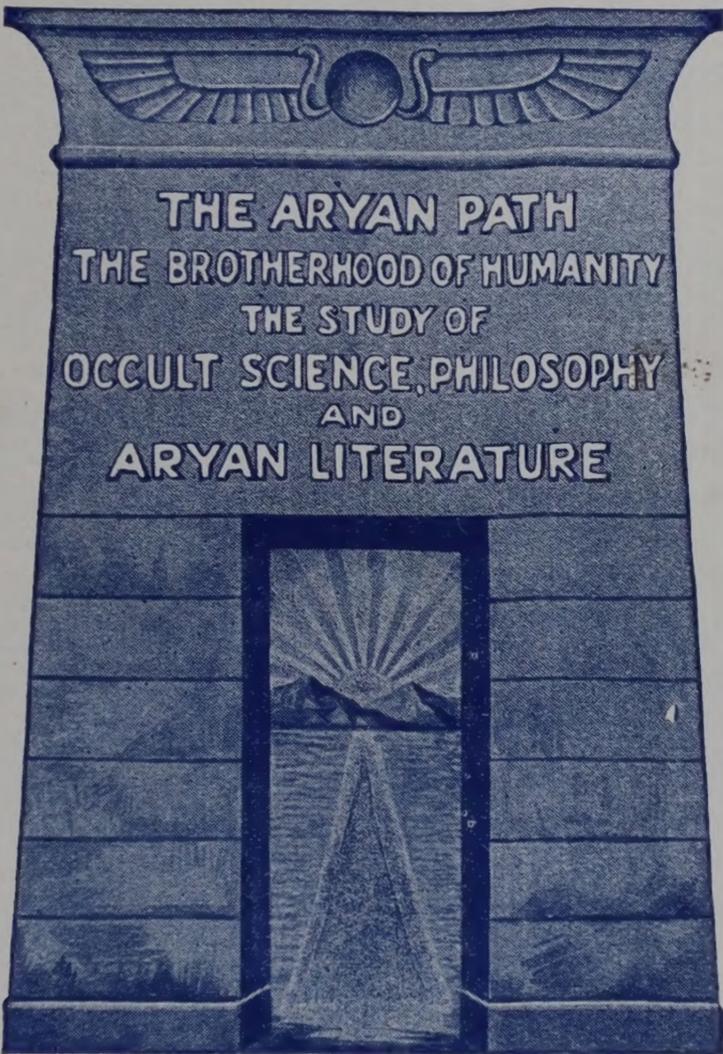




THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



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

Vol. XIV No. 10

August 17, 1944

On the day when Theosophy will have accomplished its most holy and most important mission—namely to unite firmly a body of men of all nations in brotherly love and bent on a pure altruistic work, not on a labour with selfish motives—on that day only will Theosophy become higher than any nominal brotherhood of man.

—H. P. BLAVATSKY

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- (a) To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour ;
- (b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study ; and
- (c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

सत्यान्नास्ति परो धर्मः ।



There Is No Religion Higher Than Truth

BOMBAY, 17th August 1944.

VOL. XIV. No. 10.

CONTENTS

U. L. T. Objectives	145
Memory of Ills	146
Finger-Posts in the Middle Ages	147
Answers—By <i>W. Q. Judge</i>	
Karma	149
Auto-Hypnosis	158
The First Fundamental Proposition	159

THE THEOSOPHICAL MOVEMENT

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U. L. T. OBJECTIVES

“As the years go by we see more and more what might become pressed into the two aspects of the Movement : (1) The necessity of holding fast to the one aim, purpose and teaching, which makes possible the unity of thought, will and feeling, on the part of all observant as well as devoted Theosophists. I liken this by analogy to the “Nirodha” mentioned above ; and (2) the equal necessity of each drop and group of drops in our flowing stream to give attention to the various obstructions and bends in the channel of our common work, which, however diversified, need never be diverted in its flow.”

The United Lodge of Theosophists is patterned according to the Teachings of the Wisdom-Religion on the subject of the Adept Fraternity. In their writings, H. P. Blavatsky and W. Q. Judge have given us an excellent view of the Immemorial Labours of the Friends of the Human Race. Now in one way and now in another, these Torch-Bearers of Truth spread ideas suitable to the mass-mind of every cycle. Custodians of a consistent philosophy, They impart its particular teachings, supplying the cyclic demand, age after age. And this impartation, this putting into motion of the truths of the Esoteric Philosophy, is achieved by Them through the willing and intelligent co-operation of such members of the human race as have dedicated themselves, by study and devotion, to the noble task of soul-service.

The Adepts form a Great Fraternity which faithfully copies the Laws of Nature. The principles on and by which this Fraternity is organized and its work prosecuted are accurately derived from the Process of Nature, which is neither blind, nor lame, nor deaf. The Fraternity is composed of Rishis, Mahatmas, Masters, Adepts—Perfected Men ; and though that august organization is called the Great Brotherhood Its members form a Hierarchy ; there are older and younger Brothers, though all of Them are

Elder Brothers to puny, ignorant humanity. Among Them, it is said, there are some so high, possessing such profound Wisdom and Power that They are spoken of as the Fathers of the Human Race. But, high or very high, These Friends of mankind are of One Will, One Mind, One Aim, One Purpose—to help mortals to immortality, to enlighten minds so that by self-effort men learn to love their fellow-men in the right way, to serve them as the Great Ones Themselves are serving. With this end in view, the Elder Brothers seek in this world younger brothers ; the Masters look out for apt pupils, the Great Friends desire companions.

While the U. L. T. holds fast to the promulgation of the idea of Universal Brotherhood, it recognizes the importance of helping those men and women who, through study and application, through devotion and service, aspire to fit themselves to become the Companions of the Blessed Ones. The form of the U. L. T. is not an original creation but is a good and faithful copy—call it an adaptation—of the Great Fraternity. Its noble Declaration embodies principles derived from the Great Philosophy.

Therefore the U. L. T. is neither democratic nor autocratic in its constitution, but patriarchal. He who serves and sacrifices, not only with the pure motive but also with the disinterested

method, and in conformity with the immemorial Teachings, becomes a patriarch, whose grade in the ranks reveals itself.

To form the nucleus of a Universal Brotherhood requires a few who would become brothers. These become brothers by virtue of the Knowledge of Theosophy which unifies their minds; of the Discipline which the Esoteric Philosophy advocates and whose faithful observance unifies their hearts; of self-sacrificing service of the human race which binds them all to the Great Servants. In the companionship of our fellows and associates we find the avenue to Companionship with the Holy Vairagees—the Detached Ones who are faithfully attached to groping humanity.

The U. L. T. is not of this earth, though it functions on it. Its Roots are in the Occult World; its branches ramify—visible to the denizens of this mortal world.

Between the two worlds, the Occult and the visible, is the Bridge on which silently, secretly, faithfully, some among us are building, building, building, our vision fixed on the Plan of the Great Architects who are ever erecting the Temple of Humanity.

MEMORY OF ILLS

Minister to a mind diseas'd;

Pluck from the memory a rooted sorrow;

Raze out the written troubles of the brain;

And with some sweet oblivious antidote

Cleanse the stuff'd bosom of that perilous stuff

Which weighs upon the heart?

Therein the patient

Must minister to himself.

