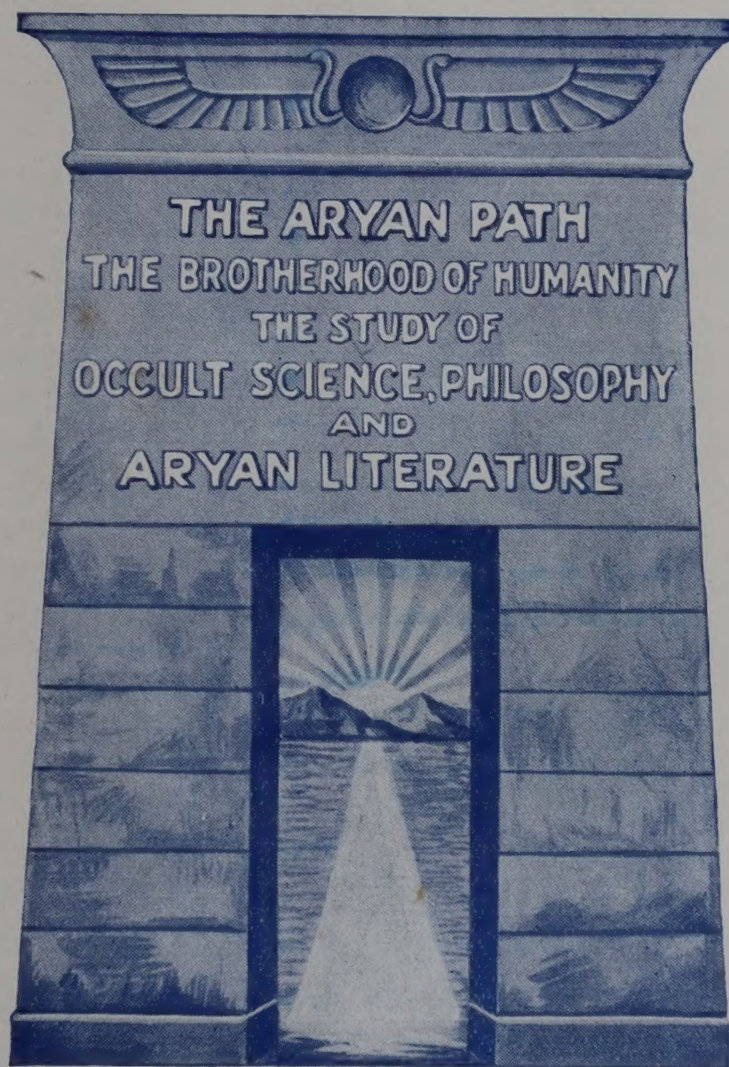




THE ARYAN PATH
THE BROTHERHOOD OF HUMANITY
THE STUDY OF
OCCULT SCIENCE, PHILOSOPHY
AND
ARYAN LITERATURE

Vol. XII No. 4

February 17, 1942



There never was, nor can there be more than one universal religion ; for there can be but one truth concerning God. Like an immense chain whose upper end, the alpha, remains invisibly emanating from a Deity—in *statu abscondito* with every primitive theology—it encircles our globe in every direction ; it leaves not even the darkest corner unvisited, before the other end, the omega, turns back on its way to be again received where it first emanated. On this divine chain was strung the exoteric symbology of every people. Their variety of form is powerless to affect their substance, and under their diverse ideal types of the universe of matter, symbolizing its vivifying principles, the uncorrupted immaterial image of the spirit of being guiding them is the same.—H. P. BLAVATSKY

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

सत्यान्नास्ति परो धर्मः ।



There Is No Religion Higher than Truth

BOMBAY, 17th February 1942.

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AUM

THE THEOSOPHICAL MOVEMENT

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PANIC

The fear of man bringeth a snare : but whoso putteth his trust in the Lord shall be safe.

—*Proverbs*, xxiv, 25.

Almost every individual has experienced panic in his personal life. Loss of property and possessions or contemplation of the death of one's own body or of that of some dear one throws a person into a trembly mood of fear. At the very hour when calmness and courage are most needed a panicky feeling prevails, confusion (often unnecessary) ensues and chaos results. The fear of the future is one of a pair, the other being fanciful hopes which elate a person and also cause damage by discouraging necessary effort.

Panic is a sudden manifestation of ever-existing fear and it does not require any very great knowledge to determine that it is born of and bred by ignorance. Fierce and desperate does a person become at times when obsessed by fear; on other occasions despondency, silence and melancholy are its expressions; then again fear relieves itself in noisy demonstrations and mourning. But whatever the mode of expression, fear is a feeling of the personality ignorant of its genesis, of its constitution, of its evolution and its end.

At the present hour people are panicky; it is reported that thousands have left Calcutta fearing the air-raids. Only on a lesser scale there is always an exodus when an epidemic of plague or a like contagious disease breaks out in a big city. There are rich men who are quaking today, fearful of what may betide when they have lost their money!

Fearlessness is named first among the qualities of the spiritual man in the sixteenth chapter of the *Gita*; then, is fear the primary quality of the demoniac man? If we look at the picture Krishna draws of the demoniac person we do not find it a figure of despondency or of lamentation or of uncertainty about the future. There is strong talk on the tongue of the demoniac—"This foe have I already slain, and others will I forthwith vanquish; I am the lord, I am powerful and I am happy." Such is never the talk of the truly fearless man; this is bravado, plain swagger. The demoniac brags because he is uncertain of his destiny, fearful of the coming doom. But most men and women are neither divine nor demoniac; qualities of both natures are in them and these are so intertwined that the personal man may well be described as a chemical combination of the bright and the dark qualities of the divine and the demoniac. Man, the Thinker, using his power of ideation-imagination, can cleanse himself of the dark qualities and garb himself in the shining robe of spirit.

The true student of Theosophy intellectually recognizes that the Soul's nature is immortal, that the Spirit is birthless and deathless, and therefore he is in a good position to set an example by practising calm indifference about the death of his own body and a calm understanding about that of his kin or of his friends. If the student has at

all reflected upon "birth, death, decay, sickness and error" he certainly will feel free of fear of the death of the body. But even this reflection is not sufficient to chase away his fear of loss of health, wealth and happiness while in the body. Such fearlessness requires another mental exercise—"a constant unwavering steadiness of heart upon the arrival of every event whether favourable or unfavourable." This meditation exercise engenders ever-present calmness, which is the astral double of fearlessness or courage.

But such an exercise meets its great hindrance in our *sense* of possession. How can a man be cheerful and ready for whatever comes when he is attached to his wealth—be it little or great? If we watch ourselves, when faced by small deprivations, to see if we fret because our possessions are gone, we shall be able to gauge the strength of our soul's courage. But it is not by the physical act of dispossessing ourselves that fearlessness is developed; it is by the inner mental attitude of detachment and by the earnest wish to use our possessions for the highest benefit of all humanity and of the whole of Nature.

