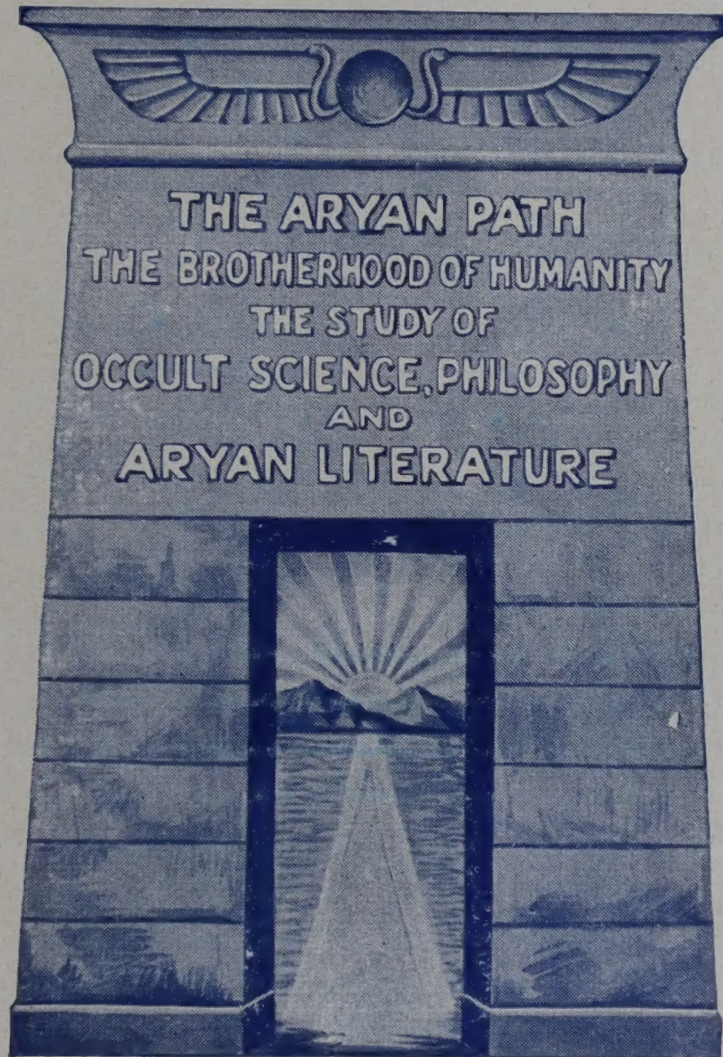




THE ARYAN PATH
THE BROTHERHOOD OF HUMANITY
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AND
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When, moved by the law of Evolution, the Lords of Wisdom infused into man the spark of consciousness, the first feeling it awoke to life and activity was a sense of solidarity, of oneness with his spiritual creators. As the child's first feeling is for its mother and nurse, so the first aspirations of the awakening consciousness in primitive man were for those whose element he felt within himself, and who yet were outside, and independent of him. DEVOTION arose out of that feeling, and became the first and foremost motor in his nature; for it is the only one which is natural in our heart, which is innate in us, and which we find alike in human babe and the young of the animal.

—H. P. B.

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- (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 1943.

VOL. XIII. No. 6.

CONTENTS

"Unswerving Devotion"	81
Othello : The Tale of a Hypnotised Soldier	82
What the Masters Have Said	89
Our Tools	90
From the Note Book of an Unpopular Philosopher	91
In the Light of Theosophy	95

AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th April 1943.

VOL. XIII. No. 6

“ UNSWERVING DEVOTION ”

“ Follow the Path I show, the Masters that are behind. ”—H. P. B.

Twenty-one days from today is the celebration of White Lotus Day.

The important question for the earnest soul who tries to walk the path H. P. B. showed is this: What will keep me going in my endeavour to reach to Wisdom and to acquire the strength to serve always the Immortal Holy Ones? Where can we find a better answer than in the Message of Theosophy, our most priceless inheritance? And who can improve upon the one we quote from a memorable article by H. P. B.? In it we see the expression of the injunction of *The Voice of the Silence*—“ Be humbler still, when Wisdom thou hast mastered. ” Saying that “ imperfect and faulty is my nature; many and glaring are my shortcomings, ” she states:—

For thirty-five years and more, ever since 1851 that I saw any Master *bodily* and personally for the first time, *I have never once denied or even doubted Him*, not even in thought. Never a reproach or murmur against Him has escaped my lips, or entered even my brain for one instant under the heaviest trials.

Unswerving devotion to Him who embodies the duty traced for me, and belief in the Wisdom—collectively, of that grand, mysterious, yet actual Brotherhood of holy men—is my only merit, and the cause of my success in Occult philosophy....

Real success in the Higher Life depends upon Devotion to the chosen path. Unless a man has consecrated himself whole-heartedly to walking the path he will swerve from his devotion. Unless one looks at events and persons with the single eye of the Spirit one will not be able to see straight. All humanity is checked by its own Karma, but in the case of those who choose to tread the path, as H. P. B. points out in this

article, “ The Theosophical Mahatmas ” (*Raja-Yoga or Occultism*), “ Karma, instead of having to be distributed throughout his long life, falls upon him in a block and crushes him with its whole weight. ” What then is the safeguard?

He who believes in what he professes and in his Master, will stand it and come out of the trial victorious; he *who doubts*, the coward who fears to receive his just dues and tries to avoid justice being done—*fails*. He will not escape Karma just the same, but he will only lose that for which he has risked its untimely visits.

Unswerving devotion to the self-chosen Discipline and to Those from whom that Discipline emanates is indicated by H. P. B. as our plank of salvation in the turbulent waters of Samsara. In the midst of death people live. We, the aspirants to Wisdom and Sacrifice, live in the midst of spiritual death. But as Life ever is, while death is but a phenomenon of Life, our victory is assured if we keep to the rules of the Great Game we are playing, and walk steadfastly on the Path of Discipleship.

It has been pointed out that dual is the manifestation of the inimical force we have to encounter and to overcome. First, our kin and friends and fellow-men who constitute the society in which we live, become the channels of our Karma. The voices of all and sundry are allowed to deflect us from our course. Not all such voices are nefarious and wicked. Many among such voices are the charming notes of the birds, who, for all their beauty, do belong to the animal kingdom. The second inimical manifestation is the force of Desire, *Rajo-guna*, which circulates in our own lower nature.

The means of surmounting the first obstacle lies in the perception that the aspirant to God-like Wisdom is going North while others are going East or West or South. Soon or late these may change their course to their own betterment, but we cannot change ours without dire calamity. The second fact to hold on to as a conviction is that our kin and friends must rise to the plane of Theosophy; we cannot descend to theirs of sense-life—which, once again, does not mean a life of evil and wickedness. It becomes necessary therefore to apply to ourselves the injunction—"Come out from among them and be ye separate." Those who succeed do so because they "carry no personal luggage of human transitory sentiments along with them," says H. P. B.

The second is a more formidable obstacle. Rajas, the force of love-hate, is the constant enemy—*nitya-veri*, Krishna calls it in the *Gita*—whom we have to overcome. Our many desires are also Karmic results of our own thoughts, wills and feelings. From the past, through the present, to the future these must stream forth; our day-to-day Karma adding to the storehouse of the past and changing that assemblage for the better or the worse.

