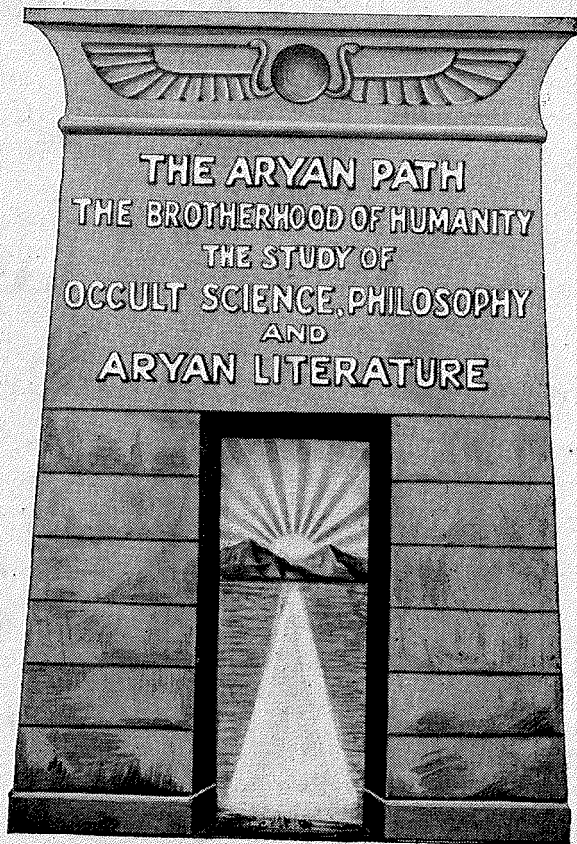


THE
THEOSOPHICAL MOVEMENT
A MAGAZINE DEVOTED TO



Vol. IX No. 9

July 17, 1939

How many, even of your best friends, of those who surround you, who are more than superficially interested in these abstruse problems? You could count them upon the fingers of your right hand. Your race boasts of having liberated in their century, the genius so long imprisoned in the narrow vase of dogmatism and intolerance—the genius of knowledge, wisdom and free thought. It says that in their turn ignorant prejudice and religious bigotry, bottled up like the wicked *Jin* of old, and sealed up by the Solomons of science rests at the bottom of the sea and can never, escaping to the surface again, reign over the world as it did in days of old; that the public mind is quite free, in short, and ready to accept any demonstrated truth. Aye; but is it verily so, my respected friend?

—MASTER K. H.

PUBLISHERS' ANNOUNCEMENT

THE THEOSOPHICAL MOVEMENT : Established November, 1930. Published monthly by Theosophy Company (India), Ltd., 51, Mahatma Gandhi Road, Bombay, India.

This Magazine is an Independent Journal, unconnected with any theosophical society or other organization. The Publishers assume full responsibility for all unsigned articles herein.

SUBSCRIPTIONS : No subscriptions are accepted for less than one year of 12 numbers, each beginning with the November issue. All subscriptions should be accompanied by the necessary remittance. Price, 50 cents, 2s., Re. 1, per annum, post free.

COMMUNICATIONS : Contributions submitted for publication should be typewritten, on one side of the paper only, with wide margins, and copies should in all cases be retained by the writers, as no manuscripts are returned.

CORRESPONDENCE : Letters from subscribers and readers are welcomed, with criticisms, comments or questions on any subject treated in the Magazine. Questions on Theosophical philosophy and history will be replied to direct, or, if of sufficient general interest, in the pages of the Magazine.

BEQUESTS AND DONATIONS : Gifts and legacies will be gladly received from those in sympathy with the objects of this Magazine, when such benefactions are unencumbered and unrestricted. Donors should make their gifts direct to THEOSOPHY COMPANY (INDIA), LTD., which is an incorporated association, legally empowered to receive such donations and bequests in furtherance of its objects. Those objects are :

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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 July, 1939

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AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th July 1939.

VOL. IX. No. 9.

THE HIGHER INDIFFERENCE

"Overcome desire for sons which begets desire for wealth ; overcome desire for wealth which begets desire for the world. This is the first step.

"Overcome desire for learning which begets desire for solitude ; overcome desire for solitude which begets desire for liberation. This is the second step.

"Overcome desire for good life which begets desire for death ; overcome desire for death which begets desire to LIVE. This is the third step."

One of the common illusions which the Theosophical student suffers from at an early stage of his career concerns his power of detachment. Learning that he has to be equal-minded to pleasure as to pain, that he must live in the world but not be of the world, his fancy wanders and he presumes that he has attained the higher carelessness. Space does not permit an enumeration of the many types of errors he commits because of this presumption. Let us consider a few ideas about the higher carelessness or indifference and the expressions of the true spiritual view-point of the consciousness permeated by that virtue.

Indifference to the world of myriad objects is sometimes shown by a lunatic obsessed by a single notion. Children show carelessness about money, which is valuable even to the Theosophical student ; for without it the Theosophical work cannot flourish. Servants are indifferent to the *objet d'art*, and they cannot understand the forceful wrath shown by their employers when breakages of "trinkets" occur. Almost in the same category may be classed the indifference of the presumptuous student towards life's duties and even towards the work of his Lodge. Unless we have acquired discrimination and know how to value objects and ideas, things and beings, we cannot practise the higher indifference. The lunatic, the child, the servant, the ordinary man—and the student to begin with is but an ordinary man—all are living in a world of relativity where each accords different values to the world and the things of the world. Progressive awakenings imply a change

in the power to evaluate the surrounding universe. On the Path of Forthgoing, *Pravritti*, the awakening of the lower manasic being involves him in the net of nature ; he is but a marionette pulled by his own Karmic impulses—a believer in God and Fate, a helpless creature who does not know that he possesses a flexible Will, and so prone to be exploited by priest, politician and scientist. When, in the process of evolution, man glimpses that beyond the world of relativity is the world of absolute values, he has taken the first step on the Path of Return, *Nivritti*. But such a glimpse is not sufficient to transpose him to the world of Absolute Values ; it must not be forgotten that he has within his constitution the deposits of the many lives lived on the Path of Forthgoing.

The Theosophical student learns about *Maya* and the mighty magic of *Prakriti* and forthwith fancies that his theoretical perception sets him free from the bondage of illusion and the glamour of matter. Feeling that the world of the flesh and that of the Soul can never meet, he tries to run away from the former, hardly noting that he is running into other more subtle aspects of that very world of the flesh. Indifference to the objects of the senses does not grow because we dislike those objects ; higher carelessness does not mean that we can be careless and heedless in the living of our life. Such indifference and carelessness are false and create not a true devotee, but a selfish devotee, who, loathing the routine of life, does not in reality perform his appointed work. By disliking the routine of life

which Karma has produced and by inclining towards something different, we are living in vain. When we go through the routine of life disliking it, we do not in reality go through it. Such *formal* going through the appointed work in life is not truly following the wheel of life and is not exhausting Karma. Why? Because through such inner dislike and outer formality we miss the development of Discrimination, *Viveka*, the first of the great powers or *Siddhis*.