The great moral lessons of the war and of war-conditions are not being learnt. The psychological and spiritual posers begotten by them are not faced. The large majority are trying to escape them; most men and women desire to forget the dangers and the sorrows confronting them and so, when the hour strikes, they fall prey to panic, shake in their shoes and run for dear life—attracted and pursued by Karma. The student of Theosophy has every reason to show calmness if he is at all conversant with the simple, elementary truths of his great philosophy. More. His calm courage should be sufficient to steady the nerves of half-a-dozen people, if not more, immediately surrounding him. The student owes it to himself, to his Cause as well as to his country and its leaders to

radiate calmness in these days when large masses are apt to grow panicky.

Our Christian friends may take exception to what is said about fear, quoting the Bible:—"The fear of the Lord is the beginning of wisdom." In reality the *Gita* and the Bible do not teach opposing doctrines. "Fear of the Lord"—what is it if not an attempt, an exercise, to unfold fearlessness? If the reader peruses the discussion on the subject between Hopeful and Christian in *The Pilgrim's Progress*, he will find full reconciliation. To put trust in the Lord abiding in our heart is to have faith. To take the Name of that Lord in earnest is to make Him vigilant. To let the Warrior in us fight is to progress towards Peace Everlasting.

Herbert J. Spinden ("Sun Worship" printed in the *Annual Report of the Smithsonian Institution, 1939*) assembles striking evidence for the wide spread in antiquity of the worship of the Sun, which the illustrations impressively corroborate. Even today

among some American Indian tribes the sun is treated with continuous respect and adoration without being the object of any highly dramatic ceremonies. The Pueblo Indians of New Mexico and Arizona greet the sun ceremoniously at dawn with thrown offerings of sacred meal and hold special rituals at the solstices.

India is hardly referred to, but the worship of Surya, the Sun, dates back to Vedic times and Sun-worship survives here to this day. In Suryanarkoil in Tanjore District is a temple devoted exclusively to the worship of the Sun-God.

Mr. Spinden ascribes the appeal of Sun worship to "the example of resurrection which the sun furnished"—a quite inadequate explanation. The problem of Sun-worship cannot be understood without the differentiation which Theosophy points out between the Sun-gods, with their symbol, the visible Sun, the creators of *physical* nature only, and "the Concealed, the Central Spiritual Sun." The Occult Doctrine maintains that "what we call the sun is a reflection of untold electric brightness, the 'veil which covers and conceals the *living* Sun behind.'" Our readers' attention is drawn to "Our Sun and the True Sun" in our issue of August 1935 (Vol. V. No. 10 p. 148). It will repay them also to peruse the two articles preceding that reprint.

CONVERSATIONS ON OCCULTISM

[W. Q. Judge published in *The Path* fourteen instalments of "Conversations," two of which are between H. P. B. and himself and the rest between a Student and a Sage. We are reprinting them in the chronological order observed by Mr. Judge and to facilitate the work of the student we plan to complete the series in the current volume of THE THEOSOPHICAL MOVEMENT. Below we print the fifth instalment of the series from *The Path*, Vol. III, p. 160, for August 1888.—EDS.]

MANTRAMS

Student.—You spoke of mantrams by which we could control elementals on guard over hidden treasure. What is a mantram?

Sage.—A mantram is a collection of words which, when sounded in speech, induce certain vibrations not only in the air, but also in the finer ether, thereby producing certain effects.

Student.—Are the words taken at hap-hazard?

Sage.—Only by those who, knowing nothing of mantrams, yet use them.

Student.—May they, then, be used according to rule and also irregularly? Can it be possible that people who know absolutely nothing of their existence or field of operations should at the same time make use of them? Or is it something like digestion, of which so many people know nothing whatever, while they in fact are dependent upon its proper use for their existence? I crave your indulgence because I know nothing of the subject.

Sage.—The "common people" in almost every country make use of them continually, but even in that case the principle at the bottom is the same as in the other. In a new country where folklore has not yet had time to spring up, the people do not have as many as in such a land as India or in long settled parts of Europe. The aborigines, however, in any country will be possessed of them.

Student.—You do not now infer that they are used by Europeans for the controlling of elementals?

Sage.—No. I refer to their effect in ordinary intercourse between human beings. And

yet there are many men in Europe, as well as in Asia, who can thus control animals, but those are nearly always special cases. There are men in Germany, Austria, Italy, and Ireland who can bring about extraordinary effects on horses, cattle, and the like, by peculiar sounds uttered in a certain way. In those instances the sound used is a mantram of only one member, and will act only on the particular animal that the user knows it can rule.

Student.—Do these men know the rules governing the matter? Are they able to convey it to another?

Sage.—Generally not. It is a gift self-found or inherited, and they only know that it can be done by them, just as a mesmeriser knows he can do a certain thing with a wave of his hand, but is totally ignorant of the principle. They are as ignorant of the base of this strange effect as your modern physiologists are of the function and cause of such a common thing as yawning.

Student.—Under what head should we put this unconscious exercise of power?

Sage.—Under the head of natural magic, that materialistic science can never crush out. It is a touch with nature and her laws always preserved by the masses, who, while they form the majority of the population, are yet ignored by the "cultured classes." And so it will be discovered by you that it is not in London or Paris or New York drawing-rooms that you will find mantrams, whether regular or irregular, used by the people. "Society," too cul-

tured to be natural, has adopted methods of speech intended to conceal and to deceive, so that natural mantrams cannot be studied within its borders.

Single, natural mantrams are such words as "wife." When it is spoken it brings up in the mind all that is implied by the word. And if in another language, the word would be that corresponding to the same basic idea. And so with expressions of greater length, such as many slang sentences; thus, "I want to see the colour of his money." There are also sentences applicable to certain individuals, the use of which involves a knowledge of the character of those to whom we speak. When these are used, a peculiar and lasting vibration is set up in the mind of the person affected, leading to a realization in action of the idea involved, or to a total change of life due to the appositeness of the subjects brought up and to the peculiar mental antithesis induced in the hearer. As soon as the effect begins to appear the mantram may be forgotten, since the *law of habit* then has sway in the brain.