Neither the past which is gone, nor the future which is to come can be touched save through the present. The right attitude to Karmic precipitations or Karmic opportunities is to regard these two as one with a dual aspect. Right resignation follows right endeavour. We cannot say "this is for the best" unless the result so described issues from correct and intelligent effort in the immediate past. "This is not only as I deserve, but also as I desire," can be said by him who feels at the core of his being that his endeavours were fully and well made, with and under the circumstances, and that they ultimately produced the result. So, from Right Exertion of the past is born Right Resignation in the present.

Bhishma, the embodiment of Dharma, asserts that "Exertion is greater than Destiny" and expounds the doctrine of *how* it can be made so. As to the future—a firm position, hopeful and confident, must be assumed if our exertion in the present is to bear nourishing fruits in the here-after. To say and to repeat—"Come what may,

Theosophy first, Theosophy last; in life, through death, into life again" is to bring to birth that Right Attitude which is one of "Unswerving Devotion." Without such Right Attitude there cannot be Right Exertion and without the latter how can there be Right Resignation, which is perception of the Justice of Karma—the Unerring?

OTHELLO

THE TALE OF A HYPNOTISED SOLDIER

"The Adepts assert that Shakespeare was, unconsciously to himself, inspired by one of their own number."

Echoes from the Orient, WM. Q. JUDGE.

Adepts, cherishing always the purpose to bring enlightenment and reformation among men, and having always to deal with the mind of the race as They find it, are naturally interested in all men and movements, including the literary and the theatrical, that can aid Their purpose.

Human evils have certain great taproots from which spring many branches. If then one tries to view European life at and shortly before Shakespeare's time with even a trifle of the insight that an Adept must direct to it, he finds prominent several grievous vices, some standing out with horrid clearness. Among them were overweening ambition, egregious self-pride, much ignorance and fear concerning the spiritual, undue intellectualism with lack of ethical balance and clear judgment, weakness of will or passivity, resulting in openness to many forms of degenerating influences, and most excessive, perhaps, sex corruptions.

It was (and still is, of course) impossible to give in fiction and drama broad accurate pictures of life and omit these evils. What the Adepts must therefore have wished to do was, first, to lessen the wickedness in actual life; and second, through the inspiring of Shakespeare, to augment the moral goodness by such theatrical presentations as would stimulate interest in the triumph of the virtues rather than in a display of the vices. Herein accordingly lies one of the differences between Shakespeare's plays and most of those of his contemporaries. And even though

in his own life he yielded in a measure, there must have been, native to Shakespeare's deeper character, a degree of superiority to all these vicious habits. If his nature had leaned down into the depravities instead of struggling to rise out of them, he never could have been a focus for Adept Influence. Nor could he have used it.

Chivalry was a blend of idealization of war and idealization of sex, intended to lessen the evils of both. Wherever people sincerely followed in each direction the chivalric training, much benefit was experienced. But when in sex life they became Lancelots and Guineveres, their example was all the worse for the idealized cover. Beneath that fair outside, there came to be a social rottenness that "smelled to heaven." So prevalent was sensuality, both open and concealed, that no woman was trusted without secret reservations. The moment calumny smirched her, she was almost automatically condemned as false. Only the most startling proofs of innocence could reinstate her.

Thus there resulted from chivalry a very double-sided attitude toward women,—one that exalted them as nearly impossible paragons of virtue and beauty, and the other thrusting them like filthy beasts beneath the feet of those deceived. With warriors and in those war-filled ages, the relations of sex and marriage often gained a peculiar intensity. The necessary absence from home of the husband and father, with his consequent fears and quick jealousies, the physical inability of women to be soldiers and the corresponding self-importance of men, the brutal treatment of women prisoners, the degenerating effects of degraded women camp-followers,—all these helped to create and intensify that double attitude toward women of idealization and of their debasement. Social customs, too, of the chivalric period and later were extremely ambiguous—as they are today—often permitting personal and bodily familiarities that could and did both suggest evil and yet excusingly shield it.

Besides the chivalric traditions, and fusing with them, were the new and equally powerful thought-currents of the Renaissance. The revival of Greek and Roman learning, customs and ideals brought to Europe a great fresh vitality, an

eagerness to break away from mediæval fetters and a determination to develop to the fullest the individual human self. The period was a magnificent outburst of an intellectual energy that had been lying dormant, of a physical energy that was seeking other expressions than war, and of an emotional energy that had been twisted away from its natural outlets both in domestic life and in perception of the truly spiritual. Yet though the Renaissance forces were liberating and enlightening, they were also confusing and disorganizing. Determined not to be restricted, the mind of the time became guilty of great excesses. Although there was refinement and growth in art and literature, these no more than chivalry could put effective checks on brutal lusts and savage passions. This was especially true in Italy, which set the fashions and moral standards, and produced some particular characters which historians have for convenience called "Italianated." The craving for unrestricted self-development led Italianated men and women to commit the worst crimes without conscience, or even to justify them by a kind of conscience, for self. The crime was little if the individual end was reached. Again, since education and social freedom existed alike for men and for women, and since both were breaking away from accepted standards, including the ethical, a variation of the type was produced which brought about an increase, even over preceding periods, of open sex immorality and disbelief in loyal marriage.

Hence, as true domestic and sex life are the foundation and nursery of all other forms of morality, it is not strange that Shakespeare, following the lines of general thought, and also following unaware the guidance of the Higher Influence on him, made several of his plays hinge on that double attitude toward women of unwise exaltation and equally erring debasement. By his day the attitude had engendered in men a disbelief in women that was inherent, almost instinctive. In *A Winter's Tale*, for example, the husband, Leontes, turns violently against his wife for no reason except those ambiguous social customs. With Leontes, that disbelief in women becomes an insanity, nothing less. His plan to have the supposedly guilty friend poisoned is

frustrated, but he sends away his wife and her just-born daughter. Swift reaction comes upon him by the pining unto death of the little son through grief for his mother. Only gradually and because of the adverse judgment of an oracle, does the husband come to see correctly his terrible and baseless folly.

In three other important plays the man is fooled by skilful lies intensifying very slight visible evidence (supposed) of the woman's infidelity. The motive of the deceiver is selfish gain. The psychological reason for the quick credulity is that same deeply inherent distrust of women's loyalty. Shakespeare, by showing the injustice and folly of the man's distrust, by revealing the woman's faithfulness and prompt forgiveness, must have done much to break down that common disbelief.

Of those three plays one is a comedy, as its title indicates, *Much Ado About Nothing*, the poet evidently wishing to show the absurdity of what just escaped being tragic. In each of the three appear the same elements,—the Italianated intriguer working for self-interest, his foolishly credulous victim dominated by palpable lies, and the innocent, loyal, persecuted, yet forgiving woman. All the chief persons have been bred in the chivalrous social thought and exhibit its virtues as well as its grossness.

In *Cymbeline* the young Briton, Posthumus, having received all possible exhibitions of loving loyalty from his self-sacrificing wife, makes a wager—with an Italian—that her faith will stand against any temptations. Why does Posthumus not see that his shrewd designing opponent, delighting in his self-superiority as an Italian compared with a Briton, will do anything at all to win his wager? The answer is that Posthumus too, unknown to himself, is infected with the poisonous distrust of a wife's faithfulness. It is worth noting that of the four plays on this theme, three end in peace and the establishment of proper family life, the possibility being thus emphasized.