The first step in the cultivation of the higher carelessness or indifference is to learn to evaluate afresh all objects and ideas, all things and beings. As the goal of the Theosophist is not *Mukti*—liberation—but its renunciation for the service of mankind, the universe of matter has to be utilized. The correct usage of all things implies that we recognize the truth of the aphorism—Nature exists for the sake of the Soul.

When discrimination is employed in the use of Nature for the sake of the Soul we have begun to work with the Law of Karma. We cease to find fault with things as they are; we begin to take things philosophically. This does not mean doing things with a long-drawn face or with a feeling of martyrdom. Taking things philosophically means using our knowledge of the great philosophy to solve problems or perform actions and to be cheerful in the execution of such tasks. Our routine of life is not disliked; it is allowed to remain, but our inner attitude to it has changed. An excellent example of this right inner attitude reaches us in the following words of Robert Crosbie :

I hope he has found something to do, and that whatever it is he will determinedly settle down to do it as if it were the only thing to be done. I have found that doing what comes, with all my heart, mind and strength, in time brought me to another place and opportunity and always to a better advantage. I have seen in many the attitude, "I don't like this", or, "I must have something better", lead to perpetual change, dissatisfaction and poor results, invariably. On the other hand, I have seen those whom neither sickness nor any other cause could deter, nor diminish their courage and efforts, gain success, the reason being that no opportunity was overlooked and no effort too great for them. It was really an unconscious fulfilling of Karma on their part. I think students too often regard their personal existence and predilections as one thing, and their student life as another. It is not so. Both are interwoven and interblended at every point.

The false kind of indifference finds things wrong

outside to be set right by the egotist within; the real higher carelessness proceeds from the carefree consciousness which is always attentive to the true interests of others. That higher indifference does not neglect the world and our duties to it, but using the great knowledge tries to put every evil to good, tries to make good better. It engenders an attitude of mind which *forgets* our estimation of ourselves, be it good or bad, and energizes us just to work on. Neither personal affection nor personal predilection, neither personal aversion nor personal bias is allowed to influence our consciousness.

The cultivation of this attitude leads us away from the callousness towards men and matters which is not indifference but selfishness; on the other hand, it leads us away from that species of philanthropy which is personal—not the soul giving to souls, but personality assisting personalities. This cultivation forces our attention to the needs (not the wants) of the life-atoms which inhere in our lower quaternary and thence to all the small plain duties which pertain to "life's dull round". The patience which suffers martyrdom in a passive mood is an abuse of patience. The resignation which abandons the field of battle proves a curse. The calmness which is attained in a quiet corner but is not retained in the market place is a corrosive. The cultivation of higher indifference recalls the idea that our Inner Ego is a part of the Great Spirit which is omnipresent.

What room is there for sorrow and what room for doubt in him who knows that the Self is One, and that all things are the Self only differing in degree?

Sir S. Radhakrishnan speaking to a London audience said :—

I am seriously alarmed by the fact that at the present time Gandhiji's services are not being used. The method of non-violence had been criticised but it was forgotten that it had been proved to be the highest form of resistance. Gandhiji had once said that violent resistance was better than cowardice but that non-violence was better than violence. Now, twenty years after the Great War, Christians here were faced with the same problem as in 1914. Should they be unquestioningly loyal to the State, as the Nazis were trained to be, or should they refuse to employ armed violence? To Gandhiji, civilisation was not worth saving by means that would sacrifice the eternal values. India had seen the ruins of many civilisations that had perished by force. Dedicated to truth and non-violence, Gandhiji's whole life had been consistent and reasonable because he was un-worldly. No better doctrine than Gandhiji's had been taught or practised by anyone ever since the world began.

LITERARY JOTTINGS

ON CRITICISM, AUTHORITIES, AND OTHER MATTERS

BY AN UNPOPULAR PHILOSOPHER

[The following is reprinted from *Lucifer*, Vol. XI, p. 9, for September 1892.—Eds.]

Theosophists and editors of Theosophical periodicals are constantly warned, by the prudent and the faint-hearted, to beware of giving offence to "authorities", whether scientific or social. Public Opinion, they urge, is the most dangerous of all foes. Criticism of it is fatal, we are told. Criticism can hardly hope to make the person or subject so discussed amend or become amended. Yet it gives offence to the many, and makes Theosophists hateful. "Judge not, if thou wilt not be judged", is the habitual warning.

It is precisely because Theosophists would themselves be judged and court impartial criticism, that they begin by rendering that service to their fellow-men. Mutual criticism is a most healthy policy, and helps to establish final and definite rules in life—practical, not merely theoretical. We have had enough of theories. The *Bible* is full of wholesome advice, yet few are the Christians who have ever applied any of its ethical injunctions to their daily lives. If one criticism is hurtful so is another; so also is every innovation, or even the presentation of some old thing under a new aspect, as both have necessarily to clash with the views of this or another "authority". I maintain, on the contrary, that criticism is the great benefactor of thought in general; and still more so of those men who never think for themselves but rely in everything upon acknowledged "authorities" and social routine.

For what is an "authority" upon any question, after all? No more, really, than a light streaming upon a certain object through one single, more or less wide, chink, and illuminating it *from one side only*. Such light, besides being the faithful reflector of the *personal views* of but one man—very often merely that of his special hobby—can never help in the examination of a question or a subject from all its aspects and sides. Thus, the authority appealed to will often prove but of little help, yet the profane, who attempts to present the given question or object under another aspect and in a different light, is forthwith hooted for his great audacity. Does he not attempt to upset solid "authorities", and fly in the face of respectable and time-honoured routine thought?

Friends and foes! Criticism is the sole salvation from intellectual stagnation. It is the beneficent goad which stimulates to life and action—hence to healthy changes—the heavy ruminants called

Routine and Prejudice, in private as in social life. Adverse opinions are like conflicting winds which brush from the quiet surface of a lake the green scum that tends to settle upon still waters. If every clear stream of independent thought, which runs through the field of life outside the old grooves traced by Public Opinion, had to be arrested and to come to a standstill, the results would prove very sad. The streams would no longer feed the common pond called Society, and its waters would become still more stagnant than they are. Result: it is the most orthodox "authorities" of the social pond who would be the first to get sucked down still deeper into its ooze and slime.