Again, bodies of men are acted on by expressions having the mantram quality; this is observed in great social or other disturbances. The reason is the same as before. A dominant idea is aroused that touches upon a want of the people or on an abuse which oppresses them, and the change and interchange in their brains between the idea and the form of words go on until the result is accomplished. To the occultist of powerful sight this is seen to be a "ringing" of the words coupled with the whole chain of feelings, interests, aspirations, and so forth, that grows faster and deeper as the time for the relief or change draws near. And the greater number of persons affected by the idea involved, the larger, deeper, and wider the result. A mild illustration may be found in Lord Beaconsfield of England. He knew about mantrams, and continually invented phrases of that quality. "Peace with honour" was one; "a scientific frontier" was another;

and his last, intended to have a wider reach, but which death prevented his supplementing, was "Empress of India." King Henry of England also tried it without himself knowing why, when he added to his titles, "Defender of the Faith." With these hints numerous illustrations will occur to you.

Student.—These mantrams have only to do with human beings as between each other. They do not affect elementals, as I judge from what you say. And they are not dependent upon the *sound* so much as upon words bringing up ideas. Am I right in this; and is it the case that there is a field in which certain vocalizations produce effects in the *Akasa* by means of which men, animals, and elementals alike can be influenced, without regard to their knowledge of any known language?

Sage.—You are right. We have only spoken of natural, unconsciously-used mantrams. The scientific mantrams belong to the class you last referred to. It is to be doubted whether they can be found in modern Western languages,—especially among English-speaking people who are continually changing and adding to their spoken words to such an extent that the English of today could hardly be understood by Chaucer's predecessors. It is in the ancient Sanskrit and the language which preceded it that mantrams are hidden. The laws governing their use are also to be found in those languages, and not in any modern philological store.

Student.—Suppose, though, that one acquires a knowledge of ancient and correct mantrams, could he affect a person speaking English, and by the use of English words?

Sage.—He could; and all adepts have the power to translate a strictly regular mantram into any form of language, so that a single sentence thus uttered by them will have an immense effect on the person addressed, whether it be by letter or word of mouth.

Student.—Is there no way in which we might, as it were, imitate those adepts in this?

Sage.—Yes, you should study simple forms of mantram quality, for the purpose of thus reaching the hidden mind of all the people who need spiritual help. You will find now and then some expression that has resounded in the brain, at last producing such a result that

he who heard it turns his mind to spiritual things.

Student.—I thank you for your instruction.

Sage.—May the Brahmamantram guide you to the everlasting truth.—OM.

UNSCIENTIFIC MEN OF SCIENCE

Students of Theosophy do not reject the views and theories of modern scientists only because these opinions are opposed to the teachings of the ancient Esoteric Philosophy. They are instructed to render unto Cæsar what is Cæsar's. They, therefore, are the first to recognize the intrinsic value of Science. But they also know that up-to-date scientific experts have been proven wrong, time and again. Furthermore, is there any unbiased student of the history of scientific discoveries and inventions ignorant of the truth that scientists have their biases, their prejudices, their conceits, which make them reject without proper examination facts and arguments presented to them which go counter to their own views? Take, for example, the treatment accorded by the American Association for the Advancement of Science to a great chemist, Professor Hare of Philadelphia, who touched upon the phenomena of Spiritism; they refused even to consider his ideas; but they discussed at the same session "upon the cause why roosters crow between twelve and one o'clock at night." And it is always helpful to remember the story of William Crookes who writes:—

I am attacked by two very opposite sects—the scientists and the know-nothings, yet I know that I have discovered one of the greatest forces in nature.

And why did his own colleagues in modern science attack him?

It was taken for granted that the results of my experiments would be in accordance with their preconceptions. What they really desir-

ed was not the truth, but an additional witness in favour of their own foregone conclusions.

But Professor Hare and William Crookes are not solitary instances. On dozens of occasions, scientists have shown themselves to be among "the wise" of Lord Melbourne's story. During a certain political crisis he is reported to have said, "All the wise men were on one side and all the damned fools on the other. And, by God, the damned fools were right!"

These remarks are necessary because we are reprinting in this issue the first part of an article which H. P. B. wrote in 1886 on "Occult or Exact Science?" Though the materialism of modern science did receive a death-blow, as H. P. B. predicted in her *Secret Doctrine* and though it has progressed in the direction of Occult Science, even today its teachings and tendencies do not bring to the masses of men the knowledge necessary to live a healthy life physically or a happy one mentally and morally. In the article of H. P. B. which we reprint there are very important subjects dealt with which today remain *terra incognita* to the modern scientists, as in 1886. For example, hysteria and hallucination.

Students of Theosophy will do well to study this article, not as a mere polemical tilt against men of science but as containing hints and lines of thought which are of great practical value and significance. We students of Theosophy should not mind if modern scientists pooh-pooh our teachings; they have done so in the past with Galileo and Benjamin Franklin,

Harvey and Lister and others. (See *Isis Unveiled*, I. 84-85.) The Lords of the British Admiralty refused to help Lord Stanhope because they were unanimous that " it would never be possible to move a vessel without the aid of wind and tide " : that was in 1798. Their successors in 1907 would not co-operate with the Wright Brothers, the famous aviators ! And so it goes on ! If they will not be just to their own confrères how can we expect them to be fair to the Occultists ?

For living a sane, healthy and balanced life men and women will find Occult Science most useful and beneficial. And the article of H. P. B. we reprint in part today will encourage them to do so.

OCCULT OR EXACT SCIENCE?

[Reprinted from *The Theosophist*, Vol. VII, p. 422, for April 1886.—Eds.]

Ecce Signum! Behold the sign foreseen in a brighter future ; the problem that will be the question of the forthcoming age, that every thoughtful, earnest father will be asking himself with regard to his children's education in the XXth century. And let it be stated at once, that by " Occult Science " neither the life of a *chela* nor the austerities of an ascetic are here meant ; but simply the study of that which alone can furnish the key to the mysteries of nature, and unveil the problems of the universe and of psycho-physical man—even though one should not feel inclined to go any deeper.

Every new discovery made by modern science vindicates the truths of the archaic philosophy. The true occultist is acquainted with no single problem that esoteric science is unable to solve, if approached in the right direction ; the scientific bodies of the West have as yet no phenomenon of natural science that they can fathom to its innermost depths, or explain in all its aspects. Exact science fails to do so—in this cycle, for reasons that will be given further on. Nevertheless the pride of the age, which revolts against the intrusion

into the empire of science of old—especially of transcendental—truths, is growing every year more intolerant. Soon the world will behold it soaring in the clouds of self-sufficiency like a new tower of Babel, to share, perchance, the fate of the Biblical monument.

In a recent scientific work on Anthropology,¹ one can read the following : " It is then given to us, at last, to know (?), to grasp, to handle and measure the forces through which it is claimed, that God proceeded.... We have made electricity our postman, light our draughtsman, affinity our journeyman," etc., etc. This is in a French work. One who knows something of the perplexities of exact science, of the mistakes and daily confessions of her staff, feels inclined, after reading such pompous stuff, to exclaim with the malcontent of the Bible : *Tradidit mundum ut non sciant*. Verily—" the world was delivered to them that they should never know it."

