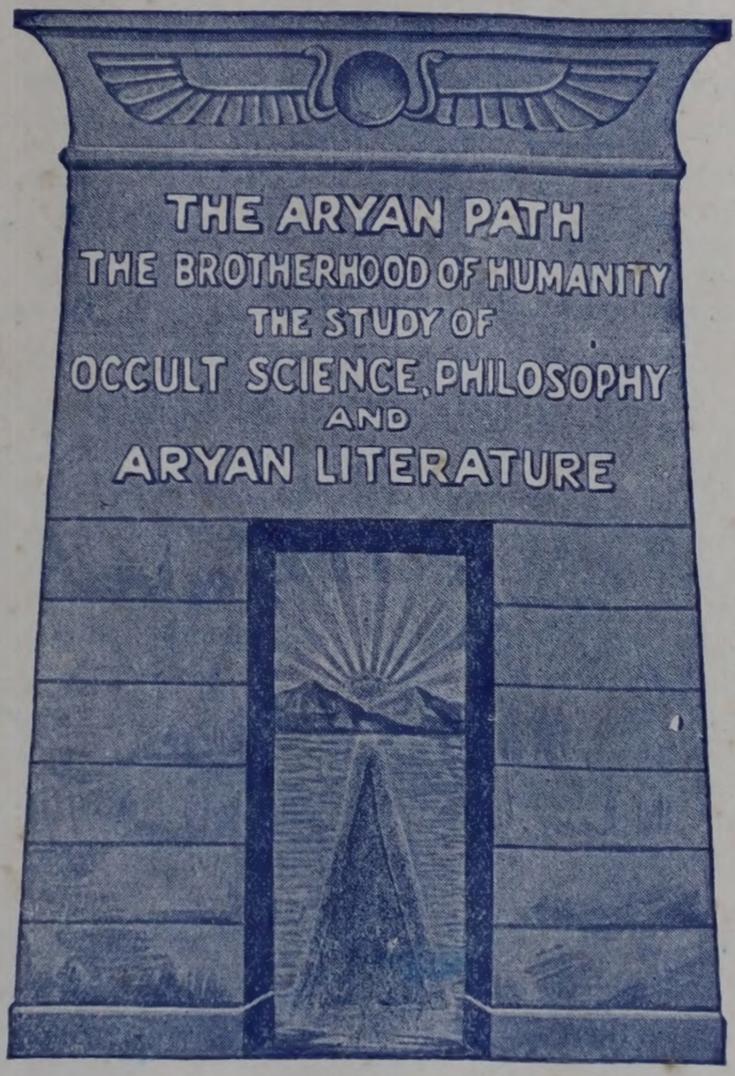




THE
THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



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

Vol. XVII No. 6

April 17, 1947

Self-knowledge is the first desideratum: it requires whole-heartedness, self-discipline, constant service, unflagging determination. It is undertaken only by determined souls and continued by increased heroism—of such are the immortal heroes of the ages.

ROBERT CROSBIE

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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 April 1947.

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AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th April 1947.

VOL. XVII. No. 6

FOR WHITE LOTUS DAY

THURSDAY, 8th MAY, 1947

Before another issue of this magazine is published the Theosophical World will have celebrated White Lotus Day—the anniversary of the passing of H. P. Blavatsky. Since the last 8th of May the sacred memory of the greatest Theosophist of the Cycle has been once again desecrated. One of those periodic attacks on the name and fame of H. P. B. with which her devotees are familiar has been delivered. At this they cannot but chuckle while they feel sad at the folly of its perpetrators. Under the caption *Priestess of the Occult*, a biography of H. P. B. has been published which may, probably will, mislead readers unfamiliar with the psychology and the philosophy of the hoary Orient. It will irritate and even anger those of her followers who are unfamiliar with the modes and methods, the process and procedures of the science and the art of Occultism. Call her the “Mysterious Madame” or “Priestess of the Occult,” “plagiarist,” “fraud,” “impostor” or what you will. Those of us who have learnt from her recorded writings, who have been energized by her dynamic being and inspired by her life of devotion and sacrifice will continue to kneel in reverence before her, seeking that her magnetic fingers may rest in blessing on our heads. Those of us to whom she taught the real meaning of sin and who have conquered it or are gaining the victory over it; those whose carnal being (called in Brahamanical Occultism *papa-purusha*) is under their very eyes getting transmuted into the real human being (*punya-purusha*); those whose ignorance, born of false knowledge, is perceived as such and whose mind’s discretion and eyes of dispassion are opened. however little—all

such these periodic attacks and revilings touch not. Krishna of India has been abused by many a church missionary—the filth they have flung has not lessened the number of the true devotees of Krishna. Jesus has been called names but the Light of the Christos has not lessened in power or in beauty.

These periodic attacks, their source and their colouring, have a message all their own; these too are related to the mission of H. P. B.—are excellent tests for the merely blind believer, for those whom “miracles” lure, for the facile of faith. An examination of such attacks should not be ignored by the careful student of the Guru. This latest abuse, born of thoughtlessness of heart and short-sightedness of mind, has been ably dealt with by our colleagues of the Parent Lodge. In their ever-energizing monthly, *Theosophy*, for December 1946 the biography is subjected to a just and impartial handling to which we draw the attention of everyone interested in the subject. Here we have a different duty to discharge.

We are here concerned with those whose mind perception and heart knowledge have awakened them to catch even a glimpse of the might and energy of the Soul who masqueraded as H. P. Blavatsky. A Fiery Being whose flame consumed the moth of evil and of selfishness, whose light cast shadows for the shadowy while revealing the nature of luminosity to those who were seeking the Divine themselves. A cosmopolitan and an internationalist in a world full of false loyalties, false patriotisms, false mental assumptions.

To all such as have glimpsed the Real behind the mask, praised and blamed, H. P. B. is not the

charlatan. To many friends she was a puzzle and a problem—one called her “the Sphinx of the nineteenth century”; to others she was an oracle; to a few, the mirror. The very outer and visible mask had a reflecting surface in which mask the excitable saw the angry woman; the learned, the storehouse of quaint knowledge; the spiritist, a first-class medium; the romancer, a brilliant conversationalist; and so on. To W. Q. Judge and Damodar Mavalankar and Robert Crosbie and such gifted hearts the mirror was the Reflector of the Light of Wisdom.

H. P. B.’s message is the wand which we, her devotees full of faith, must use to remove the residuum of our own ignorance and illusion, and their dust which blinds the millions. By study and practice we should continue to clear our own perceptions; by persistent and assiduous work at and through the U. L. T. we can and should bring to others the solace which is born of understanding. Fighting our own animalism we will help others to overcome theirs; but for that task we need whole-hearted devotion to the interests of those who surround us.

Twenty-one days from today is White Lotus Day. Its significance?

The Lotus is the flower sacred to nature and her Gods, and represents the abstract and the Concrete Universe standing as the emblem of the productive powers of both spiritual and physical nature....It signifies the philosophical idea—namely, the emanation of the objective from the subjective, divine ideation passing from the abstract into the concrete or visible form.—*The Secret Doctrine*, Vol. I.