Things, even as they now stand, present no very bright outlook as regards progress and social reforms. In this last quarter of the century it is women alone who have achieved any visible beneficent progress. Men, in their ferocious egoism and sex-privilege, have fought hard, but have been defeated on almost every line. Thus, the younger generations of women look hopeful enough. They will hardly swell the future ranks of stiff-necked and cruel Mrs. Grundy. Those who to-day lead her no longer invincible battalions on the war-path, are the older Amazons of respectable society, and her young men, the male "flowers of evil", the nocturnal plants that blossom in the hothouses known as clubs. The Brummels of our modern day have become worse gossips than the old dowagers ever were in the dawn of our century.

To oppose or criticize such foes, or even to find the least fault with them, is to commit the one unpardonable social sin. An Unpopular Philosopher, however, has little to fear, and notes his thoughts, indifferent to the loudest "war-cry" from those quarters. He examines his enemies of both sexes with the calm and placid eye of one who has nothing to lose, and counts the ugly blotches and wrinkles on the "sacred" face of Mrs. Grundy, as he would count the deadly poisonous flowers on the branches of a majestic *mancenillier*—through a telescope from afar. He will never approach the tree, or rest under its lethal shade.

"Thou shalt not set thyself against the Lord's anointed", saith David. But since the "authorities", social and scientific, are always the first to break that law, others may occasionally follow the good example. Besides, the "anointed" ones are

not always those of the Lord ; many of them being more of the "self-anointed" sort.

Thus, whenever taken to task for disrespect to Science and its "authorities", which the Unpopular Philosopher is accused of rejecting, he demurs to the statement. To reject the *infallibility* of a man of Science is not quite the same as to repudiate his learning. A *specialist* is one, precisely because he has some one speciality, and is therefore less reliable in other branches of Science, and even in the general appreciation of his own subject. Official school Science is based upon temporary foundations, so far. It will advance upon straight lines so long only as it is not compelled to deviate from its old grooves, in consequence of fresh and unexpected discoveries in the fathomless mines of knowledge.

Science is like a railway train which carries its baggage van from one terminus to the other, and with which no one except the railway officials may interfere. But passengers who travel by the same train can hardly be prevented from quitting the direct line at fixed stations, to proceed, if they so like, by diverging roads. They should have this option, without being taxed with libelling the chief line. To proceed *beyond* the terminus on horseback, cart or foot, or even to undertake pioneer work, by cutting entirely new paths through the great virgin forests and thickets of public ignorance, is their undoubted prerogative. Other explorers are sure to follow ; nor less sure are they to criticize the newly-cut pathway. They will thus do more good than harm. For truth, according to an old Belgian proverb, is always the result of conflicting opinions, like the spark that flies out from the shock of two flints struck together.

Why should men of learning be always so inclined to regard Science as their own personal property ? Is knowledge a kind of indivisible family estate, entailed only on the elder sons of Science ? Truth belongs to all, or ought so to belong ; excepting always those few special branches of knowledge which should be preserved ever secret, like those two-edged weapons that both kill and save. Some philosopher compared knowledge to a ladder, the top of which was more easily reached by a man unencumbered by heavy luggage, than by him who has to drag along an enormous bale of old conventionalities, faded out and dried. Moreover, such a one must look back every moment, for fear of losing some of his fossils. Is it owing to such extra weight that so few of them ever reach the summit of the ladder, and that they affirm there is *nothing* beyond the highest rung *they* have reached ? Or is it for the sake of preserving the old dried-up plants of the Past that they deny the very possibility

of any fresh, living blossoms, on new forms of life, in the Future ?

Whatever their answer, without such optimistic hope in the ever-becoming, life would be little worth living. What between "authorities", their fear of, and wrath at the slightest criticism—each and all of them demanding to be regarded as infallible in their respective departments—the world threatens to fossilize in its old prejudices and routine. Fogeysm grins its skeleton-like sneer at every innovation or new form of thought. In the great battle of life for the survival of the fittest, each of these forms becomes in turn the master, and then the tyrant, forcing back all new growth as its own was checked. But the true Philosopher, however "unpopular", seeks to grasp the actual life, which, springing fresh from the inner source of Being, the rock of truth, is ever moving onward. He feels equal contempt for all the little puddles that stagnate lazily on the flat and marshy fields of social life.

H. P. B.

Five years ago the Bishop of Liverpool came out as a champion of cremation as providing "the quickest, cleanest, and most seemly disposal of the dead". Now the practice has scored another victory over ecclesiastical prejudice. *The Manchester Guardian* (30th May 1939) reports that the bishops of the province of Canterbury have officially approved of cremation.

An editorial in *Lucifer* for May 1890 prophesied that

the prejudice against cremation is not strong enough to withstand the advancement of scientific knowledge, and it will not be very many years before this mode of sepulture will be widely practised.

There were stated to be occult reasons why cremation should be an imperative necessity, "and all Theosophists should gladly welcome and hasten the day when this 'purification by fire' will be an accomplished fact".

One cogent argument in favour of cremation is stated in a quotation from Eliphas Lévi (*The Theosophist*, Vol. III, p. 13) :—

The spectres of the night-mare, of hallucination, and fear, are but the wandering photographs of preserved corpses. It is these preserved or imperfectly destroyed corpses, which spread, amid the living, plague, cholera, contagious diseases, sadness, scepticism and disgust of life.

The Editor of *The Theosophist* comments on this passage in the following signed footnote :—

People begin intuitively to recognize the great truth, and societies for burning bodies and *crematories* are now started in many places in Europe.

Students interested in the subject will find a full page discussion of it in THE THEOSOPHICAL MOVEMENT for November 1933.

THEOSOPHICAL SYMBOLS

[The first article on this subject reprinted from *The Path*, Vol. 1, p. 51, for May 1886, appeared in our issue of May 1939. The following article is reprinted from *The Path*, Vol. 7, p. 8, for April 1892, and may be read with advantage in continuation of the earlier article.—Eds.]



The symbols of the Society are contained in its seal, which may be described first. It consists of a serpent formed into a circle and biting or swallowing its tail. Placed within this circle are two interlaced triangles that make what is called the "Seal of Solomon", one of the triangles pointing apex up and the other apex down.

That one which points up is white in colour or any shade that is equivalent to that when compared with the other triangle, which is dark, as it should always be so represented. On the serpent and near its head so as to be in the centre line of the circle is a small circle within which is inscribed the Swastika, a simple cross with its four ends turned backward. Inside the central space enclosed by the two interlaced triangles is placed the famous cross of the Egyptians called *ansata*, and which is many times older than the Christian symbol. It is a cross without a top arm, which is replaced by an oval the narrow end of which rests on the top of the cross, thus forming its top arm. It should be of a white colour. Around the whole is written the motto of the Society, reading "There is no religion higher than Truth", the family motto of the Maharajahs, or great kings, of Benares, the sacred city of India. Sometimes over the top of the seal is written "OM", the sacred word of the Hindûs and the first letter of the Sanskrit alphabet.