As for *Othello*, the disbelief in women and the situations arising out of it here reach their climax of heavy tragedy. There is added, however, in this drama another plot element which greatly

intensifies the evil conditions,—that is, the use of hypnotic power.

Hypnotism is the compulsive influence exerted and the effects produced by a man consciously entering some one else's mental life and transforming it. When not directed to healing physical disease (and at times even when it is), hypnotism is usually a misuse of the tremendous and mysterious power in Nature called will,—a misuse because the effort is intended to change or destroy another's individual will and make it follow the hypnotizer's selfish purposes. The one hypnotized may or may not remain wakeningly conscious, or may not even be aware of the extraneous influence. Hypnotism for selfish ends was certainly one of the crimes of that earlier day (as of this), which Adepts most strongly rebuked, for it is Black Magic. There is, however, an important element in hypnotism that often is not acknowledged,—that is, the victim's own responsibility. For if he remains able to choose his thoughts and acts, and if then his behaviour under the hypnotic influence is quickly and markedly different from what it has been before and from what is expected, there must be reasons in the mind of the victim himself why that transforming influence can operate. In other words, since man is a chooser and a self-governor, no one's mind can be transformed by another unless he, even though in part unknowingly, permits it to be.

Hence when one sees Othello's mind change from loving gentleness to blind fury, the questions arise why, psychologically, can this happen? What forms are taken by that inherent distrust of women? Further, what are the inmost reasons and the innermost character of the hypnotizer—why is Iago at work on Othello and with such merciless methods?

Perhaps some light may be thrown on these questions by regarding this play as a complex picture of militarists, one of them being the hypnotizer. Othello, Cassio, and Iago are soldiers of fortune who have pledged their services for a time to the City of Venice. The hypnotism exerted on Othello and Cassio concerned their private lives, but through characteristics common to soldiers, they were easily open to the particular

kinds of influence forced upon them by Iago. Cassio was a soldier rather because of the customs of the times. Othello could hardly have been anything else than a warrior.

The mass-belief in the human consciousness of the need of physical war, of the breaking of one will, individual or national, in order that another individual or national will may rule, the belief in the need and inevitableness of destruction and death, in order that there may be an expansion or a defence of national life,—these beliefs are primitive, prehistoric, racial. What, then, may be expected in the mentality of professional soldiers but the impulses that create war and the effects of war?

It is important to see that the war impulses—the tendency to iron-handed breaking of other wills, and *the belief in the necessity of destruction, murder and death—do not lift away from a warrior's mind, as mists do from hills, when he leaves war-conditions to pass into private life.* They remain with him, somewhat dulling his reason while putting sharp edges on his emotions. Discipline at one end, slaughter at the other,—these nearly make the swing of his mental pendulum. When, therefore, he is angered in the family life, his natural first impulse is to fight. For he expects implicit obedience, and if he does not get it, he often enforces it with severity. All these attitudes and effects may be called part of the race-hypnotism by war. Closely intermingled with these are those attitudes already mentioned toward sex and marriage, which too make a kind of race-hypnotism—that of sex.

What is called sex exists only on the lower planes of being. There is no sex in the Upper Triad. Yet it does have its ultimate origin in the very highest planes of manifestation, where appear the active creative principle, Spirit, the Moulder, the Ideation; and with this, its necessary complement, the receptive co-ordinative principle, the Moulded, the ideated Form and Forms. As the Manasic Beings descended into the lower planes of their evolution, carrying along these essential and opposite principles, and as they became more forgetful of the higher duties and purposes of their long manvantaric experience, and more commingled with the ignorant selfishness

of animal mind and matter, their active Male principle became clouded with selfish domineering animal lusts; while the recipient Female principle in them grew less able to resist such domination.

Therein is the root of man's claim of woman as his *property*,—a conjoined root of self-aggrandizement on the one side, and on the other of self-passivity becoming weakness. Yet according to the law of Spirit it is impossible for one man to be another man's property. And this individual self-ownership is a thing that sex does not touch—cannot give and cannot take away.

But recorded history belies this fact. In earlier history, as the brute type of man seized upon a wife-property with brutal hands, and the higher type of man received her bound with stringent human laws, so either type defended her with a sword, often for no better reason than that she was his. All individuality was claimed by the man, the woman having none recognized as her own. And if she stained that thing called his honour,—which was always partly his privilege of escaping ridicule from his fellows,—he felt justified in holding her to account with her very life because she—his property!—had dared to break his armour of self-esteem. In more recent centuries, if he did not murder her also, he poured his deadly vengeance on the one implicated with her. Few indeed among men and women even today have entirely moved above this traditional deeply entrenched falsity. Divorce and separation do not solve the problem. They only bring postponement.

For reasons mentioned the thought of wife as property is very strong in the soldier type of man. In Othello it is intense. His modest doubt at first of his ability to win such a woman as Desdemona leads him, after he has won her, to put her on a pedestal which unconsciously is based and supported by all his own secret, deep, turbulent self-valuations. She is *HIS*—she is the apotheosis of *HIMSELF*. Most gentle toward her he is, full of an adoring wonder, as long as she remains all compliance; so that to Desdemona's early observation the broad river of his nature seems placid enough. Iago, having seen him in the passions of war, knows or suspects all the other kinds of violence.

Iago's nature has been somewhat forecast by the preceding remarks on the Renaissance. If Iago is not seen against the background of his particular time and country, he can hardly be understood, for he is one of the characteristic Italianated men of that period. Students of Italian biography can probably match Iago point by point with men historically authenticated. The steely intellectualism of the time, the excessive egregious vices in self-seeking, produced such men; determined to advance themselves over any obstacles, snatching away another's success and happiness without a qualm, tricking a man out of money, position or good name for the sport of doing it, and then stepping into his vacant place as justly won by shrewdness, suavity and lack of sentimentalism,—selfism towering to the very heavens! Such is Iago. Such were Italianated persons.

Iago from the beginning of the play is full of hate, skilfully covered;—revengeful hate toward Othello for unfairly (as he thinks) raising Cassio to a rank over his, and envious hate toward Cassio for having been so raised. To undo them both is his fierce purpose. To him, as the typical Self-Seeker, the injury is the worst possible; his revenge must match that inexpressible unforgettable wrong.

Cassio, like many soldiers, is a victim of drink, and despite his better judgment, he is open to temptation. Another flaw in him is the ordinary soldier-type of sex-looseness. To the highly placed woman he is respectful; to the camp-follower, a tyrannical master. Also, when he is displaced for causing disorder through his drunkenness (all of which Iago has skilfully planned), he depends on chance and on intercession by another for his restoration to position. Throughout he is flabby instead of manful.

Of these weaknesses Iago makes instruments—they are the traits and habits on which he centres his evil deceptive influence. Thus, Cassio's function in the drama is that of a convenience, a middleman, at once a screen, a repository and an unconscious motor of the forces working between the two great protagonists, Othello and Iago.