—Shakespeare

Patanjali defines memory as "not letting go of an object that one has been aware of"; it is one of the five kinds of modifications of the mind and is either pleasurable or painful. It is a cognate of Fancy. Both are hindrances to concentration—in particular on the Self and allied ideas, or in general throughout the day in the execution of the plain duties of life. Readers may be advised here to refer to what Olympiodorus, as quoted by H. P. B., says on phantasy.

He who endeavours to live as a Probationer of the School of the real Apostles or Adhikarins soon finds it necessary to study and reflect upon the implications of such teachings as—

Kill in thyself all memory of past experiences.
Look not behind or thou art lost.

Because memory is included within the Skandhas, and the Skandhas having changed with the new existence, a memory, the record of that particular existence, develops. Yet the record or reflection of all the past lives must survive.

A student of occultism...is affected by the feelings and influences of those about him. That begins to be pushed off and he passes into the whirl caused by the mighty effort of his Higher Self to make him remember his past lives...They become like clouds throwing shadows on his path...Then they begin to effect his impulse to action in many various ways...Although dead and past they yet have a power.

After all the whole process of development is the process of getting back the memory of the past.

This, however, cannot mean the sordid details of physical existence, nor would there be much concern whether one wielded a battle-axe, or what "part" one played in the various dramas of existence, but a something larger, finer, greater—the memory of the divine Ego and those functions of our real life which go on during sleep.

So—memory is a double-edged sword: the lower memory kills the effort of the soul to rise to its parent; it entangles the soul so that the higher memory of the divine Ego reaches not that soul. The inference is clear; we have to let go the memory of the mundane and the sublunary; then await the influence of the higher memory which is "larger, finer, greater" because archetypal. That influence is an abstraction to begin with and more than one incarnation must be spent in killing lower concrete memory ere those abstractions become concrete memory-pictures. And then it is incumbent on the seer of those images to practise strictly what is implicit in these words of *The Secret Doctrine*:—

The spoken word has a potency unknown to, unsuspected and disbelieved in, by the modern "sages." Because sound and rhythm are closely related to the four Elements of the Ancients; and because such or another vibration in the air is sure to awaken corresponding powers, union with which produces good or bad results, as the case may be. No student was ever allowed to recite historical, religious, or any real events in so many unmistakable words, lest the powers connected with the event should be once more attracted.

Many of the Probationer's tests are connected with the memory-pictures, in the Astral Light, of the Lower self. These cause irritations and rages; likes and lusts; morbidity and depression; self-righteousness and self-pity. When he removes his attention from dwelling on those pictures by exercise and dispassion he attains to the Higher Indifference and becomes ready to be influenced by the memory-pictures, in Akasha, of the divine Ego and of Its profound Instructors.

Mourning for the dead past errors is a hindrance inasmuch as it takes us away from calmly contacting the heavenly world of the Living.

"Never regret anything." Regret is a thought, hence an energy. If we turn its tide upon the past, it plays upon the *seeds* [italics ours—EDS.] and vivifies them; it causes them to sprout and grow in the ground of the mind: from thence to expression in action is but

a step. A child once said to me when I used the word "Ghosts," "Hush! Don't think of them. What we think of always happens."

And so this advice should be taken to heart:—

"Kill in thyself all memory of past experiences." If we do not do this, we live in them and rejuvenate them. Having in the past made a deep impression, while we have now increased our power of thought, they are *re-lived* with increased power and expression. Reliance on the Self—"That Thou Art"—is the way out. "As we admit the reality of the Higher Self, we should embrace the idea, dwell on it *day in and day out* until the will and desire naturally incline to it and have it as the subtone or aim of thought. This process will make the line of influence brighter and better *with every thought*. When the influence grows strong it pervades the entire nature and strengthens as well as improves. It will give *knowledge and also energy*. This is the real and only road to the Masters, the Adepts, the Mahatmas."

FINGER-POSTS IN THE MIDDLE AGES

[Reprinted from *Lucifer*, Vol. II, p. 240, May 1888.—EDS.]

There is but ONE final Truth, and this Truth is—Eternal. There leads therefore but one way to it, and this way was, is, and ever will be, the same.

This way has in all ages stood free and open to him, who sought it earnestly—and in all ages the unerring guide has stood ready!

This is a fact well-known to the "True Theosophist." In the Yajur Veda it is said:—

"...And whoever in this wise understands the *parshi*¹ *which is in the sun*, becometh great and shining as the sun; having crossed the ocean of ignorance he reaches the shore and becomes happy; and beside this way there is none other by which that shore can be reached." (Oupheh 'hat Bark'heh Saukt.)

And in the same Veda it is further written:—

"This *parshi* which fills the whole world remains thus:—*Within the heart* which lies in the breast, it has its abode."

Of the units of time which lie between the origin of the Vedas and the XVIIth Century, our "waking consciousness" (the illusionary product of our reminiscences drawn from the outer world of appearances—*Sthula Sarira*) can form no con-

¹ *Parshi*—the image in the pupil of the eye—that ONE Being which appears under the mask of innumerable forms.

ception—it can feel of it only the dread of the incomprehensible.

And yet, from that time the Way has ever been shown in the same manner—and I could fill volumes with quotations proving this. But it may well be of great interest for enquirers in this domain, to learn how the Brothers of the Rosy Cross taught the finding of this Way.

I will recapitulate their *Instructions* word for word, because they treat of the individual phases and appearances through which the "Seeker" has to pass—which "He who knows" among my readers will at once recognise in spite of their allegorical garb and mediæval modes of expression—and further, because this detailed exposition may give some "Light..." to the "initiated" Freemason.

The *Instructions* date from the year 1675, and begin with a letter of warning against the effort to obtain wealth and power by easy ways. This letter states that the Brothers R. C. "impelled by the Spirit of God" have already in various languages pointed out the Way—that, however, they had been misunderstood by "the Masses," who

had fancied that they "desired to teach the art of making gold by alchemical means," while the secret must be attained in quite another manner and thro' the efforts of each individual," and so on.

Then begins the practical teaching, the "Showing of the Way":—

"*In medio terrae*—or in the centre of the world—lies a mountain which is great and small, it is mild and soft and also excessively stony and hard, it is near to each one, but by the council of God it becomes invisible; in that mountain lie hidden the greatest treasures such as the whole world could not purchase.

"It is, however (through the Devil's envy, who allway hindereth God's honour and Man's happiness), surrounded and guarded by many fierce animals and plundering birds, which make the Way dangerous—which already is very difficult. Therefore, and also because the time is not yet come, this Way could be neither sought nor found, which yet must be found by those who are worthy, but only through each man's own labour and diligence.

"To this mountain ye shall go on a night when it is longest and darkest and ye shall make yourselves fit and ready thereto by heartfelt prayer—and ye shall ask of no man concerning the Way wherein the mountain is to be found or met with, but ye shall follow with confidence the Ductor (guide) who will be found with ye and will join himself to ye by the way, though ye shall not know him; he will bring you to the mountain when all is still and dark.

"But ye must be prepared with a manly and heroic spirit, so that ye recoil not in terror from before that which meets you: yet have ye no need therefore of a bodily sword or other weapons—pray only ever and earnestly—and repeat after Him the words which He will say unto you.