It will be of interest to all members of the Society to know that, although some people have claimed to be the inventors of this seal as just described and that they made it for the Society in its initial stages in 1875, Madame Blavatsky long before then and before these claimants heard of Theosophy used substantially the same thing on her private note paper, some samples of which are in my desk, as also the original block from which she had her paper printed. Her seal had the coronet of countess over the top, and her monogram in the middle in place of the Egyptian cross. Some years after the adoption of the seal by the Society a person by the name of Bothell of Bath, England, made a hybrid imitation of it by splitting the serpent into three as if to show that evolution had divided itself up into heterogeneous elements, and he was then imitated by a person in America who sold amulets and love philters, meanwhile crib-

bing wholesale from all the Theosophical books and periodicals in order to make a saleable book on the darkness of Egypt. These childish imitations sufficiently expose themselves to anyone who knows something of Symbology.

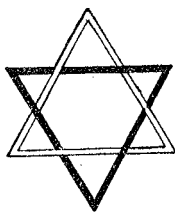
Our seal points the mind to the regenerated man who, symbolized by the cross, stands in the centre enclosed by the light and the dark triangle, and encircled by the great serpent or dragon of evolution and matter. But an analysis of the different parts of the whole will aid us in understanding and grasping all its meanings. For in symbology the symbol is only right when it fitly represents all the ideas meant to be conveyed, and in all its parts is consistent with the whole, as well as being also in conformity to tradition and the rules of the ancients. It should also when understood be of such a character that when it is looked at or thought of, with the image of it in the mind, all the ideas and doctrines it represents recur to the thinker. This is why confused symbols are useless and right ones of the greatest use. Indeed, the same rule holds with clairvoyance—a very different subject—for there the symbol which is the image of the person or thing desired to be seen clairvoyantly may confuse the seer, or the opposite, just as it is or is not consistent. Symbols are also valuable for the older reason that, while the books, the writings, and the other works of men fade away and are no more for subsequent ages, the great symbols do not disappear. Our Zodiac is one mass of these, and though its age is a mystery it still lingers in our almanacs and figures in the sacred books or monuments of all times and peoples. And even to-day the most materialistic of our people are wondering if it may not be possible to communicate with the inhabitants of other planets by the use of symbols, in some such way as the savage may be dealt with by the use of sign language.

Let us take the serpent which forms the great circle of the seal. Swallowing its tail, it shows the cycle of eternity or the great spiral of evolution or the Manvantara. This is the circle of necessity of the Egyptians, the path of the numerous reincarnations of the soul. Merely even as serpent it signifies this, for the serpent casts its skin periodically



just as man does at every death of his many bodies. It also signifies wisdom, as the Serpent has been called the wise, and, as shown in the *Secret Doctrine*, the word also meant the Masters of wisdom and power. Its tail running into its mouth means perpetual turning of the circle, or the periodical coming forth and disappearing of the manifested Universe. Nearly every bible has this. Saint John speaks of the great dragon who swept with his tail one-third of the stars to the earth. That is, that in the course of this great evolution the serpent we are considering brought egos from the stars down to this globe, or up to it if you prefer and think it any better than the others in the sky. In the form of a circle it symbolizes perfection, as that is the most perfect figure, which, too, in its different relations shows us the great doctrine that the Universe was built by number, weight, and number, and is controlled or presided over by harmony now disturbed and now restored.

For, although the proportion of the diameter of the circle is as one to three, there is a remainder, when we are exact, of figures that cannot be written because we never should get to the end of them. This is the unknown quantity continually entering into the succession of events and ever tending to restore the harmony.



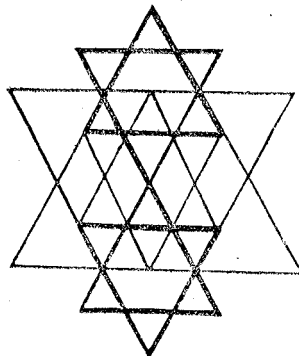
The two interlaced triangles come next in importance. This is the "Seal of Solomon", so called because it was popularly supposed he used it when dealing with the genii that did his bidding. Among the Moors is a tale of how he confined one of the spirits in the Red Sea in a pot, on the top of which this seal was inscribed.

But this is hardly the origin of it. On a very ancient Indian coin in my possession may be seen the same seal surrounded by rays of the sun, and the figure was known in the early ages in Hindustan. A couple of Brahmin friends of the writer state that it has always been known in that caste. In *Isis Unveiled*, H. P. Blavatsky has a very good exposition of it, accompanied with two diagrams illustrating its Hindû and Jewish forms. These triangles also symbolize the sevenfold constitution of man and all things. They have six points and six triangles enclosing a central space which is the seventh division of them and here represents the seventh principle or more properly the thinker, standing in the universe and touching all things from the six sides by means of the six triangles. The points of these touch the sides of the serpent

or the great encircling wheel of evolution in and by which the thinker gains experience from nature. The white triangle—called the upper—refers to spirit, and the lower, or dark one, to matter; interlaced they signify, as said in the *Bhagavad-Gita*, that spirit and matter are coeternal and ever conjoined. Thus they also represent the great opposites in nature and mind of good and evil, night and day, male and female, liberty and slavery, cold and heat, those great contrasts by means of which we are able at last to find the truth. In the *Kaballah* this figure is thought much of. Thus it is said that its representation in this world is a reflection or reverse of the real triangle in the upper worlds. But this statement does not convey much, because, if one tries the experiment of reversing the image on paper, it will be found that then our figure would have the black triangle uppermost, and in mystical writings that means the reign of black magic. Probably that is what the Cabalists meant, as they delight in calling this the dark world or hell.



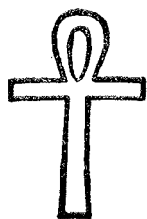
The thirty-third degree of Freemasonry may also be obtained from this figure. That degree is the Consistory or Council, emblematically the great body of the Sages or Governors, the collection or sum of all the others. The idea now illustrated may be new to Freemasons, but is nevertheless correct. Revolve the figure downwards so as to produce a reverse image, and we get two; as the *Kaballah* of the Jews has it, one the image of the other. Next take the two slanting sides, being the prolongation of the two downward-pointing sides of the upper dark triangle, and make a reflection upon them as base on each side. The result will be the figure here shown, in which three smaller



"Solomon's seals" are contained within a greater one. If now the chambers or divisions in this new figure are counted, they will be found to number thirty-two; and by adding the figure as a whole we get thirty-three or the Consistory, which may be placed in the point in the centre of all. This

may seem to be fanciful to some, but it is no more so than much else in Masonry. It has the

advantage, however, of being correct, even if curious. This number of divisions or chambers, with the whole figure, also gives the number of the thirty-three crores of gods or forces of nature in the ancient Hindu Pantheon.