How likely the scientists are to succeed in this direction may be inferred from the fact that the great Humboldt himself could give expression to such erroneous axioms as this one : " Science begins for man only when his mind has mastered MATTER ! " ² The word " spirit " for " matter " might perhaps have expressed a greater truth. But M. Renan would not have complimented the venerable author of the *Kosmos* in the terms he did, had the term matter been replaced by spirit.

I intend to give a few illustrations to show that the knowledge of matter alone, with the quondam " imponderable " forces—whatever the adjective may have meant with the French Academy and Royal Society at the time it was invented—is not sufficient for the purposes of true science. Nor will it ever prove efficient to explain the simplest phenomenon even in objective physical nature, let alone the abnormal cases in which physiologists and biologists at present manifest such interest. As Father

¹ *Bulletin de la Societe d'Anthropologie*, 3. fasc. p. 384.

² *Kosmos*, Vol. I, pp. 3 and 76 (with same ideas).

Secchi, the famous Roman astronomer expressed it in his work,³ "If but a few of the *new* forces were proven, they would necessitate the admission in their domain (that of forces) of agents of *quite another order* than those of gravitation."

"I have read a good deal about occultism and studied Kabbalistic books: I have never understood one word in them!"—was a recent remark made by a learned experimenter in "thought-transference," "colour-sounds," and so on.

Very likely. One has to study his letters before he can spell and read, or understand what he reads.

Some forty years back, I knew a child—a little girl of seven or eight—who very seriously frightened her parents by saying:

"Now, mamma, I love you. You are good and kind to me today. Your words are *quite blue*"...

"What do you mean?" ... asked the mother.

"Your words are all blue—because they are so caressing, but when you scold me *they are red*...so red! But it is worse when you fly in a passion with papa for then they are orange...horrid...like that"...

And the child pointed to the hearth, with a big roaring fire and huge flames in it. The mother turned pale.

After that the little sensitive was heard very often associating sounds with colours. The melody played by the mother on the piano threw her into ecstasies of delight; she saw "such beautiful rainbows," she explained, but when her aunt played, it was "fireworks and stars," "brilliant stars *shooting pistols*—and then...bursting"...

The parents got frightened and suspected something had gone wrong with the child's brain. The family physician was sent for.

"Exuberance of childish fancy," he said. "Innocent hallucinations...Don't let her drink tea, and make her play more with her little brothers—fight with them, and have physical exercise...."

And he departed.

In a large Russian city, on the banks of the Volga, stands a hospital with a lunatic asylum attached to it. There a poor woman was locked up for over twenty years—to the day of her death in fact—as a "harmless" though *insane* patient. No other proofs of her insanity could be found on the case-books than the fact that the splash and murmur of the river-waves produced the finest "God's rainbows" for her; while the voice of the superintendent caused her to see "black and crimson"—the *colours of the Evil one*.

About that same period, namely in 1840, something similar to this phenomenon was heralded by the French papers. Such an abnormal state of feelings—physicians thought in those days—could be due but to one reason; such *impressions* whenever experienced without any *traceable* cause, denoted an ill-balanced mind, a weak brain—likely to lead its possessor to lunacy. Such was *the decree* of science. The views of the piously inclined, supported by the affirmations of the village *curés*, inclined the other way. The brain had nought to do with the "obsession," for it was simply the work or tricks of the much slandered "old gentleman" with cloven foot and shining horns. Both the men of learning and the superstitious "good women" have had somewhat to alter their opinions since 1840.

(To be continued)

³ *Delle Forze*, etc.

THE BUILDING OF THE HOME

IV.—THE LIGHT AND THE DARK SIDE OF NATURE

Occultism, through its great Seers, perceives an innumerable Host of operative Beings: Cosmic Dhyan-Chohans, Entities, whose essence, in its *dual* nature, is the Cause of all terrestrial phenomena. For that essence is co-substantial with the universal Electric Ocean, which is LIFE; and being dual, as said—positive and negative—it is the emanations of that duality that act now on earth under the name of “modes of motion”; even *Force* having now become objectionable as a word, for fear it should lead someone, even in thought, to separate it from matter! It is, as Occultism says, the dual *effects* of that dual essence, which have now been called centripetal and centrifugal forces, negative and positive poles, or polarity, heat and cold, light and darkness, etc., etc.—*The Secret Doctrine*, I, 604.

The Astral Light, or *anima mundi*, is dual and bi-sexual. The male part of it is purely divine and spiritual; it is the *Wisdom*; while the female portion (the spiritus of the Nazarenes) is tainted, in one sense, with matter, and therefore is evil already.—*Isis Unveiled*, I, 301.

“Educated people,” so-called, deride the idea of Sylphs, Salamanders, Undines and Gnomes; the men of science regard as an insult any mention of such superstitions; and with a contempt of logic and common good sense, that is often the prerogative of “accepted authority,” they allow those, whom it is their duty to instruct, to labour under the absurd impression that in the whole Kosmos, or at any rate in our own atmosphere; there are no other conscious, intelligent beings, save ourselves. Any other humanity (composed of distinct *human* beings) than a mankind with two legs, two arms, and a head with man’s features on it, would not be called human; though the etymology of the word would seem to have little to do with the general appearance of a creature. Thus, while Science sternly rejects even the possibility of there being such (to us, generally) invisible creatures, Society, while believing in it all *secretly*, is made to deride the idea openly. It hails with mirth such works as the *Count de Gabalis*, and fails to understand that *open satire is the securest mask*.—*The Secret Doctrine*, I, 606.

The Great Invisible is not all Spirit; nor is all of the visible mere matter. Light and darkness are omnipresent; good and evil are the centripetal and centrifugal forces of the moral universe.

As above, so below; just as in the invisible there are Beings of Light and Shades of Darkness; just as there are Brothers of Radiance, who cast no shadow, and Brothers of the Shadow who are without shine; just as there are Nirmanakayas of Good and Nirmanakayas of Evil; just as there are Self-Conscious Lords and non-self-conscious intelligences; so also in the visible there are the human kingdom, in which the state of self-consciousness is attained, and the other kingdoms, each with its consciousness and intelligence, but without the

power to determine and to choose between right and wrong; and in the human kingdom there are good men and bad, wise men and fools, self-determining minds and mediumistic brains.

Human morality is different inasmuch as infallible Nature does not fully and wholly impel man as she does the non-human kingdoms of animals, vegetables, minerals and elementals. Self-conscious man has the power to choose and determine, and so all the lower kingdoms are influenced by him for better or worse. Only the Superior Kingdom of those Intelligences who, having passed through the human stage, are more than mortals remains unswayed by man’s actions. But man can, by right use of Wisdom, gain the co-operation and the help

of that Superior Kingdom. Man is equidistant from Spirit and Matter ; his is a critical state. His progress towards the higher depends upon his effort to raise the lower.

