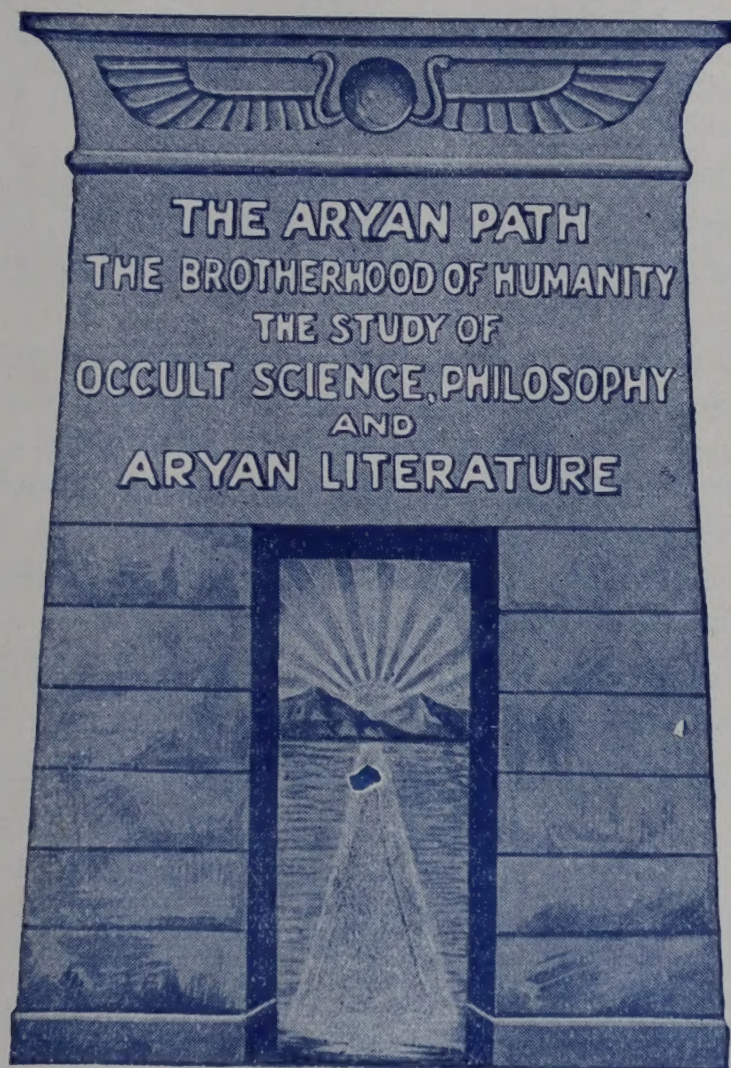




THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



Vol. XIV No. 4

February 17, 1944

The function of Theosophists is to open men's hearts and understandings to charity, justice, and generosity, attributes which belong specifically to the human kingdom and are natural to man when he has developed the qualities of a human being. Theosophy teaches the animal-man to be a human-man; and when people have learned to think and feel as truly human beings should feel and think, they will act humanely, and works of charity, justice, and generosity will be done spontaneously by all.

—H. P. BLAVATSKY

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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 February 1944.

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AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th February 1944.

VOL. XIV. No. 4

PERFORM THOU WORKS!

The Soul incarnates for enriching itself through experience. Experience comes through works. "No one ever resteth a moment inactive," says the *Gita*; and yet, can we say that every man is learning from each of the million tasks that he performs?

There seems to be a mighty waste. The whole of the world has been a busy hive but the honey of experience gathered by the race is little. This is most clearly seen in the life of the ordinary man who lives through his round of weekly routine—working six days and resting on the seventh. He works for the sake of earning money, not for gaining experience. Even when the necessity of enriching experience is seen it is because thus more money can be made.

Then, in his life there are duties, which he would like to shirk or be freed from; these he performs because they have to be done, but cheerfulness, enthusiasm and the desire to enhance experience are absent. Therefore though he labours he is not blessed; the great truth of Carlyle does not fit him—"Blessed is he who has found his work; let him seek no other blessedness."

Experience assumes a new meaning in the light of the vital truth of Reincarnation. Experience is defined as wisdom derived from the changes and trials of life. But change is perpetual and the trials of life are constant, for life is probationary. Man passes through changes and trials without learning the lessons of many events which, one and all, are tests.

The eating of the food of experience is one process; its digestion-elimination and consequent assimilation is another. In Lower Manas are retained all the impressions of a lifetime, but in

the Higher, the Reincarnating Ego, are stored the garnered experiences of all the impressions of many lives. In the Devachanic interlude between two lives the transfer of impressions from the lower to the storehouse of the higher takes place. The transfer occurs through the assimilation of the last incarnation's impressions—works done and events passed through.

For the aspirant to Godlike Wisdom life is probationary, not only in the sense that all life is, but in a special sense. He is expected to use every event as a test of character and of capacity. The self-induced and self-devised ways and means of the Third Fundamental take on a new import; so does the check of Karma spoken of in the same context. He tries to apply the Fundamental to the daily changes of life, to each event as he passes through it.

If he is logical, the earnest Probationer sees that his real success in spiritual endeavour consists in learning the lessons of daily events, *i.e.*, in assimilating the meaning of events by a process analogous to that which the Devachanee experiences. Daily the Probationer should pass through the Review which all pass through after the death of the body, in and by which man is able to die the second death, throw away waste matter and build what remains into the fabric of mind, by assimilation.

Karma is merciful to most people as it compels them to earn a livelihood by performing labour. Because ours is a money-mad civilisation, honest labour and its beneficence are valued economically only. The moral, intellectual and spiritual aspects of work, the beneficence of physical labour to the higher constituents of our being are not seriously

taken into account. Just as some people impulsively rush into the practices of Occultism without any adequate study and break into the Circle of Ascetics unprepared, so also there are those who, seeing the grand vision which contact with Theosophy brings, give up the small plain duties of life and, by the aid of capital they have come to possess but did not earn, "devote" themselves to the Cause. A noble impulse, which, however, without proper culture and handling leads them fast to mental laziness and to Tamas.

It is often overlooked that the simple life is also the strenuous life and that Occultism demands the courage of the soldier and not only the purity of the saint. Negative virtue does not bear fruits. The Wisdom of the Sage, the Patience of the Saint and the Courage of the Soldier have to be acquired by the aspirant so that right Sacrifice may be practised. The aspirant is expected to *work strenuously* for the Great Cause. "Our cause needs missionaries, devotees, agents, even martyrs, perhaps. But it cannot demand of any man to make himself either." So if the aspirant of the noble impulse spoken of above is to succeed he must become a worker—a true Karma-Yogi or, to be more explicit, a Yagna-Yogi.

The Theosophical aspirant with the aid of his knowledge probes the field of duties, learning that what he had considered as duties were often but inclinations rooted in desires and what he had neglected as unimportant or perhaps what he had never seen as duties need his prompt and serious attention. Theosophy calls upon its votary to do his duty by every duty.