No less ancient and interesting than the triangles is the Egyptian cross placed in the very centre of the seal within the six-sided chamber made by the interlaced triangles. This should be a glittering white in colour, as it represents the regenerated man as well as life. The top oval is matter, and the lower arms spirit, which joined to matter is life both material and eternal. It is also the sign of Venus. And Venus is the elder sister of the earth according to the *Secret Doctrine*. On Venus are felt our changes, and those proceeding on her affect us. This cross is found in nearly every Egyptian papyrus. The *Book of Job* is really a translation, somewhat altered, of the *Book of the Dead* used by the Egyptians. In this the soul—or the candidate—enters the Hall of Two Truths to be judged before Osiris. He is Job. Entering he stands before Isis, who is a maid and says, “I made a covenant with mine eyes that I should not look upon a maid.” She holds in her hand the symbol given in the illustration, signifying life. It was placed in the hands of the guardians of the dead and in many different other places. In the British Museum in the papyri, and on monuments in Egypt or those in Europe and America, it is to be constantly found. On the obelisk brought from Egypt by Commander Goringe and now set up in Central Park, New York City, a count shows more than thirty repetitions of this symbol. Examining a mummy-case that by some chance was exhibited in Tacoma, Washington, last year, I saw many of these painted on the case. It is one of the most ancient of all the symbols.



The bent cross in the little circle placed on the serpent at the top of the seal joined to the apex of the upper triangle is the Swastika. It is found almost everywhere in the East, as well as among the earlier Christians and elsewhere in Europe. Many meanings have been given to this: sometimes it represents the whirling of the will, and again the “Wheel of the Law” mentioned in both Buddhistic and Brahmanical books. The Buddhas are said to give the Wheel of the Law another turn when they come, and Krishna tells Arjuna that he who does not keep properly revolving the great

wheel of action and reaction between the two worlds lives a life of sin without purpose. In India Swastica represents the spot or centre in which the forces from the great unknown pour to show themselves subsequently in various manifestations; and also it stands as a representation of the great mill of the Gods, in the centre of which the soul sits, and where all things are drawn in by the turning of the axle to be crushed, amalgamated, and transformed again and again.



This ends an analysis of the seal of the Society.

In 1875 the writer of this at request of Col. Olcott drew a design for a pin for the use of members which was then made first by a Maiden Lane jeweller. It is formed by combining the serpent with the Egyptian tau so as to make “T. S.” The illustration shows it taken from a cut made from the old design last year, when the pins began to be used more than previously. They are now worn by a good many members in both America and Europe. Col. Olcott has one that was presented to him just before last London Convention by a New York Theosophist.

The Sanskrit “Aum” at the top of the seal and the motto are later additions, adopted after Madame Blavatsky and Col. Olcott went to India. The Aum in its present position is to be read as the “Fountain of Light, the Sun which illuminates our minds, and the goal of our endeavour”—that is, truth, for Theosophy constantly proves to us that “There is no religion higher than Truth.”

WILLIAM Q. JUDGE.

“Even a parable is a spoken symbol: a fiction or a fable, as some think; an allegorical representation, we say, of life-realities, events, and facts. And, as a moral was ever drawn from a parable, that moral being an actual truth and fact in human life, so an historical, real event was deduced—by those versed in the hieratic sciences—from certain emblems and symbols recorded in the ancient archives of the temples. The religious and esoteric history of every nation was embedded in symbols.”

—*The Secret Doctrine*, I, p. 307.

PRACTISE TOTAL ABSTINENCE

In our April issue we reprinted Tolstoi's "Demon of Drink" and the unequivocal remarks of H. P. Blavatsky on the subject of drink. Describing drink as a "curse and universal incubus" she said that it "is the direct and legitimate progeny of the Rulers; it is begotten by their greed for money, and FORCED by them on the unfortunate masses". If these remarks are true for countries like Russia and England which she named, they take a more significant colouring applied to the masses of India whose government's excise policy has been a matter of severe condemnation by the natural leaders of the people for long, long years. Quoting Captain O'Grady, the British ex-official in *Isis Unveiled*, (II. 574.) H. P. Blavatsky wrote :—

The British government is doing a shameful thing turning the natives of India from a sober race to a nation of drunkards. And for pure *greed*. Drinking is forbidden by the religion alike of Hindus and Mussulmans. But...drinking is daily becoming more and more prevalent What the accursed opium traffic, forced on China by British greed, has been to that unhappy country, the government sale of liquor is likely to become to India. For it is a government monopoly, based on almost precisely the same model as the government monopoly of tobacco in Spain.

With the advent of the Congress government in several provinces, legislation is being introduced to stamp out the evil and to drive out the devil of drink. We are not concerned with the political aspect of the question and understand the natural opposition to legislation by vested interests, some of which is unseemly. But the moral aspect is clear : alcohol is a poison and its use is legitimate only as a drug. That classes and masses in the Occident have become addicts to it does not make it nourishing food ; nor its degrading consequences on human morals grow less because the name of religion is invoked. If any religion advocates the use of alcohol it encourages an evil habit, (call it superstition) which ought to be discarded. We are glad therefore that the British Temperance League in passing a resolution of congratulation for the courage shown by the Congress governments urges "particularly upon Christians the duty of giving such sympathy and support to this programme of reform, as shall create a worthy public opinion in the matter". Truly religious people, be they followers of Zoroaster or Jesus or Moses, cannot but condemn the evils of alcohol ; they cannot but support the efforts made by Congress governments to introduce a much-needed reform which should have been introduced in India decades ago.

We must especially congratulate the Hon. Mr. M. D. D. Gilder, the Parsi member of the Bombay

Cabinet, who in face of noisy clamouring by his community, has sponsored this moral reform. In doing so he has proven a better champion of *Ashoi*, the Law of Purity on which Zoroastrianism is based, than so many of the leaders of his community. And also he is proving the worthy son of a worthy father, the late Mr. D. D. Gilder, who for many long years laboured for the cause of Temperance in Bombay.

The Hon. Mr. K. M. Munshi, the Home Minister of the Bombay Government, struck a very correct note in his speech in this city on the 20th June :—

We want to be true to our Indian culture which has always foresworn drink and that is why we will succeed where America failed.