Understanding such knowledge the Home-Builder must recognise that if he desires to create a centre of light, he must feed the kingdoms dependent upon him with right nourishment. Also, that he should manufacture an astral magnet which would attract to his home blessed influences from the infinitudes of space and from Those who form the Guardian Wall.

It is taught that the accumulated efforts of long generations of Yogis, Saints and Adepts, especially of the *Nirmanakayas*, have created, so to say, a wall of protection around mankind, which wall shields mankind invisibly from still worse evils.

These Beings are "unthanked and unperceived by men" ; but shall they not be thanked and perceived by students of Theosophy ?

The recognition of the higher leads the student to enquire as to how these Beings can be thanked, and how Their aid can be invoked. Not by supplicatory prayers, not by propitiatory rites, not by chants and ceremonies, but by evoking within ourselves the qualities and the virtues which are Theirs can They be invoked. Compassion born of deep knowledge makes Them sacrifice Their immortality for the sake of the unemancipated and the involved. In the core of man's soul an imperishable impact is made by the Fathers of the Human Race, and its response from the first has been—Devotion. This supreme quality will guide us at every turn, enabling us to avoid pitfalls and to take the right road. But that Devotion, now tarnished by egotism, has become a thoughtless feeling, an emotion which impels many to a mistaken way of life. Devotion means devotion to the interests of another, implying right action towards that other ; that other may be a man or a god, a sinner or a saint, a sage or an elemental. From

his balance position man must learn not only to look heavenwards, but also around him—and below where abide intelligences which look up to him as he looks up to the Blessed Ones.

Therefore the *Grihastha* must learn to serve the invisible hosts—some of whom are superior to him, while others are inferior ; and what is true of the invisible is equally true of the visible. In the *Laws of Manu* and in similar texts of other creeds, the householder is called upon to perform five sacrifices every day ; these, Theosophically interpreted, imply remembrance of, and seeking and giving co-operation to (1) the Teachers and Their Teachings, the Gurus and Their Gnyan ; (2) the Devas and Dhyān-Chohans and Nirmanakayas—a vast and graded host of superhuman intelligences living in the infinitudes of space ; (3) the two classes of Pitris—givers of the principles which form the bases of our personalities and our individualities ; (4) our fellow-men now constituting the human kingdom ; and (5) the Elemental Kingdoms—Gnomes, Undines, Sylphs and Salamanders—which are intimately concerned in the progress and the prosperity of the mineral, the vegetable and the animal kingdoms, now evolving on earth side by side with men.

This is not the place to detail practices and exercises ; and in fact no rites and ceremonies are recommended, neither are they needed. Man's thought-will-feeling, his master-faculty of imagination and a clear conscience are his best organs and utensils. A clear body and a pure Kama-Manas¹ are the two *pre-requisites* ; with these, while adequately utilising our Theosophical literature, the aspirant should seek for instruction, remembering that all forces in Nature are dual, that each has its light and its dark side, and also that each in contacting particular human temperaments produces varied results—the peace-giving potion of one

¹ "A sound and pure mind requires a sound and pure body," is an Occult aphorism.

becoming poison for another. There are hints which should be taken as warnings, *e. g.*, "Those who fall off from our *living* human Mahatmas to fall into the *Saptarishi*—the Star Rishis, are no Theosophists."²

Between the fear of, but respect for, the invisible which makes a student impotent, and the forceful pushing of himself in without proper comprehension of its dangers, which injures him seriously if it does not kill him spiritually speaking, there is the middle course. Acquiring knowledge which kills fear and engenders courage, unfolding sympathy for and appreciation of the whole of Nature, the student prepares himself to proceed from the known to the unknown, from the visible to the invisible. He who conjectures that the visible matters not, that outer things are unimportant, and so on, implies that objects are lifeless, that pen and paper, pots and pans, have no astral lives. He will then err, as do thousands of "faquirs" and "sannyasis" who disregard the body—the Living Temple of the Living Soul. It is through "the small plain duties of life" properly performed that the Ego is often attracted to stream forth its radiance; "It is the little things the work is done through." Therefore, Home-Building provides a most excellent play-ground for our spiritual and psychic muscles. And so we must now turn to the consideration of some of the routines of home life through which the Light of Heaven can be made to shine forth.

MANY MANSIONS

"In my Father's house are many mansions: if it were not so, I would have told you."—*John*, 14. 2.

It comes as a surprise to many to hear that the idea of a personal, anthropomorphic God is not innate; we take it for granted because it has been imposed us from childhood, and we go on believing in it till the shocks of life make us

question, examine, know. Apparent injustices; griefs that we feel to be undeserved; wickedness in high places; starvation of body or of mind; lack of opportunity; and many other reasons cause us to say "If I were God, I would do thus and so; or *not* do this or that," until perhaps we come to the position of denying that there is any such Being governing His creation. "If there is a God surely He must be all-wise, all-powerful; and if God isn't all-wise, all-powerful, then he isn't God, so why worship him?"

Did H. P. B. feel something like this, when, as she tells us in *Isis Unveiled*, she journeyed to the East, and two questions kept oppressing her thoughts, "Where, who, what is God?" and "Who ever saw the immortal Spirit of man, so as to be able to assure himself of man's immortality?" Those who search, find. It was then that she met "certain men, endowed with such mysterious powers and such profound knowledge" that she knew them for Sages of the Orient. They taught her that man's own immortal spirit proves God-spirit as one drop of water proves the ocean. Tell any one who has never seen the ocean that it exists, and he must either blindly accept the statement, or deny it; but *show* him one cup of salt water and he will be able, by degrees, to imagine the rest. So, she tells us, when one sees mortal man in possession of such vast powers and knowledge, able to control the forces of nature, which open up to view the world of spirit, one reasons that if man's spiritual Ego can do so much, the capabilities of the Father Spirit must be greater by as much as the ocean surpasses the cup of water. So "Prove the soul of man by its wondrous powers—you have proved God!"

But how shall we who have not seen these great Sages or known Their powers, how shall we prove that for ourselves? For, otherwise, we should be merely accepting H. P. B.'s dictum as we accepted the God-idea of our childhood, believing without knowing. How

² Cf., *The Friendly Philosopher*, p. 184.

shall we know ? There are many ways. Do we deny God as an atheist does ? Do we affirm God as a theist does ? Or shall we for the moment take the position of the agnostic who acknowledges " I do not know. " But let us say, in addition to " I do not know, " " I will try to find out. " Then what do we do ? First we seek the company of holy men, those wiser than ourselves. Those of us who seek find, if not at once, after some time, long or short according to the earnestness and the sincerity of our search. Probably it began in prior lives ; and now we search more fully, and the search brings us to the threshold of great books.

