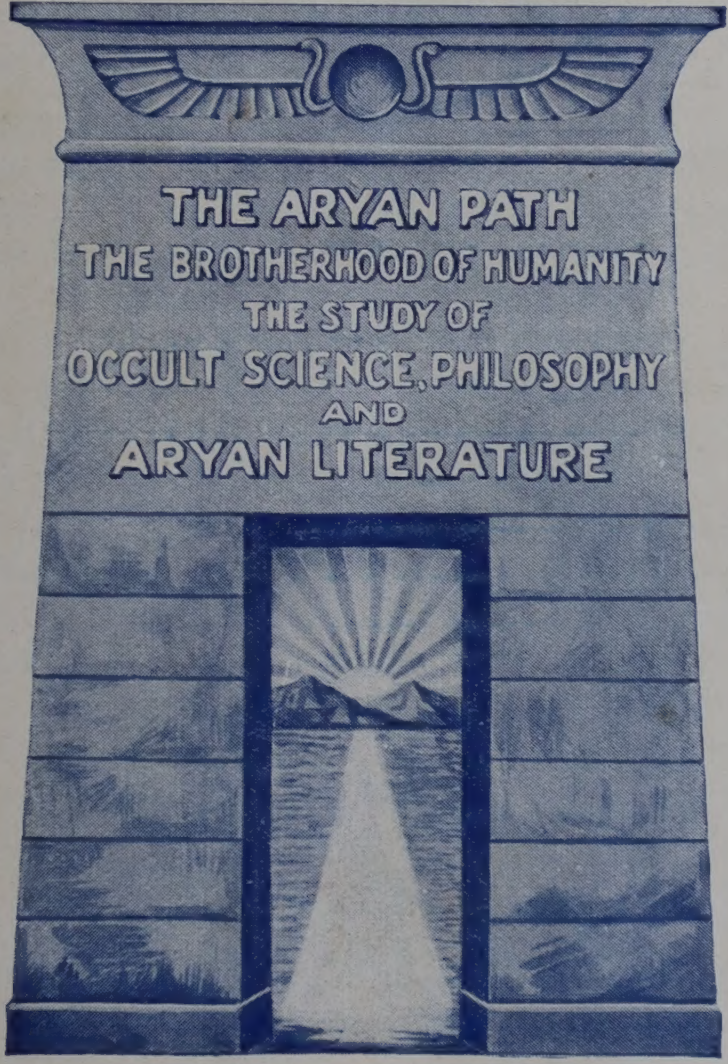




THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



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

Vol. XII No. 3

January 17, 1942

Sympathy and emotion are as much parts of the great whole as knowledge, but inquiring students wish to know all that lies in the path. The office of sympathy, charity, and all other forms of goodness, so far as the effect on us is concerned, is to entitle us to help. By this exercise we inevitably attract to us those souls who have the knowledge and are ready to help us to acquire it also. But while we ignore philosophy and do not try to attain to right discrimination, we must pass through many lives, many weary treadmills of life, until at last little by little we have been forced, without our will, into the possession of the proper seeds of mental action from which the crop of right discrimination may be gathered. —W. Q. JUDGE

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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 January 1942.

VOL. XII. No. 3.

CONTENTS

Man Has Never Been Without a Friend	..	..	.. 33
Conversations on Occultism :—	..	..	.. 35
Elementals and Treasure : Dangers of Occult Knowledge	..	..	.. 35
Science in Crime Detection	..	..	.. 39
The Building of the Home			
III.—The Great Invisible 41
In the Light of Theosophy 44

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THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th January 1942.

VOL. XII. No. 3

"MAN HAS NEVER BEEN WITHOUT A FRIEND"

So wrote Mr. Judge, the true friend of all earnest students, of all sincere aspirants. In her turn H. P. B. knew W. Q. Judge as Krishna knew Arjuna, calling him "my devotee and my friend."

Each server of his kind must become in himself an abode of friendship. And none can become that save and except by seeking the Divine Soul within. The *Gita* teaches that Self is the friend of the self, but also that there is no other enemy to our own Soul so vile and so virile as our petty self.

When centred in the separated and separative self, man lives in a universe of his own making. He sees the cosmos not as it is, but as he fancies it to be. The lower personal self is colour-blind, is tone-deaf; he lives in his own hovels of illusion, making slums in space, and he can never be a friend to others in truth and reality. And the nemesis?—he never can know his true friends.

Sore need of the personal self often reveals its real friend to be the Soul. And fortunate in Karma the person who recognizes the truth that he is in need, a veritable beggar in need. Bereft of worldly goods, man seeks heavenly wisdom; spiritual poverty has to be recognized and the personal self must go down on his knees in recognition of his spiritual adversity; such recognition alone opens the door to the Temple of Friends.

Those who are in that Temple see the cosmos as it is—colourful, singing, balmy, fragrant, one harmony of bliss and beatitude.

The universe is not multiplex, is not duplex; it is single and integral. The true Seers, one and all, have this vision and therefore They befriend humanity—each member of it. Respecting Nature's process that leaves each mortal free to choose, to will and to act, these Friends wait and watch for every mortal who chooses the better way, who makes the great resolve to act recognizing the solidarity of all men, always and ever.

Man must learn that the separative and separated self is incapable by its very make-up of attracting the friendship of the Great Friends. But when that self has cleansed himself sufficiently even to glimpse that all men are his brothers, between whom and himself there is interdependence, there naturally unfolds in him the seed of friendship for all. That species of friendship which prevails in the world springs, generally speaking, from a distorted vision of Nature and Nature's God. People make friends with their kind; birds of a feather flock together, to chirp and chatter, to pack and pick, and to fatten their own prides and prejudices, which presently must burst, causing pain. Such pain can always be avoided, but, if folly invites it, it can and should be properly used as a purifier. It takes man, if he will move, in the direction of the world of real friendship.

Theosophy advises its votaries to cultivate the spirit of universal friendship by understanding the truth that the Highest sees through the eyes of the lowest; that saints

will not help those who deny help to sinners ; that sages enlighten those hearts bent upon showing the ways of righteousness to the ignorant, the foolish, the wicked.

Remember that the sin and shame of the world are your sin and shame ; for you are a part of it ; your Karma is inextricably interwoven with the great Karma.

Now, it is difficult, even for many students of Theosophy, to befriend all, especially those who do not see eye to eye with them, who hold views and beliefs different from their own. There persists the separative self in spite of the acceptance of the fundamental that all men are brothers. All who honour the principle of Universal Brotherhood should observe if within themselves they are beginning to sense the sweet side of life ; if they are getting to like their friends better and extending the circle ; if they feel themselves expanding in sympathy.