Desdemona has a somewhat similar function. The supposed love affair in which these two are

involved is wholly created by Iago as an aid to his revengeful purposes. Both have fineness of nature and good or harmless intentions. But Desdemona foolishly becomes Cassio's intercessor; and since neither is quite honest in the tangled net thrown around them, each unwittingly draws it tighter.

Iago is quite without kindly feeling, but he can beautifully sham fine sentiments; as when in apparently virtuous indignation and loyalty to his superior, he kneels and pledges himself to "wronged Othello's service." Or again when he comforts Desdemona after Othello has openly blamed her for infidelity. Throughout the play he misleads his wife, and in fact makes her also his tool. He uses chance in a truly masterly way, as when he learns from Desdemona's playful reproach to Othello that Cassio had come a-wooing with him. This he carefully cements into his structure of lies. He has no hesitation about stabbing the foolish youth whose wealth he had wasted, because he "ever thus makes his fool his purse." He says:—

For I mine own gained knowledge should profane,
If I would time expend with such a snipe
But for my sport and profit.

This sentence expresses Iago's conscience, his deepest purpose in life,—everything is for his own sport and profit. As for women, there is nothing to respect in any of them. Love is nothing but lust, and reputation an idle bubble. Religion, if he ever thought of the subject, would be only a "thing of nothing." His mind is as limited and one-sided—though at the opposite pole in keenness—as an imbecile's mind is one-sided. He is what is sometimes called a moral idiot.

To theosophists Iago may bring a peculiarly impressive lesson, for he is an example of the soulless being. Said H. P. Blavatsky: "We elbow soulless men and women at every step in life." Such a being is one in whom the lower mind is so gorged with sin and selfishness that it can neither assimilate instruction from its Higher Manas nor produce any thought or action worthy to be assimilated by that Higher Mind. In this way, the lower portion of Manas which could have been uplifted, is instead thoroughly animalized and lost by being separated from the Higher. True, the intellect, working in the lower fields and

sharpened for its own self-interest, may play the part of Beneficence; but it is in fact bloody with its immolated victims. This is the theosophical doctrine of soulless beings still embodied in earth-life, and becoming the dwelling-places of the worst Black Magicians. Only this doctrine can really explain Iago.

Othello in the last part of the play is a wounded giant, led into snare after snare, which Iago has purposefully created, yet always trusting that same "honest" Iago to guide him through the tangles. The word "honest" is applied many times to Iago, who certainly used his power of suggestion to create such faith in him. The word thus comes to be an index of the degree of hypnosis effected. Othello has become incapable of using his own judgment and good sense—they are silent and inert under the magnetic fire of Iago's thoughts and plans and eyes. Iago's eyes are vibrant with power; Othello's, though rolling with fury, are inwardly dulled and impotent, without thought. Iago's mind is all alert and sharp. The mind of Othello is by contrast almost asleep, obeying and acting out with hypnotic passiveness the hints and dictations of Iago. H. P. Blavatsky remarked:

The eye—the chief agent of the Will of the active operator [the subduing agent], but a slave and traitor when this Will is dormant... produces the required unison between [the two personal wills]... unless entirely free from any selfish motive, a suggestion *by thought* is an act of *black magic* still more pregnant with evil consequences than a *spoken* suggestion. ⁽¹⁾

Pitiable indeed is it to watch Othello's downfall, to compare him now with what he was as the high-minded chivalrous gentleman answering the Duke's questions and being acquitted concerning the honourableness of his marriage; as the confiding grateful husband; as the one who gained even from Iago the praise of having "a constant, loving, noble nature."

Scrutiny into his past reveals him as trusted servitor of the city of Venice visiting among the aristocracy, yet as a Moor, however cultivated, remaining socially an alien. He has held his own in the intrigues of the "tented field," but says he is "little blest with the soft phrase of peace."

As a warrior, he has been either superior, as officer in command; or inferior, as a lower officer. When in command, he could not be a comrade with anybody. Hence he has lacked social contact with his equals, and he is inexperienced in reading others' minds except as inferior or superior. In his relations with Desdemona, if comradeship with her occurred to him, his instincts would be against it. He is her ardent lover, and she is his. But when that love-relationship is disturbed, neither of them knows how to steady and save it. Thus social ignorance renders him helpless against the wiles of such a super-subtle intriguer as Iago.

Besides, military discipline sometimes leads a man to trust a brother officer who is bound to him and has been loyal (as Iago has in the past) almost as much as he trusts his own senses. Also, Othello is not a thinker, he analyzes nothing; but he feels so intensely that his sufferings cause him to fall down in a faint. The cold poison that Iago pours into his mind acts like ice-water in a heated boiler—while the quick manipulator is interested only in catching the energy from the explosion to turn the engines of his own advancement. In the very extremes of his torture Othello shows glimpses of his better self,—he would forget about the handkerchief; Iago carefully and three times recalls it to him. He remembers Desdemona's gentleness, her fine needlework, her beautiful singing, "her high and plenteous wit and invention." Iago answers merely, "Nay, that's not your way. She's the worse for all this."

In the scene of the actual murder, when bending over his sleeping wife before "putting out the light,"—at that last critical moment he is almost shaken out of his purpose by an inner perception, received from his Higher Self, of her child-like innocence. But he fears her deceptiveness, and decides against the inner monition—so purblind is he through the hypnotic influence, so fixed in his conviction of the wife's fault, of Iago's being "honest." After she has wakened, he is angered by her protests of innocence, by her tears of helpless pity for herself, for him, for Cassio, and the whole situation; and at last he fears he may turn into murder the death he has been justifying to himself as a "sacrifice, lest she pollute other men." Yet even then an observer,

(1) *Raja-Yoga or Occultism*, pp. 129, 131.

facing in full the terrible moral vanquishment, and because of it, feels the profoundest pity for this man so sinning and so sinned against.

In the powerful closing scene, where Justice balances her scales, where the intrigues are uncovered, where the hypnotizer and his victim are forced to see what they have been and done, then Othello is finally roused out of his trance of blindness, then he is puzzled and indeed "wrought in the extreme" by the why of it all. Too great of soul to make excuses, he tries by the human codes to even things by wounding if not killing his opposer, and then to punish his own deeds by stabbing himself. Meanwhile, there in bonds, stands the arch deceiver, the soulless man, facing the devastation he has caused. For this he cares little; but he is also facing and in grim silence his own self-wrought inner destruction. He is recognizing those who have been "his companions by affinity of evil,"—"companions, alas! no longer; *Masters* now, inhuman, pitiless;...the fiends that have all along incited him to laugh at the miseries of his fellow man, and trample under his feet every kindly impulse, every tender sympathy, now make the measureless hells within his own soul resound with their laughter at *him*, the poor deluded fool whose selfish pride and ambition have stifled and at last obliterated his humanity."*

Sex evils, war debasements, and hypnotism were the chief causes of tragedy in Othello's and Iago's lives. Perhaps a few observers of the play,

* W. Q. Judge, "Considerations on Magic," *The Path*, March 1887.

when new and since, have been roused by it to a better perception of the generous true relations of men and women. Also, it may be that the domestic peculiarities of warrior types indicated in it have quickened resistance to the demoralizing effects of war. As for hypnotism, supposedly rather new, it is at present a popular subject of investigation and a sanctioned mode of practice. But far too little attention is paid to the motives behind it. For by the learned it is handled with their prevalent cool disregard of any moral quality, and by the money seekers it is commercialized as an added source of income.