There are Indians who are named "copy-masters", and who ape Western methods and mannerisms, especially of the questionable type. Referring to one such class the Hon. Mr. Munshi said :—

In one of my speeches, I referred to the 'Western' obsession which identifies alcohol, a poison, with well-being and social superiority. I called this 'Western' because to the Eastern and particularly Indian mind, drink is associated with degradation. The young educated Indian who comes to Bombay with the notion that drink is a sin and a badge of degradation soon gets in touch with Westernised Indians. They tell him that it is fashionable to drink, that physical and mental vigour is not possible without drink and thus by slow degrees he gets the obsession that unless he drinks he will not be classed among the fashionables and the eligibles of the city. This is the psychological phantom which we hope to destroy. Among Muslims, drink is a sin of all sins. Among Hindus the only school which a few centuries ago had the courage to defend drink was the hated *Vamamargis*. This hated cult had been banned from India by the moral conscience of our society. Are we now to be told that we are committing a sin in fighting for the health, wealth and sanity of our people, that we should submit to men who want the liberty to drink ?

"' Handsome is that handsome does ' is a neat proverb. I have often said that it is wrong to call Bombay beautiful only because of the fine approach to the harbour or for its many beauty spots so long as it contains dirty chawls, overcrowded lanes and uninhabitable hovels which serve as dwelling places for its Harijans. But when Bombay goes dry, as it will very soon, it will become truly beautiful even for this one singularly beautiful act and it will deserve the title, [Bombay the Beautiful,] in spite of the blemishes I have mentioned."

—GANDHIJI, *Harijan*, April 1, 1939.

ECHOES OF THE EAST IN ENGLISH POETRY

Sometimes along the pathway of life we do see here and there men who are geniuses or great seers and prophets. In these the Higher powers of Manas are active and the person illuminated. Such were the great Sages of the past, men like Buddha, Jesus, Confucius, Zoroaster, and others. Poets, too, such as Tennyson, Longfellow and others are men in whom Higher Manas now and then sheds a bright ray on the man below, to be soon obscured, however, by the effect of dogmatic religious education which has given the memory certain pictures that always prevent Manas from gaining full activity.

—*The Ocean of Theosophy.*

Amongst those who have pierced through the veil of Maya, catching glimpses of the Reality, are the bards and poets of all ages. But what they sing are the intimations of what the trained Occultist learns, whose vision is definite knowledge of the Divine Pattern of Life. Such fleeting visions are but stimulants—not tonics—and in them there is temporary exaltation, not abiding inspiration. True inspiration, which transforms humdrum life into a holy rite is a product of illumination; it can only result from a contemplation of synthetic truth, which transforms the human soul into a God-Man. In all men Divinity exists, but in the vast majority it is locked up in the carapace of animality. Human beings, unaware of the Divine Presence, fritter away time and energy in trifles, instead of turning within to avail themselves of the priceless boon of learning truth. Men and women do not know their own strength. Beguiled by the world, their senses bring them only the message of their weakness. Our sensuous animal nature with its characteristic tendency towards separative existence has to fight against Nature, and the result is that powerful Nature lays man's puny weakness bare to the gaze of all by bringing him down to the dust of death. But within the sensorium is the Soul whose tendency is not separative but unifying, and it contains the strength of the whole of Nature, the power to ride the very winds of heaven. This is the idea John Masefield brings out :—

O little self, within whose smallness lies
All that man was, and is, and will become,
Atom unseen that comprehends the skies
And tells the tracks by which the planets roam ;
That, without moving, knows the joy of wings,
The tiger's strength, the eagle's secrecy,
And in the hovel can consort with kings,
Or clothe a God with his own mystery.
O with what darkness do we cloak thy light,
What dusty folly gather thee for food,
Thou who alone art knowledge and delight,
The heavenly bread, the beautiful, the good.
O living self, O God, O morning star,
Give us thy light, forgive us what we are.

The search for truth, the practice of asceticism, renunciation of the world, mystic communion, all

these represent attempts, however distorted and incomplete, whereby the incarnated soul endeavours to regain the memory of its innate divinity, which is the same as Spirit. This effort at Yoga, this endeavour to remove the yoke, is recommended by Tennyson.

Speak to Him thou for He hears,
And Spirit with Spirit can meet—
Closer is He than breathing
And nearer than hands and feet.

Tennyson not only gives the injunction, but in "The Ancient Sage" offers instruction :—

If thou wouldst hear the Nameless, and wilt dive
Into the Temple-Cave of thine own self,
There, brooding by the central altar, thou
May'st haply learn the Nameless hath a voice,
By which thou wilt abide, if thou be wise,
As if thou knewest, tho' thou canst not know ;
For Knowledge is the swallow on the lake
That sees and stirs the surface-shadow there
But never yet hath dipt into the abysm,
The Abysm of all Abysms, beneath, within
The blue of sky and sea, the green of earth,
And in the million-millioneth of a grain
Which cleft and cleft again for evermore,
And ever vanishing, never vanishes,
To me, my son, more mystic than myself,
Or even than the Nameless is to me.
And when thou sendest thy free soul thro' heaven,
Nor understandest bound nor boundlessness,
Thou seest the Nameless of the hundred names.

And if the Nameless should withdraw from all
Thy frailty counts most real, all thy world
Might vanish like thy shadow in the dark.

In another place Tennyson offers a simple and direct prescription :—

Self-reverence, self-knowledge, self-control,—
These three alone lead man to sovereign power.

The "little self" of Masefield for which we must dive into Tennyson's Temple-Cave of our heart is the container of great powers, and is not really little, for it is ever one with the Great Self. The modern Masefield and Tennyson only bring out the ancient Upanishadic teaching of the "Dwarf" seated in the heart of man. The *Katha Upanishad* which describes the Self as dwarf also compares it

to the Divine Swan soaring in the empyrean ; to the Priest offering sacrifices, making the body a Temple ; to the Guest in the house whose presence enriches the home. These and other images when meditated upon remove from our minds all the entanglements which make us look upon ourselves as weak worms, excommunicated from heaven, branded with the curse of original sin. There is one more image which is given along with those just mentioned. The Self is compared to *Vasu*, a Power in the interspace, mediating between heaven and earth, *i.e.*, the glorious life of the Pure Self and the miserable entanglement of the puny mortal. Let us give the full text, the opening four verses of the Fifth Valli of the *Katha Upanishad* :—

(1) Commanding the eleven-gated dwelling of the Unborn, of unbending consciousness, one grieves not. Becoming free from bodily entanglements he is liberated indeed. [Then] this verily is That.

(2) The swan in the ether, the *Vasu*-power in the interspace, the Priest at the altar, the Guest in the home, [such is the Self]. It is in man, in the gods, in World-Order which is righteous, in *Akasha* which is clear. Born in Waters, born in the Sacred Cow, born in Righteousness, born in the Mountains is the Great One, the Righteous.