To overcome the machinations of the separated and separative self is to get away from the world of inimical forces and to approach the world of Friends. We have to learn to cultivate friendship for all—strangers and kin, children and adults, servants and masters ; such friendships naturally widen the circle to include the heretic, the fool, the sinner, even him who hates us.

+ An Abode of Friendship ! Each Theosophical Lodge, each Theosophical home, every place where students of Theosophy labour, should become an abode of friendship. If our philosophy does not help us to make them that, then we have misunderstood its metaphysics, we have misapplied its ethics. Contemplate these words of Marcus Aurelius :—

Like as it is with the several members of an organised body, so is it with rational beings who

exist separate ; the same principle rules, for they also are constituted for a single co-operation. And the perception of this will more strongly strike thy mind, if thou say often to thyself, " I am a member (*melos*) of the system of rational beings." But if thou say, " I am a part (*meros*)," though thou change but one letter of the Greek, thou dost not yet love men from thy heart. Loving-kindness doth not yet delight thee for its own sake : thou still doest it barely as a thing of propriety, and not yet as doing good to thyself.

There was never a time when able-bodied loafing was defensible ; it is not far short of criminal today, when lifting the bogged cart of our common culture out of the mire demands that every one of us put his shoulder to the wheel. In times like this, when throughout the world conditions are dark and ominous, when sinister forces are at work that seem almost too strong to grapple with, the temptation is strong for men of good but weak will to admit the futility of effort. Bertrand Russell brings out in *The Reader's Digest* for October the old truth that a good society is produced by good individuals and that it is individual feelings and actions that make the difference between a good and a bad world.

Everyone who resists the temptations to intolerance which beset us all is helping to create a community in which differing groups can live side by side in mutual amity... We need—each of us—to make a serious and determined effort toward something better than the present.... Remind yourself that the world is what we make it and that to the making of it each one of us can contribute something.

As H. P. B. so inspiringly puts it in *The Key to Theosophy*,

No man can rise superior to his individual failings, without lifting, be it ever so little, the whole body of which he is an integral part.... Any failure on his part to respond to the highest within him retards not only himself but all, in their progressive march. By his actions, he can make it either more difficult or more easy for humanity to attain the next higher plane of being.

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 fourth instalment of the Series from *The Path*, Vol. III, p. 125, for July 1888.—EDS.]

ELEMENTALS AND TREASURE : DANGERS OF OCCULT KNOWLEDGE

Student.—Is there any reason why you do not give me a more detailed explanation of the constitution of elementals and the modes by which they work ?

Sage.—Yes. There are many reasons. Among others is your inability, shared by most of the people of the present day, to comprehend a description of things that pertain to a world with which you are not familiar and for which you do not yet possess terms of expression. Were I to put forth these descriptions, the greater part would seem vague and incomprehensible on one hand, while on the other many of them would mislead you because of the interpretation put on them by yourself. Another reason is that, if the constitution, field of action, and method of action of elementals were given out, there are some minds of a very inquiring and peculiar bent who soon could find out how to come into communication with these extraordinary beings, with results disadvantageous to the community as well as the individuals.

Student.—Why so ? Is it not well to increase the sum of human knowledge, even respecting most recondite parts of nature ; or can it be that the elementals are bad ?

Sage.—It is wise to increase the knowledge of nature's laws, but always with proper limitations. All things will become known some day. Nothing can be kept back when men have reached the point where they can understand. But at this time it would not be wise to give them, for the asking, certain

knowledge that would not be good for them. That knowledge relates to elementals, and it can for the present be kept back from the scientists of today. So long as it can be retained from them, it will be, until they and their followers are of a different stamp.

As to the moral character of elementals, they have none : they are colourless in themselves—except some classes—and merely assume the tint, so to speak, of the person using them.

Student.—Will our scientific men one day, then, be able to use these beings, and, if so, what will be the manner of it ? Will their use be confined to only the good men of the earth ?

Sage.—The hour is approaching when all this will be done. But the scientists of today are not the men to get this knowledge. They are only pigmy forerunners who sow seed and delve blindly in no thoroughfares. They are too small to be able to grasp these mighty powers, but they are not wise enough to see that their methods will eventually lead to Black Magic in centuries to come when they shall be forgotten.

When elemental forces are used similarly as we now see electricity and other natural energies adapted to various purposes, there will be " war in heaven. " Good men will not alone possess the ability to use them. Indeed, the sort of man you now call " good " will not be the most able. The wicked will, however, pay liberally for the power of those who can

wield such forces, and at last the Supreme Masters, who now guard this knowledge from children, will have to come forth. Then will ensue a dreadful war, in which, as has ever happened, the Masters will succeed and the evil doers be destroyed by the very engines, principalities, and powers prostituted to their own purposes during years of intense selfish living. But why dilate on this; in these days it is only a prophecy.

Student.—Could you give me some hints as to how the secrets of the elemental plane are preserved and prevented from being known? Do these guardians of whom you speak occupy themselves in checking elementals, or how? Do they see much danger of divulgement likely in those instances where elemental action is patent to the observer?

Sage.—As to whether they check elementals or not need not be enquired into, because, while that may be probable, it does not appear very necessary where men are unsuspicious of the agency causing the phenomena. It is much easier to throw a cloud over the investigator's mind and lead him off to other results of often material advantage to himself and men, while at the same time acting as a complete preventive or switch which turns his energies and application into different departments.

It might be illustrated thus: Suppose that a number of trained occultists are set apart to watch the various sections of the world where the mental energies are in fervid operation. It is quite easy for them to see in a moment any mind that is about reaching a clue into the elemental world; and, besides, imagine that trained elementals themselves constantly carry information of such events. Then, by superior knowledge and command over this peculiar world, influences presenting various pictures are sent out to that enquiring mind. In one case it may be a new moral reform, in another a great invention is revealed, and such is the effect that the man's whole time and mind are

taken up by this new thing which he fondly imagines is his own. Or, again, it would be easy to turn his thoughts into a certain rut leading far from the dangerous clue. In fact, the methods are endless.

Student.—Would it be wise to put into the hands of truly good, conscientious men who now use aright what gifts they have, knowledge of and control over elementals, to be used on the side of right?

Sage.—The Masters are the judges of what good men are to have this power and control. You must not forget that you cannot be sure of the character at bottom of those whom you call "truly good and conscientious men." Place them in the fire of the tremendous temptation which such power and control would furnish, and most of them would fall. But the Masters already know the characters of all who in any way approach to a knowledge of these forces, and They always judge whether such a man is to be aided or prevented. They are not working to make these laws and forces known, but to establish right doctrine, speech, and action, so that the characters and motives of men shall undergo such radical changes as to fit them for wielding power in the elemental world. And that power is not now lying idle, as you infer, but is being always used by those who will never fail to rightly use it.