For the aspirant, discharge of duties is not the only factor; he shoulders responsibilities and learns to become an intelligent keeper of his brother. Deeds of duty are obligatory, to which deeds of sacrifice as self-chosen obligations are added.

The aspirant must seek and secure Theosophical principles put forward in the great philosophy so that he may practise and apply them in the performance of all works, be they duties or be they sacrifices. In their performance, the aspirant learns the art of sucking the honey of experience from each of them. To do this in a really intelligent manner he must gain some insight into the workings of his own human constitution. There is a double process of evolution going on, to which he must learn to pay adequate attention. The worker, the experiencer, is the Soul, the Permanent, the Individual; the instrument through which and with which he works is the bundle of skandhas designated as the body, the ever-shifting quaternary to which a name is given—the mortal Person.

The student who understands well Theosophical psycho-philosophy learns to establish harmony between the two—the individual and the person. One very important and major method is the right performance of actions so that they become sacraments. He is practising Karma-Yoga—bringing the outer self to the inner shrine and learning that "self-knowledge is of loving deeds the child," those deeds which are pleasing to the Ishvara in Man. There is a message for him in the following lines aptly called "Preparation":—

Hast thou a cunning instrument of play
'Tis well; but see thou keep it bright,
And tuned to primal chords, so that it may
Be ready day and night.
For when He comes thou know'st not, who shall
say:—

'These virginals are apt'; and try a note,
And sit, and make sweet solace of delight,
That men shall stand to listen on the way,
And all the room with heavenly music float.

Theosophists are of necessity the friends of all movements in the world, whether intellectual or simply practical, for the amelioration of the condition of mankind. We are the friends of all those who fight against drunkenness, against cruelty to animals, against injustice to women, against corruption in society or in government, although we do not meddle in politics. We are the friends of those who exercise practical charity, who seek to lift a little of the tremendous weight of misery that is crushing down the poor.—H. P. BLAVATSKY

THE THEOSOPHY OF GIORDANO BRUNO

On the 17th of February 1600 there took place at Rome one of those ghastly executions which gave the Inquisition of the Roman Catholic Church an infamy lasting even to this day. To save souls and to stop the promulgation of heretical beliefs were important enough, it was thought, to justify any severity of torture and death. The mind of Europe was rapidly moving out from under the pall of theological dogma and clerical imposition which had darkened it for many centuries. The chiefs of the Church were secretly frightened at the prospect of loss to their organisation if the general mind were permitted greater freedom than it had already seized. Among those who had done much for that intellectual and spiritual liberty was Giordano Bruno, against whom the rancour of the clergy was manifested on that day.

Bruno was widely known as a philosopher and had published several great works which, directly or indirectly, were to influence profoundly some of the leading Western thinkers of the coming centuries. To silence him and to check or to destroy his influence had become important to the Inquisition.

One of the "calumniated but glorious reputations" which H. P. B. set herself to vindicating in her first great work was that of Bruno. He confessed himself a follower of Pythagoras and it was the philosophy of Upper Asia that this great teacher of Theosophy gave out in the last quarter of the sixteenth century. His works are recognised today as having been "of epochal importance in the history of the human mind,"¹ in the fields of science, philosophy and religion. Bruno defended and expanded the mind-liberating Copernican doctrines. And he turned attention to the forgotten teachings of Pythagoras and Plato and the Neoplatonists of the Alexandrian School.

Bruno clearly taught the Three Fundamental Propositions of *The Secret Doctrine*. He conceived of the Deity as transcending the antitheses of

matter and form, potentiality and reality, body and mind. He also recognised that, as every conceptual definition imposes limitations, the Infinite Principle is incapable of definition.² He wrote:—

God is the Infinite All; the prime and universal substance of Himself excludes all delimitation, and is not to be sought beyond the universe and the infinity of things, but within this and these; and this unity is the end and aim of all philosophy. Why think of any twofold substance, one corporeal, another spiritual, when in sum these have but one essence and but one root? For corporeal substance, which manifests or presents to us that which it involves, must be held a thing divine, parent of natural things: if you think aright, you will find a Divine Essence in all things.³

One of the characters in Bruno's dialogue, *Della Causa Principio ed Uno*, admits that "there is not the smallest corpuscle which does not contain within it that which animates it."⁴

To quote from Bruno's profession of faith before the Inquisition, which H. P. B. calls "that of every disciple of the ancient Masters":—

I hold, in brief, to an infinite universe.... There are infinite particular worlds similar to this of the earth.... All those bodies are worlds, and without number, which thus constitute the infinite universality in an infinite space....

In the dialogue previously quoted we find:—

The universe, then, is one, infinite, immovable.... Every production, of whatever sort it be, is an alteration, the substance ever remaining the same, for that is only one—one being, divine, immortal. Pythagoras was able to understand that, instead of fearing death, he need only contemplate a change.... All things are in the universe, and the universe in all things; we in that, that in us; and so all meet in one perfect unity. See, then, how vain a thing it is to torment the spirit with anxieties; see how impossible it is that there should be anything about us of which we ought to be fearful. For this unity is alone and stable, and ever remaineth. This One is eternal.⁵

And Bruno fully recognised the sway of Law. The alternate processes of manifestation and

² *Ibid.*, p. 33.

³ *General Sketch of the History of Pantheism*. By C. E. PLUMPTRE, Vol. I, pp. 355-6.

⁴ *Ibid.*, I, 359.

⁵ *Ibid.*, I, 360-1.

¹ *A Brief History of Modern Philosophy*. By H. HOFFDING, trs. By C. F. SANDERS, p. 31.

dissolution seem indicated in the action of the "Internal Artificer" which, in the plant as in the animal, "forms the matter and the figure from within":—

From within the seed or the root it gives forth or unfolds the stem; from within the stem it forces out the boughs; from within the boughs it forces out the branches; from within these it pushes out the buds; from within it forms, shapes and interlaces, as with nerves, the leaves, the flowers, the fruits; and from within, at appointed times, it recalls its moisture from the leaves and fruits to the branches, from the branches to the boughs, from the boughs to the stem, from the stem to the root.⁶

He recognised Karma when he wrote that the superior principle which moves and governs the body, which is superior to it and cannot be annoyed and constrained by it, "is itself subject to the High Justice, which presides over all things." He referred to re-embodiment in terms which point rather to his full acceptance of it than to his guarded admission, perhaps inspired by a spirit of caution rare in him, that it was what "many of the most distinguished philosophers have taught and what I myself consider deserving the greatest consideration, if not credence." "All substance," he declares in *De Immenso*,

has in store *eternity* as far as duration (time) is concerned; *immensity*, as far as space is concerned; and *omniformity* (*viz.*, the totality of the forms of existence), as far as existence is concerned.