"Lions also, Dragons and other frightful creatures will arise furiously against ye, but have no fear, neither look ye back nor desire to return, for your leader (guide) who had led ye thither will not suffer any harm to come to ye.

"But the treasure is not yet discovered, though of a truth it is near unto ye.

"Soon a great earthquake will follow the wind which will level utterly all that the wind had left over.

"But stand ye not back!

"After the earthquake will follow a fierce fire which will utterly consume all earthly matter and lay bare the treasure, but ye will not yet be able to see it—but after all this and towards morning it will become right still and lovely, and soon ye will see the *morning star* arise and the red dawn break, and ye will perceive the great treasure."

"Be ye joyful and comforted, and aye careful—rely not on yourselves, but upon your guide . . . doing nothing without him and without his knowledge; for he will be your guide, if ye desire it of him, and he will truly tell ye where our assembly is to be found and will teach you concerning our ordering, and will accompany ye until time shall fully reveal all things, and shall take away the kingdom from the Lion and alter the course of the world—

"O happy worthy Brothers in our United Unity—God preserve ye!"

E. D. F. O. C. R. senior.

Thus ran the Instructions:

The reader will have found the connection with the quotation from the Veda; but if not, I will point out that the "Sun" therein referred to as also the "*Centro in medio terrae*" of the Instructions, is to be understood in the sense of the microcosmos.

The "Theosophical Society" has taken up the thread again¹ at its original source, behind the summits covered with eternal snow and the moon lit steppes of Thibet.

The "Seeker" who seizes this thread finds therewith the same Way to Eternal Truth—fo "other than this there is no way."! (Veda.)

The efforts after true Light begin to concentrate themselves in a new focus;² Work will unite with Knowledge, whose offspring will be Wisdom from the Source of the Ages, might from the eternal Power—Theosophy.

But I, too, must lay the tribute of my veneration before that being who, glowing with loft endeavour, holds high the torch and forms the Pharos for the trembling barks which, from out of the darkest night, steer towards the Light.

To her I give the greeting of the old Brother R. C.

"God preserve thee in our united Unity!"

KARL * *

¹ According to Professor Lauteo "History of the Rosicrucians," the Rosicrucians departed to India at the beginning of the XVIII century.

² The "Blavatsky Lodge of the Theosophical Society."

ANSWERS BY W. Q. JUDGE

In 1889 was started in New York *The Theosophical Forum* which was devoted to answering questions which were invited. Many persons answered questions, among them W. Q. Judge. We have gathered together all the answers prepared by Mr. Judge and have grouped them according to subjects. In our June issue we reprinted answers on "Reincarnation." In this issue we reprint answers on

KARMA

Is there a wide difference between Karma and destiny?

Destiny is the English word applied to a Karma so strong and overpowering that its action cannot be counteracted by other Karma; but in the sense that all happenings are under Karma, then all things are destined as they occur. Men have always found that some events were so inevitable that, for want of knowledge of the law of Karma, they have said, "These things were destined." But when we grasp the meaning of Karma, we see that *destiny* is only the working out in action of causes so powerful that no act of ours and no other sort of Karma could by any possibility either avert or modify the result. This view does not conflict with what some call the "immutable decrees of Karma," because those decrees are the resultant of numerous Karmic factors, the absence, nullification, or postponement of any one of which would change the supposable result. If, however, we imagine that our life today is only that due to past Karma from a previous incarnation, we make the error leading to a belief in destiny or fate. But as we are experiencing the effects of Karma from this life as well as from many previous ones, it follows that the events in a man's life are due to the *balancing* of Karmic causes.

(July 1890, p. 7)

In a recent discussion upon Karma a prominent Theosophist contended that at death a regular balance-sheet of good and bad Karma was, as it were, automatically made, and the resultant, always bad Karma, was what guided the next incarnation. That the product was always bad Karma, he stated, was proven by the fact that the particular Ego incarnated at all; incarnation being considered a misfortune and necessarily resulting from evil Karma. The other side of the controversy maintained that there was no such process as could be analogued to a balance-sheet; that both good and bad Karma held over; that good Karma as well as bad necessitates reincarnation; and that the future condition of the Ego is the

resultant modifications of some or all of both kinds of Karma. The point was unsettled. Will not the *Forum* illuminate us?

Sorry to disagree from the Editor, but I must, on the distinct assertion that "Karma is not the cause of incarnation." The word *Karma* means "action." Each incarnation of a being is action; each manifestation of a system of worlds is action on the part of the entities that manifest. It is our Karma that brings us into whatever sort of body, in no matter what sort of environment, with whatever character, good or bad, high or low, broad or narrow. Karma in respect to things about us produces circumstances of environment, of change, for reward, for punishment, for pleasure or for pain. As to ourselves considered as moral beings, it produces from life to life a *tendency* for good, virtuous, wise actions and thoughts, or the reverse. Thus we see one man of lofty character environed by circumstances of the most painful nature, while another of a bestial or vicious character is placed where all circumstances appear to be pleasant. Which is good or bad Karma here? And what is the formula to determine whether Karma is good or bad? In the case of the good man surrounded by adversity it may well be good Karma, if so be that it strengthens him and broadens his sympathies; while with the other it may be wholly bad, since he only wallows in the mud of sensuality, thus re-deepening his evil tendencies. "Good Karma—or action—is that which is pleasing, and bad that which is displeasing to the Higher Self."

So too the balance-sheet illustration is good, for it is by a balancing of our Karma that we arrive here at such and such a place, with such and such a character, to experience differences of environment. That Karma which works on circumstances may be ordinarily unpleasant and thus by some called bad, but our character, acquir-

ed by other Karma, may be such as to enable us to triumph over adversity and now glean help and strength from the field badly sown in other lives by error or by mischance. So to me the discussion seems to have proceeded on wrong lines, while each of the disputants was right in his way but made wrong application. Karma is a doctrine too vast and complicated to be disposed of by set rules applied like balance-sheets to commercial enterprises; but one thing is certain—Karma is action viewed from every side and on each occasion. (March 1892, p. 11)

I often read the assertion that we come back to earth with our former friends and companions, and that this is a reason for having only agreeable relations with all we meet, because otherwise they might retaliate and harm us. Do all people who are on earth at one time come back together?

In answering this question every department of Occultism as well as all fundamental Theosophical doctrines has to be kept in view: how, then, clearly and succinctly reply in these short papers? To the Adepts we must turn, because science and records are dumb, with the question about the number of times the Monads now in human bodies have reincarnated and since when have new Monads ceased arriving in the human stage? For if there is a definite number to the Monads, and if Monads in our human stage have ceased coming in or arriving at that stage some ages since, then the question is not so easily disposed of as would appear, by references to the resemblance between cold coffee and Karma. Karma is subtle, ceaseless, relentless, and not subject to cooling; cold coffee is something so entirely different that even for illustration it is of no utility. Quoting the Adepts, H. P. B. writes in *Secret Doctrine*—just as anyone might expect from the use of reason—that the number of Monads is definite in this system of worlds, and, secondly, that the door to the human kingdom has been closed for many thousands of years, that is, at the middle of the Fourth round. Hence the reincarnating human Egos have all met now over and over again with the certainty with every century of all meeting each other more and still more times. There is no escape. The door being closed

and the human Egos having been numbered since the middle of the Fourth Round, they meet with increasing frequency because no new acquaintances can come forward from either lower kingdoms or other spheres. This therefore establishes the probability of encountering at almost every turn Egos whom we have been with before in lives on earth.