Student.—Is there any illustration at hand showing what the people of the present day would do with these extraordinary energies?

Sage.—A cursory glance at men in these western worlds engaged in the mad rush after money, many of them willing to do anything to get it, and at the strain, almost to warfare, existing between labourers and users of labour, must show you that, were either class in possession of power over the elemental world, they would direct it to the furtherance of the aims now before them. Then look at Spiritualism. It is recorded in the Lodge—photographed, you may say, by the doers of the acts themselves—that an enormous

number of persons daily seek the aid of mediums and their "spooks" merely on questions of business. Whether to buy stocks, or engage in mining for gold and silver, to deal in lotteries, or to make new mercantile contracts. Here on one side is a picture of a coterie of men who obtained at a low figure some mining property on the advice of elemental spirits with fictitious names masquerading behind mediums; these mines were then to be put upon the public at a high profit, inasmuch as the "spirits" promised metal. Unhappily for the investors, it failed. But such a record is repeated in many cases.

Then here is another where in a great American city—the Karma being favourable—a certain man speculated in stocks upon similar advice, succeeded, and, after giving the medium liberal pay, retired to what is called enjoyment of life. Neither party devoted either himself or the money to the benefitting of humanity.

There is no question of honour involved, nor any as to whether money ought or ought not to be made. It is solely one as to the propriety, expediency, and results of giving suddenly into the hands of a community unprepared and without an altruistic aim, such abnormal power. Take hidden treasure, for instance. There is much of it in hidden places, and many men wish to get it. For what purpose? For the sake of ministering to their luxurious wants and leaving it to their equally unworthy descendants. Could they know the mantram controlling the elementals that guard such treasure, they would use it at once, motive or no motive, the sole object being the money in the case.

Student.—Do some sorts of elementals have guard over hidden treasure?

Sage.—Yes, in every instance, whether never found or soon discovered. The causes for the hiding and the thoughts of the hider or loser have much to do with the permanent concealment or subsequent finding.

Student.—What happens when a large sum of money, say, such as Captain Kidd's mythical treasure, is concealed, or when a quantity of coin is lost?

Sage.—Elementals gather about it. They have many and curious modes of causing further concealment. They even influence animals to that end. This class of elementals seldom, if ever, report at your spiritualistic séances. As time goes on the forces of air and water still further aid them, and sometimes they are able even to prevent the hider from recovering it. Thus in course of years, even when they may have altogether lost their hold on it, the whole thing becomes shrouded in mist, and it is impossible to find anything.

Student.—This in part explains why so many failures are recorded in the search for hidden treasure. But how about the Masters; are they prevented thus by these weird guardians?

Sage.—They are not. The vast quantities of gold hidden in the earth and under the sea are at their disposal always. They can, when necessary for their purposes, obtain such sums of money on whom no living being or descendants of any have the slightest claim, as would appal the senses of your greatest money getter. They have but to command the very elementals controlling it, and They have it. This is the basis for the story of Aladdin's wonderful lamp, more true than you believe.

Student.—Of what use then is it to try, like the alchemists, to make gold? With the immense amount of buried treasure thus easily found when you control its guardian, it would seem a waste of time and money to learn transmutation of metals.

Sage.—The transmutation spoken of by the real alchemists was the alteration of the base alloy in man's nature. At the same time, actual transmutation of lead into gold is possible. And many followers of the alchemists, as well as of the pure-souled Jacob Boehme,

eagerly sought to accomplish the material transmuting, being led away by the glitter of wealth. But an Adept has no need for transmutation, as I have shown you. The stories told of various men who are said to have produced gold from base metal for different kings in Europe are wrong explanations. Here and there Adepts have appeared, assuming different names, and in certain emergencies they supplied or used large sums of money. But instead of its being the product of alchemical art, it was simply ancient treasure brought to them by elementals in their service and that of the Lodge. Raymond Lully or Robert Fludd might have been of that sort, but I forbear to say, since I cannot claim acquaintance with those men.

Student.—I thank you for your instruction.

Sage.—May you reach the terrace of enlightenment!

"The Place of Emotion in Mental Life and Its Relation with Feelings" is analyzed by Shri D. D. Vadekar in *The Philosophical Quarterly* for October 1941. Modern psychology makes a distinction between feeling and emotion, confining the use of the former term to the subjective attitude towards an object "characterised by a sort of mental luminosity, . . . a sort of penumbra such as pain or pleasure." Some psychologists, like Stout and Shri Vadekar himself, believe that emotion—examples given are joy, sorrow, anger, fear—is most closely related to the feeling aspect of mental activity, the other two aspects of which are, in technical terms, the cognitive and the conative, or knowing and striving. Stout says "An emotion is a feeling attitude of the subject towards an object." Shri Vadekar admits that cognition is the cause of emotion and that emotion invariably expresses itself in conation or,

as Thouless expresses it, in "an impulsion to some line of behaviour," but he rightly holds that all emotions are feelings. Not all feelings, however, are emotions, he maintains; *e. g.*, pleasure and pain. Not all good emotions are pleasurable; pity is a definitely painful emotion. Nor are all pleasant emotions good; *e. g.*, lust, which "in the beginning is sweet as the waters of life but at the end like poison." Emotions themselves are pleasurable or painful, and pleasure or pain are present also in every mental state, but not all mental states are tinged with emotion. Nearly all are, though Shri Vadekar is right in maintaining the possibility of mental activity divorced from emotion; the disinterested labours of the scientist in his laboratory, the speculations of the thinker in the field of higher mathematics, are both examples of this activity of *Manas per se*.

In the present Fourth Round emotion or desire, the middle principle in man, is uppermost. *Manas*, the fifth human principle, will not be fully developed until the next, the Fifth Round, and the consciousness of the average man today is mixed and mingled with *Kama*. The freeing of the mind from that entanglement is the task of attaining dispassion, *Vairagya*, appropriately the fourth of the Golden Keys, the higher indifference on which, the *Gita* insists. *Vairagya* in its perfection is, admittedly, beyond the aspirant, but he can and should make a beginning. Some degree of calm indifference for the things of the outer world, coupled with a just appreciation of their relation to that which is invisible and permanent, is one of the prerequisites for chelaship. The student can, if he makes sufficient effort, refuse to act impulsively on the promptings of emotion, good or bad; he can and should starve out bad feelings, selfish desires; but he ought to remember that, like everything in nature, emotion and desire have their beneficent aspect.