H. P. B. was like the Lotus—at once the emblem of the Abstract and the Concrete. Those who saw or see her only as a mortal being, however extraordinary, failed and fail to see the true Being. From the Abstract Lodge of Adepts and Sages she rose, a Concrete Microcosm, and while she lived, concretely she spread the beauty and the fragrance of the Lotus. And now? Her writings are the Concrete Testament within and behind which is hidden the Abstract, the True, the Real. This hidden power in and of her Message is the Bridge to the regions which are Holy Land. We who honour ourselves by calling her Guru have the privileged opportunity to walk forward on that Bridge till we too embody the

Light “which shines beyond our mortal ken.”

What fitter occasion than the Anniversary Day to renew our resolve to learn so that we may teach Wisdom, to secure so that we may radiate Peace?

Two important statements from the Guru of our Guru H. P. B. will help us in carrying out that resolve:—

You must thoroughly put aside the personal element if you would get on with occult study.

Knowledge for the mind, like food for the body, is intended to feed and help to growth, but it requires to be well digested and the more thoroughly and slowly the process is carried out the better both for body and mind.

THE CRISIS OF OUR ERA

“Essentially, the crisis of our era is moral,” declares Mr. Louis Fischer in an article published in *The Bharat Jyoti* for 16th February. Not only, he writes, are people today ready to sacrifice morality in the pursuit of security, but they are unstirred by tragedies and sufferings that even half a century ago would have aroused a storm of sympathy and moral indignation. He suggests that these things are excluded from the consciousness in self-protection, since “it would be impossible to live if these conditions were always alive within us.” So “modern man... escapes into his personal life,” preferring ignorance, indifference and disinterest.

Selfishness, Mr. Fischer writes, defeats itself. “The best realism is idealism.” He rightly sees the key to the dissipation of the world crisis in the knowledge—which ought to be obvious but isn’t—that no nation and no person can be free, secure or happy if any nation or person is enslaved, insecure or unhappy.

This is another way of stating what H.P.B. proclaimed an axiomatic truth—“that by wronging one man we wrong not only ourselves but the whole of humanity in the long run.” Statesmanship and spirit, politics and principles, must be allied, Mr. Fischer writes, as Gandhiji, with his scrupulousness about means and methods, has shown the way to do.

The rescue of democracy from the dangers besetting it is, above all, a moral undertaking which must start with each individual. Peace and democracy, like charity, begin at home—in the hearts of men.

"THE CYCLE MOVETH"

VI.—THE PATH

[This article is reprinted from *Theosophy*, Vol. XIII, pp. 241-248, April 1925.—Eds.]

The prime object of the Theosophical Movement of the present era was to inject into the mind of the race the ingredient necessary to purify its corporeal and corrupted nature, the causes of which were materialistic science and superstitious religion. The exoteric programmes and policies of the Movement were but formal channels through which the Truths and Teachings of the Wisdom-Religion could be utilized for the subduing of a rebellious and stiff-necked generation, while the exoteric organization was but an instrument in the hands of H. P. B. to draw therein men who would undertake the responsible task of popularising the Knowledge of which she was the only visible custodian.

The three published objects of the Parent Society are the soul-principle of the body of Theosophy, but beyond, in Silence and Darkness is the over-brooding Spirit—the Path to the Masters of the Wisdom. H. P. B. and her Masters could not work without soldier-souls, who, learning and striving to purify themselves, could thus become fit servers of humanity. The Lodge of Adepts did not set out to spread broadcast the knowledge of Their Esoteric Science; but, in accordance with cyclic law, planned to offer to the World a basis for right conduct and action through the philosophy of the rational explanation of things. However, in terms of Their Wisdom They desired to draw within Their sphere of influence all those who would transform themselves into living exemplars of such right conduct and action. To form the nucleus of Universal Brotherhood at least a handful of men were required who would seriously try to apprehend its real meaning, and for that, what was wanted was true Knowledge of the spiritual condition of man, his aim and destiny. Not magicians but fit teachers were and are in demand. Whatever knowledge was given out from the vast storehouse of the Great Lodge was and is for a specific purpose, *viz.*, that its learners may be able to teach the

masses the rationale and practice not of astral phenomena, but of right thought, right speech, and right action. That time-honoured policy followed by Gautama, the Buddha, was adopted by H. P. B. and her Masters; and for the same purpose that He founded His Sangha, the Assembly of Bhikkhus, which learnt in secrecy His Heart Doctrine, and practised brotherhood publicly by teaching the Noble Truths, H. P. B. and her Masters indicated the existence of the Path, the mode of its treading, and the object thereof—the spiritual service of humanity.

From the very start of the Movement her esoteric mission as the Agent and Representative of the Central Fraternity was H. P. B.'s chief concern. The plan for the cycle necessitated a brave declaration of the existence of Masters, living wise Men, who were *first* and *foremost* philanthropists and altruists, whose method of service was very definite. They were not only teachers but Elder Brothers, compassionate benefactors of humanity, and desired to have not only apt learners of Their philosophy, but earnest apprentices in Their great business of human service. Candidates for such apprenticeship were wanted. Not only the establishment but the continuity of Their Work depended on such candidates and their successful achievement.

The existence of the Path, the rules for discipleship, the very necessity for candidates were securely hidden at the start of the Movement. H. P. B. worked in secrecy and in silence, making headway slowly, when she was in New York from 1873 to 1878. The work, however, was not neglected. After she reached Bombay in 1879 that aspect of the work came to the fore and the existence of the Brothers and of the Adept Fraternity, the Chelas and the Path, became very widely known. The nature of the cycle was such that "the rules of chela selection have become slightly relaxed in one respect," wrote H. P. B., in one of the most significant articles of the period

entitled "Chelas and Lay-Chelas."¹ The resulting failures, and the attendant vicissitudes overtaking the Movement are matters of history with which this article is not concerned. There were scores of failures even in the first decade, but the two outstanding successes of the period were W. Q. Judge in the West and Damodar K. Mavalankar in the East. The tie between these two was of occult origin, and their mutual kinship was of the same Nature. Damodar was noticeably active and very prominent in the work in the first decade and climbed to the Abode of the Masters in 1885. Since—"he belongs to the ages." Judge came into real activity since that very year, prior to which he learned and worked in secrecy and in silence. If Damodar is a living example of Chelaship-achievement, W. Q. Judge remains a great embodiment of the true servant of the Lodge in the world of mortals. To scale the heights of evolution is to descend to the valley of strife to dispel the fogs of ignorance which blind man's vision and choke his voice. Thus Damodar and Judge jointly convey through their life-work the uttermost reality of the Path to the Masters, which is the Path of Service. Through them H. P. B. and her Masters speak:

"Wouldst thou *be* as these are? Live as they."