The fundamental identity of all souls with the Universal Oversoul and the obligatory evolutionary pilgrimage of the Third Fundamental are clearly indicated here. The following, which H. P. B. quotes from *De Triplice Minimo*, shows that, while Bruno did not believe in the continuance of our *present* self-consciousness, he was deeply convinced of the indestructibility of the Central Monad constituting our innermost being. "We are," he declares,

what we are, solely by the one substance of the soul, round which, like round a centre, the atoms develop and cluster. Hence the building spirit expands through birth and growth to that body, by which we exist, and is poured forth by the heart, into which it may finally retire...in order to recede and go out again by the same way on which it had come and had entered life.

⁶ *Ibid.*, I, 358.

Again, in *Della Causa Principio ed Uno* Bruno wrote:—

Not only is life found in all things, but the soul is that which is the substantial form of all things; it presides over the matter, it holds its lordship in those things that are compounded; it effectuates the composition and consistency of their parts. This...according to the diversity of the dispositions of matter, and according to the faculty of the material principle, active and passive, produces diverse configurations, and works out diverse faculties.⁷

Bruno denied "particular providences" and the efficacy of prayer. He recognised the heights attainable by man, calling Jesus a Magician, in the sense of a possessor of the powers that go with the *divina sapientia* (divine knowledge or *Gupta Vidya*).

Bruno styled himself "an awakener of sleeping souls."⁸ And his attitude, as he defines it in the same context, is that of the Theosophist of our Declaration. He describes himself as one

who in all his acts displays love to all men, to the Italian not more than to the Briton, to the man not more than to the woman, to the wearer of the mitre and the wearer of crown, to the toga and to the sword, to the frocked and the unfrocked....

The following article gives a few further glimpses of Bruno's thought in attempting to interpret what may have been the real meaning, to him, of his death:—

BRUNO'S DEATH: A TRAGEDY?

On the 17th of February 1600, at Rome, while the flames hissed around the living body of Giordano Bruno, some thoughtful spectator may have said to himself, "What a pitiful tragedy!" Another, possibly more philosophical, may have thought, "What a savage farce!" But for the black-robed servants of the Church responsible for this exhibition of clerical power, there was but one matter important—the serving of their cause, that through the torment of the body the soul might even yet be saved. They did it all in the name of brotherly love! And when the miserable

⁷ *Ibid.*, I, 359.

⁸ *Development of Modern Philosophy*. By R. ADAMSON, Vol. II, p. 40.

heretic turned his face aside from the crucifix thrust at him, the Black Brothers were filled with self-justifying indignation and satisfied pride in their own virtues. He had died the death he deserved, the burning had added one more feature of interest to the great Jubilee period, and now they and the hungry onlookers were free to go home to dinner.

Tragedy—Farce—Spiritual Emancipation—which?

In the light of Theosophy some deaths are indeed tragic, such as that of one whose Mind-Soul life has ebbed into almost total passivity, through excessive regard for the demands of the Body. What, in Theosophy, makes a Man? A Breath of what is divine as Universal becomes what is divine as Individual—a Ray of the Atma-Buddhic essence becomes, through the unifying power of Manas, a Being who proceeds to gather together the organs and the five senses in order to experience life, and to help others who are alive on the earth plane. This is a Man, encased as Soul and Mind in his Body. If that Buddhi-Manasic Being in the body remains true to his Origin and to his earth-responsibility, Death will be no King of Terrors to him. It will separate him from only the earthly material he carries for the temporary service it renders to him. But if he has permitted the upper Ray to be quite overcast with the clouds of the lower terrestrial, which now claims all he has and is, if he has thus moved quite away from the purposes of Nature, then indeed Death does become a King of Evils; and the greatest evil possible is the performing of the last step in the separation once more of the Original Breath from the Manasic element with which it has been united. This kind of life and of death is in deep truth a tragedy. But if at the last moment a Soul's look beyond death sees itself as Victor, regardless of the final body experiences, the death can hardly be called a tragedy.

Why do men think such a death as Bruno's tragic? Is it not because to them the body is the man and, knowing the torture of fire, they judge that the "death without shedding of blood" is the most painful? Some few lift their thought to a higher plane. Among that crowd of spectators at least one was Bruno's disciple. He felt

the tragedy of the years of imprisonment that had been wasted in compulsory silence. He saw the loss to the world of a further record of the fifty-one-year-old martyr's large learning, of his high philosophical speculation, of his pure spiritual perceptions. To that disciple the Teacher addressed his last admonition, to "follow in his footsteps and flee from prejudices and errors." This surely indicates that, however great was Bruno's suffering in body, his mind was not absorbed by it.

Besides, can it be supposed that those far flights of spiritual vision recorded in his great works were so little a part of the imperishable centre of his being as to permit him to shrink into a coward before his physical agonies? Would not his rich Theosophical Knowledge, deeply impacted in his nature during former lives, come to his aid? In his days of freedom Bruno had shown in his writings that he held it to be "the acme of human greatness to rise above all sensibility to pain"; he had written of despising death; and of being "so fully possessed by other thoughts as not to feel the last agony." No one can know how far he was able to demonstrate these spiritual attainments, but the accounts of even his enemies prove his steady endurance of what came to him. A news-sheet of that time contained the following report:—

Justice done on an impenitent heretic....[Though] exhorted by our brothers in all love, he stood firm throughout and to the end in his accursed obstinacy... and continued steadfastly stubborn while conducted by the Servants of Justice to the Campo dei Fiori.

This account and the unexplained absence of the customary clerical records throw doubt on the claim made by later Catholics that he yielded fully to the demands of the Church. The *Catholic Encyclopedia* compiled in this century—quoting an earlier Catholic authority—mentions "his insolent self-assertion" in his trial at Venice, but adds that "he solemnly abjured all his errors and doubts in the matter of Catholic doctrine and practice." Just how much this may mean perhaps only a Jesuit can know.

Indeed, the outward doings of his life are little recorded. Nevertheless, whatever his nature and proceedings were, his authentic works prove that

his system of thought was an exalted expression of what is now called Theosophy. In the light of this fact, a few traditional comments and hints concerning his life may receive somewhat different interpretations from those often given. Bruno, like every other man, had a higher and a lower mind. Noble philosopher though he was, he had not yet achieved the Mahatmic state, in which these two aspects of the thinking principle are so controlled and fused that the lower no longer exerts power for evil but remains only as a convenient instrument on the terrestrial and astral planes. Bruno therefore was still capable of errors, mistaken judgments and wrong acts, contradictory to his better nature and to his philosophy. Hence, in trying to understand him, what is to be our guide? Merely his exhibitions of man's lower mind, always affected as it is by the "tumultuous senses and organs [which] hurry away by force the heart even of the wise man"? Or also the evidences in him of the mind that is higher, which strives not only for more self-control but leaves behind the personal as it rises far into the universal?