SCIENCE IN CRIME DETECTION

On the face of it, an article on "Physical Science in the Crime-Detection Laboratory" might seem to promise little grist to the student looking for applications and seeking clues to the understanding of our great philosophy. But the article on that subject by Mr. J. Edgar Hoover, Director of the Federal Bureau of Crime Investigation in the U. S. Department of Justice, which is reprinted in the *Annual Report of the Smithsonian Institution: 1939* makes several points that repay analysis. Let us take up first a general summary of the article before proceeding to the applications we can make and the implications of the findings.

Scientific investigation in physics and applied optics has resulted in the rapid detection of clues in criminal cases. This progress is the outcome of simultaneous development in several allied branches of science. Mr. Hoover points out first the importance of the spectrograph in crime detection. In a burglary case where the thief had severed telephone connections, the severed cord together with the knife found on the suspect were submitted to the Bureau for examination. Spectrographic analysis of the knife blade revealed two extraneous elements, copper and tin, which were also constituents of the telephone cord, a finding which greatly strengthened the case against the suspect.

The X-ray also is proving very useful, as in investigating the contents of suspicious-looking packages to find out whether they contain explosives. Considerable damage and loss of life are thereby avoided.

The microscope has its particular use in revealing in minutest detail the characteristics of any object put under it. It can, for instance, show if a single hair found in the hinge of a car door is the same as those on the head of a child knocked down by a hit-and-

run automobile. Another practical use of it in crime detection is to determine conclusively whether a bullet fired was shot from any particular suspected gun, the slightest imperfection in the barrel making its characteristic mark on every bullet shot from it.

The extreme short-wave-length end of the radiant-energy spectrum, known as ultra-violet light, makes luminous certain objects normally non-luminous, and in many instances the radiation is highly characteristic of the material. In the field of documentary examination secret inks stand out distinctly under such radiation and writing obliterated with fraudulent intent is also restored to visibility.

Infra-red light, appearing at the long-wave-length end of the spectrum, penetrates materials opaque to the unaided eye. Thus an inked-out address becomes clearly legible. Again, a leather money bag found in the possession of a criminal and which showed no tell-tale marks, when subjected to infra-red light at once revealed the name of the bank from which it had been stolen.

The importance of the radio in law enforcement cannot be underestimated either, as not only can messages be transmitted by radio in the shortest possible time, making escape of criminals much more difficult, but also, when a radio "field" is thrown around a building, the presence of an intruder can be at once detected.

Now, what is the significance of these points for the student of Theosophy? In the first place, the fact that the progress reported in crime detection cannot be attributed to any single branch of science but depends rather on the joint development of various branches points to the interrelation and the interdependence of the sciences and, by logical extension, of the Truth in all fields, a natural application of the Theosophical teaching of the unity of

the ultimate essence of all things and of the plan under which all beings evolve.

Both the spectrographic and the microscopic examinations bring out that even a hard substance coming in contact with another substance receives its distinctive impress. How much more does this apply to mutual human contacts! For Theosophy teaches that there is a vital fluid within and about each human being and that "man projects upon every body and every thing he encounters a magnetic *aura*, peculiar to himself."

The fact that the ultra-violet and the infra-red rays, as well as the microscope, make visible that which is non-existent as far as the evidence of the unaided physical senses goes, makes more comprehensible the "unseen physical" aspects of nature and of man, and also brings out the limitations of those senses, both points which Theosophy teaches. With the advance of scientific discovery and of practical applications, the utilization of different sources of energy may enable the solving of innumerable problems which remain unsolved due to the limited reach of our existing scientific means of obtaining knowledge. "Science is slowly but as surely approaching our domains of the Occult." If science with its one key, the key of matter, is able to make such remarkable discoveries, and to open so far the mysteries of nature, how much more marvellous must be the revelation which occult science, with its seven keys, can make!

The possibility of restoring to visibility writing that has been obliterated, apparently completely, by mechanical or chemical means, recalls the indelible record in the Astral Light of our every thought, word and deed.

Space forbids further elaboration of the implications of this article, but we may mention in closing the witness which the radio and its various applications bear to the Theosophical teaching of the power of sound, and

to the logical deduction, nothing in nature being purposeless, that the existence of innumerable vibrations which are not cognizable by us points to there being other types of intelligences, different from ours, to whom such vibrations may be as full of meaning as sound and colour are to us—inhabitants of the invisible worlds which Theosophy teaches are interblended with and interpenetrate our own.

Dr. C. E. M. Joad, an interview with whom appears in *The Literary Guide and Rationalist Review* for September, is beginning to doubt whether humanistic liberalism, the substitution of faith in humanity for faith in God, for which the Rationalists stand, "can quite fill the bill" as a substitute for religion.

It begins to appear as if Nature abhors a vacuum in the spiritual as well as in the purely material sense. . . . The young today are being seriously embarrassed by an accumulating fund of unexpended seriousness.

He sees what he calls "the line of Creative Evolution" as the most hopeful. The only way to stabilize a high kind of civilization, he declares, is to bring about increasing apprehension and practice of such values and virtues as pity, equity, love and truth.

That "there *are* no short cuts to salvation," he says, is part of the Rationalists' faith—a pre-eminently Theosophical proposition, as is the corollary which he states as his own faith:—

We must insist, and go on insisting, that it is quite possible to make a new world and a better one after the war. But there is no outside source which will help us to do this. Only by a reliance on man's own power and good sense can man achieve a satisfactory civilization for himself.

Perfectly true, the necessary "power and good sense" *are* available in man and in man alone, but the understanding of the complexity of man's nature which Theosophy offers can be of the greatest value in giving the clue to where they may be tapped and to how to avoid being carried away by the other elements—also in man himself—which have brought the world to its present sorry state.

THE BUILDING OF THE HOME

III.—THE GREAT INVISIBLE

"The sons of *Bhumi* (Earth) regard the Sons of *Deva-lokas* (angel-spheres) as their gods; and the Sons of lower kingdoms look up to the men of *Bhumi*, as to their *devas* (gods); men remaining unaware of it in their blindness.... They (*men*) tremble before them while using them (*for magical purposes*)...."—*The Secret Doctrine*, I, 605-6.

In the building of his home the Theosophical student has an advantage over the ordinary man because of the knowledge at his disposal. His responsibility is correspondingly heavy, for, if he neglects to utilize the doctrines of the Great Wisdom, his own personal career as a student will not be a successful one. Even theoretical knowledge deteriorates in quality and diminishes in quantity, and the topsyturvy understanding of the teachings increases in proportion as he neglects the application of the Occult Science.

