

सत्यान्नास्ति परो धर्मः ।



There is no Religion Higher than Truth

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ADAPTABILITY AND RESOURCEFULNESS

In the life of chelaship two fundamental powers are the parents of all faculties and virtues. The tests and trials of chelaship are passed with the aid of these two powers—adaptability and resourcefulness. And these two are not separate powers; they are a dual power. A soul's adaptability to his environment without resourcefulness to master it would mean stagnation. On the other hand, a resourceful person without adaptability would become discontented, not with himself but with his environment and others, and discontent is corrosive. Discontent must be divine, *i. e.* while a soul does not rest satisfied with his environment, with patience he faces its limitations and stepping on them rises higher. The great symbol of progress is Perpetual Motion. To be passively satisfied with one's environment stops growth. That satisfaction is of the nature of *Tamas*, Inertia. Dissatisfaction with one's environment leads to impulsive action with a desire to produce outer change. Impulsive action is of the quality of *Rajas*—jerky and disturbing motion which frustrates itself. The chela learns to use his own contentment and moves deliberately to self-improvement which effects improvement in his own environment. This is rhythmic motion and is of the nature of *Sattva*, Harmony. If one is satisfied with his existing environment he gives no exercise to his *manasic* limbs and his resourcefulness becomes atrophied. Dissatisfaction and desire to change quickly and radically will make him irritable and impatient with others and his

environment and that disturbs his resourcefulness, and he is likely to squander his funds. To use our environment is to learn the lessons it stores for us, and only when those are learnt are we able to gain freedom.

To rest content with one's environment is to forego the method of self-induced and self-devised efforts; to be merely dissatisfied with it is to neglect to take into account that such efforts are ever checked by Karma; to seek ways and means within the soul so that the debt of Karma is paid and the lesson is learnt is to practise the Third Fundamental of *The Secret Doctrine* :—

The pivotal doctrine of the Esoteric philosophy admits no privileges or special gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations.

This task every human soul performs, but the influences of our civilization lead him to one of the two extremes. Generally speaking, the Westerner emphasises the virtue of effort and underrates the strength of karmic checks; the Easterner, on the other hand, rests content with fate and does not recognize what the Mahatma K. H. taught, that "it is always wiser to work and force the current of events than to wait for time".

To be resourceful in the practice of adaptability means that we proceed from within without and deliberately labour to overcome the limitations of environment. Fulfillment of Karma is not running away from Karma; the bonds of Karma fall away only through fulfillment.

To be adaptable does not mean to be overpowered by Karma. We must steadily break the bonds of Karma by proper application of the principles of the Esoteric Philosophy and the rules of discipline it enjoins. Knowledge as well as discipline is necessary for overcoming Karma through the fulfilment of duties. Our present resources are the results of previous efforts and have therefore limitations. Knowledge removes the barriers and increases the fund of resources, for knowledge shows how karmic debts can be paid.

When a man takes his evolution into his own hands he may be said to have put himself on the Path of Chelaship. Lay-chelas have for their Guru the Master within (see *The Voice of the Silence*, footnote p. 3). Such lay-chelas are tested by the processes of Life, called the Mighty Magic of Prakriti. That Guru within, allowed to control and guide the personal consciousness, brings the lay-chela to the path of probation proper, when a new principle of the magic of prakriti begins to operate in his life and acts as a bridge to the Occult World of the Masters of Esoteric Wisdom. By following the dictates of conscience a person gains the guidance of the Higher Ego — the Master within; by following that guidance he becomes ready to enter the Hall of Wisdom, of which it is said:—

Seek for him who is to give thee birth, in the Hall of Wisdom That which is uncreate abides in thee, Disciple, as it abides in that Hall.

This One in the Hall of Wisdom is defined as "the Initiate, who leads the disciple, through the Knowledge given to him to his spiritual, or second birth". He "is called the Father, Guru or Master".

In every grade of chelaship there are tests and trials. Every chela passes through many of them. All tests, however, are but aspects of the One Test — the test of his power to adapt himself to outer conditions. He fails or succeeds in any test due to his own resources. It was said that a new principle of the magic of prakriti begins to operate in the life of the probationer which tests his adaptability. But also a force is added to his resourcefulness. Not only his own character and his hard-won faculties are there; knowledge offered by the Esoteric Philosophy is also there. No weakness manifests in anyone without the strength to overcome it; no circumstance arises which cannot yield its own lesson; and no test comes to any chela which he cannot pass with the help of the instructions and the aids which are in his possession.

In the higher stages of discipleship, when the chela has seen his Master "face to face," he is sent

wherever the call of service is heard. Therefore the probationer prepares himself and gets ready to adapt himself to all climates, psychic conditions, and races of men. He must unfold within himself adaptability so that he may help in the Great Service of Orphan Humanity planned by the Masters.

It is said that the life of chelaship means a life with no breaks of continuity, no gaps, no interludes, not even during those periods which are the *termini* of the long pilgrimages of purely spiritual life, called "post-mortem" states. Therefore *devachanic* experiences are gone through in incarnate existences. For this, greater adaptability and resourcefulness are essential.

By discernment we must ascertain our own duty and by patience we must respond to its call. In contentment we must bide our time while actively pursuing our discipline, noting both success and failure, but never losing the integrity of our own inner consciousness. That inner consciousness is resourceful, and ever finds ways and means to overcome obstacles, and adaptability unfolds thus, more and more.

Just as the body of a traveller must become acclimatized, so the personal nature of the chela must adapt itself to the conditions in which he finds himself. This does not mean that he should become as the worldly are; he has to protect himself against the psychic effluvia of the earth earthy, and he must learn to control the psychic conditions, exactly as the traveller clothes himself suitably to respond to heat or cold. Our own bodily and psychic health make us immune to the germs of disease on every plane of being.

Of far greater difficulty are the ebullitions of our own personal nature; they interfere with our tapping our own soul resources. The climber must possess strong heart, lungs, and legs, and the spiritual mountaineer needs his soul resources all the time. Therefore the tests of the probationer, if successfully passed, make him immune to the nefarious influences of the Astral Light—the chela's great tempter and enemy.

Adaptability and resourcefulness are like reincarnation and karma—two in one, the unit with a dual aspect. Through successive lives on earth we become adaptable and by overcoming our own karma we increase our fund of resources. This the chela does deliberately.

It is said that when the Great Ones emerge from Their retreats to teach mankind They work with the mind of the race as They find it. This is adaptability on Their part. But every time They retire after due labour in the world, some men have grown in wisdom and virtue. This is due to Their resourcefulness.

Similarly, between pupil and Master there is the play of magic rooted in adaptability and resourcefulness. The chela adapts himself to the Master who in turn adjusts the mind of the chela; the Guru using the resources of the chela enables him to gather the force of the Occult World for the benefit of the race of mortals. The highest aspiration of the Theosophical student should be so to train himself that the Master to whose bidding he has devoted his life may think him worthy of the act of Great Sacrifice whereby the Master pours into the disciple the Light of His own consciousness. This demands supreme adaptability on the part of the chela for thus he comes to command resources of the highest order.