For example, it is said that his hot temper and his merciless fault-finding everywhere were the reasons he did not establish himself at any of the centres where he sought refuge as a philosopher and where he received much hospitality. Yet was it all ingratitude and Italian violence? All willingness to hurt people's feelings and their resentment that routed him out from one place after another, leaving the memory of a disagreeable man though of one who was also a great thinker? Or, as with other teachers and seekers of the true philosophy, was it that, at whatever inconvenience to himself, he moved from point to point in order to disseminate teachings which he knew were in many ways far in advance of the time? Very possibly a mixture of both, with unseen strivings for control on his part and with open anger and persistent careless criticism on the part of others.

It is claimed too, that he clung almost to the last to the Church for a possible philosophic refuge to be granted him in a monastery by some large-minded Pope,—such a grant as had been made to a few advanced thinkers in earlier

centuries. But Bruno, while in the freer atmosphere of England, had allegorized the conflict between the evils of the Roman hierarchy and the virtues of the human spirit in a most noteworthy dialogue *Spaccio de la Bestia Trionfante* (The Expulsion of the Triumphant Beast). Must he not have seen that by this satire he had given unforgettable offence to the Church, whose favours he would none-the-less be seeking in requesting such a grant? He may, at times of stress and weariness, have recalled the peaceful lives in the old days of a few free-minded philosophers who were nevertheless allowed to remain monks and to pursue their studies undisturbed by the frictions of the world, and he may have longed for such a haven himself. Still, common-sense would have told him that after the Reformation had left its sharp hostilities, such liberties could not be expected for one who had fled from his monastery and from his country, and had everywhere denounced the clergy and the ecclesiastical system.

Can any weight be attached to the repeated assertions that he never renounced the Church, and was hopeful almost to the last of effecting some "conciliatory policy"? What were his denunciations and his open defiance but most complete, heart-and-soul renouncing? Is it to be supposed that he was so dishonest as to catch at the favours of the Church with one hand while working to destroy it with the other? So morally blind as not to see that such conciliation could be but a "policy," sure soon to display its untruth?

There seems, to say the least, small probability that the man who, when asked in his trial to retract his theological errors, said he "knew of nothing which he had to retract," and when pressed further with threats, remained silent; that the man who could endure the unrecorded horrors of the rack for eight weeks, followed by gloomy imprisonment for seven years (thereby perhaps completing some special Initiation); that the man who after all this was yet able, facing his judges at the final hearing, to receive the terrible sentence of burning at the stake with the cryptic words: "Perchance your fear in passing this judgment on me is greater than mine in receiving it";—it seems, to say the least, unlikely

that this man could be so weakly vacillating as to nourish such dreams of Church protection as are attributed to him, or even indeed to wish seriously for that protection. How could he desire to renew familiar converse with such clerics as he had known!

The Theosophist may well be justified in confidence that future recovery of records will indicate that these, like many other derogatory statements about Bruno, are part of the web of falsity woven around him by his enemies.

Suppose he did have a violent temper not fully controlled. This would be the lowest aspect, morally, of the Fire of Mind and Spirit of which he was composed. For he was a "Son of Fire," "a Flame" who had retained much of his high Akasic quality. And he exhibited that Height of his nature in his many varied studies of the starry heavens. Commentators have noted this without realizing the depth of their remarks. "His system," says one, "breathes throughout the fiery spirit of Bruno himself." Another strikes a nobler note of admiration:—

He was one of the most penetrative of seers. His work *De Immenso* is a prolonged hymn of wonder and praise and intellectual exaltation, sung in the temple of immensity....He rejoices in the confident vision of an ever-living universe and its innumerable choirs of flaming spirits dwelling under the reign of ever-unfolding spiritual law.

But, on the other hand, if it be conceded that his lower mind was very active and that he really did possess the faults ascribed to him,—faults of vainglory, ungenerous criticism, weak compromising and evasion, even dishonesty in clinging to the Establishment he had denounced,—yet these and other blemishes of character cannot destroy the positive results then and ever since of the exalted virtues and powers of Soul which are proved and displayed in his greater works. In them is his unanswerable defence.

Perhaps at last the blind spots in that Soul were so enlightened through the long martyrdom in the body that It became aware of the spiritual congruity in the fact that physical fire was to be the cleanser and redistributor of the elements in the physical body. The Soul may have knowingly accepted and even welcomed

this mode of flesh destruction in order that the future Regeneration might move nearer to Its Parent Source, the "Son of Fire." And thus the Soul, as It left behind the charred remains of Its earth-garment, would rise strong in a fresh and large access of SELF-understanding and SELF-dependence, Its glorious spiritual perceptions of former years established now through an even profounder egoic comprehension and sealed as forever Its own. If such was the Soul's vision and its firm possession as It passed from that place of torture, was the mode of Bruno's death in body a tragedy?

CAPITAL PUNISHMENT

Wartime Bulletin No. II of the National Council for the Abolition of the Death Penalty deals with "an ugly business." It protests against the shroud of secrecy that hangs over executions in England and Wales. The Home Office, it recalls, in 1925 instructed all Prison Governors to confine reports of executions to such brief generalities as "It was carried out expeditiously and without a hitch." The then Home Secretary defended this instruction later in Parliament, saying "It is preferable to draw a veil over these cases." But official reticence in such a matter is suspicious. Naturally, morbid curiosity should not be pandered to by accounts of gruesome details. But the public has a right to be assured, as long as the barbarous practice of murder by the State is retained, that it is carried out as humanely as possible. The facts should be demanded insistently until they are forthcoming. And when they are, the wave of public horror should sweep capital punishment legislation into the discard where it belongs.

In theory, hanging dislocates the neck, producing instantaneous unconsciousness. In practice, it very often does not, and death is caused by slow strangulation and asphyxia. Charles Duff, in his *Handbook on Hanging*, deadly earnest under its satire, cited horrible instances of bungling. We may draw the reader's attention to his article on the subject in *The Aryan Path*, Vol. I, p. 717.

The cruelty involved is only one of several valid grounds on which Theosophy opposes capital punishment. Mr. Judge indicted it strongly in the following article which we reprint from *The Path*, Vol. X, p. 188 for September 1895:—

“THEOSOPHY AND CAPITAL PUNISHMENT”

From ignorance of the truth about man's real nature and faculties and their action and condition after bodily death, a number of evils flow. The effect of such want of knowledge is much wider than the concerns of one or several persons. Government and the administration of human justice under man-made laws will improve in proportion as there exists a greater amount of information on this all-important subject. When a wide and deep knowledge and belief in respect to the occult side of nature and of man shall have become the property of the people then may we expect a great change in the matter of capital punishment.

The killing of a human being by the authority of the state is morally wrong and also an injury to all the people; no criminal should be executed no matter what the offence. If the administration of the law is so faulty as to permit the release of the hardened criminal before the term of his sentence has expired, that has nothing to do with the question of killing him.