Fortunate is the student who has the opportunity to create, by right endeavour at application, a Theosophical home. Many among us can use our creative ability only in a very restricted sphere, for the home in which we live is not ours to construct, and our Karmic opportunity is restricted to co-operation with others, and with the heads of the family. Still we can create our own personal atmosphere, charging our surroundings with the sweet fragrance of Theosophy. But if, under Karma, we have the final say in making the plan and in carrying out our own Home-Building, then we are more fortunate in our opportunities. An ordinary teacher of a high school can do great good, but its owner, the head-master, has extraordinary scope not only for improving the lot of all the pupils, but even for shaping the educational policy itself of the State in which it is located. Many a Theosophical student having but a very restricted say in the building of the home to which he belongs is like the teacher, but there are those who are in the position of the head-master and many more can become like

him. They are fortune's favoured *Grihasthas*, with almost illimitable scope for theosophizing their city and their country.

Now, what particular doctrines of Theosophy are of special value to the Home-Builder? Putting aside those which are necessary for the improvement of his own character, for the control of his wandering mind, for becoming the better able to help and teach others, and so on, we must confine ourselves to certain specific teachings which are more directly applicable. The first of these to be considered is the truth about the existence of the Invisible, its spiritual rulers and its psychic denizens. Theosophy describes the Universe as a plenum and teaches that the hierarchies of beings are processioning therein, and through involution and evolution, are advancing from stage to stage. Says *The Secret Doctrine* (I, 274-5):—

The Universe is worked and *guided* from *within outwards*. As above so it is below, as in heaven so on earth; and man—the microcosm and miniature copy of the macrocosm—is the living witness to this Universal Law and to the mode of its action. We see that every *external* motion, act, gesture, whether voluntary or mechanical, organic or mental, is produced and preceded by *internal* feeling or emotion, will or volition, and thought or mind. As no outward motion or change, when normal, in man's external body can take place unless provoked by an inward impulse, given through one of the three functions named, so with the external or manifested Universe. The whole Kosmos is guided, controlled, and animated by almost endless series of Hierarchies of sentient Beings, each having a mission to perform, and who—whether we give to them

one name or another, and call them Dhyan Chohans or Angels—are “messengers” in the sense only that they are the agents of Karmic and Cosmic Laws. They vary infinitely in their respective degrees of consciousness and intelligence; and to call them all pure Spirits without any of the earthly alloy “which time is wont to prey upon” is only to indulge in poetical fancy. For each of these Beings either *was*, or prepares to become, a man, if not in the present, then in a past or a coming cycle (Manvantara). They are *perfected*, when not *incipient*, men.

The human kingdom is but one hierarchy. Humanity on earth is surrounded by minerals, vegetables and animals, and like man himself, these have their respective invisible counterparts; but these form only one part of the vast invisible. There are other constituents. Nature is septenary: “the spiritual or divine; the psychic or semi-divine; the intellectual; the passional; the instinctual, or *cognitional*; the semi-corporeal and the purely material and physical natures.” Just as our own mind is nearer to our own body than is the body of another, so also some of these invisible intelligences are nearer neighbours than our friends living in our street. We have cosmic neighbours, and we owe to these proper recognition and duties, just as we have and should assume civic and national responsibility.

When the *Grihastha*, the Home-Builder, and his *Patani*, the House-wife (this latter term deserves to be invested with its ancient dignity, which it has lost in these degenerate days) try to rear the family without any consideration of the power which the invisible exerts on the visible, they fall prey to illusion. *Maya*, the illusioning power of Nature, comes into play when, for example, the earner of the family bread thinks not of the invisible—both psychic and spiritual—aspect of money, the maleficent and beneficent currents which give the coin its rolling capacity; or again, when *maya* envelopes the woman who fails to diff-

erentiate between mere physical cleanliness and magnetic purity. Why is cleanliness said to be next to godliness? A spotlessly clean cook who sulks and grumbles and is irritable is not next to God—he is not really clean; though in our civilization he is taken to be so—an example of *maya*. Obviously the reverse is also true; it is *maya* to think that it matters not if the cook or a clerk is not clean provided that the one is good-natured, and the other is honest. *Maya* or Illusion results whenever the spiritual is divested of the material and *vice versa*. The dirty sannyasi is *not* a sannyasi; nor does the cowl make a monk. In India the spiritual aspect has been so distorted that people undervalue the matter-side—the form within which the Spirit dwells and through which it has to function. In the Occident no knowledge of “another world” exists; in India useful knowledge about *trilokas*, the three worlds, is forgotten. Therefore have religious rites and ceremonies become worse than useless—possible sources of psychic infection. The Theosophical student must avoid the two pitfalls and remember that body without soul is a corpse and that many a soul without a body is a *bhut*. The greatest of sannyasis or renouncers—the *Nirmanakayas*—have each a body, though it be not of flesh and blood; without His *kaya* the renouncer could not effect the Great Renunciation. It is most necessary, then, for the Theosophical practitioner to grasp the application of the doctrine of *Maya* in the task of Home-Building and to repeat with Robert Browning:—

Let us not always say
‘Spite of this flesh today
I strove, made head, gained ground upon the whole!’
As the bird wings and sings,
Let us cry, ‘All good things
Are ours, nor soul helps flesh more, now, than flesh
helps soul.’

So the *Grihastha* who aspires to practise Theosophical doctrines must acquire sufficient knowledge about the invisible. In doing so, he will have to be extra careful to avoid using

what are called religious texts or *shastraic* injunctions. One of the most potent sources from which corruption has set in in every religion is its code of rites and ceremonies. Withdrawals and interpolations have taken place; the priest who was once a holy-living magician has (as a class) become an exploiting ignoramus today, whose *vibhutis* or excellences are greed, cunning and sensuality! The Theosophical student, therefore, should not seek guidance about the invisible in old religious books and *shastraic* texts. Especially in India is there a grave danger to him from traditional religious bias. He will do well to confine himself to strictly Theosophical texts and seek guidance therein. There is in Theosophical books all the knowledge he will need—and more. Once he has grounded himself in Theosophical knowledge, he may be able to perceive the inwardness of whatever truth there may be in the allegorical statements and descriptions of symbolic rites of old religious tomes. To utilize the wholesome ethical injunctions in old religions is one thing; to use their fragmentary instructions for the performance of rites and ceremonies is another—always useless and sometimes dangerous.

With this note of warning we must add that no Theosophical student need feel nervous about studying, with a view to application, the teachings of the Esoteric Philosophy about the Invisible. Lack of such study is very often responsible for errors of judgment in dealing with numerous questions of day-to-day living—*e. g.*, diseases and their remedies. Modern science knows not the Invisible, and to build the Home on the foundations of the materialism of that science would be a blunder of the first magnitude. This does not, however, mean that the Theosophical student cannot and should not make adequate use of well-established facts of modern knowledge.