SPENCER'S UNKNOWABLE

Madame Blavatsky in several places in *The Secret Doctrine* points out that at least some of the conclusions reached by Herbert Spencer come very near to the teachings of Theosophy. Students of *The Secret Doctrine* therefore will be especially interested in certain comments made by Mr. George Eastgate in *Nature*, March 10th. He refers to the long controversy between Herbert Spencer and Frederick Harrison, which was to be issued in book form in America. An objection raised by the latter so incensed Spencer that he wired to his New York publishers ordering the book to be withdrawn and the plates to be destroyed.

The controversy raged mainly round the famous statement made by Spencer in his *Principles of Sociology*, Part 6—Ecclesiastical Institutions, Chap. xvi—Religious Retrospect to Prospect:—

But one truth must grow ever clearer—the truth that there is an Inscrutable Existence everywhere manifested, to which he [the man of science] can neither find, nor conceive either beginning or end. Amid the mysteries which become the more mysterious the more they are thought about, there will remain the one absolute certainty, that he is ever in presence of an Infinite and Eternal Energy, from which all things proceed.

During the course of the controversy, Mr. Harrison referred to the Inscrutable Power as "The All-Nothingness," and Spencer's answer was as follows:—

So far from regarding that which transcends phenomena, as the "All-Nothingness," I regard it as the All-Being. Everywhere I have spoken of the Unknowable as the Ultimate Reality—the sole existence; all things present to consciousness being but shows of it.

This teaching of Herbert Spencer is very nearly the same as the First Fundamental Proposition of *The Secret Doctrine* which postulates an Omnipresent, Eternal, Boundless and Immutable Principle beyond the range and reach of human thought, and which is the rootless root of all that

was, is, or shall be. H. P. B. calls it "Be-ness"—"that Essence which is out of all relation to conditioned existence".

Theosophy teaches that one has to get rid of "personal existence" after a long series of successive lives on this earth; when the real man succeeds in merging himself with the Sovereign, the Immortal Spirit, he himself becomes an immortal entity. In Esoteric Philosophy Non-being is in one sense Absolute Being, and there is no real contradiction in this. Says Madame Blavatsky:—

In the tenets of the latter [Esoteric Philosophy] even Adi-Budha (first or primeval wisdom) is, while manifested, in one sense an illusion, Maya, since all the gods, including Brahmâ, have to die at the end of the "Age of Brahmâ"; the abstraction called Parabrahm alone—whether we call it Ensoph, or Herbert Spencer's Unknowable—being "the One Absolute" Reality. The One secondless Existence is ADWAITA, "Without a Second," and all the rest is *Maya*, teaches the Adwaita philosophy. (*The Secret Doctrine*, I, 54 foot-note).

PEACE AFTER STORM

The peace is that period succeeding a storm set up in your nature by any attempt to conquer the lower self. It follows each such conflict if the battle has been waged to victory for the higher. But few modern men can wage the battle with more than one thing at a time. Hence, we have many such storms. Each peculiarity, passion, or propensity has to be attacked singly and overcome. When that happens, a period of inner silence arrives in which the soul grows and attempts to instruct us. This is the voice [of the silence]. And, as *Light on the Path* says (Rule 21 part 1), "It cannot be described by any metaphor." The silence has its counterpart in nature when, after storms or cataclysms, *silence* occurs. The silence after a storm is due to the effect of water falling through the air upon earth, vegetation, insects, and animals, and to the peculiar results of loud reverberations of thunder. All these combine to produce a silence quite appreciable by any one accustomed to nature. And when a cataclysm takes place, such as the falling of a tremendous avalanche of snow, another sort of silence is brought about, during which many things in the astral and natural world not at other times evident can be perceived. Each of these silences comes to an end because that the ordinary normal operations of nature reassert themselves. So it is with ourselves. Storms of disappointment, or terrible upheavals from tremendous sorrows, or the effect of our own intense will, bring about those silences in which the voice of the soul has perchance a better opportunity of being heard.

MOULVIE [W. Q. Judge in *The Path* for July, 1888, vol. III, p. 124]

SOCIAL SERVICE AND CHARITY

Those gifts which are bestowed at the proper time to the proper person, and by men who are not desirous of a return, are of the *sattva* quality, good and of the nature of truth.

But that gift which is given with the expectation of a return from the beneficiary or with a view to spiritual benefit flowing therefrom or with reluctance, is of the *rajas* quality, bad and partaketh of untruth.

Gifts given out of place and season and to unworthy persons, without proper attention and scornfully, are of the *tamas* quality, wholly bad and of the nature of darkness.

A new pamphlet is added to the U. L. T. Series—No. 31, entitled "Let Every Man Prove His Own Work," with a sub-title "Theosophy and Social Service".

In 1887, when through the efforts of H. P. Blavatsky Theosophy was resuscitated in Europe, Theosophists were attacked for their neglect of social uplift activities and for lip-profession of their principle of Universal Brotherhood. H. P. B. printed the charge and an answer to it in the article now reprinted as the pamphlet mentioned above. It not only points out that "the direct effect of an appreciation of Theosophy is to make those charitable who were not so before" but also offers some important Theosophical principles of permanent value. The pamphlet will serve as a response to both inquiry and criticism of the modern generation of genuine students of Theosophy. Some of its ideas are already finding favour among experienced social servants especially of the U. S. A. and the United Kingdom.

PARSIS, AN EXAMPLE.

The following comments are extracted from H. P. B.'s editorial in *Lucifer* (Vol. IV, pp. 183-4) for May 1889 entitled "Our Cycle and the Next". Our own era, inheriting some false ideas on the motives and modes of charity, suffers more severely from the evil. As an instance, the Parsi community, to which the article makes a complimentary reference, has been suffering from the evils of misconceived and misorganized charity.

The Parsis are notorious for their indiscriminate acceptance of everything Western, and naturally are prone to imitate the weaknesses and the vices as it is difficult to acquire and assimilate the good that is in the Occident. There are numerous beggars among the Parsis to-day, unlike in 1889 when Madame Blavatsky wrote. Communal arrogance and religious fanaticism flourish side by side with anti-Zoroastrian smoking, gambling, prostitution. The community seems to have lost its one grand opportunity to absorb the virtue and learning of ancient India on

the one hand, and of the modern West on the other, and thereby also has lost its *métier* as the strong middle-man to serve efficiently both parties.

Very recently some generous-hearted men and women have resolved to wipe out poverty from their community by a proper organization of charities and by a proper establishment of educational and reforming institutions where the debasement caused by indiscriminate gifts will not occur. The aid of an Occidental expert was invoked; but it is very necessary that the limitations and pit-falls experienced by Western social servants be fully taken advantage of. Meantime the following comments of H. P. B. deserve their consideration, while Theosophists of every nation should study and reflect upon them.