(3) He leads upwards every breath breathed out ; He impels the downward life. He is the Dwarf seated in the body surrounded by worshipping powers (*Devas*).

(4) When this Lord of the body, who dwells within the body, departs, setting himself free from the body, what is left over? [Nothing]. This verily is That.

Only in incarnated existence is the Lord of the body conceived by men as separate from the Great Self. In sense-entanglement only does the Dweller in the body forget its birth-place and its divine parentage. If we are unwary, we shall be caught in the wily fowler's lime, our vices will take shape and drag us down, and we shall drift into the eddies and disappear within the great vortex. Not by torturing the sensorium but by brooding on the true nature of the Pure Self, does the Dweller in the body realize his own strength as the Lord of the body.

If we have reverence for the Self, if we have knowledge of the two Selves, if we control the lower self by the higher, we shall triumph. So, let us

reflect upon the images of the ancient *Upanishad* and learn : The body is here described as the eleven-gated dwelling of the Self. Besides the five *Gnyana-Indriyas*, organs of knowledge, and the five *Karma-Indriyas*, organs of action, there is an internal organ-passage by which the Dweller in the body goes to its birth-place, the Great Self ; the This realizes himself as the That. But the use of that internal organ-passage implies command over the ten bodily orifices. Our consciousness bends itself to the shape and texture of the orifices when it is not in full command of them ; when our consciousness is unbending in its integrity we are liberated.

Now, what is the nature of the Self—the Dweller in the body who can rise as the Lord of the body ?

First, let us consider its aspect as the *Vasu*-Power in the interspace. As such the self is the mediator between the outer life-powers and the One Divinity. In interpreting the myth of King Trisanku, Longfellow brings out the underlying truth of this aspect of man.

Viswamitra the Magician,
By his spells and incantations,
Upto Indra's realms elysian
Raised Trisanku, King of nations.

Indra and the gods offended
Hurled him downward, and descending
In the air he hung suspended
With these equal powers contending.

Thus by aspiration lifted,
By misgivings downward driven
Human hearts are tossed and drifted
Midway between earth and heaven.

When we recognize that we have cloaked the light of the Self with darkness, and have gathered as our food dusty folly, when, not despairing of the past, we recognize that the Dweller in the body can meet the Self which is nearer to it than all the powers which surround it and make it see and hear and taste and smell and feel and think of the mighty magic of *Prakriti*, then we start on that pilgrimage on which we shall know the Dweller in the body as the guest who enriches the home, the Priest offering sacrifices at the altar of the heart, the Swan soaring high in the azure empyrean.

Once, long before the birth of time, a storm
Of white desire, by its own ardour hurled,
Flashed out of infinite Desire, took form,
Stroke, won, survived : and God became the world.

—HAROLD MONRO

ABSOLUTE MENTAL AND PHYSICAL PURITY

Purity is the best possession ; it is the highest bliss.
Happiness is for him who is pure according to the Law of Purity Eternal.

The second of the qualifications to be acquired by one who has resolved to tread the Path of Chelaship is given by H. P. B. as "Absolute mental and physical purity".

The Higher Self in each one represents the snowcapped mount of purity eternal. Our trouble is with the vehicles of the Self which are usually impure, but which can be cleansed with the waters of immortality and the use of personal effort. Physical and mental purity alone enables the God in us to act outwardly.

In her *Key to Theosophy* H. P. B. says that among the duties a theosophist owes to himself is "to control and conquer, *through the Higher, the lower self*. To purify himself inwardly and morally".

Proficiency in many branches of knowledge can be obtained regardless of one's moral outlook. But no student can even practise, let alone mastering the Kingly Science, without purity of Life, i.e. of *Prana*.

In reality physical and mental purity are inseparable. The fight is in the mind and when it is purified to any extent the body falls in line. Yet for purposes of definition the two types of purity must be examined separately.

Mental and physical purity is intimately related to the quality of *Prana*. Says H. P. B. :—

"*Prana*" or "Life" is strictly speaking, the radiating force or Energy of Atma—as the Universal Life and the One Self,—IT'S lower or rather (in its effects) more physical, because manifesting aspect. *Prana* or Life permeates the whole being of the objective Universe ; and is called a "principle" only because it is an indispensable factor and the *deus ex machina* of the living man."

Prana is not a separate principle ; it is in every part of our constitution. Its higher nature partakes of the quality of the upper triad, its material radiation pertains to the lower man. It plays a foundational part in the workings of human magnetism.

The Sage performs "miracles" by the use of his purified *prana* ; the beastly man pollutes Nature because of the dirty flow of his *prana*.

The Pranic currents circulating in the astral double, affects the body and ultimately streams forth as our magnetism. Physical purity has two aspects : Material and Magnetic. Clean habits keep the body free from outer dirt and dust and are necessary for our well-being. But pure magnetism is not to be obtained by hot water and soap. It is an emanation, which though affected by the clean-

liness of the skin, of the hair, of the nails, is not dependent on it. In many cases its "tone" and "colour" are brought over from former births (like our line of life's meditation with which it is correspondentially related) so that even a clean body may send forth a foul magnetic emanation. Just as the would-be Chela must learn to rise above ordinary goodness having transcended the stage of deliberate wrongdoing, so also having acquired habits of bodily cleanliness he must attend to his magnetic purity. If he would purify himself in every direction he must neither drift aimlessly nor sail with a personal object but steer to the goal of human evolution through conscious thought and deliberate action.

"Man makes his magnetism with his mind" says an Occult aphorism. Real purity implies control and mastery over all bodily impulses. The purity or impurity of the nine-gated city of our abode reacts on the Inner Man just as the cleanliness or otherwise of the outer precincts of a temple affects its psychic magnetism. But even the observance of the rules of magnetic purity in itself does not purify the mind of man. No Sage would keep his body unclean, but not all clean bodies are inhabited by Wise Souls. All men condemn blatant forms of self-indulgence, but how many keep watch over the image-making faculty of their minds ?

The quality and the motion of *prana* which partakes of man's psychic nature is dependent on our thoughts and as man is always thinking, his magnetism undergoes a change for better or for worse each hour. As all human beings emanate magnetism, the pure man sweetens the psychic atmosphere around him. His very presence acts as an energization to others.

A dynamic personality emanates a particular type of forceful magnetism, and there are other types of magnetism. For example, John Donne with poetic insight and felicity defines the magnetic property and its relation to the body through which it emanates in his elegy "On the Death of Mistress Drury" :—

We understood

Her by sight ; her pure and eloquent blood
Spoke in her cheeks, and so distinctly wrought
That one might almost say her body thought.