Under Christianity, this killing is contrary to the law supposed to have emanated from the Supreme Lawgiver. The commandment is: “Thou shalt not kill!” No exception is made for states or governments; it does not even except the animal kingdom. Under this law therefore it is not right to kill a dog, to say nothing of human beings. But the commandment has always been and still is ignored. The theology of man is always able to argue away any regulation whatever; and the Christian nations once rioted in executions. At one time for stealing a loaf of bread or a few nails a man might be hanged. This, however, has been so altered that death at the hands of the law is imposed for murder only,—omitting some unimportant exceptions.

We can safely divide the criminals who have been or will be killed under our laws into two

classes: *i.e.*, those persons who are hardened, vicious, murderous in nature; and those who are not so, but who, in a moment of passion, fear, or anger, have slain another. The last may be again divided into those who are sorry for what they did, and those who are not. But even though those of the second class are not by intention enemies of Society, as are the others, they too before their execution may have their anger, resentment, desire for revenge and other feelings besides remorse, all aroused against Society which persecutes them and against those who directly take part in their trial and execution. The nature, passions, state of mind and bitterness of the criminal have, hence, to be taken into account in considering the question. For the condition which he is in when cut off from mundane life has much to do with the whole subject.

All the modes of execution are violent, whether by the knife, the sword, the bullet, by poison, rope or electricity. And for the Theosophist the term *violent* as applied to death must mean more than it does to those who do not hold theosophical views. For the latter, a violent death is distinguished from an easy natural one solely by the violence used against the victim. But for us such a death is the violent separation of the man from his body, and is a serious matter, of interest to the whole state. It creates in fact a paradox, for such persons are not dead; they remain with us as unseen criminals, able to do harm to the living and to cause damage to the whole of Society.

What happens? All the onlooker sees is that the sudden cutting off is accomplished: but what of the reality? A natural death is like the falling of a leaf near the winter time. The time is fully ripe, all the powers of the leaf having separated; those acting no longer, its stem has but a slight hold on the branch and the slightest wind takes it away. So with us; we begin to separate our different inner powers and parts one from the other because their full term has ended, and when the final tremor comes the various inner component parts of the man fall away from each other and let the soul go free. But the poor criminal has not come to the natural end of his life. His astral body is not ready to separate from his

physical body, nor is the vital, nervous energy ready to leave. The entire inner man is closely knit together, and he is the reality. I have said these parts are not ready to separate—they are in fact not able to separate because they are bound together by law and a force over which only great Nature has control.

When then the mere physical body is so treated that a sudden, premature separation from the real man is effected, he is merely dazed for a time, after which he wakes up in the atmosphere of the earth, fully a sentient living being save for the body. He sees the people, he sees and feels again the pursuit of him by the law. His passions are alive. He has become a raging fire, a mass of hate; the victim of his fellows and of his own crime. Few of us are able, even under favourable circumstances, to admit ourselves as wholly wrong and to say that punishment inflicted on us by man is right and just, and the criminal has only hate and desire for revenge.

If now we remember that his state of mind was made worse by his trial and execution, we can see that he has become a menace to the living. Even if he be not so bad and full of revenge as said, he is himself the repository of his own deeds; he carries with him into the astral realm surrounding us the pictures of his crimes, and these are ever living creatures, as it were. In any case he is dangerous. Floating as he does in the very realm in which our mind and senses operate, he is forever coming in contact with the mind and senses of the living. More people than we suspect are nervous and sensitive. If these sensitives are touched by this invisible criminal they have injected into them at once the pictures of his

crime and punishment, the vibrations from his hate, malice and revenge. Like creates like, and thus these vibrations create their like. Many a person has been impelled by some unknown force to commit crime; and that force came from such an inhabitant of our sphere.

And even with those not called "sensitive" these floating criminals have an effect, arousing evil thoughts where any basis for such exist in those individuals. We cannot argue away the immense force of hate, revenge, fear, vanity, all combined. Take the case of Guiteau, who shot President Garfield. He went through many days of trial. His hate, anger and vanity were aroused to the highest pitch every day and until the last, and he died full of curses for every one who had anything to do with his troubles. Can we be so foolish as to say that all the force he thus generated was at once dissipated? Of course it was not. In time it will be transformed into other forces, but during the long time before that takes place the living Guiteau will float through our mind and senses carrying with him and dragging over us the awful pictures drawn and frightful passions engendered.

The Theosophist who believes in the multiple nature of man and in the complexity of his inner nature, and knows that that is governed by law and not by mere chance or by the fancy of those who prate of the need for protecting society when they do not know the right way to do it, relying only on the punitive and retaliatory Mosaic Law—will oppose capital punishment. He sees it is unjust to the living, a danger to the state, and that it allows no chance whatever for any reformation of the criminal.

To bring on normal death, a factor not recognized by medical science must be present... The principles of the being... have their own term of cohesion, at the natural end of which they separate from each other under their own laws... Before that natural end the principles are unable to separate. Hence a suicide, or a person killed by accident or murdered by man or by order of human law, has not come to the natural termination of the cohesion among the other constituents, and is hurled into the *kama loka* state only partly dead.

—W. Q. JUDGE.

ANSWERS BY W. Q. JUDGE

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

THE SEPTENARY CONSTITUTION OF MAN

Is the seventh principle, the Atma, ever incarnated, or are our bodies simply projections of that principle and formed by it, as was the statue Galatæa by Pygmalion? From some Theosophical books I gather that the seven principles are all incarnated from the beginning, and that each principle is evolved in turn. From others it would seem that the higher principles are never incarnated.

The fiction of the formation of Galatæa by Pygmalion is such a faint and inadequate symbol or illustration that there is nothing to be gained by its use, as it will surely mislead. The evolution of the bodily form came about in the same way as that of all other forms; as said in the *Bhagavad-Gîtâ*, "All is due to the mystic power of self-ideation, the eternal thought in the eternal mind," and only in the sense that all forms are projections from the eternal can we say that "our bodies are projections of that principle" (Atma). The second sentence of the question shows that here is another case in which the very materialistic view of the sevenfold constitution of man given in *Esoteric Buddhism* and used by so many thereafter has resulted in inducing the notion that there is a separation between the so-called "principles." This idea of seven distinct things, entities, or principles in man ought to be abandoned, and is due almost wholly to erroneous nomenclature, as was strongly urged in several papers published in the *Path*. There can only be *one* principle, and all the rest are but aspects of it, or *vehicles* for it to work and manifest through. Therefore but the one principle is involved in generation, when it takes to itself six sheaths or vehicles, or shows itself under six aspects. But as it is Theosophic doctrine that this *one* principle—call it Atma—is in essence the Supreme, then its involution in matter is but partial. In order to understand nature and to reach self-consciousness, it is necessary that the six vehicles be found to work through, and what

is meant in some theosophical books by the statement that each "principle evolves in turn" is that from the beginning of a Manvantara the six material vehicles have to be evolved one after the other in due order and in correspondence with the rest of nature, none lagging behind and none ahead. For instance, at that period in evolution when we might assume that but one vehicle had been fully evolved, then man (so-called) would not be man as we know him. So we see in the *Secret Doctrine* that man, strictly as such, is not spoken of until several races or vehicles had been first fully evolved in due order and proportion.