Writes H. P. Blavatsky:—

"Who," asks E. Young, "gave in antiquity twenty millions, not at the bidding of an imperious monarch or a tyrannical priesthood, but at the spontaneous call of the national conscience and by the immediate instrumentality of the national will?" the writer adding, that in this "money grant" there is "a moral grandeur that sinks the Pyramids into littleness." O, the pride and the conceit of this our age!

"We do not know. Had each of the subscribers to this "money grant" given his "widow's two mites," they might claim collectively to have cast "more than all," more than any other nation, and await their reward. England being, however, the wealthiest nation in the world, the intrinsic merits of the case seem slightly altered. Twenty millions in a lump represent indeed a mighty engine for good. But such a "money grant" could only gain in Karma, were it to pander less to national pride, and were the nation not to feel itself so exalted for it, in the four quarters of the globe, by hundred-voiced fame trumpeted by public organs. True charity opens her purse-strings with an invisible hand, and:

"Finishing its act, exists no more. . . ."

"It shuns Fame, and is never ostentatious. Besides which, everything is relative. One million in specie, 3,000 years ago, represented ten-fold more than twenty millions to-day. Twenty millions are a Niagara inundating with Titanic force some popular want, and creating, for the time being, as great a commotion. But, while helping for a certain lapse of time tens of thousands of hungry wretches, even such an enormous sum leaves ten times as many unfortunate, starving wretches still unrelieved.

"To such munificent bounties we prefer countries where there are no needy people at all, *e.g.* those small communities, the remnants of once mighty races, which allow no beggars among their co-religionists—we mean the Parsis. Under the Indian and Buddhist Kings, like Chandragupta and Asoka, people did not wait, as they do now, for a national calamity, to throw the surplus of their overflowing wealth at the head of a portion of the starving and the homeless, but worked steadily on, century after century, building *rest-houses*, digging wells and planting fruit-trees along the roads, wherein the weary pilgrim and the penniless traveller could always find rest and shelter, be fed and *receive* hospitality at the national expense. A little clear stream of cold, healthy water which runs steadily, and is ever ready to refresh parched lips, is more beneficent than the sudden torrent that breaks the dam of national indifference, now and then, by fits and starts."

TRUE CHARITY

In another article "The Tidal Wave" (*Lucifer* V, pp. 176-77 November, 1889), the same subject of charity and social aid is commented upon as follows:—

"In the face of the present degradation of every ideal, as also of the noblest aspirations of the human heart, becoming each day more prominent in the higher classes, what can be expected from the "great unwashed"? It is the head that has to guide the feet, and the latter are to be hardly held responsible for their actions. Work, therefore, to bring about the moral regeneration of the cultured but far more immoral classes before you attempt to do the same for our ignorant younger Brethren. The latter was undertaken years ago, and is carried on to this day, yet with no perceptible good results. Is it not evident that the reason for this lies in the fact that for a few earnest, sincere and all-sacrificing workers in that field, the great majority of the volunteers consists of those same frivolous, *ultra*-selfish classes, who "play at charity" and whose ideas of amelioration of the

physical and moral status of the poor are confined to the hobby that money and the Bible alone can do it. We say that neither of these can accomplish any good; for dead-letter preaching and forced Bible reading develop irritation and later atheism, and money as a temporary help finds its way into the tills of the public-houses rather than serves to buy bread with. The root of the evil lies, therefore, in a moral, not in a physical cause.

"If asked, what it is then that will help, we answer boldly:—Theosophical literature; hastening to add that under this term, neither books concerning adepts and phenomena, nor the Theosophical Society publications are meant.

"Take advantage of, and profit by, the "tidal wave" which is now happily overpowering half of Humanity. Speak to the awakening Spirit of Humanity, to the human Spirit and the Spirit in man, these three in One and the One in All."

We will close this survey by extracting the following from the opening editorial of *Lucifer* III, p. 3, September 1888.

"Unrelenting charity toward the shortcomings of one's neighbour, untiring charity with regard to the wants of one poorer than oneself. Charity is the scope of all theosophical teachings, the synthesis of all and every virtue. A person who exercises charity under this dual aspect, cannot be a bad man or woman, do what he may. We think with a certain philosopher that "it is proper that charity should flow out of a little purse, as well as out of a great sack," and with another writer, that one ought not to defer his charities till death. For "he who does so is rather liberal of another man's substance than his own," says Bacon. And how true and great these words of the eminent American poet, Joaquin Miller:

ALL YOU CAN HOLD IN YOUR COLD DEAD HAND,
IS WHAT YOU HAVE GIVEN AWAY. . . ."

In the seventeenth discourse of the *Gita* are laid down the guiding principles of practical value on *Dana*, Charity; verses 20-22 read as quoted above as text to this article.

EARTHQUAKES AND OBSCURATIONS

Pralaya is not a term that applies only to every night of Brahmâ, but also to each "obscuration" as well, even to every Cataclysm that puts an end, by Fire or by Water in turn, to each Root Race. "The fires of a general volcanic conflagration the commencement of which we already see for our Fifth-Race in the terrible earthquakes and eruptions of these late years, and especially in the present one," writes H. P. B. in *The Secret Doctrine* Vol. II, p. 307, to which the Theosophical student might add that fires and earthquakes are becoming more frequent in this fourth decade of the twentieth century.

H. P. B. AND THE HINDU PURÂNAS.

The Purânas are slowly coming into their own and their value as authentic, historical documents is gradually being recognized. Dr. G. Bose delivered a lecture on "Ancient Chronology" at the Bangiya Sahitya Parishad, Calcutta, a report of which appears in *The Bombay Chronicle* for May 8th. Dr. Bose sets forth the view that "the so-called exaggerations and absurdities in the 'Purânas' follow certain definite laws and have been intentionally placed there to serve a definite purpose. When explained according to rules they are seen to be true historical statements." In *The Secret Doctrine* (II, 320), Madame Blavatsky says that "taken in their dead letter the Purânas read as an absurd tissue of fairy tales and no better". But viewed as "written emblems" they are allegorical interpretations of occult and historical facts. "In the days when the Purânas were written, the true meaning was clear only to the Initiated Brahmins, who wrote those works allegorically and would not give the *whole* truth to the masses."

In a foot-note to a letter appearing in *Lucifer* II, 141 for April 1888 it was remarked that "the *orthodox* Brahmins teach that the world is supported by an elephant, which stands upon a tortoise, the tortoise wagging its tail in absolute Void." This was taken exception to; we print the letter and the explanation from *Lucifer* II, 497-98 for August 1888. Let the moral of this not be lost on the student of Theosophy belonging to this day and generation:—

Your note on Ultimate Philosophy (the last lines on page 141 of the April number) is not quite correct. According to our Shastras "the tortoise does NOT wag its tail in absolute void," the whole is supported by Ananta Naga, which means, *one who is endless and motionless*. The Elephants (not one) are the *Elephants of Space* (Dig Gaza), and the tortoise is a particular manifestation of Vishnu.