But the mills of the gods grind on, even if slowly. Perhaps this old play, with its still fresh pictures of life, may yet stir in a few thinkers more seriousness about the intentional selfish manipulation of men's minds and show the need of preventing indiscriminate use of hypnotic methods. Some may even realize the untold possibilities in themselves of wrongly influencing and being influenced; and will perceive that such selfish power as Iago exerted is now called "personality" and "applied psychology." Seeing this, they will reject it as the destructive vicious thing it is, and will do their duty in making this knowledge more general. All men are susceptible to influence. Life is sustained in part by "influences." What men need is to distinguish, for themselves and others, between the life-giving and the death-bringing. If there is aroused some such understanding of the devastating havoc depicted in *Othello*, the Adepts' purpose has not failed.

"If each member 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."

—DAMODAR

WHAT THE MASTERS HAVE SAID

[Reprinted from *The Path*, Vol. VII, p. 333, for February 1893.—Eds.]

In 1888, speaking of Col. Olcott, an article in this magazine quoted from letters from the Adepts sent to Mr. Sinnett at a time some objections were made to the work of the Society on the ground that enough attention was not paid to men of science and to science itself.¹ Since the year in which those letters were written many persons have joined the Theosophical Society and its sphere of work has greatly extended. And now no less than then, the workers have begun to pay too much attention to the intellectual side of Theosophy and too little to that phase on which the Masters who are behind insist and which is called by H. P. B. in *The Voice of the Silence* the "heart doctrine." Others also have said that they do not want any of the heart doctrine, but wish us to be highly respectable and scientific. Let us consult the Masters, those of us who believe in them.

When the letters to the Simla Lodge were written it was said by objecting Theosophists that it was time now to take a different tack and to work for men of science, and there was a slight suspicion of a repulsion between the Hindus, who are black, and the Europeans, as well as an openly expressed condemnation of the methods of Col. Olcott and H. P. Blavatsky. The reply from the Adepts, made after consultation with others very much higher still, runs in part :

No messenger of truth, no prophet, has ever achieved during his lifetime a complete triumph—not even Buddha. The Theosophical Society was chosen as the corner-stone, the foundation of the future religion of humanity. To achieve the proposed object a greater, wider, and especially a more benevolent intermingling of the high and the low, of the alpha and omega of society was determined on.

Who determined this? The Adepts and those who are yet still behind them, that is to say, for the Theosophist, the Dhyan Chohans who have control of such matters. Why was it decided? Because the world is sunk in sorrow and in selfishness which keeps the one side of society from helping the other. The letter goes on :

The white race must be the first to stretch out the hand of fellowship to the dark nations. This prospect may not smile to all alike. He is no Theosophist who objects to the principle...and it is we, the humble disciples of the perfect Lamas, who are expected to allow the Theosophical Society to drop its noblest title, *The Brotherhood of Humanity*, to become a simple school of philosophy. Let us understand each other. He who does not feel competent enough to grasp the noble idea sufficiently to work for it need not undertake a task too heavy for him.

The depth of the sarcasm here cannot be measured, and at the same time it is almost impossible to fully understand the opportunity pointed out in those words and the loss of progress one may suffer by not heeding them. They apply to all, and not merely to the persons they were written to, for the Masters always say what applies universally. The letter continues :

But there is hardly a Theosophist in the whole Society unable to effectually help it by correcting the erroneous impression of outsiders, if not by actually himself propagating this idea.

Later on, near the time when H. P. B. was in Germany, others came and asked what they might do, how they might work, and what "sphere of influence" they might find. The Master known as K. H. then wrote a letter to one, and at the same time sent copies with fuller notes on the communication to others. A part of that letter has lately been published in the German magazine, the *Sphinx*. In it the Master said among other things :

Spheres of influence can be found everywhere. The first object of the Theosophical Society is philanthropy. The true Theosophist is a philanthropist, who "Not for himself but for the world he lives." This, and philosophy, the right comprehension of life and its mysteries, will give the "necessary basis" and show the right path to pursue. Yet the best "sphere of influence" for the applicant is now in [his own land].

The reference to a *basis* and a *sphere of influence* is to the idea of those who held that a scientific or at least a very long preparation to get a basis and a sphere for work was needed first. But the answer shows the Adept as not agreeing, and as

¹ *Path*, vol. iii, p. 12.

pointing out the way to work along the line of the heart doctrine. And some of the fuller notes annexed to the copy of this letter sent at the same time to others read :

My reference to "philanthropy" was meant in its broadest sense, and to draw attention to the absolute need of the "doctrine of the heart" as opposed to that which is merely "of the eye." And before, I have written that our Society is not a mere intellectual school for occultism, and those greater than we have said that he who thinks the task of working for others too hard had better not undertake it. The moral and spiritual sufferings of the world are more important and need help and cure more than science needs aid from us in any field of discovery. "He that hath ears to hear, let him hear."—K. H.

After seventeen years of work it is now time that the whole Society should pay a little more attention to the words of those Masters of wisdom who have thus indicated the road, and these are the "original lines" traced out and meant to be followed. All those who do not follow them are those who feel dissatisfied with our work, and those who try to go upon these lines are those who feel and know that help is always given to the sincere Theosophist who ever tries not only to understand the philosophy but also to make it forceful for the proving and the exemplifying of the doctrine and object of Universal Brotherhood.

ONE OF THE RECIPIENTS.

OUR TOOLS

"Respect Your Materials" is Mr. Stuart Chase's theme in *The Reader's Digest* for January. It was a sticker pasted by the makers on the blade of a new axe that woke him up to the possibilities of co-operation with inanimate things. It read "These men beg the user of the axe to treat it fairly and the axe will prove a faithful servant."

I stood outside the toolhouse meditating upon a lifetime of sinning against this principle. Not only faithful axes gouged, blunted and treated most unfairly, but all sorts of things.

He realised that he had been fighting his materials rather than respecting them, smashing his way through life. He tried co-operation and found that it worked. He found it possible to coil a garden hose symmetrically "if one patiently finds out the laws of its coiling" instead of treating it "as a vicious species of boa-constrictor." He stopped tearing his way into book packets at the cost of finger-nails and the book, and took time to open the packages neatly and safely. When you finally face the problem of respecting materials, he concludes, "it is more fun, and I think more human, working with them than fighting them." Everyday common-sense in the face of war-time shortages? Yes, but the roots of Mr. Chase's homely discovery stretch back into ancient metaphysics. It is, if you like, empirical Magic. H. P. B. quotes Proclus's commentary on Magic, where he says of the ancient priests that

when they considered that there is a certain alliance and sympathy in natural things to each other, and of things manifest to occult powers, and discovered that all things subsist in all, they fabricated a sacred science from this mutual sympathy and similarity.