We find certain universal ideas common to all the world's great minds, in all times and races and countries. One of these ideas is the intuition of our own immortality. It is one of the great initial ideas impressed on the plastic minds of early humanity by the Planetary Spirits who guided its childhood, till the age of its responsibility should arrive. This consciousness of our own undyingness is the very central point of our existence. We *are*. We *know* we are. We cannot know that we are not. We *are*. But how does our being prove God-being ? It doesn't—yet. But wait. The cup of water may prove the ocean of water, but the ocean is outside the cup—separate. Only when the cup is poured back into the Ocean can it know the Ocean as not separate, but the same. Man-spirit must touch God-spirit to know it. We cannot know what we are not. We can know what we are.

Many have been the ideas of God down the ages, all imposed from without ; all debased in time from their original pure source which is one ; all trying to express the inexpressible. The old Jewish tribal God, with his wrath, his jealousy, his favouritism, has given way in our day, in Christian lands, to the loving Father of the New Testament. But this personal Being,—how can it be omnipotent and allow the world to be in the condition it is in ? All-

merciful,—and see the tragedies, the sufferings, the wrongs that go on ? All-wise,—and permit such ignorance, such stupidity ? Deliver us, heavenly spirit of Eternal Truth, from such a nightmare God ! What shall we have instead ?

That which Theosophy offers to the student of Divine Wisdom—as a working hypothesis first—is a Principle, without attributes, either omnipotence or mercy or any other quality of the finite mind. It is without form but not " void, " for it is the Container of all. It is—mark these four words—Omnipresent, Eternal, Boundless, Immutable. Omnipresent—everywhere in the universe, visible and invisible ; Eternal—beyond time, or cycles of time ; Boundless—in infinite space ; Immutable—*i. e.*, changeless through all changes. Universes come and go. It remains. The root of all—in which all is.

We can see it working as Law, as Ideation, as Energy. All things that exist are what they are by reason of a reflection of some part of that Principle. That which is never incarnate, which is changeless, eternal, is the one Reality, the Supreme Abode, the Eternal Presence. It is " unknown "—alas—but not unknowable to the awakened, fully developed soul. But there are grades to be transcended, steps up the ladder of being ; there is a septenary scale of consciousness both in the universe and in man ; for the universe is nothing but a vast Being-hood. It comes forth periodically from the unknown " That, " and is reabsorbed to come forth again. Even so the Pilgrim-Soul, a reflection of the universal consciousness, goes from life to death and back to life again. These eternal comings and goings of both universe and man are spoken of as the Great Breath of the One Reality, the eternal Motion which incessantly transfers the subjective and inner to the objective and outer planes of being and *vice versa*. It is Law ever working and its stages in consciousness are seven.

The Pilgrim-Soul, " starting upon the long

journey immaculate " and " passing from the formless and the intangible, through the mixed natures of the semi-terrestrial, down to matter in full generation, and then back again, re-ascending at each new period higher and nearer the final goal," lives through, suffers in and learns from every condition of manifested matter in the Manvantara to which it comes. The great cosmic tide carries it back—as the impulse in the prodigal son carried him back to his father's house. But the journey back is as long as the journey out. Step by step knowledge is gained, experience assimilated.

But in the Father's house are many mansions, as Christ taught. The Father is the glorious Atman, the refulgent Spirit; the " mansions " are the states or modifications to be used and transcended. Many a castle of illusion will detain the Pilgrim, in many a beautiful meadow or garden of sense he will linger, many an intellectual fortress will hold him prisoner, but ever the seeker finds; the soul escapes, past mountain heights where the drawn breath is the very energy of Atman, into the blue infinitudes to the foot of the Buddhist throne, where alone the heart re-cognizes itself as Itself, and reflects Divinity as still mountain lakes reflect the firmament. These things are images in our present minds, to be built into powers through many incarnations, till we stand where the Masters stand, able to control nature and our own inner forces.

How shall we know the omnipresent Deity? Think of the long journey of the spirit-ray through the kingdoms of the universe. Think of the metals, iron and steel, and the uses to which they are at present put. Think how

they are being tortured by misuse. The iron that might build great ships or bridges, or be shaped to a shining shoe for a horse's foot, is cast into a horrible weapon of war, devastation, death. Think of the flowers of the field, and of the harvest trampled or ungathered; of the immense period of time it takes to ripen amber, the petrified sap of the pine-tree which is its stored memory of sunlight. Remember the shy, furtive eyes of animals turned to friendliness or to fear by the action of man. Recall the lovely look of little children fresh from Devachan where they have dwelt with the gods—who are themselves—their faces washed of earth experience,—and then see the Deity shining through it all, at different grades, all depending upon the *use* we make of each grade, the impression we give it. Man the creator, the sustainer, the destroyer, the regenerator and saviour of his own creation, transcending it by his own efforts till he reaches the supreme initiation into the Deific essence. And at the mid-point of this vast evolutionary journey there comes the awakening sense of the enfolding Presence. " I will never, never leave thee nor forsake thee. " Man hears the voice of his own inner God. He has but to " practise the presence of God, " as old Brother Lawrence said, to listen to it, to think upon it, to rest in it. " And whosoever, believing in spiritual unity, worshippeth me who am in all things, *dwelleth* with me in whatsoever condition he may be. " (*Bhagavad-Gita* VI. 31) Where is God? In all things—in the heart most of all—as all are in Him—or in It, from which they came, to which they will return, as the son to the Father's house.

IN THE LIGHT OF THEOSOPHY

Mr. Stephen West recently reported in *Etude* (U. S. A.) the results of his study of heredity in relation to musical genius, results which confirm Mr. Judge's statement in Chapter IX of *The Ocean of Theosophy* that history shows "no constant transmission of learning, power and capacity." He analyses in some detail the history of the family of Johann Sebastian Bach, who came in a family famous for music for over two centuries though he surpassed all the others, including more than fifty renowned artists, before and after him.

He inherited all the gifts of a notably musical line....But in addition to those transmittable gifts, he possessed a solitary genius that he derived from no one and gave to no one.

While the families of many musical giants, including Beethoven, Couperin, Puccini, Mozart and Mendelssohn, had musical inclinations or a love for music, there is always the possibility that post-natal influence may have been at least as strong as heredity in determining the child's musical bent. And there are equally striking exceptions, such as Hayden and Handel, whose families had no interest in music. Neither Schubert nor Schumann had a particularly musical background. Mr. West is forced to dismiss the claim for musical inheritance as unproven.