From these considerations the old Hindu idea that what we see of man is but the inner (or outer) hard core—the material body—and that he, in fact, in his whole nature reaches even to the moon, would seem to gain some support. And I should incline to the opinion that Atma is never incarnated, but overshadows and shines into the being called man whom it has chosen to connect itself with. (August 1890, p. 3)

Is there not a confusion involved in portions of the answer to the above Question 66 with respect to Atma?

A re-examination of answer to Question 66 shows none. It is clearly stated there that there is but one principle—call it Atma—which incarnates, so to say, through its six vehicles; and at the end of the answer a private opinion is given that Atma does not incarnate except in the sense that it overshadows and illumines.

(September 1890, p. 7)

What would be the correct name for that "thing" which can be conscious of the physical body, feeling hunger, thirst, the pain of a cut or blow, then go to the state of Kama and feel passion and emotion, or enter into a state of mentality and act on the plane of thought?

Read the chapter of the *Bhagavad-Gîtâ* which

treats of Kshetra and Kshetrajna, or the Knower and the Known, as also those which describe the three qualities, their action and function. Your question deals with consciousness, and no one has yet been able to finish its definition. The Self, who is made up of *Manas-Buddhi-Atman*, three in one, is the knower and the perceiver. If there were no Self present, all that you have described would be merely motions in *Prana*, or the movement of the three qualities, for it is the Self who enables us to give names, derived from sensation, to these effects. And any name given to the Self, in any language, will be but the attempt of the man to name that which is nameless. In your own remarks under the question you have skipped from one subject to another, for you began with what relates to the perception of the knower while dwelling in the body, and ended with the essential nature of the monad, an entirely different matter. This confusion of topics will only create confusion in your own mind. There is no benefit from increasing words on the self-perceptive cognition, for all that you can say of it is that you possess the *I am I* consciousness. Hence all that you have said can be resolved by the statement that the consciousness functions in many different planes of experience, and in each one uses the means or instruments appropriate thereto. And in order to so pass from one plane to another, holding intelligence in each, the presence of *Manas* is necessary as one of the integral parts or powers of the Self, for without *Manas* we are only of the brute or lower kingdoms. For one moment consider the brutes who, moving and dwelling in the mental plane with man, know nothing of our manasic sensations. It is because *Manas* is dormant in them; but in you it has begun to awake, thus enabling you as man to note the effect upon yourself of the motions of the qualities of nature.

(February 1893, p. 9)

INFALLIBILITY AND COMMON-SENSE

Man is more important than any organisation or belief and is responsible for any use he makes of either. "Believe nothing unless it conforms

with reason and common-sense," is one of the most important teachings ever given. It throws the whole responsibility on man and in use it begins to awaken the God within. And it destroys all idea of infallibility.

This new attitude is being forced on man. During the last few months another blow has been struck from within the Church of England. Following the Archbishops' statement a few years ago that a good Christian need not believe in the Virgin Birth, comes now their statement that from the Baptism Service is to be deleted the prayer that the child may be washed from sin, because the child could not have sinned! If two such fundamental Church ideas can be changed by the present Church rulers, how can a man believe in any of the dogmas of the Church? It looks as if he will soon be left with the plain statement of ethics, which are the same in all religions. Reason and common-sense must surely make man get rid of non-essentials in his religion and emphasise the essentials.

Man, then, has to judge all things at the bar of his own reason and common-sense. But man himself is not infallible. What can be given him as a touchstone for deciding what right conduct is? "In our Brotherhood, all personalities sink into one idea—abstract right and absolute practical justice for all." Man must use his reason to try to understand what abstract right is, and his common-sense in applying it. Fundamentally all will admit that right is right if they can understand what Right is, and common-sense shows that nothing short of absolute practical justice for all is right.

Just as religion is a statement of ethical laws, so Science is the finding out of the laws of Nature. Just as the exponents of religion are not infallible, so scientists are not. Though science deals with "facts," yet those facts, if not related one to the other, will be misunderstood and misapplied. The fact and its application are two parts of one whole. And man is the link between the two.

In the realms of morals and of medicine, man is deeply affected by religion and by science, respectively. The Church in England is beginning, for example, to take a more positive stand on the moral aspect of venereal disease. It is

not yet, however, analysing the moral implications of the ready medical "cure." For the drink evil it is appealing to individual responsibility and blaming the drink habit. But it is not speaking out boldly against the liquor interests, the manufacturers of panaceas against disease, the manufacturers of contraceptives and the writers and publishers of books on birth-control by artificial means. In short, it is not getting at the root of the trouble, namely, the wrong concept of man, of soul, of married life, of each man as his brother's keeper.

Again and again man has freed himself from one set of beliefs, from one organisation or another, only to find himself in the grip of others. Although in the Western Democracies man has freed himself greatly from the power of the organised Church, has freed himself to a certain extent in the realm of politics, he is becoming fast bound by the idea of the infallibility of science. He is giving his life over to science as his forefathers gave theirs over to the witch doctor or the Church or the State.

That aspect of science which affects man most today is the medical, though it is also true that the evolution of man from the animals and the negation of soul, scientifically put forward, form the basis of the ordinary man's understanding of life. Lest man fall prey once again to belief in any infallibility certain ideas should be made clear.

It says much for the common-sense of the British nation that, in spite of the mass advertisements claiming the value of immunisation, only 45.5% of the children were immunised in 1942 (*News Chronicle*, 5th May 1943). What will the common-sense of the people say when it is brought home to them that the "orthodox" views of medicine change from week to week and that what is hailed as a cure one day falls into disrepute when another cure is heralded? If, as H. P. B. tells us, the continuity of the Occult doctrine is its greatest testimonial, surely the ever-changing cures are the best testimonial to the wrong basis of medicine.

Experiments on animals are proving the truth of the common-sense belief, that animals and man react differently. Again and again we read in the medical journals and in statements from

leaders of the profession: "Experiments on monkeys are not comparable with experiments on man"; "The results on cats are not in agreement with those reported on human subjects"; "Physiological investigation on the lower animals is little calculated to throw light on the functions of the human brain." It was admitted in the *Medical World* of 1st April 1938 that "The present methods of cancer research are yielding no practical results, although an infinite amount of time and public money is being expended upon them....Mice are not humans." It was asked, would the profession as a whole realise this basic fact and set their faces against such entirely misleading and fallacious research? More and more appeals are being made for donations for cancer research. Hundreds of animals have been burnt with mustard gas to try to find the best means of healing the wounds caused by this method of warfare, but why experiment further when 300 human beings volunteered and allowed the Homeopathic Society to try out remedies against this menace *on themselves*? (*Journal of the British Homeopathic Association*, October 1943)

Can a man say that this concerns the scientists and not himself? Never, for he uses the results of these methods, unless he studies the common-sense attitude towards his body and disease. He is responsible in the final analysis. And if the responsibility for the moral and material health of himself and the world rests on each man, we return to the question, what shall he do to get at a right basis?