A *spiritual* principle pervades all things. By right use we furnish the best conditions for this principle to manifest itself. For right use even of pots and pans is, in its own humble sphere, one of the "magic practices to command the services of the gods: which gods are in truth, but the occult powers or potencies of Nature." We are in a barren period in which the magic sympathy between "superior" and "inferior" natures has been lost. By right use of all things we can contribute our mite to the restoring of that magic sympathy. To such right use applies the verse (*Job* v, 23), which Mr. Judge takes as his text in "The Moral Law of Compensation":—

For thou shalt be in league with the stones of the field, and the beasts of the field shall be at peace with thee.

FROM THE NOTE BOOK OF AN UNPOPULAR PHILOSOPHER

[Under the above caption H. P. B. published short paragraphs in three instalments in her *Lucifer*, Vol. I, pp. 80, 160 and 239, for September, October and November 1887; these are reprinted below.—Eds.]

THE ESOTERIC VALUE OF CERTAIN WORDS AND DEEDS IN SOCIAL LIFE

A definition of *Public Opinion*.—The gathering of a few fogies positively electrified by fanaticism and force of habit, who act on the many noodles negatively electrified by indifference. The acceptance of uncharitable views on "suggestion" by "telepathic impact" (whatever that may mean). The work of unconscious psychology.

Sympathetic grief.—The expression thereof in Society, for one's sorrow, is like a solemn funeral procession, in which the row of mourning coaches is long, indeed, but the carriages of which are all empty.

Mutual exchange of compliments.—Expressions of delight and other acting in cultured society are the fig-leaves of the civilised Adams and Eves. These "aprons" to conceal truth are fabricated incessantly in social Edens, and their name is—*politeness*.

Keeping the Sabbath.—Throwing public contempt on, and parading one's superiority over Christ, "one greater than the temple" and Sabbath, who stood for his disciples' rights to "break" the Sabbath, for the Sabbath was made

for man, and not man for Sabbath (Matt. xii. and Mark ii., etc.)

Attending Divine Service.—Breaking the express commandment of Jesus. Becoming "as the hypocrites are," who love to pray in Synagogue and Temples, "that they may be seen of men." (Matt. vi.)

Taking the Oath, on the Bible.—A Christian law, devised and adopted to perpetuate and carry out the unequivocal commandment of the Founder of Christianity, "Swear not at all, neither by heaven nor by the earth" (Matt. v.). As the heaven and the earth are supposed to have been created *only* by God, a book written by *men* thus received the prerogative over the former.

Unpopularity.—We hate but those whom we envy or fear. Hatred is a concealed and forced homage rendered to the person hated; a tacit admission of the superiority of the unpopular character.

The true value of *back-biting and slander*. A proof of the fast coming triumph of the victim chosen. The bite of the fly when the creature feels its end approaching.

A FEW ILLUSTRATIONS TO THE POINT FROM SCHOPENHAUER

Socrates was repeatedly vilified and thrashed by the opponents of his philosophy, and was as repeatedly urged by his friends to have his honour avenged in the tribunals of Athens. Kicked by a rude citizen, in the presence of his followers, one of these expressed surprise for his not resenting the insult, to which the Sage replied:

"Shall I then feel offended, and ask the magistrate to avenge me, if I also happen to be kicked by an ass?"

To another remark whether a certain man had abused and called him names, he quietly answered:

"No; for none of the epithets he used can possibly apply to me." (From Plato's "Georgics").

"The famous cynic, Cratus, having received from the musician Nicodromus a blow which caused his face to swell, coolly fixed a tablet upon his brow, inscribed with the two words, "*Nicodromus facit*." The flute player hardly

escaped with his life from the hands of the populace, which viewed Cratus as a household god.

Seneca, in his work *De Constantia Sapientis*, treats most elaborately of insults in words and deeds, or *contumelia*, and then declares that no Sage ever pays the smallest attention to such things.—“Well, yes!” the reader will exclaim, “but these men were all of them *Sages*!”—“And you, are you then only *fools*? Agreed!”

To Show Anger.—No “cultured” man or woman will ever show anger in Society. To check and restrain every sign of annoyance shows good manners, certainly, but also considerable achievement in hypocrisy and dissimulation. There is an occult side to this rule of good breeding expressed in an Eastern proverb: “Trust not the face which never shows signs of anger, nor the dog that never barks.” Cold-blooded animals are the most venomous.

Non-resistance to Evil.—To brag of it is to invite all evil-doers to sit upon you. To practise it openly is to lead people into the temptation of regarding you as a coward. Not to resist the evil you have never created nor merited, to eschew it yourself, and help others quietly to get out of its way, is the only wise course open to the lover of wisdom.

“Love Thy Neighbour.”—When a person has preached upon this subject, his pious congregation accepts it as tacit permission to slander and vilify their friends and acquaintances in neighbouring pews.

International Brotherhood.—When a Mussulman and a Christian swear mutual friendship, and pledge themselves to be brothers, their two formulas differ somewhat. The Moslem says: “Thy mother shall be my mother, my father thy father, my sister thy hand maid, and thou shalt be my brother.” To which the Christian answers: “Thy mother and sister shall be my hand-maidens, thy wife shall be my wife, and my wife shall be thy dear sister.”—*Amen*.

Brave as a Lion.—The highest compliment—in appearance—paid to one’s courage; a comparison with a bad-smelling wild-beast—in reality. The recognition, also, of the superiority of animal over

human bravery, considered as a virtue.

A Sheep.—A weak, silly fellow, figuratively, an insulting, contemptuous epithet among laymen; but one quite flattering among churchmen, who apply it to “the people of God” and the members of their congregations, comparing them to *sheep* under the guidance of the lamb.

The Code of Honour.—In France—to seduce a wife and kill her husband. There, offended honour can feel satisfied only with blood; here, a wound inflicted upon the offender’s pocket suffices.

The Duel as a Point of Honour.—The duel being an institution of Christendom and civilization, neither the old Spartans, nor yet the Greeks or Romans knew of it, as they were only uncivilized heathens.—(See *Schopenhauer*.)

Forgive and Forget.—“We should freely forgive, but forget rarely,” says Colton. “I will not be revenged, and this I owe to my enemy; but I will *remember*, and this I owe to myself.” This is real practical wisdom. It stands between the ferocious “Eye for eye, and tooth for tooth” of the Mosaic Law, and the command to turn the left cheek to the enemy when he has smitten you on the right. Is not the latter a direct encouraging of sin?

Practical Wisdom.—On the tree of silence hangs the fruit of peace. The secret thou wouldst not tell to thine enemy, tell it not to thy friend.—(*Arabic*.)

Civilized Life.—Crowded, noisy and full of vital power, is modern Society to the eye of matter; but there is no more still and silent, empty and dreary desert than that same Society to the spiritual eye of the Seer. Its right hand freely and lavishly bestows ephemeral but costly pleasures, while the left grasps greedily the leavings and often grudges the necessities of show. All our social life is the result and consequence of that unseen, yet ever present autocrat and despot, called *Selfishness* and *Egotism*. The strongest will become impotent before the voice and authority of *Self*.