We are not beings of mere matter, living on an earth isolated in space:

Millions of things and beings are, in point of

localization, around and *in* us, as we are around, with, and in them; it is no metaphysical figure of speech, but a sober fact in Nature, however incomprehensible to our senses.—*The Secret Doctrine*, I, 604-5.

They (the *Stanzas of Dzyan*) teach belief in conscious Powers and Spiritual Entities; in terrestrial, semi-intelligent, and highly intellectual Forces on other planes; and in Beings that dwell around us in spheres imperceptible, whether through telescope or microscope.—*The Secret Doctrine*, I, 478.

Although as invisible as if they were millions of miles beyond our solar system, they are yet with us, near us, *within* our own world, as objective and material to their respective inhabitants as ours is to us.—*The Secret Doctrine*, I, 605.

This being so, how illogical for a Theosophical student to build his home without paying due attention to the Great Invisible!

So convinced are many law-enforcement officers of the harmful potentialities, for impressionable and imitative youth, of the dramatisation of crime that the International Association of Chiefs of Police passed at its Convention in Milwaukee (U. S. A.) a resolution requesting its members and all other law-enforcement officials "to refrain from giving, or conveying in any manner, facts, information, or assistance in the preparation of such radio scripts, because of their detrimental effect on the morale and proper training of children." The same danger lurks in motion pictures dramatising crime, with the possible exception of the old-fashioned melodrama type where virtue is always rewarded in the end and the scheming villain always comes to grief.

The decision of the Convention is most wise in the light of the views which H. P. B. expressed about allowing children to play at vice and crime. The student will do well to refresh his memory on these views by rereading "Children Allowed to Train Themselves for Murder," which was reprinted from *Lucifer* in THE THEOSOPHICAL MOVEMENT for May 1935.

IN THE LIGHT OF THEOSOPHY

Under the heading "If It Were Chaos," Baron von Oppell, writing in *The Hibbert Journal* for July, discusses what he regards as a gloomy possibility—the origin of our universe from chaos, and the practical effect which accepting that hypothesis would have upon man. Beyond the reach of thought stands unknowable mystery in any case. We are equally in the dark, he says, as to the cause of chaos and of divinity, whichever we postulate.

His hypothetical cosmogenesis comes close to the truth taught by Theosophy, that the universe did indeed arise from Chaos which is synonymous with Space itself, the ever Unseen and Unknowable Deity—boundless, endless and beginningless. Baron von Oppell sees the possibility that the "endless chaotic movement of whatever be the ultimate material elements of science should once take a direction that might serve to build up a Universe, governed by cause and effect," but he introduces a needless element of incredibility by positing an accidental origin for this orderly direction. Ancient philosophy, beyond which he fancies modern thought to have advanced far, saw as under rhythmic, periodic Law the arising of the Energy which, reflected in Chaos, the storehouse of future worlds, stirs up and fructifies the latent Forces ever present in it as potentialities.

His study is particularly valuable for his analysis of the effect on man of discarding belief in a Divine Creator and Ruler of the Universe. He recognizes that morality is not entirely bound up with and dependent on religious belief (read, belief in a Divine Being), though he seems unable to grasp the fact that the concept of immortality is equally independent of the Personal God idea. Morality, he writes truly,

may equally have its foundation, especially in one of its principal aspects, that of charity, in a feeling of community of life which, beginning with a mother's love for her offspring, love within the family, love of your country, may in the end extend to all humanity and even in a way to every living thing. There can be no doubt that such community-feeling is deep-rooted in human nature.

"To increase charity, the feeling of brotherhood among all men," does not demand torturing

ourselves with the idea that we may all be "dependent at each moment on blind soulless chance." Conviction that the Spirit in us is the same Spirit that shines in our brother-men, that we are one in our origin and essence, all evolving under one immutable law, all alike struggling on, over obstacles of our own making, to one common goal, would carry us farther on the road of real charity and brotherly good-will.

The substitution of chance for law at any point in the evolutionary scheme is the counsel of despair. Unless law ruled throughout, the drama of the universe would be, not a glorious tragedy as Baron von Oppell would have it, but a sorry farce, and men but pitiful puppets instead of their own decreers of glory or of gloom. Nor can we accept his conclusion that all who can achieve sufficient detachment to look as spectators upon human existence "can in the end only regard it æsthetically." True detachment does not mean indifference to others' woes, but rather the universalizing of compassion. Not recognizing the mercy aspect of justice, the opportunity to learn, which suffering offers, Baron von Oppell sees only the inexorable aspect of Nature,

ruled only by iron necessity, obeying her own unalterable laws, utterly indifferent to our highest aspirations as to our meanest desires.

But does not Baron von Oppell contradict his own hypothesis of a background of blind chance when he admits as the condition of seeing beauty in this Nature the finding of "a harmony wide enough to embrace it"?

That "harmony of beauty" he says we can attain only if we can discover "shining as a supersensuous reality through Nature's sensuous veil of necessity, whatever may stand for us as God." Theosophy discovers it in Law itself, the One Law of harmony, of perfect equilibrium, as well as where Baron von Oppell finds it when he writes that the human mind can "find in itself a beauty great enough to reconcile us to our condition."

For, as the highest we could rise to, we should recover, beyond the outer wilderness of chaos, the idea of God in ourselves. Let us then go beyond merely

assuming chaos; let us even accept it as the immediate origin of the world. This might give us the true distance to a God who, shrouded in eternal mystery, might yet be near—be in *ourselves*; it might give us the true distance to the Unknown and Unknowable God *who is*.

Theorists have each his pet prescription for a prosperous and peaceful New Order. They speak of religion; theirs is always the best. They speak of economic methods, of political reforms, of geographic boundaries. Some say that love alone must reign among the nations and thus ensure true Universal Brotherhood.

E. M. Forster, although agreeing that Love is a great and powerful force, simply cannot see it in practice, either in business or in public affairs.

It has been tried again and again: by the Christian civilisations of the Middle Ages, and also by the French Revolution, a secular movement which reasserted the Brotherhood of Man. And it has always failed. The idea that nations should love one another, or that business concerns or marketing boards should love one another, or that a man in Portugal, say, should love a man in Peru of whom he has never heard—it is absurd, it is unreal, worse, it is dangerous. It leads us into perilous and vague sentimentalism. "Love is what is needed," we chant, and then sit back and the world goes on as before. The fact is we can only love what we know personally. (*The Listener*, 31st July 1941)

In the last sentence Mr. Forster answers his own objections. So long as Love is merely a personal force, it cannot cement nations and peoples together. Real Love can, but so long as we cannot yet attain to such Universal Love, Mr. Forster recommends another virtue as effective and easier to cultivate:—

...putting up with people, being able to stand things. No one has ever written an ode to tolerance, or raised a statue to her. Yet this is the quality which will be most needed after the war.... This is the only force which will enable different races and classes and interests to settle down together to the work of reconstruction....