The Editor assumes that time will use up the Karmic effects of our acts. Time has no such effect *per se* (as it has on cold coffee); the Karma will not act until the time comes when the Egos connected with it meet in life; until then it is inactive. For this reason the man you abused 10,000 years ago will react upon you when you and he meet, and this meeting will happen, for action and reaction will draw you into reincarnation together. Mor can I understand why the Editor also assumes the likelihood of enmities not being carried over while he thinks likes and affections are. There seems no difference to me between these two—likes and dislikes—as to the carrying over. It is true he used his words in respect to “coming back together”; but any person whom we meet, intimately or casually, in family or out of it, has “come back” to reincarnation with us. And from my knowledge of human nature the conclusion is forced on me that enmity has the stronger hold on man, and the presumption is enormous when we observe such an enmity as that described—exceptionally strong—that its roots lie in another life.

There is no safe ground in calculations about Devachan and rebirth based upon the times when people die after or before one another, because each rebirth has power to so immensely alter the forces that A. who died 200 years before B., a friend of two lives back, may emerge into rebirth exactly with B. in time, because of the effects and causes produced and generated by B. in the intervening lives. And so on indefinitely. They may swing off again and be separated for many many lives. If it were all an iron-bound rule and dependent on man's free-will and mental action it would be easy to calculate. But as it depends on his mental action, and as each rebirth throws the Ego into the line of probability of meeting who will alter his course of thought, no one can

safely say when they will meet again any Ego they have ever met before.

Every inimical and uncharitable thought makes for disunion, and every opposite one for harmony. The skandhas are full of all the impressions we received; those skandhas wait and are ours again when we emerge from Devachan. If we meet those Egos who are related to our good or evil, charitable or uncharitable thoughts, the force acts at once—not before—and unless the man we injured, condemned, or filled with anger meets us in next life or the one after, or whenever, we have to await his return with us (and that does not mean in family, it means wherever he can act on us) before we can tell whether he will repay in kind. If he has not become a saint meanwhile, he will at once be the cause of our hurt for hurt received, of benefit for benefit. These laws act through us with automatic regularity until we know them and bring up counteractions. And the value of it all is, that we know if we treat all men now with unflinching charity and love we are wiping off old scores clean and making no new sorrows; but if we will condemn, punish, resent, in short, consider ourselves Karmic agents without knowing the meaning of that term, we are sowing dragons' teeth, we only are planting cause for future sorrow. (February 1893, p. 4)

If the Ego does not ensoul the body of a child until seven years of age, how is the suffering under that age to be justified? Of what benefit can it be to the Ego?

Certainly no child could suffer unless such were its Karma. And as some children do not suffer, the question may be put, why is it that such a child has only joy? The answer must be that such is its Karma. In the same way as to suffering: that is the Karma of the soul. It must be, too, that the Ego perceives the suffering and knows what it is for. The child may not, but even in one's life it often is seen in mature years why and for what certain sufferings were undergone. Take the case of a youth who has many hardships and privations from the very earliest moment, and who thereby has developed in him fortitude and other good qualities, but who might if always in easy circumstances in youth have become much less strong and not so good; the

suffering here was of value. Again, take the cases of children of savages, who are subjected to what a civilized child would call suffering. In those there is no suffering at all unless we say there is an absolute definition of what suffering is. But while it is said the soul does not gain full possession of the body until seven as a general rule, it is Karma alone that leads the soul to that body, and hence all the suffering or the joy is exactly the property of that soul through the molecules of the body, as we should always remember that the whole man, body and soul, is united as one, and the mass of molecules *per se* is as much the Karma of the incoming soul as any other circumstance, environment, or quality. The question is not to be determined solely on the ground of "benefit to the Ego," but from the point of view of cause and effect, of relation and of Karma.

(November 1894, p. 7)

Does not the law of Karma set men an example to be retaliative, since the workings of that law are essentially retaliative in retribution, apparently enforcing "an eye for an eye and a tooth for a tooth"? Or should we not look upon the law as retaliative or retributive at all, only our short-sighted conception of justice making it appear so?

I do not understand how any one could imagine that the law of Karma, rightly understood, could lead one to retaliation. Certainly a law such as this cannot "set an example," for that infers the action of a being such as a God, or other being. The law of Karma should not be regarded as a law of retaliation, because retaliation again infers the action of a being and not the working of law. Karma is the working out of effect from cause, as well as the creation of cause from which an effect must follow. Hence Karma is completely merciful, because justice and mercy in their highest aspect are one. The exact result must follow the cause, and from every act will flow many effects, both good and bad. Those who wish to have an excuse for retaliation can of course warp any law to their own ends, and the way to warp the law of Karma so as to support retaliation is to talk of it as setting an example, or doing some other thing which can only be performed by an individual with conscience,

intelligence, and responsibility.

(December 1893, p. 8)

I am not able to see that the law of Karma as expounded by most Theosophists is not retaliative in both its retributive and its beneficent aspect. "W. Q. J." says: "The law of Karma should not be regarded as a law of retaliation, because retaliation infers the action of a being and not the working of a law." But how can a law work without the action of some being or beings; and even if it did so work, a law can have a retaliative character as well as a being. And since a law expresses the will of some being or beings, this will may express retaliation through its laws just as many human laws do. Such a law could emanate only from an anthropomorphic being, and furnishes a selfish motive for right doing or abstention from evil doing. If wrong doing is the cause of suffering, and if right doing is invariably rewarded, we should find these effects always following these causes, but such is not the fact. Right doing is very often the cause of suffering, and wrong doing the cause of pleasure. If there is any such law that rewards us for doing right and punishes for doing wrong, it should be inoperative among beings which had no sense of right and wrong, such as animals; yet we find that animals have suffering and sorrows, pleasures and joy. Is it not nobler and more spiritual to do right because it is our duty and from love of the right and of our fellow-creatures? Such has been the motive of all great souls. The law of Karma is the law of cause and effect, or of evolution, and as such of course includes all causes of suffering or pleasure, but when it is stated that the ethical character of the cause determines what the effect shall be, we state what cannot be substantiated by fact.

This question has been referred to me because, I suppose, my name is mentioned. It seems to deal chiefly with the meaning of words. As I understand good and bad Karma, they mean respectively action which is pleasing and that which is displeasing to the Higher Self. Hence seemingly retaliative Karma may be for the good and benefit of the soul experiencing it, while pleasure may be the opposite. The word "retaliation" carries with it in my mind the notion of a person who retaliates, and I would not apply it to a law or to a natural result. As, for instance, burning will follow on placing the hand in the fire, for the reason that it is the law or nature of fire to burn, but how can it be other than vague and confusing to say that the fire retaliates on the hand? If such a use of words were common we would have to make gods and deities of all natural

forces and operations. Karma as a cosmic law metes out the exact result for act, but this is cause and effect, and not retaliation. The man, however, who hits back because he is hit retaliates on the hitter. The effect in such a case is that in the mind of each is set a seed or cause which must sooner or later make an effect. If a blind and helpless man accidentally hits another in the eye, causing hurt, it is usual for the hurt person to excuse the act and to feel no resentment, and hence to bear within no seed for future hate; but the same sort of act done on purpose generally rouses hate or resentment. Imagine now the resentful person dying at once. He carries the seed of hate in his mind, and in some other life it will come out when the time is ripe under the law. But the act in both cases was the same, while the ethics and the mental states in both were not the same.