It is hardly fair to condemn Sir Monier Williams on account of his taking the "Boar's flesh" in a literal sense, and then ridicule the Puranic allegories.

H. P. MUKERJI

EDITORS' NOTE.—It would indeed be very "unfair," had the editor ever meant to "ridicule" the Purânic allegories. We are painfully alive to the fact,—if our critic, who, like most Hindus, can rarely see a joke, is not—that had we *ridiculed a little more*, and *exalted a little less*, the philosophy of the Purânic and other non-Christian Scriptures, we might have avoided being so much hated and pelted with printed mud as we have been for the last twelve years. The "note" in question was surely never meant to convey the accurate meaning, but simply the absurd image as perceived by some imaginative padris. We are sorry to see that even those whose religion and philosophies we have constantly defended against every unjust attack, misunderstand us more than most of our enemies. Let our severe Bengal critic know that though we have never either sought or expected any gratitude, yet we were sanguine enough to expect some show of justice—from the Hindus, at any rate. Our forthcoming work, "The Secret Doctrine," will show whether we "ridicule" the Purânas.

WHAT IS A GENTLEMAN?

"Quot homines, tot sententiae," might be well applied with regard to the definition of the word "gentleman". Mr. Baldwin speaking some time ago to the Students' Union at Belfast University mentioned "the much abused word 'gentleman,'" and said that the accumulation of knowledge was not enough for the whole man:—

You want with it — and here again I think it is an essential qualification of the great word "gentleman" in its best sense — you want ability to find guidance of spirit, guidance that enables you to detect in this world gold from dross.

This is the view of a thoughtful man who recognizes inner beauty and quality as of more importance than outward show. "Manners before morals," said a character in "Lady Windermere's Fan," but Mr. Baldwin—and it is well that there is a statesman who so thinks—would have morals first. A Lord Chesterfield would undoubtedly let morals go to the wall, if only manners, *i. e.*, outward conventional manners, be secured. William of Wykeham considered that "Manners maketh man," but it is charitable to presume that since he was an ecclesiastic, he wished morals to be implied in the saying.

The ecclesiastic, however, seems, to set much store by "outward and visible signs" as indicative of "inward and spiritual" graces. Yet, "The Prince of Darkness is a gentleman," we are told, so that one is driven to suppose that *his* "outward and visible signs" are the essence of all the conventional requirements of a gentleman. Cardinal Newman, in his *Scope and Nature of University Education*, essayed to define the word, and a very fine, though far too long, definition he gave. Mr. Baldwin won to the heart of the matter when he talked of "guidance of spirit"; Cardinal Newman gives some of the *effects* of such guidance, but he is obviously also very sensitive to outside manners. However, he describes a man who would be charming to meet and be friends with. The Cardinal writes:—

It is almost a definition of a gentleman to say he is one who never inflicts pain. . . . He carefully avoids whatever may cause a jar or a jolt in the minds of those with whom he is cast. . . . he is seldom prominent in conversation and never wearisome. He makes light of favours while he does them, and seems to be receiving when he is conferring. He never speaks of himself except when compelled, never defends himself by a mere retort; he has no ears for slander or gossip, is scrupulous in imputing motives to those who interfere with him, and interprets everything for the best. He is never mean or little in his disputes, never takes an unfair advantage, never mistakes personalities or sharp sayings for arguments or imputes evil which he dare not say out. . . . He knows the weakness of human nature as well as its strength, its province and its limits.

But what people overlook is that it is the man himself and not his mask or personality that will bear the hall-mark of a gentleman.

The standard of a gentleman is therefore to be measured by his "inward and spiritual grace," which must in the process of time demonstrate itself in "outward and visible signs"—to those who have eyes to see—proceeding from within without. The converse does not hold, however, for there is no certitude that "outward and visible signs" will transform themselves into interior loveliness.

Let us quote in conclusion a fragment of Confucius to shew the practical uses of being a gentleman:—

A true gentleman can maintain order in his family affairs, so he can do the same in the government. He bases the principles of the government of a State upon that of ruling a family.

"See through the varnish the grain of the wood beneath, and inside the slimy stinking oyster the priceless pearl within. The sweet pulp of the orange is inside the skin. Try to look inside boxes for jewels and do not trust to those lying in the lid."

CONFUCIUS TO HIS CHELAS

Below are five intimate sayings attributed to Confucius, the Transmitter (see *The Secret Doctrine* I, p. xxxvii). They were given by the Chinese sage to his disciples and the modern aspirant to chelaship will do well to learn their import. One of his disciples said of Confucius—

There are four words of which the Master barred the use: he would have no "shall's," no "must's," no "certainly's" and no "I's".

This brings to mind Mr. Judge's wise sayings:—

"An occultist is never fixed to any particular mortal plan."

"Begin by trying to conquer the habit, almost universal, of pushing yourself forward. This arises from personality. Do not monopolise the conversation. Keep in the background. . . . Try to recollect that you are a very small affair in the world."

Here are the bits of Confucian Wisdom-Discipline:—

If I am walking with two other men, each of them will serve as my teacher. I will pick out the good points of the one and imitate them, and the bad points of the other and correct them in myself.

My disciples, do you think that I have any secrets? It is my way to do nothing without communicating it to you, my disciples.

There is no one, from the man who brings me dried meat as payment, upwards, to whom I have refused my instruction. But I do not expound my teaching to any who are not eager to learn; I do not help out anyone who is not anxious to explain himself; if, after being shown one corner of a subject, a man cannot go on to discover the other three, I do not repeat the lesson.

Pursue the study of virtue as though you could never reach your goal, and were afraid of losing the ground already gained. A good man must have trained the people for seven years before they are fit to go to war. To take an untrained multitude into battle is equivalent to throwing them away. Alas! there are sprouting crops which never come into ear. There are others which, having come to ear, never ripen into grain. But all the same we ought to have a wholesome respect for our juniors.

Words of just admonition cannot fail to command a ready assent. But practical reformation is the thing that really matters. I can make nothing of the man who is pleased with advice but will not meditate on it, who assents to admonition but does not reform.

QUESTIONS ANSWERED

"Let us compare all things, and, putting aside emotionalism as unworthy of the logician and the experimentalist, hold fast only to that which passes the ordeal of ultimate analysis."—H. P. B.

चित्रं वटतरोर्मूले वृद्धाः शिष्या गुरुर्युवा ।

गुरोस्तु मौनं व्याख्यानं शिष्यास्तु चिन्नसंशयाः ॥

"Ah! the wonder of the Banyan Tree. There sits the Guru Deva, a youth, and the disciples are elders; the teaching is silence, and still the disciples' doubts are dispelled."

Q. Can you explain, in the light of Theosophy, the psychology of a man born blind, with reference to his attitude towards life? Can we say that he is nearer self-realization?