I am sternly rebuked for some remarks made in the last number. My reflections with regard to the respective value of Mussulman and Christian pledges exchanged, as also on the doubtful

propriety of zoological symbolism in the Churches—are pronounced wantonly wicked and calculated to hurt the tender feelings of Christian readers—if any. Protestant England—it is solemnly urged—is full of truly good men and women, of sincere church-goers, who “walk in the ways of the Lord.” No doubt there are such and no doubt they do, or try to, which is a step in advance of those who do not. But then none of the “righteous” need recognise their faces in the mirror presented by the “Unpopular Philosopher” only to the *unrighteous*. And again—

“*The Ways of the Lord...*” The ways of *which* Lord? Is the jealous Lord of Moses meant, the God who thundered amidst the lightnings of Sinai, or the meek “Lord” of the Mount of Olives and Calvary? Is it the stern God that saith “*vengeance is mine,*” and who must be “*worshipped in fear,*” or the “man-God” who commanded *to love one’s neighbours as oneself, to forgive one’s enemies and bless those who revile us?* For the ways of the two Lords are wide apart, and can never meet.

No one who has studied the Bible can deny for one single moment that a large proportion (if *happily* not all) of modern Christians walk indeed “in the ways of the Lord”—Number I. This one is the “Lord” who *had respect unto Abel*, because the meat of his sacrifice smelt sweet in his nostrils; the “Lord” who commanded the Israelites to *spoil the Egyptians of their jewels of silver and gold*;* also to “*kill every male among the little ones,*” as “*every woman...but all the women children (virgins) to keep alive for themselves*” (Numb. XXXI., 17, *et seq.*); and to commit other actions too coarse to be repeated in any respectable publication.

Hence the modern warriors who achieve such feats (with the modern improvement occasionally, of shooting their enemies out of the mouths of big guns) walk, most undeniably, “in the ways” of the Lord of the Jews, but *never in the ways* of Christ. So does the modern trader who keeps the Sabbath most rigorously, attending Divine Service thrice on that day, after treating during the

whole week his hired clerks as the brood of Ham “who shall be their (Shem and Japhet’s) servants.”

So does, likewise, he who helps himself, David-like, to a Bath-sheba, the wife of Uriah, without the least concern whether he simply robs or kills the Hittite husband. For he has every right to take for his sampler “a friend of God”—the *God* of the old covenant.

But will either of these pretend they walk in the ways of their Lord of the *new* Dispensation? Yet, he who raises his voice in a protest against the “ways” of the Mosaic God, therefore, in favour of those preached by the very *antithesis* of Jehovah—the meek and gentle “Man of Sorrow”—he is forthwith set up on the pillory and denounced to public opprobrium as an *anti-Christian* and an Atheist! This, in the face of the words: “*Not every one that saith unto me Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in Heaven...And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand...and great was the fall thereof!*”

The “*Will of my Father?*”—Is this “Father” identical with the God of Mount Sinai and of the Commandments? Then what is the meaning of the whole Chapter V. of Matthew, of the Sermon on the Mount, in which every one of these Commandments is virtually criticised and destroyed by the new amendments?

“*Ye have heard that it hath been said ‘An eye for an eye, and a tooth for a tooth’; but I say unto you that you resist not evil,*” etc.

Glance at the big centres of our Christian civilisations. Look at the jails, the court and the prison-houses, the tribunals, and the police; see the distress, with starvation and prostitution as its results. Look at the host of the men of law and of judges; and then see how far the words of Christ, “Love your enemies, bless them that curse you, Judge not that ye be not judged,” apply to the whole structure of our modern civilised life, and how far we may be called *Christians*.

How well the commandment—“*He that is without sin among you, let him first cast a stone*”—is now obeyed, may be seen by following day after

* And no doubt also the Anglo-Indians to *spoil the King of Burmah of his?*

day, the law reports for slander, calumny and defamation. 'Obedience to the injunction, and warning against the sin of offending children, "*these little ones*," of whom is the Kingdom of Heaven, is found in the brutal treatment of fatherless children on the streets by the Christian police, of other children by their parents, and finally, in the merciless flogging of wee bits of culprits driven to crime by their own parents and starvation. And is it those who denounce such an anti-Christian spirit in legislation, the Pharisaical church and society, who shall be branded for speaking the truth? The magistrate, who has sworn on the Bible—contrary to Christ's express injunction—to administer justice; the pious defaulter, who swears falsely on it, but cannot be convicted; the sanctimonious millionaire who fattens on the blood and sweat of the poor; and the aristocratic "Jezebel" who casts mud from her carriage wheels on her "fallen" sister, on the street, a *victim perchance, of one of the men of her own high caste*—all these call themselves Christians. The *anti-Christians* are those who dare to look behind that veil of respectability.

The best answer to such paradoxical denunciation may be found in one of "Saladin's" admirable editorials. The reader must turn to *The Secular Review* for October 22nd, 1887, and read some pertinent reflections on "The Bitter Cry of Outcast London," and the "Child-thieves" flogging. Well may a "heathen Chineese" or a "mild Hindu" shudder in horror at the picture in it of that "drawing of blood" out of the baby-bodies of infant thieves. The process is executed by a Christian policeman acting under the orders and in the presence of a righteous Christian magistrate. Has either of the two ever given a thought during the "child-torture" to the words of their Christ: "*Whosoever shall offend one of these little ones, it is better for him that a millstone were hanged about his neck and he were cast into the sea?*"

Yes, they *are* walking "in the ways of the God of Israel"! For, "*as it repented the Lord that he*

had made man" so wicked and so imperfect, that "Lord" drowned and destroyed him "from the face of the Earth," without more ado. Verily so, "*both man and beast, and the creeping thing and the fowls*," though the latter had neither sinned, nor were they "wicked." And why shouldn't the righteous men on Earth do likewise? It repents the Christian citizens of pious LUGDUNUM perchance also, that they create the starving little wretches, the foundlings abandoned to vice from the day of their birth? And the truly good Christian men, who would believe themselves damned to hell-fire were they to miss their Sabbath Service, forbidden by law to drown *their* creatures, resort to the next best thing they can; they "draw blood" from those little ones whom their "Saviour" and Master took under his special protection.

May the shadow of "Saladin" never grow less, for the fearless honest words of truth he writes:—

"And whose blood was in the veins of these two boys? Whose blood reddened the twigs of the birch? Peradventure that of the magistrate himself, or of the chaplain of the prison. For mystical are the grinding of the wheels of the mill of misery. And God looks on and tolerates. And I am accounted a heretic, and my anti-Christian writings are produced against me in a Court of Justice to prevent my getting justice, because I fail to see in all this how Christianity "*elevates*" woman and casts a "halo of sacred innocence round the tender years of the child." So be it. I have flung down my gage of battle, and the force of bigotry may break me to death; but it shall never bend me to submission. Unsalaries and ill-supported, I fight as stubbornly as if the world flung at my feet its gold and laurels and huzzas; for the weak need a champion and the wronged an avenger. It is necessary that Sham find an opponent and Hypocrisy a foe: these they will find in me, be the consequences what they may.

"SALADIN."

This is the epitomized history of the "Unpopular Philosopher"; aye, the story of all those who, in the words of "Lara," know that "Christianity will never save humanity, but humanity may save Christianity," *i. e.*, the ideal spirit of the Christos-Buddha—of THEOSOPHY.