(June 1894, p. 6)

Man having free-will, is it not probable that some individuals suffer or enjoy that to which their individual Karma does not entitle them, by reason of the acts of others? If so, is not this temporary surplus suffering or enjoyment balanced by the merit or demerit of succeeding incarnations?

It seems to me impossible that any person suffers or enjoys anything whatever except through Karma; whether we are in families, nations, or races, and thus suffer and enjoy through general causes, it is still because of our own Karma leading us to that place. In succeeding incarnations we are rewarded or punished according to the merit or demerit of preceding lives, and wherever it is stated in Theosophic books by competent writers that people are "rewarded for unmerited suffering" it always refers to the fact that a person does not himself perceive any connection between the suffering or reward and his own act. Consequently in Devachan he makes for himself what he considers a complete reward for any supposed unmerited suffering, but in his life upon earth he receives only that which he exactly merits, whether it be happiness or the opposite. This is a brief statement of the doctrine, but I think it can be sustained by argument. It seems to me the whole philosophy would fall to the ground if for

a moment we admitted that any suffering or reward was not that to which the individual was exactly entitled, for the largeness of the reward which the Ego makes for itself in Devachan is something that he is entitled to, inasmuch as it balances the mental attitude he assumed while living and satisfies his individual needs without disturbing anyone else. (*September 1893, p. 10*)

There seems to be a glaring inconsistency not only between the two answers to the question in *Forum LI* about unmerited suffering and its reward, but between what W. Q. J. says now and what he said when answering a question in relation to the unmerited Karma of some of the people who perished in the Johnstown flood. In his old answer he took for granted the existence of some unmerited suffering but now he says there is no such thing.

Quite possibly the reply made by me in *Forum LI* may not agree with the Editor's, but that is only because my view and his are not the same, and in the T. S. each man is entitled to his own opinion. But I find no inconsistency between my answer and what I said respecting the Johnstown sufferers; however, as the question does not say where the Johnstown matter is printed, it may be left on one side.

I do not think any suffering or any enjoyment is unmerited. Whatever we have comes by law and justly. But as this is a world governed by cause and effect, the mental attitude of those who suffer or enjoy must be considered; it has its force and effect; it must be provided for. Men in their ignorance do not always see why they suffer, as no connection is visible between the punitive circumstances and the prior cause, which, indeed, had arisen in some long-gone life. Hence, while suffering, the person feels deeply that he does not merit it. This is what is meant by "unmerited suffering." In the mind is lodged the thought that pain has been suffered which was not merited. Devachan provides for this just as it provides for many another supposed ill or injustice. There the person—due to the thought I have spoken of—finds for himself the reward for "unmerited suffering." If he were fully enlightened, of course he would see that all that had happened was just, and no unmerited suffering would exist in that case.

Modern minds are always dwelling on objective modes of thought which constantly ignore the truth that the mind is the source alike of pain and pleasure, of punishment and reward. The Universe is a vast ideation alone, and everywhere we must remember that the mind rules. Until the mind is free, illusion exists on every plane. In Devachan and in Earth-life the illusions are equally great. Inasmuch as the mind is the ruler, the guide, and the standard, it must happen that we will often suppose we have been unjustly treated. Now the mere fact that we were not does not prevent the feeling of unmerited suffering unless the person is fully aware of the fact and accepts it. And as most of us are not fully enlightened, we are constantly subjected to what seems unjust. Criminals often think they have been victims of injustice. This must be taken into account in nature, for their minds and thoughts are as much a part of it as any other mind. Hence a large sum of suffering must exist that is classed as unmerited. This is provided for in Devachan. But in Earth-life exact objective as well as mental results follow. If this "unmerited suffering" is not to be so classed, we will have to find some other word. At present we would have to use a long sentence to express the idea, thus: "In Devachan the person finds compensation for those sufferings which in earth-life were supposed by the sufferer to be unmerited, in consequence of prior causes not being known." But most certainly every circumstance, all suffering, all pleasure, each reward and every punishment, are the due and exact result of causes set up by the person who is the experiencer. And the richness or the barrenness of Devachan itself is in each case also an exact result of causes set up in the preceding Earth-life, which in turn are the outcome—due to evolved character—of all previous lives. (*October 1893, p. 7*)

How is the Johnstown disaster to be interpreted from the point of view of Karma?

An imperfect view of Karma is held by many theosophists. Karma is thought to relate only to human beings, and when it is spoken of as "the law of ethical causation," application of it is made solely to man. This not only leaves us

without any law to account for the numerous operations and effects in the natural world, but raises grave difficulties in the presence of such calamity as the Johnstown flood.

Another wrong view frequently taken is the looking upon Karma as punishment only, whereas Karma works alike in reward and punishment. A pleasant life is due to Karma as much as one that is full of woe.

The word "Karma" means "action," and, in its larger sense, the action of the great unmanifested, whether that be called *God* or the *Absolute*. The moment the unmanifested begins to make itself manifest in creation or evolution, then its action and Karma begin. Hence, every circumstance great or small, every manifestation of life, every created thing and all of the facts and circumstances of man's life are under the law of Karma.

The three sorts of Karma are:—

That which we are experiencing; that which we are making for the next life; and that which we have made, but which is held over unfelt until some other life or lives.

This division applies throughout nature.

By what means does Karma have its operation? By means of the apparatus fit to carry it out into view and exhaust it; when this is furnished, the appropriate Karma is felt or seen.

Having all this in view we see that the Karma of the material world (so called), as it now exists, is its Karma left over from a previous manvantara or period of manifestation, working out in the fit apparatus which we call the world. And it may be that there is some "World Karma" left over to be felt or seen in the next cycle or manvantara.

Under these laws it is possible that many individuals may congregate at just such a place as Johnstown, who possess such physical, mental and psychical apparatus as tends to bring out at some one period many accumulated weights of Karma; and in such a case they will feel the effects as seen in the flood sweeping them away.

But to say that such a catastrophe is to be called evil Karma in every case cannot be right. Some were killed, and for them we may not say it was not a benefit; others doubtless will suffer through their lives; and still more may

be benefited through the circumstances which brought about a complete change in life.

We must also remember that, during any one hour of the day as many as 10,000 people die in various spots of the earth. Hence we have accumulated and felt at any hour the Karma which brings death about for that number of people.

(June 1889)

Is it the duty of every one to help in repressing criminals, or is the bringing to light of unknown crimes a cause of inducing avoidable Karma on the head of the revealer? In other words, when a man knows of a crime or a criminal, is it his duty to give warning to humanity; or, from the point of view of Karma, is it better to treat the thing with mercy and act on the principle "*Qu'il aille se faire pendre ailleurs*," trusting to the criminal's own Karma to warn society?