There are two solutions. One of them is the Nazi solution. If you don't like people, kill them, banish them, segregate them, and then strut up and down proclaiming that you are the salt of the earth. The other way is much less thrilling, but it is on the whole the way of the democracies, and I prefer it. If you don't like people, put up with them as well as you can. Don't try to love them: you can't, you'll only strain yourself. But try to tolerate them. On the basis of that tolerance a civilised future may be built. Certainly I can see no other foundation for the post-war world.

Tolerance, he explains, does not mean giving in to people. Accepting anything and everything on the plea that our neighbour must do as he pleases would be opening wide the door and welcoming in all base compromises and injustices. We have no right to oppress and rule our neighbour, but we have no right either to let him oppress and rule over us. Let live, yes, but live also, free from any undue exterior influence.

Reasoned Tolerance might in fact be the stepping-stone to real Love. From mutual Tolerance comes understanding, and from understanding, Love. But let us not be hasty and dream that men will be any more ready to accept and practise tolerance than they are to practise Love. An earthly paradise will not just happen or be moulded arbitrarily by after-war reconstructors. It will evolve only slowly, as the mental outlook of the race changes. And that will change only when the principles of Theosophy shall have filtered through into the brain consciousness.

Incidentally, Mr. Forster points to race prejudice or intolerance as a blot on Britain's own escutcheon; and he heads his list of advocates of tolerance with India's own Emperor Asoka of over two thousand years ago.

"Omens and Divination in Early Tamil Religion" is the subject of an article by Shri S. K. Govindasami in the *Journal of the Annamalai University* for September 1941. Although Shri Govindasami admits the occurrence of prophetic dreams, which "stage things shaping in the future faithfully as we find them in actual occurrence" and of other portentous or symbolic dreams, he takes the position towards omens of the orthodox anthropologist that "mal-observation of chance coincidences is the root of omens," and that belief in omens, "a common feature of all primitive culture...has been developed on the basis that occurrences which are not apparently connected as cause and effect are really connected." He turns to the ancient Tamil literature for examples of omens and he finds many examples of divination from birds and beasts, a practice which, he writes, "is most common not only in the country of the Tamils, but all other countries of the world."

Granting that much of the art of divination as practised is fraudulent and that often the belief in omens is mere superstition, that does not prevent there having been a basis of truth for a belief so universal, which may well have arisen from the ancients' "keen sense of oneness with nature, and a perception of the mysterious and the intelligent behind every natural phenomenon, which the moderns no longer possess," as H. P. B. wrote explaining another "superstition."

Shri Govindasami is making one difficulty where none exists. The relation between an omen and that which it portends is not a cause-and-effect relationship. The sun does not rise *because* the cock crows but the crowing of the cock has so many times been noted to herald the dawn that the following of sunrise on his early-morning crowing may be predicted with some confidence. Paracelsus writes :—

Certain animals have inherited instincts that cause them to act in a certain manner, which will indicate other future events than a change in the weather. The peculiar cry of a peacock or the unusual howling of a dog indicates the approach of a death in the house to which they are attached, for every being is a product of the universal principle of life, and each contains the light of Nature.

Naturally a morbid condition produces a change in the magnetic emanations of the sufferer. Animals are psychically sensitive. What more natural than that they should feel the effect of such a magnetic change in those with whom they are associated and that they should give voice to their discomfort in cries or howls? H. P. B. refers in *Isis Unveiled* to the mysterious sympathy between all things in nature and gives the clue to many omens in an "Editor's Note" in *The Theosophist* for July 1882 to a letter published under the heading "Is Belief in Omens a Superstition?" There she writes :—

It cannot be denied that there are correspondences, relationships and mutual attractions and repulsions in Nature, the existence of which scientific research is constantly making more apparent. Nor can it be contradicted that, under this law, the theory of omens and portents has some basis of truth. But the credulity of the superstitious has carried the matter to absurd lengths. The subject is too vast to enter upon until we have exhausted the more important branches of Occultism.

The happenings recounted by Count Byron de Prorok in "The Punic Curse Stone" (*Tomorrow*, U. S. A., September 1941) are explicable by Theosophy but must remain a dark riddle to those who deny all that their senses cannot verify. The fatality that dogged the footsteps of the despoilers of long-dead Tut-Ankh-Amen—the mysterious deaths of Lord Carnarvon and of fourteen others involved in the opening of his tomb—is recalled by the sequence of events following the uncovering of a "Curse-Stone" in the course of excavations on the site of ancient Carthage. The stone bore a terrible curse in the old Punic script :—

Eternal damnation, misfortune and the curse of the gods of the nether world on whoever touches or removes this stone, dedicated to the spirits of the revengeful Baal, Tanit and Moloch.

But what are curses to those who pride themselves on their freedom from superstition? The archaeologists went on with their task. We shall let Count de Prorok describe what followed :—

The evening of the day that we found that stone our foreman fell from the walls of the Temple of Tanit, split his head open on the stele and covered it with blood. That same night a Tunisian woman was murdered near the stone. A week later my brother-in-law, Prince Edgard de Waldeck, was killed in a motor car accident while transporting the stone to the National Museum of Tunis. Several members of our expedition died mysteriously soon after; and the Arab workmen decided then to strike.

Surely only sarcasm or incurable scepticism could have prompted him to cap this recital with "Perhaps these were only coincidences"! And perhaps not!

Could these occurrences all be explained away as the result of fear working upon the minds of those involved in the flouting of the curse? Hardly, for while it is true that the power of any bewitched object is a hundredfold intensified by implicit faith in its potency, yet if such faith had existed in any of the victims could anything have induced them to touch the stone at all? Was the stone then actually impregnated with malevolent power? It is quite possible. Any object on which evil thought energy is focussed with knowledge, may have a tremendous malignant potency. H. P. B. writes in *Isis Unveiled*,

I. 463, that "by a determined concentration of the will an otherwise inert object may become imbued with protective or destructive power according to the purpose directing."