No one can predict the flow of spiritual currents that make possible the creative genius of a Beethoven....There is no way of knowing from which home a future genius may come.

Without the Theosophical teachings of the persistent struggle of the soul to express itself more and more fully through successive incarnations, the phenomenon of genius must remain inexplicable. What says Theosophy about this problem?

The cultivation of certain aptitudes throughout a long series of past incarnations must finally culminate in some one life, in a blooming forth as *genius*, in one or another direction....True genius needs but an opportunity to spring forth into existence and blossom in the sight of all on the most arid soil, for its stamp is always unmistakable.

The Theosophical student has the advantage of the scientist in knowing something of the rationale of hypnotism, that it involves the establishment of unison between the will of the operator and that of his subject, and the transmission of a magnetic or vital fluid from the operator to the person hypnotised, with the possible result that the subject may be inoculated with the hypnotiser's physical ills as well as mental vices. The student is familiar, too, with H. P. B.'s repeated warnings against the grave dangers of depriving an individual of his free will and so in many cases digging the grave of his intellect.

In Mr. W. Utarid's account in *The New Review* for January of "The Hypnotic State," from the scientific point of view, he recognizes that hypnotism is not without its dangers. He accepts, as the Theosophist would not, the claim that in the majority of cases the after-effects of hypnotism seem to be negligible but he maintains that

hypnotism is taking a risk; it will probably succeed, but it is also likely to fail....a strong constitution will throw off the disposition and emerge from hypnotism none the worse, a weaker psychical constitution may develop a habit more or less abnormal....The hypnotic state...is an abnormal state, and hence there is no certainty what after-effects it will leave on any given subject.

Mr. Utarid examines the claim often put forward in justification of hypnotism that the subject resists a suggestion repugnant to him, citing one instance where moral indignation at a suggestion made brought the subject out of the hypnotic trance into her normal waking state. He warns against the "very serious error" of concluding from this "that a subject is safe even in the hands of an unscrupulous hypnotist."

If the subject is not above incendiarism and homicide he can be made to commit crimes by direct suggestion in hypnosis. But even when the subject has an honourable character the unscrupulous hypnotist will be able to obtain his nefarious end by indirect means, by deceiving the subject into the belief that the act in question is inoffensive.

Experiments cited by Mr. Utarid seem to indicate that a person cannot be hypnotised without his knowledge and that a person who does

not wish to be hypnotised is likely to resist successfully unless he has been hypnotised frequently or, like a soldier, has been accustomed to unquestioning obedience.

H. P. B. cited in "The Signs of the Times" reprinted in our pages in January 1935, several shocking cases of the misuse of the power of hypnotic suggestion. She refers there to the indelible stain left by wrong suggestions upon the purity of the subject's nature and remarks:—

Even the innocent mind of a ten year old child can thus be inoculated with vice, the poison-germ of which will develop in his subsequent life.

Students of Theosophy are not likely to dabble in the murky waters of hypnotism, but there is a warning for them in the dangers of suggestion itself. Mr. Julian Huxley vouches for the fact that all authorities are agreed that suggestion in the ordinary waking state differs only from suggestion in hypnotic trance in that the effects observed are not so extreme.

Let the student remember that "a suggestion by thought is an act of *black magic* still more pregnant with evil consequences than a spoken suggestion."

This subject receives a very full treatment in the collection of reprints in THE THEOSOPHICAL MOVEMENT for October 1940.

Mr. Aldous Huxley pens some pungent observations in *The Saturday Review of Literature* for 25th October 1941 under the caption "End-Gaining and Means-Whereby" on the subject of preaching without practising, in short, of cant, which H. P. B. pronounced "the most loathsome of all vices."

Mr. Huxley writes:—

If we cultivate the acquaintance of those most busily engaged in telling what they ought to do to be saved, physically, morally, politically, and spiritually, we shall find that very many preachers conspicuously fail to practise what they preach. We shall meet with philosophers whose lives are hopelessly irrational and mean; religious leaders at the mercy of their passions and prejudices; physicians ignoring their own rules of health and living in chronically diseased bodies; politicians whose conduct, in the affairs of state, is frankly criminal; professional educators conducting themselves with the vanity and silliness of children. The tree is known by its fruits, and from a study of the fruits of preaching it is

evident that something is decidedly wrong with that particular tree....Politicians may embark on large-scale social reforms, designed to improve the world, but these reforms cannot produce more than a fraction of the good results expected of them, unless educators discover means whereby preachers and preached-to can implement their good intentions and practise what is preached.

The value of Mr. Huxley's reminder will be missed if the Theosophical student casts a reproving glance at the erring philosopher, physician, politician and educator and thanks his Karma sanctimoniously that he is not as they are. Let each examine himself honestly in the light of Mr. Huxley's strictures and ask himself how perfectly his own practice squares with his professions, remembering that of him to whom much is given, much may legitimately be expected.

Theosophical Discipline is very difficult to practise; for thousands of years the fact has been recognised. But the first lesson the Theosophical student has to learn is that he is not a free agent, to do as he pleases; aspiring to be a servant of Living Nature he is bound to obey the great laws and to accept the truth that the Mahatma but servilely copies Nature in all he does to alleviate human suffering and to awaken human intuition. To falter and to fall are natural under Karma but does the student admit his failure, pick himself up and go on?—that is the test which distinguishes between a hypocritical mind and an earnest one.

A first-hand account of poltergeist phenomena in Mauritius was published not long ago in *The Forum* of Johannesburg. As commonly in such cases the medium around whom the manifestations centred was a young girl, a Creole of about eleven years employed as a nurse. The house of her employers was for three and a half days the scene of showers of stones up to five pounds in weight and of other objects, which fell even in rooms with doors and windows closed. There was great destruction of furniture, ornaments, glassware etc. but, as usual in such cases, no injury to any human being.

A particularly interesting feature of these manifestations was that one wedge-shaped stone with a roughly circular hole near the thin edge figured repeatedly in the phenomena, returning

again and again after being thrown out. An iron nut and a large iron shackle minus its pin, that had been lying in the courtyard, were among the missiles flying in the house. Some of the stones fell vertically, others travelled horizontally. The family moved temporarily; the stone showers followed them. At last, in desperation, they dismissed the little servant-girl and the phenomena abruptly ceased.

Theosophy has a rational explanation of such phenomena. Similar occurrences have been described in these columns before. The serious student will want to turn to H. P. B.'s note on "Stone-Showers," reprinted in our issue for January 1939 (Vol. IX, p. 33), and to her article on "Nature's Human Magnets" reprinted in the June 1940 issue, which throw much light upon the rationale of such magnetic phenomena.