Ans. No worldly circumstance or bodily condition is an indication of the inner soul's spiritual growth. There are substantial marks and signs which manifest naturally *pari passu* with spiritual development, but these are invisible to ordinary vision, and are even unknown to their bearer in earlier stages when he is a neophyte. Therefore we might safely assume that bodily defects like blindness, or their reverse like keen sight, are not in themselves signs and omens of a spiritual character.

Everything a man possesses or lacks, including present ill-health and deformity of any bodily organ, is the result of Karma. To regard such deformity as a manifestation of evil karma is as unphilosophical as to look upon it as good karma. The evil or the good of any karma does not inhere in the past, but in the person's present attitude to that karma. Blindness is an effect from past causes and the present attitude of the blind man to his blindness makes it either beneficent or maleficent karma. That wonderful woman Helen Keller used her blindness in a manner which made her karma a beneficent piece of destiny. Similarly there is Bhide Shastri, the blind man who "discovered the way to substitute meditation and systematic memorizing in place of eyes" and who founded the Gita Dharma Mandal (see *The Aryan Path* III, 377, June 1932.) Blindness is like money which in itself is neither good nor bad; by our use we make it either good or bad.

This principle of the Law of Karma is very important, especially in India where karma is mistaken for unalterable fate or predestination, fixed and immovable. That is not the teaching either of Theosophy or of ancient Indian Philosophy. It is taught that—"As by elimination of oil in the

lamp its light is extinguished, so is the influence of destiny by the abatement of one's own present deeds." And the contrary also—"Even when fire of small proportion, when fanned by the wind, becomes of mighty power, so does destiny increase in force when joined to individual exertion." In these aphorisms everyone, including the blind friend mentioned in the question, gets instruction as to his correct attitude towards all things in life. What is that attitude? Whatever the cause, in the present the effect properly handled would not only enable us to pay our debts and remove the offending cause but further, that effect in itself would become a channel for improvement and growth. The whole of life is the school in which every event and experience yield a lesson, and the learning of the lesson is the most important factor.

From this we can deduce another principle of the Law of Karma. The only evil karma is that in which a man has no control over himself due to intoxication of some kind, so that he is disabled from learning the lesson of the karma, *e. g.*, a drunken man, or a lunatic of a certain type. As long as an individual is able to understand that he can learn a lesson out of what he calls a piece of ill-luck, or evil fortune or bad karma, he really is not out of luck, is not unfortunate, and his karma has beneficent potentialities. Therefore it is said—"One's own present acts are like the soil and destiny is the seed, the result of past deeds."

We cannot close this answer without a word to those who surround the "ill-fated". The attitude of the man with sight towards the blind is important. For there is an occult law of attraction through neglect, fear, hatred or selfishness. Many a person attracts to himself blindness, deafness, and other ills by a neglect of consideration for those now in that condition. To make fun of the half-witted, to quietly pass by the blind without lending a helping hand, to take advantage of the weak of any type or kind is to sow within ourselves the seeds of that type or kind which will germinate in the future. The law of attraction functions *via* hate as well as love, *via* fear and neglect as well as *via* emotional identification through pity, etc. And so if the blind has a duty to himself, others also have a duty to him. Brotherhood is universal and includes the maimed along with the whole.

Destiny is stubborn but exertion is greater and more powerful than destiny.

Let all, but especially students of Theosophy, meditate on this aphorism—"As the chela follows the Guru, so does one's own past Karma follow his present exertions."

THE PATH OF THE THEOSOPHIST

[Stenographic report (abridged) of a lecture delivered in 1922 in the New World.—EDS.]

All of us are earnest and devoted students of Theosophy, which is a definite system of thought. As a synthesis of religion, philosophy and science, that system of thought is comprehensive, wide and deep, and brings its message of help and inspiration to all people, young and old, poor and rich, physically, morally, intellectually and spiritually, with its keynote of the brotherhood of man. It raises us all to the level of learners with our eyes fixed on those great Masters of Wisdom who from behind the veil of matter instruct and guide and inspire, and lead us out of this encircling gloom of matter into the light of Their world of Spirit. To reach Them it is necessary for us to remember that all of us are learners as well as teachers, learning from those who know more, teaching to those who happen to know a little less than ourselves at the present moment in any particular field of knowledge. H. P. B. in leaving behind the record of Great Wisdom has left this thought with us — that at best, the best of Theosophists is but a pupil-teacher, and therefore what he says must be regarded as coming from one student to another, from one learner to other co-learners. Elders there are, Teachers there are, but they have remained from the early days of H. P. B. down to the present moment mostly unknown, unrecognised by the majority of our members. We are enquirers, seekers of Wisdom, and the quest is successful only in proportion as we follow the ancient method of learning things, not by the power of mind nor by the power of works, but by the power of life, and from that point of view Theosophy is deeper, wider, loftier than any Theosophical programme drawn up in any age, in any clime of the world.

Theosophical organisations exist because of Theosophy. They are but mediums of expression, but instruments for the manifestation of the Wisdom-Religion or Theosophy; their work is to point the way to Wisdom, to the truths of Theosophy, and the difference between those who have come within their influence and those who have not, lies in this: to the outsider they indicate the existence of Wisdom, while within, members are expected to make that Wisdom their own and to embody it in their lives. But even a greater distinction exists between the member of any Theosophical organisation, and a Theosophist.

Within the organisation, our primary object is to transform the member into the Theosophist, to teach him how to embody Wisdom in his life,

how to make that Wisdom part and parcel of his daily existence, how to manifest that Wisdom in thought, word and action, not only in his connection with any particular Lodge or Theosophical work, but month by month, week by week, day by day, hour by hour, year in and year out. Therefore the great task of the members of any Theosophical organisation is so to mould their lives, to shape their existence, that they become men and women different from the ordinary men and women of the world. That, to my mind, is our first great aim and task. Little use for us is that Wisdom if not embodied in our lives, so that it illuminates our heads, purifies our hearts, elevates our lower natures, and makes greater and more helpful the service of our hands. Unless it brings that inner equipoise in life, that harmony within, Theosophy has not gone very deep with us, it is but a surface influence, and we are only "marking time" as members of our Theosophical organisation. The whole attitude of our members ought to be directed to the transforming of themselves, the altering of their own constitution by the gaining of a new point of view, the obtaining of a new attitude towards life. We must not ascribe to Theosophy the ordinary position of a formal creed, for Theosophy is not something which ought to be believed in, it is something which ought to be known. Theosophy is not even only a matter of intellectual recognition, it is fundamentally a matter of spiritual realisation, and spiritual realisation demands effort, it means endeavour to make ourselves Theosophists so that the power of Theosophy manifests itself in our lives — that is the big work for us who are members. This is very different from the ideal that sometimes we put before ourselves, of doing some good work in one place or some Theosophical service in another. *Higher altruism has little to do with service that does not connect itself with life, for it does demand daily expression in the environment in which we find ourselves.* Adjusting that environment by the power that comes from Theosophy to our hands, illuminating everything by the knowledge that comes through Theosophy to our minds, purifying everything by the spirit of Theosophy that comes to our hearts, this is the outstanding thought; as Theosophists, by pursuing a definite plan of life, we should change ourselves from the dead men and women that we are to the *living* men and women that we ought to be — that is our task. How are we going to achieve it?