It was apt that the second decade (1885-1895) of the Theosophical Movement was influenced and stirred by the *Path*—a great channel of knowledge about the straight and narrow Path to the Light supernal. While it is true that during that period H.P.B. edited the *Lucifer*, wrote and published the *Secret Doctrine*, the *Key to Theosophy*, and the *Voice of the Silence* and founded the Esoteric body for the training of student-servers, the *Path* every month brought the touch of spiritual enlightenment, clear, lucid, sweet. The Masters themselves proclaimed the *Path* "the best, the most Theosophical of all Theosophical publications." *Lucifer* was described by H.P.B. as the "fighting combative Manas," and the *Path* as "pure Buddhi." *Lucifer* was "militant and *Path* the shining light, the Star of Peace." Especially after the passing of H.P.B. the *Path* faithfully constructed the right milestones as guides for

students and aspirants, and never failed to put up signs of danger for pitfalls as they came in sight.

The Declaration of the United Lodge of Theosophists is based on the policy of the *Path* as outlined in the opening editorial of Vol. II,² but it is to be observed that in the first and last issues of almost every Volume the *Path* declared itself—its source, its action, its goal. "The suggestion to start it came from minds greater than ours, and the derivation of its name is from the same source." (Vol. II, 358.) "While we are not sectarian, we acknowledge having a definite object in view in all the articles so far admitted to our columns. That object is to spread a knowledge of the Wisdom-Religion and to lay before the readers what we consider the true view of Theosophy—the Wisdom-Religion once widespread and now preserved in Tibet to be given to the World as it becomes ready to receive." (Vol. III, 1.) "We would never have brought out this Magazine did we not have supreme faith in Those Beings and forces controlling the destiny of nations and individuals. . . . Some of our readers have wondered what *is* the end and what should be the watch words; the end is truth and brotherhood; the watch words, faith, courage, and constancy." (Vol. III, 366.) "We have been accorded the opportunity of attempting to erect the four pillars of Sincerity, Devotion, Determination of Purpose, and Integrity." (Vol. V, 1.) "In addition we intend to steadily draw all our articles and exposition toward the Light which comes from the East, not because we ourselves are of Eastern birth, but because the fathers of men, living in the East, ages ago, went over the philosophical and scientific disputes that now engage the 19th Century. . . . We believe in the cyclic theory, and it teaches us that in the ages man has been upon earth he has evolved all systems of philosophy over and over again. The reason we turn to Indian books is that that land of all the rest has preserved its old knowledge both in books and monuments. . . . We of America were perhaps the very individuals who in those bygone ages helped to elaborate that philosophy, and the men now living there

¹ [Reprinted in *Raja-Yoga or Occultism*, p. 1.—EDS., T. M.]

² [For *The Path* Editorials see THE THEOSOPHICAL MOVEMENT, October 1941, Vol. XI, pp. 178-189.—EDS., T. M.]

were, may be, the then inhabitants of bodies in this continent. It is Truth we want, and not the petty glorification of either America or India." (Vol. II, 358-9.) "The *Path* has no party to placate, no ulterior aims to forward, hence its independence is secure, since it bows the knee to no man, to no authority, although it seeks and will so seek to abide by the rules prescribed of old, for conduct and for intercourse." (Vol. VI, 369.) "But the penalty of independence in business conduct is frequently lack of support from a world that acts on convention and delights in pandering and being pandered to. But it may as well be known that the *Path* will pander to nothing." (Vol. VII, 1.) "The object before our eyes when we agreed to carry on this project was to hold Truth as something for which no sacrifice could be too great." (Vol. II, 358.) The *Path* reiterated the same immemorial truths; it had nothing new to offer; its editor wearied of "the eternal printing that goes on . . . but since this is the age of black on white impressed by machinery, we are compelled to publish, so that the opportunity of saying the same thing once more to a rebellious and stiff-necked generation shall not be neglected." (Vol. VII, 2.)

In all this the reader will do well to note how closely the *Path* followed the example of the *Theosophist* and it was clear and unequivocal in its estimate of the leader. 1887-8 were fateful years for the parent Society which failed in its first object of universal brotherhood causally due to the attitude and action of the President Founder and his Council, Mr. Sinnett and his London Lodge, towards the Agent of the Teachers and the Transmitter of the Teachings—H.P.B. At the critical juncture the *Path* thus:—

"We would have no one misunderstand how we look upon H. P. Blavatsky. She is the greatest woman in this world in our opinion, and greater than any man now moving among men. Disputes and slanders about what she has said and done move us not, for we know by personal experience her real virtues and powers. Since 1875 she has stood as the champion and helper of every Theosophist; each member of the Society has to thank her for the store of knowledge and spiritual help that has lifted so many of us from doubt to certainty of where and how Truth might be found: Lovers of Truth and seekers after occultism will know her worth only when she has passed from earth; had she had

more help and less captious criticism from those who called themselves co-labourers, our Society would today be better and more able to inform its separate units while it resisted its foes. During all these years upon her devoted head has concentrated the weighty Karma accumulated in every direction by the unthinking body of theosophists; and whether they will believe it or not, the Society had died long ago, were it not for her. Next to the Brothers, then, we pin our faith on her: let none mistake our attitude." (Vol. II, p. 360.)

It will be clear to the reader that the *Path*, true to its name, fulfilled its mission in the age for which it was intended. The ancient moorings, and many windings of the Ancient Way till its emergence to the view of the public of 1875, its progressive curve since, its undeviating course in the future, were admirably traced month by month. The two main features of the Immemorial Path, constancy and consistency, were the great virtues of the journal of W. Q. Judge.

The *Path* served the cause of Brotherhood (the first object of the Movement) by making itself the mirror in which the activities of the Society, of which its editor was an officer and shining light, reflected themselves. Not only American but also foreign activities were noticed, reported, commented upon, and it broke down barriers of nationality and race. The *Path* encouraged all good activities and actors. It spoke up for the masses and deprecated the ideas of reserving Theosophy for the classes. It championed the cause of children; it raised its voice against capital punishment; it stood for right reform in every department, but above all, it encouraged its readers in general and Theosophists in particular to practise brotherhood, to exert themselves in the service of all. It enabled them to do this by right spiritual methods, for it brought them practical and priceless knowledge.

The cause of study of ancient and modern religions and philosophies was very near to the heart of the magazine. Indian Upanishads and Christian Gospels, Kabala and Hermetic Philosophy, Egyptian Papyrus-lore, and Persian Sufi-Wisdom found a heart treatment in the *Path*. Nor were medieval and modern knowledge neglected: the wisdom of the German Fire-Philosophers and occultism in drama and poetry equally received attention. Hindu, Jewish and Theosophic symbolism was explained. All these were presented not

to show how different were the many systems of thought, but how alike: thus the unity of Knowledge rooted in Theosophy was revealed to the world. The light of the Orient was focussed in dozens of contributions, and the Oriental papers, gathered through the agency of a well conceived department, were presented to its readers. The *Path* was not glamoured by the attractive and dazzling splendour which is east of Suez, but discriminatively breathed the pure atmosphere of the Spirit, pointing out the dangers and the limitations of the lower *iddhi* which lurk in the very home of Theosophy.