Man's body is the temple of the Living God and he must keep it undefiled. For this he must rely upon the Laws of Life. There must remain in him no thought of the infallibility of any man, not even of himself. He must follow his common-sense and rely on the operation of Law. The laws of life are simple; their basis is harmony or brotherhood among all manifested aspects of the One SELF. What hurts one hurts all. If we rely upon the Law of Brotherhood and common-sense we shall be helping Nature and working on with her. If we rely on the infallibility of any man or any school of thought we put our weight upon a broken reed.

EDUCATION: THE KEY

To say that education is the key to all our problems is stating a great fact, but it is not solving the problems. Between perception of a truth and full utilisation of it stretches a long, long path. Students of Theosophy know this. They study the seven golden Keys in *The Voice of the Silence*, perceiving their beauty, truth and usefulness, but they know that this perception has not brought them to Perfection—that is still a far goal! The Keys must be used in order that the user may unlock the gates on the Path. We must study, understand and embody those Keys:—"Thou canst not travel on the Path before thou hast become that Path itself." So, since we can see that education is a key to our world problems, let us try to come to a better and fuller understanding of all that that implies with the help of the light that Theosophy throws on the subject, and by making a few practical applications.

Only a few very general principles can be outlined here; a bird's-eye view of the chief problems given; and a few indications of how wrong education has contributed to produce, and right education could change, the terrible conditions that prevail. As parents, teachers and citizens we share the responsibility for the wrong education that has produced such horrors; and, more important, for what we can do to alleviate them.

On every sea and on every continent men are pitted against one another—slaughtering one another! This fact we must face. But worse, they have been *educated to do so*! Have you ever visited a children's toy store and seen the array of toy guns, cannons, pistols, soldiers, tanks, bomber-planes, battle-ships; games based on war and slaughter; books glorifying war and slaughter? Have you ever bought any of these, or bows and arrows, sling-shots and pop-guns, as toys for your little boys? Have you ever allowed them to play with such toys? Parents, if you have, you have started their education as killers; planted in their minds a disrespect for the sacredness of life; begun to familiarize them with the idea of slaughter.

Go further—have you looked into the textbooks used for educating your children? Again, war and conquest glorified; wholesale thefts and murders justified; butchers made into heroes; might made out to be right. Teachers, are you surprised that the adult can do what you have taught the boy and girl to admire and thrill to?

Go still further—some governments demand military training for all boys; some parents even in other countries send their boys to military schools—army and navy preparatory schools. Theosophy teaches us how potent early impressions are; every educator admits it. So, it is no great mystery what makes it possible for men to slaughter one another—they are educated for it.

But there are other factors also involved, relating more to *why* they are doing it. Let us classify in four broad departments the influences that contribute most to divide man from man, and place against these the four Principles which could serve as counterbalancing forces, binding all men into one universal Brotherhood.

The first separative force is sectarian religion. Subtly, from babyhood, children are made to feel that *their* religion is superior; its god or gods better than all others; its rules and rituals and prayers, if not the only true ones, at least the most potent and necessary. Parents cause these impressions to form in the children's minds and continue this positive harm by sending their children to sectarian schools. The harm done by exclusive, sectarian and communal schools is incalculable. The wars and atrocities that have taken place in the name of religion are the most bloody and frightful that history records and schools conducted by or for any particular religion are the nurseries for such disasters in the future. Parents should not support or patronise, and teachers should refuse to teach in such schools. One sectarian religion is as bad as another.

The antidote to sectarianism? The teaching of *universal Unity and Causation*. Our children should be shown that Truth is One, Causation One, that there is One Divine Life, One Divine Law; and that there is no religion higher than TRUTH. A proper comparative study of religions and philosophies, without prejudice, would break

the shackles of sectarian claims and priestly imposture. Such study should be undertaken by Theosophical students so that they will be fitted to help and teach others, parents and educators.

The next potent separative force is race and colour prejudice. With the horrors before us that the Nazis have perpetrated on the Jews and the race riots in the U. S. A., we need not point to history for corroboration. The front-rank thinkers of many races have been warning the nations that the spectre of race and colour prejudice is threatening in many forms. How shall we overcome this danger? Not a few educators have observed that race and colour prejudices do not seem to be natural characteristics. Very young children never display them; they seem to be an artificial growth, *educated into children*. Let us stop at once educating our children in race and colour prejudices, preferences and hates! Have you ever said before your child: "Oh, he is a foreigner!" or "They are not like us—they are black!" (or white, or brown, or yellow, as the case may be)? Have you ever said: "What can you expect? He is an American!" (or of any other nation not your own)? Such remarks—with their implications of superiority and inferiority based on race and colour instead of on inherent character—are the seeds of future persecutions of the innocent, like those that wring our hearts today.

The antidote to race and colour prejudice? The teaching of *Human Solidarity*. We must teach our children that everyone is a Soul belonging to the Human Family, living and learning on one earth—Humanity's School. Teach that moral worth, not birth in a particular race, is the test of a man; that racial type and colour are but the clothing of the Soul, and that clothes do not make the man.

Another factor that divides our human family is social standing based on birth or money. Many

degrees of class and caste distinctions exist in all countries. Those with more power exploit those with less; the bitter struggle from below upward and the bitter pressure from above downward are both hideous to behold. Householders, have you treated your servants with scorn and injustice, or allowed your children to do so? Have you thought or implied that their labour is less honourable than your own? Parents, have you sent your children to schools where those of wealthy and aristocratic families have their vanity and conceit pandered to till they feel justified in looking down on and exploiting the less privileged? Teachers, do you favour the sons and daughters of the rich and influential regardless of individual merit? Do you foster competition in both study and sport, instead of right emulation? Do you reward the clever and hold up the dull to ridicule? If you do any of these things, need you feel surprise that we are in the grip of bitter struggles on a larger scale between Capital and Labour, Autocracy and Democracy, rich and poor?

The antidotes to all invidious distinctions, of caste and class, of wealth and natural endowments: The twin doctrines of the *Law of Karma* and *Reincarnation*. Only when we look upon each human being, young or old, as a Soul, on this earth to learn from every circumstance and condition; only when we grasp the significance of the fact that each Soul must pass from race to race, religion to religion, caste to caste, in a long chain of many lives on earth in order to develop and unfold; only when we see that this process of learning and unfolding is under a just and immutable Law of cause and effect; then only can we eradicate all these prejudices from our hearts and minds, and so help others to do likewise.

Who will make a beginning in educating for a better future if not the students of Theosophy?