First, by a programme of life which is laid down by the illumination that comes from knowledge. Knowledge first; for ignorance is the root cause of all evils, all crimes, and the elimination of ignorance from our own lives by the power of knowledge is our first great task; for, if we do not *know*, we cannot purify ourselves. We must know our strong points and our weaknesses, our place in evolution, the capacities which we have and the faculties which we are going to possess. The study of man's own nature, his evolution from the past to the future and his present place in it — all these are subjects for investigation, and the study of Theosophy therefore occupies a prominent position in our programme. We cannot serve others by ignorance, we can help them only by our knowledge, and the right kind of service we are able to give to the world in different spheres and through different grades of activity comes to us from the knowledge which we possess. It is no use just to teach the world what might be called the "jargon" of Theosophy; our teachings ought to be applied. Rounds, cycles, planetary chains, let us grant, are factors of study, and not of propaganda. Their study, as also the study of our own spiritual, intellectual and physical pedigree is necessary for understanding the problems of the world of to-day and for offering solutions. We shall not be able to help ordinary humanity, or understand the great artists, religionists or mystics, unless we have the *key* which the knowledge of Theosophy brings to us. Therefore it is essential that the knowledge shall become part and parcel of our very consciousness, for not only the gathering of knowledge, but its assimilation is essential, so that Wisdom of the soul shall illumine the mind.

We shall not be able to appreciate or absorb the great body of truth which has come to us as Theosophy unless we attend to our own mind. To really understand it we want a controlled and purified mind. Meditation and study are the two wings on which the bird of spiritual life can ascend into the heavenly regions. Next, the ethics of Theosophy are more important than are its intellectual principles. Some may say — "It is not necessary for me to be pure in heart," but we shall not be able to realise Theosophy unless we have not only a well-filled head, but also a pure heart, and therefore the ethics of Theosophy should be practised daily. We work in a quaint way sometimes with our psychic tendencies. There is a lower way in which we just polish and develop our psychic nature, but there is a higher and nobler way in which psychic *culture* is obtained. The lower way deals with what are called the ordinary psychic powers — to see

colours, to hear sounds, to travel in the astral world, to be clairvoyant or clairaudient, to be 'invisible helpers,' but that is the way which no great teacher of Atma-Vidya has ever advocated in the past or the present. The Path is indicated in *The Voice of the Silence*, in *Light on the Path*, in the ancient books, in the *Bhagavad-Gita*, in the Upanishads. The Path is everywhere the same. Just as you cannot get love out of hate, so you cannot get spirituality out of psychism, you cannot get a saintly life out of an impure nature. Now the purity of the spiritual life as lived by a Theosophist is more far-reaching and profound than the purity of the ordinary religious man of the world. Purity in all forms, not only cleanliness of body but also of speech, not only cleanliness of mind but also of feelings and the control of senses and the sense organs. Purity at every turn is the fundamental basis of life, for it is purity which enables us to live the life of brotherhood. We ought to understand the relationship between purity and brotherhood.

Let us pause for a moment on that fact that over and over again in all spiritual movements the battle has been fought around the idea of purity. There can be no compromise between that which is impure and that which is pure. And we must not think that, because we condemn impurity, therefore we must cease helping our brothers who are impure; we must make the distinction between the criminal and his crime, between the sinner and his sin. By all means condemn the sin, by all means condemn the crime, but the criminal and the sinner are our brothers, their sin and their shame are our sin and our shame. How are we going to help them? First, by recognising that sin and crime *are* sin and crime. Don't try to explain them away, don't try to make compromises with them. You cannot make wrong right, either by explanation or interpretation. The way in which we should give help is by living our lives purely — then because we are pure, and embody in ourselves certain qualities of purity, therefore, all the members of the organisation to which we belong share our purity. The recognition of the brotherhood of humanity requires that no distinction be made as to race, creed, caste, sex or colour, but the spiritual Brotherhood will come about by men and women living the purity of the spiritual world, which is higher and altogether different from the purity of the ordinary men and women of the world. Having purity, we must have all the manifestations of purity, not only standing up for purity but *living* purity. He who is pure will recognise what is impure and must help him or her who manifests impurity, according to his or her stage of evolution. We need to make that distinction, because if we

want to establish universal brotherhood we cannot place outside that brotherhood the sinners and criminals of the world. If I am impure you will not remove my impurity by simply saying, "He is impure," nor will you do it by preaching to me, but you will remove my impurity if you keep alive in yourselves all the ideals of purity. Purity as a high ideal, to be embodied and thus recognised in the minds, hearts and activities of our brothers—that is an inspiration. There is no other way but that of LIFE, for producing spiritual results. Without that work no Theosophical organisation can go on.

Let us next turn to our work and activity in the world. Spiritual service of the race is related not to set programmes but to life itself, the life which says "I am going to perform my Dharma, I am going to express my innate spiritual nature in the place in which Karma has placed me". The fulfilment of congenital duties, the duties with which we are born—that is what we must adhere to. Anything but our duty is the tendency of the races of humanity to-day! The spiritual concepts, however, tell us to sanctify and spiritualize that which is our environment.

Let us not try to impose what we have gained from the teachings of Theosophy upon everyone else. Try to measure the strength of the people with whom we come in contact. Remember they too are unfolding gods. Try to help them to take the next step in advance, that is to enable them to live spiritually. But we must remember that what may mean spiritual life for some people is not the spiritual life for others. Discrimination in rendering Theosophical service is a *sine qua non*. There are ways in which you may go to churches, political parties, philosophical societies, etc., and speak the eloquent word, or render the helpful service, but if you *live Theosophy* that is the real kind of help. And whether we be politicians, religionists, artists, economists, or anything else, living our principles day by day, so that our life speaks rather than our lips, we will find that life being more eloquent than words, produces farther reaching results. That is what we want—we want the power of inspiration that comes from life, and therefore we must light the flame of Spirit in our own heart. How shall we light it? Where is the source from which we will ignite the flame? Those who are the Great Masters of Wisdom—from that great source we get our opportunity of lighting our own light in our own hearts. To follow Them in the process of living, to copy Their great, wonderful, magnificent example in our own small petty lives—that is what we want. But nowadays, people do not think of the Masters. Make the Masters *real*.