Briefly, they are due to a force acting under the law of attraction and repulsion when the necessary magnetic conditions are present, both animal and terrestrial magnetism being involved in their production—though stone showers have occurred where no living soul was present. The individual around whom the poltergeist phenomena centre is abnormally surcharged with "one instead of the other of the forces which together form what is commonly known as magnetism." Such a medium "will attract stones within the periphery of his force, but will at the same time repel them, the polaric condition of his body preventing the missiles from touching it."

We are given to understand also that prankish nature-elementals, "the active Forces and correlations of Fire, Water, Earth and Air," have a hand in poltergeist phenomena.

A suggestive note on the superscription "Know thyself" over the door of the temple of Apollo at Delphi—the entrance to the temple of the Sun—is contributed by Dr. Ananda K. Coomaraswamy of the Museum of Fine Arts at Boston to the November 1941 *Review of Religion* (U. S. A.) under the caption "The 'E' at Delphi," "E" being suggested by Plutarch to stand for the right answer to the implied challenge, "Who art thou?"

Dr. Coomaraswamy cites one parallel to the challenge of the Greek Sun-door in Rumi's myth of the man whose friend would not admit him when he answered his challenge with "It is I," but only when he replied "'Tis thou art at the door," and another from the *Janiminiya Upanishad Brāhmaṇa*. The latter recounts that

when the deceased reaches the Sun-door the question is asked, "Who art thou?" If he answers by his own or by a family name he is dragged away by the factors of time. He should respond, "Who I am (is) the Light thou (art) (*ko'ham asmi suvas tvam*). As such have I come to thee, the heavenly Light." He (Prājapati, the Sun) replies, "Who thou art, that same am I; who I am, that same art thou. Enter in."

Dr. Coomaraswamy appends an illuminating foot-note in which he brings out that self-knowledge may be taken as knowledge of "either one of man's two souls or selves, the bodily and mortal or the incorporeal and immortal, so often spoken of by Plato and in the Vedic Philosophy."

In Xenophon...Socrates speaks of "self knowledge" as the knowledge of one's own powers and limitations; but this is in conversation with a conceited man who thinks he already knows himself, "who" he is, "Euthydemus" by name. But, in *Alcibiades*...Socrates says that "he who orders, 'Know thyself,' bids us know the soul," and goes on to say that one who knows only what is of the body "knows the things that are his but not himself."

The Theosophical application is practical: self-knowledge is the starting-point; Self-knowledge, the goal. Unless a man sits in judgment on the lower self he will not be able to start leading the life which aims at radiating the Light supernal in a dark world.

The concept of revelation held by a Christian thinker, Prof. H. Richard Niebuhr, as brought out in his recently published book, *The Meaning of Revelation*, would perhaps be accepted, *mutatis mutandis*, by the orthodox of other creeds, and, if accepted, would help to confirm each in his own views. Professor Niebuhr seems to limit revelation to the immediate apprehension of God. He speaks of a self-evidencing content of revelation to which the Christian returns as containing his first certainty, but he also holds that social corroboration is required for assurance in one's convictions.

The test offered the individual for the content of his own revelatory moment is but the experience of those who look from the same stand-point, in the same direction, or, in other words, the consistency of his own view with the principles and the concepts based on that community's experience. Surely the claim that the great innate ideas of religious rationalism are innate in men of a certain historical culture, rather than in men in general, would imply that 2 plus 2 might equal 5 for men of other faiths.

On the face of it Professor Niebuhr's criterion of revelation might seem not very different from that put forward by Prof. M. Hiriyanna in *The Aryan Path* for September 1934, which was the testimony of immemorial tradition.

The truths which the Veda records have been not merely intuited by great seers but also acknowledged by the standard mind of the community.

Professor Hiriyanna recognised the intuitive power as latent in all men and the possibility of cultivating it by purity of life, by stilling "the busy intellect and striving desires" and by meditation that rises higher than reflective thought. The testimony of pure intuition may require no reason to confirm it for the individual to whom the revelation comes; but short of final Enlightenment there is always the possibility of mistaking other inner voices for that of the quasi-omniscient Soul; and certainly to accept at second-hand a revelation that lacks corroborative testimony is to enter the morass of blind belief.

It is not the confirmation of mass belief or the testimony of the adherents of a single creed that can bring assurance of Truth, but the consistent evidence of the great Sages and Seers of all ages and climes, the uninterrupted record derived from our exalted early Teachers and confirmed by the experience and the evidence of thousands of generations of Wise Men, the accumulated Wisdom of the Ages, of which Theosophy is the partial restatement for our modern age.

Such symposia as that on the "Social Morality of the Post-War Order," reported in *The Ethical Societies Chronicle* for October, are most valuable from the Theosophical point of view. For,

The problem of true Theosophy and its great mission are, first, the working out of clear unequivocal

conceptions of ethic ideas and duties, such as shall best and most fully satisfy the right and altruistic feelings in men; and second, the modelling of these conceptions for their adaptation into such forms of daily life, as shall offer a field where they may be applied with most equitableness.

"Some economic and social pattern in which mass interests are prominent if not dominant" was a basic assumption of the discussion. Every man possessed of a social conscience, sensitive to the misery of the under-privileged and sharply conscious of his own helplessness to relieve it, except perhaps in the case of an individual here and there, will agree with Mr. H. J. Blackham that

any social changes which tend to make more coherent the structure of responsibilities, and to facilitate the discharge of genuine moral responsibilities hitherto acutely but impotently felt and acknowledged, will be a great moral alleviation.

The totalitarian régimes offer physical amelioration for the masses. The fundamental error of those régimes, as Prof. L. Susan Stebbing implied, is their independence of popular control and their denial of individual freedom, without which, as she truly observed, there is no point in speaking about responsibility.

Social planning must be for the sake of individuals, not for the sake of a glorified super-individual—*The State*, or *The Nation*, or *The Race*.... The planning ought to be for the sake of enabling us (the members of the planned society), to live and develop freely what we have it in us, each one, to be.

But "freedom is not easily achieved; it cannot be imposed from above, nor achieved by lazy or fearful people." A free press, for example, she brought out, is not enough; if a planned state is to avoid the rocks, there must be also free readers, open-minded, i. e., free from prejudice, with "the power to criticise and the skill to reason clearly."

Only by vigilant reflection inspired by love can our post-war society avoid the dangers that are likely to beset a planned society.

This is another way of stating the criterion which Theosophy gives for judging every proposal for social amelioration: "Will the proposed action tend to promote that true brotherhood which it is the aim of Theosophy to bring about?" Its correct application does, indeed, demand sound judgment of the individual.

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The United Lodge of Theosophists

DECLARATION

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

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

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

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

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

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

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

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

Correspondence should be addressed to

The United Lodge of Theosophists

51, MAHATMA GANDHI ROAD, BOMBAY, INDIA.

OTHER LODGES

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