In a proper social organization the King or Ruler should be the final protection against all troubles from criminals within or assaults from without. But such an organization does not exist with us. The citizen should therefore act up to his duty without thinking of *his* Karma, because he cannot have a Karma which his fellow citizens do not share with him. So, if he knows of a crime to be committed, he should warn. A crime past he may have some connection with compelling denunciation, but with others he may not. The man who expends energy to denounce criminals when his particular duty does not require it, wastes and scatters nature's forces and does no good. And general rules do not settle these particular cases. The hunting and catching of criminals is the duty of the final protector, and not that of the single citizen.

(November 1892, p. 6)

In a recent lecture by an F. T. S. the grand possibilities open to a multi-millionaire for the accumulation of an enormous wealth of Karma by the altruistic expenditure of riches were dwelt upon so rapturously, while the Karma born of the "Widow's Mite" was mentioned with such marked decrease of consideration (perhaps not intentionally or even consciously) that the following queries suggested themselves:

- (1) Is it not inconsistent to suppose that good Karma can be accumulated in larger quantities by the altruistic expenditure of a millionaire's wealth than by the giving of the "Widow's Mite," since a man can only be judged generous by what he has left after the gift?

- (2) Can Karma be acquired, or deposited like money in a bank to be drawn upon for future needs; and is not the contemplation of it as a thing to be stored up illogical, illusory, and a direct incentive to self-seeking?
- (3) Is any Karma good "per se," or in fact good at all, except in so far as it compensates and atones for past transgression; and is it operative any more after all misdeeds have been expiated, i.e., can a man have Karma to his credit?
- (4) Does not Nirvana follow the full satisfaction of Karmic Law, and, if so, how can there be any more place for Karma of any kind?

As to (1) the altruistic expenditure by a millionaire of his wealth in large quantities must accumulate to him more "karmic credit" than if he had but little. Mere expenditure of money is nothing, but the really altruistic, unselfish use of it is much. Every time such a person thus expends for the good of others he thereby excites in all who are benefited a sympathy and a portion, small or large, of love. This cannot be wiped out, any more than an evil act, until it is exhausted by a corresponding action on the part of the person who thus gets benefit. Hence such a millionaire necessarily makes to himself friends who will one day in some life benefit him. If this is not so, then all the doctrines of Karma and cause and effect are of no value.

(2) Karma may not be acquired like money in a bank; it cannot be deposited; but a store of merit may be laid up to the account of any one who acts so as to lay it up. If the law is looked at from the selfish side as something that one may lay up for himself, of course it will tend to self-seeking; but it is hardly possible for one to believe in and act under the law and fail at the same time to see that if he does so selfishly he limits his store and sometime will nullify all its effects. It is not good karma to act selfishly; hence he makes bad karma by so acting from a self-seeking of benefit under the law.

(3) Good Karma is that act and thought which is pleasing to the Higher Self. Hence sorrow and pain and discipline may be good karma. Bad karma is that act and thought which displeases the Higher Self. Hence all self-seeking acts, no matter how high and outwardly virtuous they are, are bad karma, since the Higher

Self desires no such acts for its sake.

(4) Nirvana comes to those who have risen up over all delusions and have realized the supreme unity of all; then it may be taken; but if it is then taken for oneself, leaving others in the mire of life unhelped, it becomes an enormous selfishness which later on must result in the being having to do penance in some other manvantara. (April 1894, p. 4)

Is it right to restrain the impulse to benefit another, either by teaching or by furnishing necessities for physical use, for fear of interfering with Karma?

A little more ought to be said upon this question. It has been raised in several places, and is due to a slight misconception of what karma is, and also as to our position as men in the whole natural scheme, whether as judges or as executors. If karma were something about each man which we could plainly see, as, for instance, if each one of us had written upon him what was his karma and what punishments or rewards should or should not be meted out to him, then it would be easy for one to say in any particular case what one should do in the premises. But such a state of things does not prevail. No one of us knows the karma that is coming to another or to himself, and it is only when events have arrived that we know. For each event small and great is Karma, and the result of it as well as the maker of new, since this great law is action and the results of action. Hence, even if we knew the coming karma or that which was due and should then decide, "I will help this person although I know it will interfere with karma," acting accordingly, we could not interfere in the least, because it would still be karma. This is an absurdity, but it is just the absurdity of those who talk of interfering with karma. We cannot interfere with it, for it is beyond our power, and we are, indeed, the very instruments it uses to carry out the decrees we have ourselves been the means of passing. The idea of possible interference has arisen out of the statement now and then made that Adepts have not done this or that because it would interfere with karma; but this has not been understood. What was really meant by such words was that the Adepts themselves are karma

just as we are, only they see what we do not, and, as some of us asked for a reason, they said they would not interfere, or, in other words, the law is strong and no being, god or devil or man, can interfere with it. Any attempt to "interfere" is merely new karma carrying out that seed of karma already sown, no matter how many ages or years ago. But, still further, it seems to me that if we assume to decide what we shall do out of fear that our brother may not be sufficiently punished, we not only lay up wrath against ourselves, but at the same time set the germs in our own character which will sprout in selfishness and pain. We need not fear that karma will not do justice. It often does it by offering to us a chance to help another, and, if we stand aside, it will at another day give us the punishment for our selfishness and arrogance.

(*February 1891, p. 5*)

Does an individual when acting as an agent for Karma entail any Karmic consequences upon himself because of the acts thus committed?

A great many of the things said by the Editor in the foregoing are very good, but I am compelled to differ from him on the main point. And I may say that while the articles "Topics in Karma" are very well written, they do not by any means dispose of the question raised here. In the first place, the questioner assumes in the first ten words of the question that a human being sometimes is not an agent of Karma. According to my studies, and as I think inevitable according to the law of Karma, there is no time when a human being is not an agent of Karma, for in every act and thought we are carrying out Karma, making new Karma, suffering old Karma, or producing effects on other people, or all these together. This is clearly stated by the Editor in the first paragraph of his answer. So I take it that the questioner means to ask whether one is justified in attempting, of his own motion, to administer as judge, jury, and executioner, to another the effects of Karma. This is involved in the question, as well as whether any consequences are entailed upon a person so acting. Now the first paragraph of the Editor's answer stating clearly the law, it must follow that consequences are entailed upon some one in this supposed case of a person making

himself a direct Karmic agent. Certainly both the actor in the case and the person to whom the punishment or reward is administered must have consequences entailed upon them, because the "Karmic agent" is the centre from which the action flows, and upon whom it must react, and the other person is the person who receives the present consequences. Merely to say to yourself that you are enforcing a right or administering what you conclude is punishment or reward does not absolve you from the consequences, whatever those may be. And those consequences will come to you in two ways. First, through your own attitude, and second, from what you set up in the other person. Involved in the first is a seemingly third possibility, which is, a possible violation by you through ignorance of a law of nature. For instance, if you assume to administer punishment, considering yourself a Karmic agent, it is more than possible that you are simply gratifying some old spite or ill-feeling, under the guise of a judicial enforcement of right or punishment for wrong. We see this possibility every day in those cases where a person, declaring himself to be impartial and judicial, administers on the one hand to persons whom he does not particularly like punishment which he considers their just due, and withholds similar punishment from another person for whom he has such a regard that he fails to administer punishment, but exercises instead forgiveness and charity. This being a common human experience, does it not indicate that inasmuch as a person is through old Karmic likes and affinities led to be kind and charitable through what is called partiality, he may on the other hand, through old dislikes and antipathies, be led by a repulsion to administer punishment, when he might as well have exercised forgiveness? Each man, I think, can be left to himself to decide what is his duty in redressing wrong done to another, which redressing involves perhaps the punishment of a third. But in my opinion no one is wise who considers himself a Karmic agent for any purpose. Further, and overlooked by the Editor and apparently by the questioner, the term "Karmic agent" has a technical significance under which only certain persons are so considered; that is, the larger class of men are not Karmic agents, except