In its service of brotherhood and of comparative knowledge the *Path* was guided by true Occultism. Without hesitation or ado, firmly but fairly it attacked the falsehoods and fictions of psychism—spirit-messages, healing, astrology, breathing practices, etc., etc. Every time the false was denounced the light of knowledge was invariably shed on the subject. But its greater service was the presentation of correct teachings of true Occultism, of the Heart-Doctrine. Its tenets and such of its practices as can be hinted at or partially explained were subjects of vital exposition. Such articles¹ as "Aspirants for Chelaship," "AUM," "Culture of Concentration," "Living the Higher Life," "Occultism, What Is It?," "Of Occult Powers and Their Acquirement," and "Seership," were like the cool waters which assuaged the thirst of the Soul. The very questions of the different types of souls were anticipated, as witness "Conversations on Occultism." Judicious aid was offered to the student as in "Hidden Hints in the Secret Doctrine." In story form most valuable and practical teachings were imparted. It made available "A Hindu Chela's Diary," a true document which outstrips a thrilling romance while it conveys some hidden secrets of the inner life. Direct teachings of the Mahatmas on Devachan, on Deity, Law and Reincarnation and other matters were properly timed for publication, and the world of aspirants

¹ [These *Path* articles have all been reprinted and are available:—Nos. 3, 4, 5, 9 and 11 in the U.L.T. Pamphlet Series; Nos. 6 and 8 in *Vernal Blooms*; Nos. 2, 7 and 10 in THE THEOSOPHICAL MOVEMENT, Vols. VI, p. 163; X, pp. 103 and 89, 98, *et seq.*; No. 1, in *Letters That Have Helped Me*, p. 58, Indian ed.—Eds., T. M.]

owes a debt of gratitude for the "Aphorisms on Karma" first made public in the *Path*.

Also, it was the channel for future books. Mr. Judge's *Epitome of Theosophy*, the *Notes on the Bhagavad-Gita* and *Letters That Have Helped Me*, first appeared in the *Path*. Much of E. D. Walker's *Reincarnation* was originally published in its columns. While a great deal of the writing work was done by Mr. Judge under various pseudonyms, some well-known friends wrote, *e. g.*, Isaac Myer, the author of *Qabbalah*, and J. Ralston Skinner, of the *Source of Measures* fame.

H. P. B. herself made use of the *Path*, *e. g.*, to clear up misconceptions about *Isis Unveiled*, and to make an authoritative pronouncement on a critical occasion on the subject of the Brothers, under the caption "'The Theosophical Mahatmas.'"² After her death the *Path* communicated to the world her letters to friends under the headings "Letters of H. P. Blavatsky" and "She Being Dead Yet Speaketh."

When after her death attempts were made to narrow the scope of Theosophical service of humanity, or to waver one hair-breadth from the programme and the plan of the Masters through H. P. B., the *Path* was to the fore. To defend the spiritual status and occult rank of H. P. B., to maintain the integrity of her teachings, especially the *Secret Doctrine*, to strengthen her esoteric work, to make the Theosophical world realize that she being dead yet speaketh, and that the Masters had not deserted her movement which was Theirs—in all this the *Path* was a vigilant champion. It, of course, made enemies. It was attacked for what it represented, what it spoke, what it sustained. The attacks in her life-time were on H. P. B.; no one was learned enough to attack her knowledge. After her death the character and personality of Mr. Judge were found unassailable, but a desperate final attempt was made to destroy that for which he stood, firm and steadfast—Their Philosophy and Their Plan for its promulgation. The venture nearly succeeded; but, as in other cycles, it was frustrated and the cycle of today sees the continuity of the work on a higher spiral. It was in the *Path* that the

² [Reprinted in *Raja-Yoga or Occultism*, p. 9.—Eds., T. M.]

Certificates from the two Masters about Their own share in the production of the *Secret Doctrine* first saw the light of publicity.

From 1891 to 1896 the *Path* had to carry on the militant work of *Lucifer* besides continuing its task of instruction and inspiration. The former was made necessary by the attitude and actions of some prominent co-members and erstwhile colleagues, and for the purpose of keeping intact the Message of the Masters and the Work of Their Messenger. In its columns the Mars-Mercury controversy, and, later, the rationale of precipitation of Mahatma letters and other matters found adequate, reasonable and satisfactory exposition. Every month the journal threw light on problems which agitated the Theosophical world. It is this duty courageously discharged which makes the *Path* even a greater server of the Cause than the *Lucifer* itself.

The real mission of the *Path* was to re-establish first in America and through it in Europe the Living Religion of Theosophy. To wean away the human mind from the superstitions of belief and the glamour of relative and lower knowledge and to direct it towards the working of the spirit in man by sweet reasonableness and appeal to high ideals, so that a *few individuals at least might begin to live Religion rather than talk religions*: such was its solemn purpose. It aimed at bringing to the knowledge of the West the genuine Science of the Soul of the ancient East, and suiting it to Occidental requirements, thus opening an era of Western occultism. Lest this might create division in the integrity of the Movement as a unit by two branches working one against the other, as Eastern and Western Occultisms, the *Path* tried to arouse Indian Theosophists to the knowledge of defects inherent in the Karma of that ancient people and courageously but with earnest sincerity made the appeal that some Indian Fellows at least should purify their notions and ideas, religious and psychological, and become *Theosophists* instead of mere exalted orthodox Hindus, Muslims or Zoroastrians. The work so clearly formulated in the Maha-Chohan's Letter (*Theosophy*, Vol. X, 69)¹ and so well begun and carried on by H.P.B. had to

be pulled together for a more definite expression before 1897-98 and the *Path* made a mighty effort. Theosophy and Occultism were offered as the Soul-force to both hemispheres, and students, East and West alike, were called upon to dethrone superstition and scepticism, dogmatism and materialism. They were appealed to, to become cosmopolitan citizens benefiting all nations and every land with the aid of Theosophy, the Wisdom-Religion. The 8th and 9th Volumes of the *Path* show the increasing measure of this conviction, and it precipitated events in the hope of handling them to mould the future. Its apparent failure is a maya, for its project *will* succeed if the present and coming generations of Theosophists are faithful to its efforts and to the Plan in behalf of which the *Path* laboured.

In its 5th volume the opening editorial prophesied that as "5 is reached the future is potentially present up to 9." While the *Path* was in its fifth volume, H. P. B. passed away and the remaining four successfully performed their Dharma: they unmistakably made clear the Lines which the Masters laid down through H. P. B.—not the glorification of a Society, but the expression of the Soul; not the bringing down of the Teachings to the level of religion or science, but to raise by precept and example all religions and all sciences to the plane of Theosophy; above all, through autonomous organs, in different countries, each with its function, the whole body to work as a healthy unit, guided and energised by the heart composed of unselfish esotericists, in and through whom the Soul, the Great Masters, worked. Through strife, through struggle, the Lines were shown till the tenth volume was reached. The *Path* had by then attracted a sufficient though small number of followers, and a more direct service of the race through a more widespread promulgation of the teachings was planned. The name of the Magazine for its second decade was chosen—*Theosophy*, but ere its dawn, the Movement and the world had to pay the heavy tax in the departure from the scene of active labour of W. Q. Judge, the guide and friend of all on the true Path.