IN THE LIGHT OF THEOSOPHY

In the philosophy of the rhythm of life as presented by Laotse, Mr. Lin Yutang sees the antidote "to cure this contentious modern world of its inveterate belief in force and struggle for power." Most of Laotse's writings, unfortunately, are lost to the profane. (See *The Secret Doctrine*, I. xxv.) But the *Tao-te-King*, which H. P. B. calls "the heart of his doctrine," survives. In *Asia and the Americas* for November 1942 Mr. Lin Yutang translates several verses from that five-thousand word "Book of Tao," under the title "Laotse Speaks to Us Today." We regret that space permits quoting only a few verses from his version. The first, from Laotse's verses "On the Absolute Tao," echoes the First Fundamental of the ancient Secret Doctrine:—

The Tao that can be told of
Is not the Absolute Tao;
The Names that can be given
Are not Absolute Names.
The Nameless is the origin of Heaven and Earth;
The Named is the Mother of All Things....

Of the Sage Laotse says:—

The Sage does not accumulate [for himself]:
He lives for other people,
And grows richer himself;
He gives to other people
And has greater abundance.
The Tao of Heaven
Blesses, but does not harm.
The Way of the Sage
Accomplishes, but does not contend.

Students of Theosophy know that H. P. B. classed Laotse with Krishna, Buddha and Jesus, God-like beings who "united themselves with their Spirits permanently" and "became Gods on earth." They will find of special interest in this connection two articles in *Theosophy*, in the "Ancient Landmarks" series: Vol. XIV, p. 355 and Vol. XV, p. 18 ff.

The Canadian Theosophist for 15th October 1942 publishes a letter from Mr. W. B. Pease under the caption "Without Distinction of Colour." The letter refers commendingly to the points made in our May 1942 editorial, "The Brotherhood of Colours," from which it quotes.

Mr. Pease points out how national pride and racial prejudice blind the eyes to superiority in quality or capacity in those of different colour. And he reminds Theosophists of the safeguard which the Teachings offer against such folly and blindness:—

It may help us to stifle these separative feelings to remember that the Real Self in each one of us, "the Lord of the body," is not at all concerned with pride of birth—to it all nations and races are of equal value. The evolving Ego of a Canadian of today may choose for its terrestrial vehicle the body of a Chinese or of a negro "tomorrow."

Let us then continually endeavour to break down all colour barriers by raising our brain-consciousness to an abiding sense of *Universal Compassion* and of our *Unity* with all the races of the earth.

Of all men the student of Theosophy should be best able to recognise race prejudice for what it is—a blatant manifestation of "the great dire heresy of Separateness." He knows that until he succeeds in closing his senses fast against it the spiritual heights are not for him. The touchstone for testing his attitude and conduct is given in *The Key to Theosophy* (p. 194). He owes to all humanity "full recognition of equal rights and privileges for all, and without distinction of race, colour, social position, or birth." We fail to discharge that duty when there is any failure to show a man or a woman of any race or colour "the same justice, kindness, consideration or mercy which we desire for ourselves."

A strong indictment is brought by Mr. Jehangir B. Petit in *Rast Rahbar* for 21st March against "The Superiority and Colour Complex." He charges all European countries with being, in varying degrees, slaves of this complex which makes them look upon themselves as the chosen races. He confines his consideration largely to India and cites shocking instances of racial arrogance that amply justify his condemnation. Recital of these specific happenings will serve no useful purpose here but the lesson of the very common discrimination in favour of the white skin must not be missed.

Like every weapon, racial arrogance is two-edged. Its effects are morally and culturally disastrous to those who indulge in it and almost inevitably it engenders bitterness and hatred in its victims. The writer quotes *The Manchester Guardian's* pious hope for "a moral revolution that will bring down the resentment of Asia and the arrogance of Europe." The order should be reversed. Eliminate the cause and the effect will take care of itself.

The effect of such incidents is cumulative. Mr. Petit writes that the Orient has awakened to a sense of its dignity and is determined to put down the rudeness and the arrogance of the West. He is not the first to warn against the likelihood of a future terrible conflict between the coloured and white races unless "reason and common-sense" prevail.

The knowledge which Theosophy gives about the constitution of man makes it plain that reason and common-sense alone can never solve the problem. They can at best convince of the necessity of finding a solution. Arrogance and bitterness must be combated on their own plane. Reason can convince us of the identity of our physical origin but that, as H. P. B. writes in *The Key to Theosophy*,

makes no appeal to our higher and deeper feelings. Matter, deprived of its soul and spirit, or its divine essence, cannot speak to the human heart. But the identity of the soul and spirit, of real, immortal man, as Theosophy teaches us, once proven and deep-rooted in our hearts, would lead us far on the road of real charity and brotherly goodwill.

Under the caption "Organise Against Communalism!" a strong plea for universal brotherhood is made in the Navroze Number 1943 of *Rast Rahbar*. The writer urges a national cultural organisation to bring young people of all communities together in the service of

humanism and internationalism—in short, of culture—and culture can never be culture if it is not thoroughly cosmopolitan.

Communal festivals, the writer suggests, can be celebrated but given a national instead of a sectarian colouring. Creedalism can be further combated and a broad and sympathetic attitude towards other religions fostered by the study of their great scriptures as literature. Literature in the different Indian languages can make its contribution to a national spirit, thus orienting youth

in reference to space, as up-to-date information on science can orient them in time. These proposals are thoroughly in harmony with the first and second objects of the Theosophical Movement, and no one who has any conception of the riches which India guards will challenge the closing paragraph:—

Service of India and, through it, service of the international world, is the noblest of ideals; its realisation depends upon enthusiasm to organise and to build up a national institution where love of India, knowledge about India, self-respect and gracious tolerance will destroy narrow creedalism, illiberal communalism. Will not some Indian youths catch the fire of that enthusiasm and press on to that achievement?

Dr. L. Guy Brown writes on "The Social Nature of Science" in the October *Scientific Monthly*. "Life," he insists, "is a unified whole, nothing exists in isolation."

Scientific research... is a human creation, a historical development, and will be whatever man decides it is to be. It will always take the functional form that the interactive relationship between human nature and social order gives it... it is distorted when there is social disorganisation in the totality of which it is a part.

There will be control of science, he predicts, only when there is social control of that interactive relationship between human nature and the social order.

Dr. Brown makes the perversion of science to destructive ends understandable, though not therefore blameless, tracing the destructive proclivities of science back of the laboratory.

When science made its appearance as a social habit, war was already a cultural pattern; political and religious conflicts were well established; the idea of exploitation was not new; there were already ancient prejudices, hatreds and many misconceptions about life. Few people saw life as a co-operative quest, or rights as human rights... Prejudice, hatred, intolerance, delusions of persecution and accusatory attitudes demanding a vindictive outlet, revealed through science and war, were developed in religion, in family life and in education... The enemies of science call it a Frankenstein monster, but the monster is the interactive relationship between human nature and social organization.

Dr. Brown has traced scientific destructiveness towards, but not quite to, its roots. Human relationships are a half-way house. The real root of the evil, the real Frankenstein monster, is individual human nature made vile by selfishness. (See "The Greatest of All Wars" in *The Theosophical Movement* for July 1932.) The study and understanding of "the interactive relationship between human nature and social organization," which Dr. Brown sees as the solution, will be of value only in so far as it inspires individuals to self-reform.

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DECLARATION

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

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

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

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

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*"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.

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