in the mere sense that they are in the very act of life making or experiencing Karma in the mass. A few persons are what is known as "Karmic agents," that is, human beings who by a certain course of training and previous life have become concentrated agents for the bringing about of certain definite effects which are well foreseen by the trained and initiated seer. This is one of the declarations of the Initiates who are supposed to know about these matters, and therefore any person assuming to be a Karmic agent may possibly be assuming too much altogether, and be bringing himself within the range of laws which will operate upon him with tenfold force in future lives. It is therefore more charitable, more wise, more kind, more theosophic to follow the words of Jesus, Buddha, and hosts of other Teachers which direct us to forgive our brother seventy times seven times, which tell us that charity covers a multitude of sins, and which warn us against the self-righteousness that might induce us to presume we have been raised up from the foundation of the world to correct abuses in other men's actions rather than to attend to our own duty. (July 1893, p. 3)

Does the cyclic law bring about its intended result without the conscious intervention of races and individuals? Or is it part of the working of that law that races and individuals shall consciously interfere in behalf of their own progress or retrogression? If either or both, will not things be what they will be and should be, in spite of any or all of our efforts?

The cyclic law has no "intended result," since it is a blind force. The cyclic law ruled in the days of the early races just as it now does, and before there were any races at all who could act consciously or unconsciously. The power of choice for the human race as a whole does not come until the turning point in evolution is reached—when *four* is turned into *five*—and, of course, until that time comes, "conscious intervention" by a race is impossible.

Individuals—meaning individual monads—may and do help on the progress of a race or a nation or oppose a contrary effect, but even that is under the cyclic law. In the *Occult World* by Mr. Sinnett, we have the words of a Master on

this point, as follows, speaking of the Adepts:—

"There never was a time within or before the so-called historical period when our predecessors were not moulding events and 'making history,' the facts of which were subsequently and invariably distorted by historians to suit contemporary prejudices.... We never pretended to be able to draw nations in the mass to this or that crisis in spite of the general drift of the world's cosmic relations. *The cycles must run their rounds....* The major and minor yugas must be accomplished according to the established order of things. And we, borne along on the mighty tide, can only modify and direct some of its minor currents....

"Sometimes it has happened that no human power, not even the fury and force of the loftiest patriotism, has been able to *bend an iron destiny aside from its fixed course*, and nations have gone out like torches dropped into the water, in the engulfing blackness of ruin."

But this does not lead to negation or apathy. "Things will not be what they will be or should be, in spite of our efforts," but rather—"things will be as they should be, in spite of the apathy of those who see no use in action that is for the good of Humanity." Those who believe that the final good will in any case be accomplished are those who, sunk in the dark pit of selfish indifference, are forever an obstruction in the road of the aspiring souls who work for man's welfare.

In considering the subject, we should not lose sight of the fact that other souls are reincarnating every day, bringing back with them the experience and Karma of distant past ages. That must show itself in them as they mature in this life, and they will furnish new impulses, new ideas, new inventions, new pieces of knowledge to the general sum, thus affecting the progress of the races, but all under cyclic law. And if we, by supinely sitting down, do not create for them, as they may have in the other days done for us, the right material, the right vehicle of civilization, the end of the cycle may be reached with *their* task unfinished—through our fault. The Karma of that will then be ours, and inexorable justice will bring us upon the scene in other cycles which eternally

proceed out of the womb of time, to finish with heavy hearts the task we shirked. No theosophist, therefore, should ever begin to think that he need not offer any help because all will come right anyhow.

In our small way we should imitate the Great Brotherhood in its constant efforts to help Humanity. They know the cycles, and, using that knowledge, can see when the impulse of a new cycle is beginning. Taking advantage of this prescience, new ideas are projected among men and all good reforms are fostered. Why should we, merely because we are ignorant of the cycles, do nothing to help these great benefactors of the races? They offer to all men the truths of the Wisdom-Religion, making no selections but leaving results to the law. Is it for us to assume in our theosophical work that we, poor, weak, ignorant tyros, are able to select from the mass of our fellows the one or the many who may be fit to receive theosophy? Such a position of judge is vain, ridiculous, and untheosophic. Our plain duty is to present the truths of theosophy to all men, leaving it to them to accept or reject.

(August-September 1889, p. 2)

AUTO-HYPNOSIS

A method of psycho-therapy by autohypnosis is reported in *Time* for 6th March to be proving very lucrative to a practising hypnotist, Andrew Salter of New York. He considers hypnotism as a "conditional reflex," hypnosis as one kind of response to words that touch off associations. For example, the words "heavy" and "sleep" enable him to close some patients' eyes. He teaches them to hypnotise themselves by thinking of the same words. Amazing results are claimed for his system, such as alcoholics conditioning themselves, by repeated self-hypnosis, to hate liquor.

Patients trained by him to anæsthetise themselves by auto-hypnosis jabbed needles into their arms without feeling them and, by means of post-hypnotic suggestion, remained indifferent to the pain even after they "awoke." Patients were

hypnotised to deafness to all sounds but the hypnotiser's voice. He had to warn them not to hypnotise themselves to deafness while walking in the street! He suggests in his recent book on the subject that his system might be taught to good effect in the army, to enable soldiers to anæsthetise themselves into oblivion of such sounds and pains as they wish.

The dangers of such insensitivity are apparent, but the apparent dangers are not the chief ones involved in the method. Mr. Salter's "discovery" is only a variation on the self-hypnosis long practised by the Christian Scientist and "mental healer." H. P. B. warned in her Third Message to the American Theosophists against such practices. They were often based, she declared, on "grotesquely absurd logical fallacies." Their chief danger lay in leading people to regard the healing process as applied to the mind of the patient.

Any such process—however cunningly disguised in words and hidden by false noses—is simply to psychologise the patient. . . . Whenever the healer interferes—consciously or unconsciously—with the free mental action of the person he treats, it is—Black Magic.

In these mental healing processes there is a great danger. The powers of Spirit are far greater than any known power we possess—greater than dynamite, or the applications of electricity. Moving along these lines blindly as many do is liable to bring disaster; has brought insanity time and time again. We hear the "demonstration" of cures, but we do not get the demonstration of failures. And they are many. . . . Those abstractions which take the mind off the body, such as "God is All Good," "There is no imperfection," set certain currents in motion in what is known as the Pranic or Astral body. These currents act and re-act and interact between the inner and outer body, and in the end are bound to produce injury, no matter what the present benefit may appear to be. At the best, we have only delayed the day of settling.

—ROBERT CROSBIE

THE FIRST FUNDAMENTAL PROPOSITION

In the early days of our present Theosophical Movement one of the Great Masters pointed out that the God of the Theologians—the God of every orthodox religion—was simply an imaginary power, a God invented and created by man in his own likeness. Man has made of God a gigantic Male, a personal being, and attributed to him human qualities. A God who loves and is displeased, who listens to prayers and can be propitiated, who rewards and punishes his creatures. “Our chief aim,” continues the Master, “is to deliver humanity of this nightmare.”