They are living human beings embodying wisdom, embodying compassion, pillars of light! Miraculous might be called Their Luminosity that They cast no shadows of ignorance or evil. Do not try to meet those great spiritual entities in the physical world, do not try to see Them in the astral world, do not try to contact Them by the power of the lower mind. Think of Them but by the power of Life, which flows from Their Lotus Feet. Try to embody that power, to match that force, and if you take one step towards Them They will take one towards you, for They love us who belong to this orphan humanity. We should try to be Their messengers—*by life*, and if our life cannot speak, then our words will not avail. The god within must speak the language of Life. It is that inner god that the Masters teach, it is to that inner god that Their blessings come—neither to the body, nor to the mind. That inner god manifests the power not to *rule* others, but to *help* others. Wisdom of the Masters enables us to understand all and therefore to love all. We need to make the Masters real in our everyday existence by the power of universal Love. The great inspiration that we want is to work with the power of the god within, the Inner Ruler; that ought to energise all our labours, even the very smallest actions, the signing of the letter, the making of the accounts, the work behind the counter of the shop, at the desk in the office, at home, at the club; for the Inner Ruler can manifest himself everywhere and at all times. Says *The Voice of the Silence*:—"Of teachers there are many; the Master-Soul is one, Alaya, the Universal Soul". But the book regrets:—"Alas, alas, that all men should possess Alaya, be one with the Great Soul, and that, possessing it, Alaya should so little avail them!" To be full of Alaya's power is to be incarnated. To manifest that power in action day by day so that everything becomes sacred, that is the great task which lies before us. This is the Path for the Theosophist; all other paths lead us astray. The Path of the Inner Ruler, fearless, self-reliant, is the Path of the Masters of Theosophy, difficult to tread, hard to climb, but the easier roads of ritualistic prayer, of worship of personalities, of other dependence lead to misery. Learn the Law of Manu—"Self-dependence alone is Bliss."

"Theosophy can only find objective expression in an all-embracing code of life, thoroughly impregnated with the spirit of mutual tolerance, charity, and brotherly love."

IN THE LIGHT OF THEOSOPHY

During his visit to Bombay speaking to a hundred thousand people, Gandhiji is reported to have remarked that

he wanted a Hindu Samaj (Society for India) comprising Hindus, Parsees, Moslems, Christians, Sikhs, etc., but the realisation of such an ideal was well-nigh impossible in the face of the evil of untouchability.

But is the phenomenon of untouchability the real obstacle? Is not that particular phenomenon but an effect rooted in ignorance and superstition? Is it not the result of the false philosophy of life imposed on the Hindus by priest-craft? And are there not ignorance, superstition and priest-craft among Parsees, Moslems, Christians and others? What keeps the followers of different creeds apart if not the creeds? Substitute a religion of knowledge for that of mere belief and the force of unity will naturally arise. All Indians may possess a similarity of aim, the political freedom of their country, but unless by similarity of teaching their minds and hearts are united all of them are bound to be exploited, politically and otherwise. Hundreds will quickly join the Samaj if Gandhiji establishes one, but what will they do in that Samaj? Is not the Indian Congress itself such a Samaj? But why has not Gandhiji succeeded in convincing and converting thousands of Congressmen not only to his political theories but to his *religion* of life, which he practises with earnest sincerity? Many use, as a stepping stone, his political programme; others believe in his aims; some few may even aspire to live as he does, but there is something lacking. What is it? The knowledge which brings enlightenment to the mind and conviction to the heart. Gandhiji is a man of saintly purity and sublime faith, but no prophet or saint could impart his own purity or faith to others. Real faith is born of knowledge and understanding, and by wisdom man is purified. Even the Buddhas can but point the way which men themselves have to walk.

From Bombay Gandhiji went to Poona.

Religious orthodoxy breeds fanaticism and hatred. Violent thoughts give birth to violent words and violent deeds. Religious persecution is the strongest proof of the evil inherent in separative religions. That evil has repeatedly shown its ugliness in different places. It murdered Jesus in whose name later the Inquisition was established; in the name of Muhammad who said that the pen was mightier than the sword his followers persecuted men of other faiths; and so on everywhere when creedal Dogmatism gathers force. The latest manifestation was in Poona

where to the "glory" of whatever his creed some fanatic threw a bomb at Gandhiji who under Karma escaped harm.

From time to time devotion on the part of genuine Theosophical students to the memory and the work of W. Q. Judge irritates those who have wronged him and also those who have blindly followed the wrong-doers. The latter do not see because they will not study where and how the blunder was committed. In the *London Forum* one such ignorant attack has produced quite a sheaf of correspondence. In the June issue among the letters is one by Mr. Clifford Phillips which contains a very useful note: "It is of little account whether Mr. Judge was, or was not, a direct pupil. His few books contain the Masters' teachings, and that is all that matters." Only those who will not study the writings of Mr. Judge will indulge in the untheosophical task of belittling the heroic achievements of one who among all the known pupils of H. P. B. is not equalled by any westerner, and who in the Occident was faithful to the Cause of the Masters and H. P. B. as Damodar was in the Asiatic world.

Another correspondent, C. J. Ryan, defending W. Q. Judge, strikes a good note in reference to Theosophy as a growing body of knowledge: "We do believe, however, that every real advance or clarifying interpretation must be on the lines of the original teachings, and that any fundamental modifications should be regarded with suspicion, to say the least." No more solemn duty devolves upon the student of the present generation than this one of checking every new or additional teaching by the measuring rod provided by H. P. B. in her writings.

The era of the original Sankaracharya has been under dispute for long years. Theosophists pointed out that he belonged to the 5th-6th century B. C. In *The Hindu* of Madras a discussion took place and an interesting letter appeared in its issue of 2nd June, 1934 in which Mr. A. Chidambaram shows 509 B. C. to be the year in which Sankara was born. Students of Theosophy will do well to study the article entitled "Sri Sankaracharya's Date and Doctrine" in *The Theosophist*, Vol. IV, p. 304.

In her *Secret Doctrine* H. P. B. attacked with her characteristic vigour certain aspects of the theory of evolution connected with the name of Darwin. Since the days of the great Naturalist the evolutionary theory has undergone numerous

modifications. Now comes an admission from an acknowledged scientific authority, Dr. Henry Fairfield Osborn, who is reported (*Evening Star*, Washington, 23rd April 1934) to have "boldly challenged all existing hypotheses to explain the mechanisms by which this mysterious principle has worked through the aeons, since life began, with the continuous appearance of new and disappearance of old forms of life". He said:—

In the meantime let us drop all these senescent hypotheses as to the nature and causes of evolution and make a wholly fresh start along entirely new and original lines of observation and experiment, directed toward the discovery of the now wholly unknown factors in this most mysterious of natural phenomena.

The *Star* adds:—

Dr. Osborn took occasion to warn his colleagues against various evolution cults which have arisen around some of the old theories. He quoted Huxley that "science commits suicide when it adopts a creed."

Dr. Osborn further said:—

We await the arrival of a master mind which can synthesize the generalizations and inductions now being made in widely separate fields of research. The facts are multiplying at an enormous rate and from these facts hasty inductions are being made which are more or less biased by preconceptions in the mind of the observer, and also by the special field of research in which the observations have been made.