IN THE LIGHT OF THEOSOPHY

The unique importance of India as the custodian of the world's spiritual treasures was brought out by Shri S. V. Ramamurthi at Guntur on the 11th December. In his Convocation Address at the Annamalai University, reported in *The Hindu*, he contrasted the aims of ancient and modern thought. Whereas in the modern University the control of mind over matter was sought, in Upanishadic times thinkers had sought to realise the spirit behind mind and matter. By virtue of India's mature spiritual realisation, he predicted, she would, in spite of her economic poverty, social disintegration and political distress, be, "at least as much as China, the protagonist of Asia *vis-à-vis* Europe and America" in the coming world synthesis.

The formula for the relation of the seen and the unseen which India enunciated in the words, *Atman is Brahman*, is the highest summit of knowledge which man has reached. Mind, the perceiver, sees not only its counterpart, matter, the perceived, but also That which is behind both mind and matter. In this adventure into the realm of spirit, India leaves China behind. If India were lost, the world would be maimed. Even China could not make it up on behalf of Asia. Therefore he would ask the young men and women of India and of Andhra to keep alive the quest for the Absolute on which India started some three thousand years ago.

"We know of no phenomenon in nature—entirely unconnected with either magnetism or electricity," wrote a Master in 1882. In this connection students will find of special interest George W. Gray's article under this caption in *Harper's Magazine* for November 1943. He writes of "the marriage of chemistry to physiology" as having resulted in great medical triumphs—*chemistry* and *physiology*, which H. P. B. called "the two great magicians of the future, who are destined to open the eyes of mankind to the great physical truths." "Chemistry," Mr. Gray writes, "is now expressed in terms of electrical forces."

The affinities and repulsions of the chemical elements in nutrition, respiration, and the other body functions are explained by the position and number of their electrons.

The electrocardiograph, recording the electrical pulsations of the heart, has proved its value in diagnosis. The electroencephalograph, recording the electrical waves thrown off by the brain, has made possible the diagnosis and location of a brain tumour, and also the prognosis of an epileptic convulsion. The uses of the voltmeter are being explored and it seems to hold vast further possibilities.

The different voltages of various zones on the surface of a frog's egg were found to give a clue to where the nervous system would develop. This is presented as conclusive evidence of the activity of an "electrical 'organizer' in advance of the formation of the embryo." It would not be a very long step from this position to admitting the astral body, preceding the physical, made of electric and magnetic matter and serving as the guiding model on which the molecules arrange themselves in the body in formation.

The writer cites the electro-dynamic theory of life worked out by Drs. H. S. Burr and F. S. C. Northrop. (Truly, as H. P. B. declared, "modern speculation cannot get out of the circle of ancient thought"!)

They see every organism, from microbe to man, as the dwelling-place of a dominating electro-dynamic field, something analogous to the magnetic field which reaches out from and surrounds a magnet. The electro-dynamic field of each body governs its growth, directs its development, and influences all its processes of living....It is the architect of the body, building according to the inherited pattern.

And experiments have shown that it departs at death! They explain life as "an expression of fundamental law operating in living and non-living matter alike."

The field which resides in the body is master there, but outside fields may impinge upon its control, restrict or distort its influence. For we live in a world of overlapping fields—the magnetic field of the earth, the electric field of the sun...the gravitational field of space-time, in addition to the individual electro-dynamic fields of all the plants, animals, and human associates with which we come in contact.

In the closing section of the article we come upon the Theosophical conclusion that "Elec-

tricity is matter." In 1888 H. P. B. gave as the teaching of the Occult Doctrine that "Electricity is matter...it is atomic," and "infinite divisibility of atoms [on which, she wrote, together with the illusive nature of matter, the whole science of Occultism is built] resolves matter into simple centres of force, *i. e.*, precludes the possibility of conceiving matter as an *objective* substance."

The article closes with an echo of H. P. B.'s statement that "not only the chemical compounds are the same, but the same infinitesimal *invisible lives* compose the atoms of the bodies of the mountain and the daisy, of man and the ant...." Writes Mr. Gray :—

And matter is matter wherever it is. The carbon, iron, nitrogen, oxygen, and hydrogen of flesh and blood are no different from the carbon, iron, nitrogen, oxygen, and hydrogen of earth and sea—all exquisitely balanced systems of electric charges. Surely it is this unity of nature that is the pledge of our future....

Truly, the time seems ripe already for the fulfilment of at least the first part of H. P. B.'s prophecy :—

In the twentieth century of our era scholars will begin to recognize that the *Secret Doctrine* has neither been invented nor exaggerated, but, on the contrary, simply outlined; and finally, that its teachings antedate the Vedas.

Dr. Richard Bell, Lecturer in Arabic in Edinburgh University, writes in the October *Hibbert Journal* on "A Moslem Thinker on the Teaching of Religion." He summarises a section of the *Ihyā 'Ulūm ad-Dīn* of al-Ghazzālī (A. D. 1058-1111), who found in Sūfī mysticism the peace he

had vainly sought by intellectual speculation. In this section "On the Proper Conduct of Pupil and Teacher," a number of teachings of Theosophy find an echo.

The pupil is told that

knowledge is the heart's worship, and just as prayer is rendered invalid by impurity of body, so knowledge must be sought with a pure heart....

Thought which is distracted by various affairs, is like a stream whose waters are spread out; the earth absorbs some, and some evaporates into the air, so that there is not enough left to be brought together and led to the seed-field....

The highest of all sciences is described as "knowledge of (the way of) eternal life." The pupil should know which of the various departments of knowledge are important in relation to his goal.

Bliss lies beyond inward mystic knowledge, and that lies beyond practical knowledge, which is the treading of the path of eternal life by climbing the steepes of (moral) character, and getting rid of unworthy qualities.

The teacher in his turn is warned against demanding any fee for the imparting of knowledge. He should keep his teaching within the bounds of his pupil's understanding, but not discourage the pupil of limited ability by reference to that which is withheld.

For naturally everyone thinks that he is fit for all kinds of knowledge, and the more stupid he is the more he rejoices in the perfection of his intellect.

Finally, and most important,

The teacher should act according to his knowledge, and what he does should not contradict what he says. More people are able to see what is done, than are able to understand what is taught. A crooked piece of wood does not cast a straight shadow.

ELECTRICITY—Mighty word, and a still mightier symbol! Sacred generator of a no less sacred progeny; of fire—the creator, the preserver and the destroyer; of light—the essence of our divine ancestors; of flame—the Soul of things. Electricity, the ONE Life at the upper rung of Being, and Astral Fluid, the Athanor of the Alchemists, at its lowest; God and Devil, Good and Evil.

—H. P. BLAVATSKY

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The United Lodge of Theosophists

DECLARATION

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

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

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

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

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

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

Being in sympathy with the purposes of this Lodge as set forth in its "Declaration"

I hereby record my desire to be enrolled as an Associate; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

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

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