Nearly thirty years have rolled over our heads, and with the return of the cycle more and more

¹ [Reprinted in *U. L. T. Pamphlet No. 33*.—EDS., T. M.]

the attention of the Theosophical world is being attracted to the writings of W. Q. Judge, and naturally to the *Path*. The old volumes are very scarce, but the *Theosophy*, as conceived by Judge in March, 1896, has been in existence since November, 1912, humbly but faithfully re-speaking the message of the *Path*. In conceiving the new

incarnation, Mr. Judge wrote thus, and we invite to it the attention of all students of Theosophy :

“ As this is a Theosophical venture I invite the co-operation of Theosophists the world over in making it a success. Nothing can be accomplished without you ; everything with you ; and the last and apparently least of you is not always the most helpless.”

PROMOTE THE CAUSE !

[The following Memorandum by Damodar Mavalankar is reprinted from the *Supplement to The Theosophist* for January 1884. It was entitled “ The Work of the Branches ” and was meant for those days ; but its principles and ideas are true and applicable to the United Lodges. In the preceding editorial an appeal is made for assiduity and devotion in serving the Cause and to take a resolve on White Lotus Day. The method herein suggested by a Devotee deserves the heart consideration of every Associate.—EDS.]

Notwithstanding the repeated protests of the Parent Theosophical Society, there does yet seem to linger in the minds of individual members and of some Branches, a tendency to look upon the whole movement as a school where *Yoga Vidya* and Occultism may be learnt in a much more expeditious and easy way than heretofore. This arises out of an ignorance of the laws of Occult Institutions and those governing psychological development. Since the commencement, the Theosophical Society has tried to impress the fact that the Laws of Nature are immutable ; and no living being, however high and powerful, can ever alter them to suit the convenience of students. The attempt, therefore, which is now being made is not to carry on the vain and profitless task of finding a short cut to *Brahma Vidya*, since this is an impossibility, but to revive once more its knowledge, and thus to stimulate a true aspirant to adapt his life and thoughts to that standard which will better him and lead him gradually to such ways as run their courses to the Divine Wisdom. It will thus be seen that the Theosophical Society promises no Teachers, no Gurus, to take every member, upon joining, under their special charge. Mr. Sinnett was distinctly warned on this point when he asked for the assistance of some adept as the guiding genius of the Simla Eclectic Theo. Socy., as will be seen on reference to his *Occult World*. No doubt there are

individual members who have been fortunate enough to be accepted as *Chelas*, but their acceptance was due not to the fact of their being Fellows, but because they have been living the life and have voluntarily passed through the training and tests, enjoined upon aspirants for occult knowledge of every age and nationality. In their case the Theosophical Society was only the means of giving them the conviction of their intuitive beliefs, and thus urging them to follow the promptings of their inner consciousness. For the comparatively easy mode they thus had of gaining the conviction, they have to make up by helping the building up of the Theosophical Society and putting it on a secure basis. This explanation ought to make it clear that what the Society expects from all its Branches and individual members, is co-operation and help in its grand task of uniting the East and the West, the North and the South, in a Scientific Brotherhood armed against dissension and consequent failure by the principle of mutual Toleration and mutual Intellectual Sympathy. It is an unthinkable proposition that any man with average intelligence cannot contribute his quota towards the realization of this noble scheme. If each man were but to do his duty to search, to investigate, to study, to digest, and join with his fellow-men, actuated by the same noble aspirations, in giving to mankind the benefits of their labour, the day would not

be very far off when the Masters of Occultism might find the necessary conditions to enable them to once more live in the world as openly and freely as did their predecessors of times long, long gone by, and give to such a prepared people the benefits of THEIR knowledge. Until that blessed day comes, a duty is before us: we have to hasten its approach. And this cannot be done by merely joining the Theosophical Society and without preparation, training or qualifications, expecting the Adepts to place within our reach tremendous weapons of Power, FOR KNOWLEDGE IS POWER, which in the hands of the ignorant and the wicked is fraught with dangers to their holders and to Humanity at large. Enough has already been given out to bring home to any one, endowed with ordinary intelligence, fairness, and desire for knowledge—conviction of the truth of this Science and the Powers it confers upon its devotees. When once all this is clearly understood, the only question for solution is how best to promote the Cause, and this by an unselfish effort for the good of our fellow-men and their regeneration, to fit ourselves for the higher life of a true co-worker with those who have devoted themselves to the amelioration of the moral and spiritual condition of Humanity. There are various ways of accomplishing this result, but as one man's meat is another man's poison, the Parent Theosophical Society has always endeavoured to leave the practical working of its Branches to their members, who are, or should be, the best judges of the circumstances they have to work under, and the material that can be utilized. Psychology is a vast field wherein many workers may employ themselves with

advantage. The tastes of individuals must differ, but surely there can be found two or three in every Branch interested in the same subject. If a Branch divides itself into various Committees for the investigation of various subjects of Science, and communicates its results at general meetings, much good will ensue. Various articles in the *Theosophist* and other publications of the like nature might be taken up by different members, and the Society given the benefit of every individual exertion. Knotty questions arising out of such studies might be referred to the Headquarters in the form of an article, or in any other shape which may be found best under the circumstances. Every legitimate demand for help and assistance has been, and will always be, granted by the Founders to their co-workers in this cause of Humanity. Several other matters of Reform might be undertaken by other Committees, without, of course, infringing upon any individual's or people's religious or social rights. For those who are capable of an unselfish impulse to work for the moral and spiritual regeneration of Humanity, there is plenty to do. And it is men of this stamp that are the pillars of such a grand movement, which must necessarily depend upon their co-operation and zeal for its success.

These are the lines upon which Branches are expected to be organised and worked.

By order.

Adyar, (Madras), } Damodar K. Mavalankar,
15th December 1883. } Joint Recording Secretary,
Theosophical Society.

APPLY IT IN YOUR CASE

“ I therefore ask of you, my dear brother, to proceed cautiously and patiently with what you have begun. Despair not, and you will shortly trample the foe under your feet. Bear in mind the motto—Try again, and apply it in your case. ”

Thus wrote Damodar Mavalankar. The words contain a piece of advice which every aspirant-devotee not only needs, but at critical stages feels thankful for, when his memory recalls it, or when the lips of another remind him.

What has the Devotee begun? To make himself a pure channel for the power of Truth; to radiate the light of Wisdom. This involves the fight with the lower and the creating of the Buddhi-Power of the Higher. The will to strive and the stamina necessary for the fight come from study and application; the activating of Buddhi by meditation and philanthropy.