Meanwhile Theosophical students can find full explanations of human evolution in *The Secret Doctrine*, especially in the second volume, including the problem which puzzles Dr. Osborn, to whom we are thankful for the candid admission.

Some years ago after the decease of Madame Blavatsky, a controversial idea arose among Spiritualists and Theosophists as to what is best for the human soul, so far as psychic development is concerned, whether one should strive to be a medium or an adept.

Thus begins an article on "Mediumship and Adeptship" in *Immortality* (New York) for April. This is not quite accurate. It was H.P.B. herself, and in her very first book, *Isis Unveiled*, who emphatically declared that:—

Mediumship is the opposite of adeptship; the medium is the passive instrument of foreign influences, the adept actively controls himself and all inferior potencies. (Vol. II, p. 588)

It was not, therefore, after the death of Mme. Blavatsky that any discussion arose; moreover, the implications of this very teaching ranged the Spiritualists of the day against H.P.B. and Theosophy. There are serious differences between Spiritualists and Theosophists as to the nature of the communicants and controls of séances; but they are nothing compared to this fundamental difference: Spiritualists hold mediumship to be a beneficent faculty while Theosophists look upon it as a maleficent disease.

What is Education?—"Seccati ma fallo"—be wearied but do it—is the novel definition in an advertisement article (*Times* 28th March), one of a daily series reflecting the policies, principles and opinions of Selfridge's store. It was furnished by an Italian correspondent who explained it thus: "A man is well educated only if he is able to master his own feelings, to do himself violence, to have the victory over himself." The writer of the article then goes on to say—

... it had not occurred to us that this fine gift of self-command might be the aim and the definition of a good education. Yet indeed it must be so and we have to thank the Senator for his reminder. For long we have been familiar with the idea of self-command as the essential difference between civilisation and barbarism, between the man who is a power in the world and the man who counts for nothing. This self-command is not merely of the negative kind so often recommended by moralists—the power to suppress. It must be a positive creative force which enables a man to take everything out of himself as a great military commander takes everything out of his men. It must not only suppress the mutiny represented by fatigue and discouragement, but must inspire and unite all his faculties to their maximum achievement.

This two-fold idea of control-inspiration is good since it counteracts a common tendency to one-sidedness. It will be remembered that the thirteenth chapter of the *Bhagavad-Gita* speaks of the Spirit in the body as the Admonisher but also as the Sustainer. Education, then, is to be seen as a spiritual process, working from within-without, since it is only man's Inner Divinity that has the abiding power to inspire and control his lower mortal nature.

Bamford Stanley writing in *The Healthy Life* (June) says:—

The entire grain of wheat, examined and analysed, is found to contain every element, necessary to support life, in the correct proportion to the body's needs. Wheat has been compared with the manna of ancient times.

The origin of wheat is one of the puzzles of modern science. John Percival, Professor of Agricultural Botany at the University of Reading, writes in *The Encyclopædia Britannica*:—

The cultivation of one race or another of wheat extends far back into pre-historic times. In the earliest historic periods wheat growing was already an ancient industry and the origin of the crop a matter of tradition only. Obscurity still prevails and the ancestry of many of the races of wheat remains problematical.

What says *The Secret Doctrine*? It teaches that wheat was "brought down by the Gods" (Vol. II, p. 373) H. P. B. adds:—

"Fruits and grain, unknown to Earth to that day, were brought by the 'Lords of Wisdom' for the benefit of those they ruled—from other lokas (spheres)....." say the Commentaries. ... We may remind the reader that wheat has never been found in the wild state: it is not a product of the earth. All the other cereals have been traced to their primogenital forms in various species of wild grasses, but wheat has hitherto defied the efforts of botanists to trace it to its origin.

THE U. L. T.

Each United Lodge of Theosophists is wholly autonomous, but all of them are bound by the single link of the Declaration. All are endeavouring to form, in the words of H. P. B., "a true Universal Brotherhood of man, not of brother-religionists or sectarians only".

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.

DIRECTORY

1. Amsterdam ...	30, Jasonstraat	(1931)
2. Bombay	51, Esplanade Road	(1929)
3. London	20 Grosvenor Place, S. W. 1.	(1925)
4. Los Angeles ...	245 West 33rd Street	(1909)
5. New York	1 West 67th Street	(1922)
6. Pacific Grove, Calif.	Monterey Ave.	(1931)
7. Papeete, Tahiti	Quai d'Uranie	(1932)
8. Paris... ..	14 Rue de l'Abbé de l'Epée, 5 ^e	(1928)
9. Philadelphia ...	Lewis Tower Building 15th & Locust Street	(1925)
10. Phoenix, Arizona	32 North Central Avenue	(1930)
11. San Diego, Calif.	6th & E Streets	(1931)
12. San Francisco...	4th & Market Streets	(1909)
13. Washington D. C.	709 Hill Building	(1922)

THE BOMBAY U. L. T. PROGRAMME

The following portions of *The Secret Doctrine* are being taken up for study by the Lodge on Fridays.

July	13th	pp. 303-305	} <i>The Secret Doctrine</i>
	20th	pp. 305-307	
	27th	pp. 308-309	
August	3rd	pp. 634-636	} Volume I
	10th	pp. 636-638	
	17th	pp. 638-641	
	24th	pp. 641-644	
	31st	pp. 644-647	

Every Wednesday there will be a Question-Answer meeting, preceded by a short talk.

The reading room and library will be open every week day from 10 a. m. to 6 p. m., and on Sundays from 5 to 7-30 p. m. "Silence" is the only rule to be observed.

Neither for the meetings, nor for the use of the library is any fee charged. The Lodge and all its activities are founded on Sacrifice, reared on Sacrifice, and maintained by Sacrifice.

Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance given to Associates in their studies and in efforts to form local lodges. There are no dues of any kind, and no formalities to be complied with.

Correspondence should be addressed to:—

THE UNITED LODGE OF THEOSOPHISTS
51, Esplanade Road,
BOMBAY

THEOSOPHICAL PUBLICATIONS

MAGAZINES

<i>Theosophy</i> (English)—Los Angeles now in its XXII nd volume		
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*He who would be an occultist must not
separate either himself or anything else
from the rest of creation or NON-CREATION.
For, the moment he distinguishes himself
from even a vessel of dishonour, he will not
be able to join himself to any vessel of
honour. He must think of himself as an
infinitesimal something, not even as an
individual atom, but as a part of the
world-atoms as a whole, or become an
illusion, a nobody, and vanish like a breath
leaving no trace behind. As illusions, we
are separate distinct bodies, living in
masks furnished by Maya. Can we claim
one single atom in our body as distinctly
our own? Everything, from spirit to the
tiniest particle, is part of the whole, at
best a link. Break a single link and all
passes into annihilation; but this is im-
possible.*

—H. P. B.

[Transactions of The Blavatsky Lodge]

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