Apply a piece of iron to a magnet, and it becomes imbued with its subtle principle and capable of imparting it to other iron in its turn. It neither weighs more nor appears different from what it was before. And yet, one of the most subtle potencies of nature has entered into its substance. A talisman, in itself perhaps a worthless bit of metal, a scrap of paper, or a shred of any fabric, has nevertheless been imbued by the influence of that greatest of all magnets, the human will, with a potency for good or ill just as recognizable and as real in its effects as the subtle property which the iron acquired by contact with the physical magnet. (I. 462)

Mr. William Zukerman contributes a significant "Parable" to the Summer 1941 Issue of *The Antioch Review*. In "The Galilean and the Rabbi" he asks "What is the lot of one who evades his Golgotha?" He dreams that in the temptation in the wilderness, when the devil shows Jesus

all the Kingdoms of the world, and the glory of them;
and saith unto him, All these things will I give thee, if
thou wilt fall down and worship me,

instead of ordering the tempter out of his sight, Jesus accepts his offer. The price is no immediate moral debasement, no wallowing in the mire of sin; such a demand, whatever the prize, would meet with instant refusal from a soul so high and so pure. It is only that the young Galilean renounce his lonely mission, give up the notion that he must be "about his Father's business," and so put from his lips the cup of future martyrdom, to live "the good life" and to walk the pleasant path of one who fears God and honours the King. He lives an exemplary life, he is a happy husband and father; he even becomes a Rabbi, but he preaches comfortable doctrines, he allows for human weakness and makes no impossible demands upon his hearers, he proclaims no Kingdom of God, to win which no sacrifice is too great; he brings "peace, not a sword."

But though he shakes no souls awake, though the wistful, simple people miss something in his sermons, something intangible but vital, he gains a great following, becomes Chief Rabbi and lives

to a green and honoured age, surrounded all his life by all that the world calls good. He is an old man mellow with years when, as the spiritual head of Israel, he is summoned by the Roman Governor to try a frail and shabby visionary from the hills, "pitifully exhausted in body but stronger than many legions in spirit," whose preaching of an inner Kingdom has been made the basis of a charge of treason. To proclaim true values is to rebuke false ones though the latter never be mentioned. The man before him is a living accusation of the Rabbi; beside the sparkling diamond of this man's sincerity, the Rabbi's compromise with his vision is dull glass, lustreless, for all its costly setting.

For a moment the Rabbi "felt spent and tired, a pitiful old man who had wasted his life." Then in a frenzy of self-justification the old Rabbi attempts to defend the values for which he betrayed the Inner Light and to condemn the man whose only offence has been to be true to It. "It is," he declares, "through our striving outwards that we express ourselves, fulfil ourselves, and become like God." The man before him has not plotted against Cæsar, but the acceptance of his teaching would shake society and government to their foundations.

These men who go about dreaming dreams and waking longing in people for an Unknown Kingdom which is not of this world, are dangerous....they would divide even man against himself.

The sentence of crucifixion comes as no surprise but it is the haggard and stricken Rabbi who is to be pitied, not the man who goes to his death strong in his faith that "the Kingdom of God is near at hand."

It may seem far away, but it has never been nearer. For never before has man seen so clearly the havoc wrought in his world when he abandons the only source of his strength, his self, and sacrifices the only living God, the One in his heart, for any idol outside himself. In the ruin and desolation of his world man sees the truth, and the truth will make him strong and will set him free. Blindly man gropes now on the road to himself and at the end of it he will find his great Kingdom and will become the possessor of its riches.

The part played in Nature and in human life by the law of cyclic return of conditions, events

and impressions is engaging increasingly the attention of science. The "bio-rhythmic health cycle" of each individual is the latest claimant for attention. David Wallach, the Austrian who claims to have discovered it, has worked out a theory, analysed recently in the *Sunday Express*, that every human life is governed by three constantly recurring cycles of health, mood and intellect, the respective positive and negative periods of any one of which may or may not alternate coincidentally with the corresponding periods of one or both of the other two. Days when all three cycles are in their negative phase are said to be danger periods—a fact claimed to be borne out by investigation—periods when deaths from natural causes occur,

when accidents are most likely to happen through the subject being "off colour," lacking initiative and slow in the uptake. On these days operations hold most danger owing to the low cycle of physical vitality.

It is claimed that a surgeon at a famous London hospital recently postponed a major operation on the advice of a bio-rhythmic expert.

These three cycles, Wallach claims, are of different length, though all start together on the day of birth. In any one of them the positive phase is exactly as long as the alternate negative one.

Mr. Judge in *U. L. T. Pamphlet No. 24* traces clearly the working of the law of cycles in man's moods. It is natural that it should manifest also in alternating periods of physical and mental vigour and lowered vitality. Every observant individual can see for himself an alternation, marked or slight, between peak and depression in his own health and mental powers. There are even certain hours in the day when physical energy is greatest, as there are times when spiritual

ideation and creative mental effort are most fruitful; and also times when they are least potent.

The apparent flaw in this new theory is its over-rigidity. It overlooks the fact, implicit in the Third Fundamental, that *we make our own cycles*. It is as impossible, for example, that the return of the respective individual cycle of health should be at the same interval for all men as it would be to expect teething, adolescence etc. to come in all at the completion of a fixed period after birth. This bio-rhythmic theory seems also to imply that there is nothing we can do about the negative cycles when our powers are at low ebb, when concentration is difficult, etc. Are we to relax effort in those periods, to sit and wait for the favouring breeze? Not so, says Theosophy. There is no standing still. If we let ourselves drift for a while we drift back, inevitably. There are times when holding our own is the best we can do in the circumstances but then even holding our own demands strenuous endeavour. The time to relax effort never comes for the earnest aspirant. Everything, rest and recreation included, must be deliberate and purposeful. Mr. Judge has indicated how a recurring undesirable mood may be mitigated and ultimately counteracted by linking with it a good impression to accompany the bad one on its return. A corresponding effort must be made with thought.

Well, since there are certain injurious and unhealthy states of mind which chill and darken the soul, it would be best to get rid of them—to make a clean sweep to the foundations, and give ourselves the benefit of a clear sky, light, and pure air to breathe. If not, we should reform and readjust them by turning them some other way about.—PLUTARCH

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Index to The Key to Theosophy

Index to The Secret Doctrine

MAGAZINES

Theosophy — Los Angeles XXXth volume

The Aryan Path — Bombay XIIIth "

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Prices may be had on application to the United Lodge of Theosophists.

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

LOS ANGELES, CALIFORNIA, U. S. A.....	Theosophy Hall, 245 W. 33rd Street
BERKELEY, CALIFORNIA, U. S. A.....	Masonic Temple Building
SAN FRANCISCO, CALIFORNIA, U. S. A.....	Pacific Bldg., 4th and Market Streets
NEW YORK, N. Y., U. S. A.....	24 East Sixtieth Street
SANTA MONICA, CALIFORNIA, U. S. A.....	Theosophy Hall, 1434 Tenth Street
SAN DIEGO, CALIFORNIA, U. S. A.....	505 Commonwealth Building
PHOENIX, ARIZONA, U. S. A.....	32 North Central Ave.
PHILADELPHIA, PA., U. S. A.....	Lewis Tower, N. E. Cor. 15th and Locust Sts.
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