Remember the sum of human misery will never be diminished unto that day when the better portion of humanity destroys in the name of truth, morality, and universal charity, the altars of these false gods.

How can this false belief be broken down? How can this mental idol, this bugaboo of a Personal God, be destroyed?

Nothing can free the present-day race-mind from that pernicious idea but a clear comprehension of the First Fundamental Proposition of *The Secret Doctrine*. That Proposition states that God is not a person but an Impersonal Universal Principle. This Absolute, Divine Principle is not endowed with human qualities. It is devoid of attributes. It is not a Being, but Be-ness, all the rest being illusion. It is the ever-present, changeless and eternal Root. From and through It, all things, forces and beings, visible and invisible, proceed. In It all live, and into It all return at the end of a period of manifestation.

I am the origin and the dissolution, the receptacle, the storehouse, and the eternal seed. (*The Bhagavad-Gita*, ix. 18, Theosophy Co. Edition, p. 66)

Among that which is evolved, O Arjuna, I am the beginning, the middle, and the end. (*Ibid.*, x. 32, p. 75)

It is that which has no beginning, even the supreme Brahmâ, and of which it cannot be said that it is either Being or Non-Being. (*Ibid.*, xiii. 12, p. 95)

It is omnipresent, in the sun as well as in the glow-worm. “The eternal God whose face is turned in all directions.” (*Ibid.*, xi. 11, p. 79)

I am, O Arjuna, the seed of all existing things, and there is not anything, whether animate or inanimate, which is without me. (*Ibid.*, x. 39, p. 76)

Know that the brilliance of the sun which illuminateth the whole world, and the light which is in the moon and in the fire, are the splendour of myself. I enter the earth supporting all living things by my power. (*Ibid.*, xv. 12-13, p. 107)

The One Life impregnates the entire manifested universe and animates all forms, the rose and the stone, the beast and man. Like space it is boundless and limitless. It includes all and interpenetrates all. It is that “Supreme Spirit—Paramâtma—which permeates and sustains the three worlds.” (*Ibid.*, xv. 17, p. 108)

Space and heaven, and earth and every point around the three regions of the universe are filled with thee alone. (*Ibid.*, xi. 20, p. 81)

Understand that all things are in me even as the mighty air which passes everywhere is in space. (*Ibid.*, ix. 6, pp. 64-5)

This omnipresent Reality is not something that can be measured, defined or described in terms of sense perceptions. It cannot be seen or heard or felt. It is beyond the range and reach of thought, unthinkable and unspeakable. It is to this ever-unknowable Rootless Root of all that ever was, that is, or that will be, that Krishna refers in the seventh discourse of the *Gita*, where he says: “No one knows me.”

Neither the assemblage of the Gods nor the Adept Kings know my origin, because I am the origin of all the Gods and of the Adepts. (*Ibid.*, x. 2, p. 70)

It is within and without all creatures animate and inanimate; it is inconceivable because of its subtlety, and although near it is afar off. (*Ibid.*, xiii. 15, p. 95)

Enveloped by my magic illusion I am not visible to the world; therefore the world doth not recognize me the unborn and exhaustless. (*Ibid.*, vii. 25, p. 56)

If it is true that the finite cannot comprehend the Infinite, the mutable cannot know the Immutable, it is equally true that Infinity cannot comprehend finiteness, the Boundless can have no relation to the bounded and the conditioned. The one Infinite Source or Eternal Reality is essentially without any relation to manifested finite being, to conditioned existence.

I established this whole universe with a single portion of myself, and remain separate. (*Ibid.*, x. 42, p. 76)

All this universe is pervaded by me in my invisible form ; all things exist in me, but I do not exist in them. Nor are all things in me ; behold this my divine mystery ; myself causing things to exist and supporting them all but dwelling not in them. (*Ibid.*, IX. 4, p. 64)

If Deity, or the One Divine Principle of Life, thrills throughout the entire Cosmos, pervading all space, permeating every atom, it is nearest to man in his own heart.

There dwelleth in the heart of every creature, O Arjuna, the Master—*Ishwara*. (*Ibid.*, XVIII. 61, p. 130)

The Supreme Spirit is like the Sun ; Its rays dwell in the hearts of all beings.

As a single sun illuminateth the whole world, even so doth the One Spirit illumine every body. (*Ibid.*, XIII. 33, p. 98)

I am the Ego which is seated in the hearts of all beings. (*Ibid.*, X. 20, p. 73)

But man has forgotten his divine origin, has failed to recognise the God within. He has to turn within and try to rediscover his own divine nature, to feel and know the inner God as a vital Reality in his own heart, as a living Presence in his life.

Desire only that which is within you... For within you is the light of the world—the only light that can be shed upon the Path. If you are unable to perceive it within you, it is useless to look for it elsewhere. (*Light on the Path*, pp. 3-4)

Within thy body—the shrine of thy sensations—seek in the Impersonal for the "Eternal Man"; and having sought him out, look inward : thou art Buddha. (*The Voice of the Silence*, pp. 28-9)

He must endeavour to realise in an ever-increasing degree the Higher Self within, to meditate upon its nature and to dedicate all his actions, small and great, at every moment, to that Supreme Spirit. Thus he will begin a deliberate, conscious and uninterrupted return to the Source from which he first radiated and of which he is an inseparable part.

Hear, O son of Pritha, how with the heart fixed on me, practising meditation and taking me as thy refuge thou shalt know me completely. (*Gita*, VII. 1, p. 53)

The devotee who is engaged in the right practice of his duties approacheth the Supreme Spirit in no long time. (*Ibid.*, V. 6, p. 39)

Whatever thou doest, O son of Kuntī, whatever thou eatest, whatever thou sacrificest, whatever thou givest, whatever mortification thou performest, commit each unto me. Thus thou shalt be delivered from the good and evil experiences which are the bonds of action ; and thy heart being joined to renunciation and to the practice of action, thou shalt come to me. (*Ibid.*, IX. 27-8, p. 68)

With man's realization of Divinity within himself comes the recognition of Divinity outside of himself.

He, O Arjuna, who by the similitude found in himself seeth but one essence in all things, whether they be evil or good, is considered to be the most excellent devotee. (*Ibid.*, VI. 32, p. 49)

Thus, by making every action sacramental and allowing the light of the Higher Self to shine forth through every gate of the body, man reaches perfection, and the nature of THAT which is indicated by the First Fundamental Proposition is realized. Having fulfilled his obligation to matter by purifying it and raising it to a higher level, and having united himself with the Spiritual pole of his being, he becomes spiritually conscious of his own divinity and the supreme goal of human evolution has been reached.

Behold ! thou hast become the Light, thou hast become the Sound, thou art thy Master and thy God. Thou art THYSELF the object of thy search. (*Voice of the Silence*, pp. 23-4)

That called the unmanifested and exhaustless is called the supreme goal, which having once attained they never more return—it is my supreme abode. (*Gita*, VIII. 21, p. 61)

And now thy Self is lost in SELF, Thyself unto THYSELF, merged in THAT SELF from which thou first didst radiate. (*Voice of the Silence*, p. 22)

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