This dual task demands that the Devotee be resourceful with his time, his possessions and his energy. To realize even in a little measure, the contents of his newly-born attitude to life, he has to learn to practise the basic ideas of the Theosophical psychology. His sevenfold nature cannot be understood by a study only of, say, the fourth chapter of *The Ocean of Theosophy*. That theoretical study has to be tested in the laboratory of his own being. The value and the powers, the possibilities and the responsibilities of the incarnated lower Manas, as the *only* and direct mediator between the Personality and the Divine Ego has to be realized and that is the very first experiment in practical occultism which the neophyte has to make. A search has to be made, the truth must be known, that our earthly personality is the sum of all its mental, physical and spiritual characteristics, which, being impressed on the incarnated soul, produces the *man*. Then the staggering teaching—that of all these only the purified thoughts can be impressed on the Higher Manas, the immortal Ego. When earnest inquiry is made how this can be done, the neophyte is told this: Kama-Manas must transmit to Buddhi-Manas such personal ideas and images as the latter can assimilate.

The effort must begin on the plane of waking active life, in the objective world. Manas, the

common factor between Kama-Manas and Buddhi-Manas, holds the key. Manas contains within itself that self-determining power which enables a person to override circumstances. Says H.P.B., whenever lower manas “ disconnects itself, for the time being from Kama, it becomes the guide of the highest mental faculties, and is the organ of the free-will in the physical man.” In another place she calls will “ the highest executive energy (power). ” The initial step which the neophyte has to take is to try to disconnect his mind from his emotions. The inherent soul-power functioning in him opens the vision of the higher world, often mechanically or automatically, so to speak. But as he learns the truths of the Noble Science of Spiritual Alchemy he has to do this disconnecting of the Manas from Kama more and more. When the neophyte turns inward a conjunction of Manas and Buddhi takes place, provided that Manas has disconnected itself from Kama. In the regenerated man the conjunction is permanent—a state to which the neophyte aspires.

Study is a major help in the realization of this state. Theoretical knowledge leads to application, *i.e.*, experimenting in the laboratory of his own consciousness the neophyte must succeed, however gradually, in separating Manas from Kama and then directing that Manas towards Buddhi.

It might well be asked, What does Buddhi-Manas contribute in response to the effort of the Personality to bring to it what it can assimilate? The Higher does respond—no better example in pure altruism is there than this response. No grand aspiration, no pure desire, no noble thought, no divine love, no longing after the Eternal and the Immortal enter the brain consciousness to make grooves and stamp impresses save from the Higher passing through the lower Manas. These are the creators of Right Resolves—the response of the lower as an assurance to the higher. Wrote a Master once :—

As the lost jewel may be recovered from the very depths of the tank's mud, so can the most abandoned snatch himself from the mire of sin, if only the precious Gem of Gems, the sparkling germ of the Atma, is developed. Each of us must do *that* for himself, each *can* if he but will and persevere. Good resolutions are mind-painted pictures of good *deeds*: fancies, day-dreams, whisperings of the Buddhi to the Manas. If we encourage them they will not fade away like a dissolving mirage in the Shamo desert but grow stronger and stronger until one's whole life becomes the expression and outward proof of the divine motive within.

"Each can if he but will and persevere" but feelings and desires are the enemies of Will and in most people capture, captivate and enslave it. Perseverance is strong in the lower man as he pursues and chases the objects of his desires; but that is not the real perseverance—it is obstinacy and perversity. Perseverance creates the power to endure the disintegrating process of the egotistic nature—endure without resentment. The false perseverance chafes at every failure, at every frustration.

In the life of the neophyte the struggle between the perverse nature of the egotistic self and the persevering nature of the higher aspiration-knowledge grows and becomes fiercer till one or the other gets the victory. The time comes when neither side will give way and in the final outcome Nature records Failure or Success. How apt are the words of the Christian Bible:—

I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

Nature is perseverance itself and her mill grinds by day and night, bringing Light and Peace to those who accept her and make Her will theirs. Those who pit their perversity against Her Perseverance kill in themselves the Enduring Self.

In this fierce struggle the Neophyte encounters

numerous foes, the greatest of which is Despair. The very wandering in high altitudes wafts us the message of despair when we are tied to the lowly levels of the personality. Doubt, which is regarded as a sin, is the breeder of despair as faith is the creator of cheer. The *Pilgrim's Progress* speaks of Doubting-Castle, the owner whereof is giant Despair, and his wife is diffidence. The Neophyte has to learn "to build a Heaven in Hell's despair." This is a Science and its knowledge and practice are necessary.

The Spiritual Alchemy teaches us how to transmute the base metals of Lust, Anger and Greed into the superior ones—Love, Forbearance and Generosity. Moral qualities are the attributes of Compassion, as brutal evils are those of passion. The dispersive force of evil has to be made the concentrative power of good. Long is the period of Time during which the Neophyte has to labour, fearing no failure, courting no success, and as one who evermore endures the dissolution of the shadows—the multi-faced personality.

He who lives more lives than one
More deaths than one must die.

Facing doubt, diffidence, despair, the Neophyte has to hold grimly on to the Vision that the Moral Order of the Universe supports and sustains him who respects it, reveres it, and therefore learns from it, in humility and by service. The task appears impossible of achievement and face to face with it we feel too puny to attempt it. "Despair not and try again," as a motto, is too large an order, murmurs the faint-hearted. What else but our sense of humour would come to our rescue? We may be little but we need not be petty; we may be small but we need not be mean. Let us smile and repeat in the hour of despair the wisdom of the songster:—

There was a little Man and he had a little Soul,
And he said, "Little Soul, let us try, try, try!"

LETTERS TO AN INTERESTED FRIEND

I.—WHERE AND WHAT TO SEEK

Dear _____

You say life is very puzzling and that the war has left you with a thousand unanswered questions. Perhaps you expect me to condole with you on that account, but as a matter of fact I congratulate you. Life is not easy to understand and those who know most about it are those who are continually asking themselves and others questions. The Sages tell us that the great mark of one who knows much is that he realizes how much there is still for him to learn. So there is no reason for discouragement in the fact that you see unsolved problems everywhere around you. It shows that you have become like a child again, full of wonder and interest, always asking "Why?" and "What for?" and have thus acquired the open mind of a person who knows that he does not know a great many things. This young and wide-awake attitude towards life is absolutely necessary if you really wish to learn what life is all about. So rejoice in your questions and set out hopefully to answer them.

Where will you go to solve your problems? Well, my advice is, study Theosophy. The application of the principles of Theosophy puts you in a position to understand the fundamentals of life and to explain your own difficulties yourself. Let me try to give you some idea of what Theosophy is; then you will perhaps realize that it is a reliable teacher to go to with your puzzlement.

This philosophy is not a system thought out by one great man or by a group of men; it is not a "school of thought," as we say. It is a summary of the accumulated wisdom garnered through the ages, the reformulation of the results of the work of thousands of seers who have studied the problems of life through thousands of years, systematically, as the modern devotees of science do. Yet it is not fair to compare it to the work produced by the scientific world of today. For the men who are able to contribute to the knowledge we call Theosophy differ from our scientists and scholars on two very important points. In the first place, they do not depend for making their

investigations on instruments like those our men of science use; their instruments are their own powers of vision, hearing and understanding, which are developed to a point far beyond that reached by our greatest investigators. With these they can study and observe a world which includes regions which we now call superphysical and metaphysical. In the second place, these seers never accept any fact unless the independent investigations of the vast majority of their number have proved to their satisfaction that it fits in with the body of facts previously proved true. This means that no two teachers of real Theosophy ever disagree. On questions that seem still doubtful to them or on which they disagree with their predecessors, they maintain silence. The field of their research covers both what we call science and what we call religion. Theosophy has been called a scientific religion and a religious science.

