving sadness of *Uncle Tom's Cabin*, but how much further have we gone since then, for prejudice calls prejudice and tyranny calls tyranny so that now the yellow and black races are almost as foolish and as prejudiced as the white. Nor can we really blame them.

The Churches of the West are telling their followers that we are waging a Holy War against the Axis Powers and their allies; they are taking it for granted that God has so ordained their action. Can we blame the East for linking their religions against the systems which have failed to stop wars and exploitations and for believing that God or the Something they recognize as the equivalent of our God has ordained their action? Has our God, the Omnipotent, ordained this struggle?

Suppose Japan invites all coloured peoples to strive against the evil forces which prevent an equal distribution of God's gifts to man and, mistakenly or otherwise, indicates the forces which have for at least a century commenced all the great wars and had control of the world as the evil forces, can we honestly allege that Japan is itself an evil force and that God has not ordained her action?...

Does Australian produce and American gold turn yellow and yellow money and produce turn white when crossing certain frontiers? Did Christ or any of the great religious leaders or philosophers define distinctions of colour? They were all coloured men themselves.

Mr. Siggins's scheme for ending wars and race prejudice is not as sound as his condemnation of existing conditions: A League of Nations with a physical base: a Buffer Zone running around the world between the Tropics of Capricorn and Cancer.

Once again we must repeat that no political or politico-economic reform will be effective as long as human nature remains the same. The League of Buffer States would be as great a fiasco as the League of Nations unless the hearts of men had changed, and each had seen himself and God within the other, as the hero of Olive Schreiner's *In a Ruined Chapel* saw himself and God within the heart of him he hated and thus came to love him and forgive him for his sins.

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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.....	24 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.....	Lewis Tower, N. E. Cor. 15th and Locust Sts.
WASHINGTON, D. C., U. S. A.....	709 Hill Building, 17th and Eye Streets
LONDON, ONTARIO, CANADA.....	424 Wellington Street
LONDON, ENGLAND.....	17 Great Cumberland Place, London W. I.
PARIS, FRANCE.....	14 rue de l'Abbé de l'Epée 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