One of the main doctrines taught by Theosophy is that of reincarnation. Very simply put, this means the teaching that no one of us is here for the first time on earth. Birth, life, death—this cycle which sums up the common lot of all is one which every human being goes through many, nay, hundreds of times. We have been born before, have suffered and rejoiced as men and women, grown old and died before, and we shall pass through the same series of experiences again and yet again.

Birth is not the beginning of *life*; it is only the beginning of the body and death ends nothing that has permanent value; it merely rids us of an instrument which is no longer useful. Our real selves existed before the very first of these lives in the flesh and will exist when the last has been lived through. Our real selves have taken these bodies which we now wear in order, by means of them, to extend and complete the knowledge that we attained in our previous attempts to master life. When the body gets old and unmanageable through weakness and the dulling of its faculties, we shall let it go when its time comes

and wait for the time when we can obtain a new one suited to our purposes.

We speak of our real selves' taking new bodies repeatedly, but what is it in us that will live again in another body? Can we define it in terms of any familiar aspect of our consciousness? This is a very important question. Many people who are trying to understand this teaching of re-incarnation think that they themselves as they are accustomed to picturing themselves—Mrs. Brown or Mr. Das—are destined to live again at some future time as, say, Chinamen or Frenchmen, and very naturally this seems very much like saying *they* will have to be turned into *someone else*. This puzzles them and seems impossible—which indeed it is. Theosophy does not teach any such doctrine.

What it does teach may not seem quite easy to understand either, but a simple exercise has helped many people to grasp what is meant. Try it.

Say to yourself: "I am not this body. I am a person who owns and uses this body which I call mine, but I can live without it. It is not myself." Repeat this from time to time and try to grasp what the statement involves. When you feel tired or hungry remind yourself that it is the body which is tired or hungry. You see that this exercise is not very difficult. Most people who keep it up for a few weeks and spend a little thought and effort on it can make themselves realize that the real self, whatever it may be, is not the body.

The next exercise is fairly easy too. You must now take a further step and ask yourself: "Am I my feelings?" The answer is: "No; my feelings are a portion of me which exists apart from my real self." A little practice and observation will make it plain that we can, while feeling depressed or elated or irritated—even while feeling angry, if we begin before the anger has got too strong a hold upon us—watch the growing mood, stop it or encourage it, as if it were a thing belonging to someone else. As soon as you realize this fact, you can assume the attitude of a spectator and judge your emotions quite impartially. After this you can say with real conviction: "I am not my feelings. They are mine and affect

me, but they are not my real self." This stage is not so easily reached as the first, where we deal with the body; but it is only a matter of a determined and open-minded effort.

Now comes the third exercise. Take your thoughts. Are they the deepest self in you? Many people will answer that they are, for we are apt to think of thought as the most intimate and real aspect of ourselves. Yet no one will deny that our thoughts on a given subject change while we remain the same; that we change our minds, as the phrase goes; that we think very differently about life, or some part of life, at different times, changing our whole point of view sometimes within a few minutes according as our mood changes in response to some outer circumstance. Clearly, then, the "I" which observes that it thinks differently than it did as a child, for instance, and yet can remember the views that it has abandoned, remaining the same in spite of the ebb and flow of thoughts, is not to be identified with those thoughts. When you have thought this over and analyzed your state of consciousness in this connection, you will come to the conclusion again: "I am not that. There is a still deeper self, which can observe thought as well as feeling and physical experience." This fundamental, unchanging witness and judge of all our experiences is called in the Theosophical books the ego, and it is this ego which, at the stage we call death, drops the body, the emotions and the point of view of a life-time and, after a period of life without a body, incarnates again. It takes a new body and a new name, experiences new reactions to new circumstances; but it is the same ego whose new adventure in the flesh is a continuation of the old.

As already remarked, this is a very important point. People who do not grasp it spin out the most fantastic theories on the basis of the teaching of reincarnation, or they reject the doctrine altogether as quite unbelievable. People who do grasp it, who make an effort to identify themselves with that inner permanent centre of themselves, can at least understand what Theosophy means by the teaching of reincarnation. Whether they can accept it as true or not is another question. The first thing to aim at is to realize what it is we are considering.

I suggest that you read in this connection: *The Key to Theosophy* by H. P. Blavatsky, "On Individuality and Personality," and *The Ocean of Theosophy* by W. Q. Judge, Chapter VIII, "Of Reincarnation."

IN THE LIGHT OF THEOSOPHY

The more one learns of natural history the greater the awe and reverence in which one must stand before the wisdom of Nature. The "universal guiding Fohat, rich with the Divine and Dhyān-Chohanīc thought," working through the terrestrial spirits which form the aggregated Nature, has brought about a nicety of balance between the kingdoms which man in his ignorance disturbs at his peril. The policy of getting from the soil all that it will yield, while not returning to it the equivalent in natural, organic fertilizers, has already in many cases produced worn-out soil, facilitated soil erosion and reduced crops. Artificial fertilizers have been provided, indeed, but in recent years it is being increasingly recognized that Nature can no more be cheated in the long run than the human body can. (See *The Aryan Path*, July 1946, p. 278.)

Edward H. Faulkner's *Plowman's Folly* makes out a strong case for natural fertilizers. The author also shows the folly of plowing natural fertilizers deep into the soil, where they are inaccessible to plants and interfere with the upward capillary movement of moisture. His theories of soil economy are based on study of nature's ways. In the forest and the untilled meadow, the natural plant foods accumulate at the surface, with corresponding increase in fertility. His theories, tried out in practice and proved sound, are said to have aroused great interest, and wide-spread substitution of the surface cultivation which he advocates for the present deep plowing seems likely to result. So we find one more application of the sound injunction of *The Voice of the Silence* :—

Help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance.

Horse-racing arose in feudal England to encourage the breeding of good horses, writes Shri J. C. Kumarappa in *Harijan* for 16th February. The old economy based on horse-power gave place long ago to one of power machinery based on coal and oil, but horse-racing has remained, "an ana-

chronism for the indulgence of the gambler and wastrel."

Betting on the races is a form of gambling, wholly pernicious in its effects. In legitimate economic enterprise of any kind, even in barter, there is an exchange of values. A man gets something for what he gives. In gambling, on the contrary, nothing of value is produced. Men either lose their money, with nothing to show for it, or gain wealth which they have done nothing to earn. Something for nothing is not Nature's way; in the long run no one can get away with it. Gambling may become a mania with weak-willed individuals; in any case it breeds most heartless selfishness and acquisitiveness, sins against the brotherhood which Theosophy is in the world to promote.

Taxes on betting are in the class with taxes on liquor and on habit-forming drugs—poor sources of revenue indeed for a country having the welfare of its people at heart. That the Bombay Government should be deriving nearly a crore from betting taxes and Calcutta nearly three-fourths as much, as Shri Kumarappa charges, is disquieting. It is good news that Madras has given the other Provinces a lead by passing legislation against betting at horse-races.

The increase in the smallpox figures for Madras Presidency in recent years is discussed editorially in *The Hindu* for 15th February under the appropriate heading, "Disquieting." In 1941, there were 11,599 attacks and 2,343 deaths from smallpox. In 1943, the figures began to rise sharply; in 1945 there were 89,753 attacks and 17,990 deaths from smallpox, an eightfold increase in four years.

The Editor points out the likely correlation between the mounting toll of smallpox and the serious deterioration of economic conditions from the middle of 1942 onwards. Mass starvation had been avoided in Madras by severe rationing but the Editor suggests that the long-run consequences of malnutrition and underfeeding may be no less serious in diminished vitality and

lowered powers of resistance to disease. The indications are sufficiently serious, he declares, to call for urgent enquiry into the extent of the deterioration in health and the measures needed for rehabilitation.

Proper nutrition, sanitation, and dissemination of knowledge of the laws of health represent the sane approach to smallpox prevention. It is perhaps significant that vaccination is not mentioned in the editorial. The vogue of this medical superstition being so great, it would be surprising if any relaxation of the practice coinciding with the growing incidence of smallpox should have gone unmentioned. But the public have a right to know if the contrary is the case, if more people had been vaccinated and yet the trend of the disease was upward. Especially the figures should be given out as to how many vaccinated persons were among those suffering or dying of smallpox.

In *Harijan* of 16th February, Shri K. G. Mashruwala quotes Shrimati Rameshwari Nehru's plea for Governmental attention to making films better. She warns against the moral danger represented by the growing popularity of cinemas at their present level, at the expense of semi-religious entertainments like the recital of *kathas* and the playing of *rashilas*.

The cinema has come to stay. The problem is how to minimize its influence for evil and, equally important, to utilize its possibilities for good. Films morally subversive should, of course, no more be tolerated than obscene books, but the strict Government control recommended would be difficult without paternalism or autocracy. The proposed nationalization of the film industry would mean State-guided thinking on the totalitarian pattern, which we surely do not want for India.

Shri Mashruwala does not go so far; he favours legislation for making films more truly educative and improving their moral tone, but stresses the duty also of the moulders of public opinion. The educated public ought to give a lead, supporting good films, boycotting the rest; but the raising of the public taste depends in large part on giving everyone a chance to see the best. Ears accustomed to good music cannot tolerate

bad; so cheap and vulgar films must be made distasteful by comparison. Compare the vogue of *Tukaram* and *Bharat Milap*, and, among foreign films, of *Juarez* and *Emile Zola*, with the brief flare of many a melodrama and sentimental film!

There is a good case for Government subsidies and prizes for worth-while films until producers realize their great responsibility or are convinced, by comparative box-office returns, that in the long run the best films pay best.

India could with profit take a leaf from Britain's "Lives of Famous Men" series for children, in which, among the heroes of peace, are included those who have paved the country's way towards democracy—Robert Owen, William Morris etc. The rôle of films in promoting international understanding and exchange of cultures is important, too, and should be borne in mind in producing films for foreign audiences as well as in encouraging foreign films of the right type.

In "Violence and Sociability" (*Politics*, New York, January 1947) "European" takes the position that, violence being incompatible with the values of civilization, to employ it involves denial of the very values which men invoke it to uphold. Perversely, men have given institutions and organization an importance greater than that of social relations. "Over and over again, for the sake of bare survival, men have sacrificed the reasons for living."

...sociability, naturally spread from one to another until it includes all living beings...is, on the surface, good education, cultivated manners; beneath the surface, intellectual awareness of society, as a fact and as a value—hence, inevitably, of *justice*, conceived as an idea more fundamental than any religious or moral dogma.

The idea of happiness for all is inseparable from the concepts of sociability and of justice, "European" writes. Hence "sociability" and the will to power stand irreconcilably opposed and violence is antisocial. Movements for emancipation have temporarily won success by violence, but only to become oppressive in their turn.

It is indeed of ominous significance, as he points out, that individuals in the U. S. A., considered relatively free of State omnipotence, could so far abdicate their rights as thinking members

of society that it was possible for 120,000 workers to be employed for over a year at Oak Ridge, "without their having *the faintest idea of what they were making.*" Did they thereby escape responsibility for the antisocial use to which the atom bombs they made were put?

True socialism is especially concerned with the reality of human relations, based on spontaneity, friendliness, courtesy and equal opportunities for all. It involves the development of a free sociability that ignores barriers of nation, caste and creed.

The influence wielded in the eighteenth century by small groups of "encyclopædist," the Masonic Lodges and the *salons* shows how effective movements not rigidly organized can be.

...because they aimed at changing attitudes rather than things, society rather than institutions, they certainly caused some real change in this world.

Today, "European" holds, the multiplication of "groups of friends" united in effective solidarity by respect for the same values and by sharing the same anxieties, can have more importance than a huge propaganda machine.

The same conviction underlies the U.L.T., each Lodge of which is such a "group of friends," united by their similarity of aim, purpose and teaching. Each autonomous U.L.T., however small, is in itself a nucleus of Universal Brotherhood, a champion of real values, and from each spreads out in ever-widening circles the spiritual influences which can change men's minds and hearts and so must bring about in time a better world.

That the great cities of the modern age are prejudicial to the highest human interests has long been recognized by thoughtful men. Gandhiji has been preaching it for years in India and Shri J. C. Kumarappa has been marshaling strong

arguments against large-scale production. The self-contained village economy may or may not be given a chance to prove its feasibility on a large scale, but that great cities are a mistake is being more and more perceived even in the West.

Twelve years ago Dr. Alexis Carrel in *Man the Unknown* traced many of the ills from which the modern man is suffering to the unnatural conditions under which he lives. And now twelve leading American thinkers have contributed to a volume published by the University of Oklahoma Press at Norman, *Cities Are Abnormal*. They plead for decentralization, for the building up of smaller communities and for the achievement of a better balance between industry and agriculture.

Great cities are beginning to be recognized for what they are, ugly, swollen tumours in the body of society, with tentacles that spread from shore to shore and even penetrate beyond the seas, to get materials and to find outlets for the products of their factories.

In large cities human beings are not brought closer together in neighbourly relations. In a small community a man is interested in his neighbours, as they are in him. They depend consciously upon each other. In the city the individual often does not know his next-door neighbour's name. There is no loneliness like that which one may feel in an indifferent crowd. Brotherliness and the sense of responsibility are both favoured by the smaller group. And that which is not good for man can never in the long run benefit society.

The competition between cities in the matter of size is as childish, as ignorant of real values, as the rejection of a smaller silver coin in favour of a nickel one. It may not prove possible to stop the rising tide of industrialization even in India, but at least decentralization of industry is possible and the plans for India's development along true lines must make provision for it.

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The United Lodge of Theosophists

DECLARATION

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

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

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

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

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

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

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

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

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