Any aspirant who has responded to the lofty ethics of Theosophy can begin to purify his own *prana* and thus can affect the field of magnetism within his radius. This is a wonderful talisman and one within the reach of those who acquire the

necessary knowledge and that is not difficult to obtain.

The mind is affected by kama. The moral nature is the causal aspect in man. Every stage in the series of progressive awakenings means discarding gross materiality which envelops consciousness. To purify ourselves we must begin by introducing more and more such pure elements as can facilitate the work of the Inner Man whose fabric of his being is necessary not for his own evolution only but also for the progression and perfection of Nature herself.

Says the *Voice of the Silence* "Mind is like a mirror, it gathers dust while it reflects. It needs the gentle breezes of Soul-Wisdom to brush away the dust of our illusions. Seek, O Beginner to blend thy Mind and Soul."

Occultism divides Mind into higher and lower. It is the latter which, "when invested with matter or prakriti experienceth the qualities which proceed from prakriti". It is therefore the incarnated soul which must blend itself with Higher Manas. For this it needs to inhale the gentle breezes of Soul Wisdom. This makes his exhalation or magnetism healthy and pure.

Kamic activity creates an impure mind. At our stage of evolution Manas should be on the ascending arc. Instead we find it imprisoned by Kama, for in the ordinary man thoughts have become subservient to feelings. Kama colours the mind. The colouring may vary from the darkest to the lightest shade but any tint hinders the mind from looking directly on ideas. *Notes on the Bhagavad-Gita* says :

The mind is immediately tinted or altered by whatever object it is directed to. By this means the soul is enmeshed in the same thought or series of thoughts as is the mind. If the object be anything that is distinct from the Supreme Self then the mind is at once turned into that, becomes that, is tinted like that.

The dispassionate mind alone perceives the white light of truth. Buddhi-Manasic ideation is the mark of the pure man. The true clairvoyant is one who has pure vision—not astral sight—but the "right perception of existing things".

It is but natural that we should desire to contact the Light of Purity Eternal, but unless we make all our desires lean to and centre upon the Impersonal so that the natural tendency of our thought is in that direction, our minds will be affected, if not by the dirt of evil, then by the dust of goodness. The remedy lies in practising Dhyana, not meditation at a fixed period—though that is important—but in changing the colour of our consciousness.

DEATH AND REGENERATION

To those unacquainted with the Wisdom teachings the thought of death must bring if not a kind of fear at least a great awe. Even to students and disciples death and birth are mysteries which are not wholly revealed, nor will they be till we are able to see them without illusion; "There is no death for that which exists, nor is there any existence for that which is not." In the *Secret Doctrine*, Vol. I, p. 221 it is said "Being is an endless cycle within the one absolute eternity, wherein move numberless inner cycles finite and conditioned." In that absolute eternity all things come and go and come again; beings, worlds, systems; each one the result of its predecessor, the cause of its successor; according to the Esoteric teaching "the physical . . . evolving gradually from the spiritual, mental and psychic", *Secret Doctrine* (I. 219) now subjective and passive, again objective and active. And as we learn in our study of the Fundamentals that there is "that" which links spirit to matter, subject to object, so in human incarnation, there is "that" which links the uncreate spirit to the manifested matter which is its vehicle in any life, its contact with Nature, its instrument for obtaining knowledge. That is the human mind. It is the bridge between two worlds, by which the ideas ever present in the divine mind, which corresponds to the higher self, are carried over, transmitted to the vehicles that self has chosen to work in. Those "numberless inner cycles, finite and conditioned", are our human incarnations, and within them, too, come cycles, return of impressions, certain high and low tides to which the being has to adjust himself, learning from experience that which shall serve his further growth on all planes.

We study the seven principles of man: we divide him into the three-fold higher—spirit, soul, mind; and the four-fold lower—desire, life, the astral and physical bodies. We are taught that the former is permanent, eternal; the other transitory; and that the purpose is to transmute the lower and set it on the path to obtaining conscious immortality. Therefore it is the middle principle—that link between the two which we call the reincarnating principle or Ego that is our chief concern. There lies the fulcrum of the balance; "...the world of Karmic scales, the Hall of Justice, where the balance is struck which determines the future course of the Monad during the remainder of its incarnations in the cycle", *S. D. I.* 182.

Just think of it—in that one principle of Kama-Manas lies our destiny. See the occult significance of Christ's "O Woman, great is thy faith; as you desire be it unto you". As *you desire*, Her faith compelled him to heal her.

It is at first thought a strange thing that everything grows by dying. "The seed is not quickened except it die", says St. Paul. The lower principles are not "quickened" except by dying in themselves; the coal is not quickened except by fire. It is the sacrificial flame which feeds the gods; "gods" are the higher principles whether in life or death, *i.e.*, incarnate or discarnate, actively working in earth life or assimilating experience in Devachan, where, denuded of all their grosser elements, they can digest the gleanings of the lower field of experience. For it is still the personal Ego in Devachan, but beautified, purified, holy, which can

.....in far Elysian fields
Dream without sorrow of the days that were.

It has cast off and left behind on another plane of nature all that marred the incarnation.

Around a death-bed we should be very still, for the soul is withdrawing gradually from all its contacts, beginning to leave its various vehicles to disintegrate on their different planes, according to their attractions to one or another form of matter.

The Life passes on its purifying path, binding to itself for ever all the higher attributes, all the efflorescence of the incarnation just closed, which the soaring soul can assimilate and retain. They have always belonged to it. For during earth-life, unselfish loves, pure thoughts, noble aspirations are projections from the higher into the lower ego; therefore at death he but takes them to himself again, as sun-rays return to their source, the Sun. And they return again to the *personal I* when later he comes again to incarnation. They are part of the ego's essence and can never fade out. They are the regenerated part of him, assimilated through many lives and deaths and Devachans. They stamp the personality that is to be. They are the result in each new life of old earth-gleanings, husbanded by the Soul and accompanying him on his return to birth.

So it is with the middle principle, Kama-Manas, that our work lies; to keep the desires ever turned upward, that the channel may be pure for the descent of the holy spirit, the redeemer, to come into flesh and transform it. Voluntarily and consciously the higher egos have taken upon themselves that task, assumed responsibility for all the personalities in which they incarnate. It is for the personality seated in that middle principle to help the incarnation by furnishing it with a purified vehicle. One of the most touching of all prayers is quoted by H. P. B. from the *Book of the Dead*, where the

defunct, addressing the reincarnating principle, the permanent Ego, says :—

O my heart, my ancestral heart necessary for my transformations, do not separate thyself from me before the guardian of the Scales. Thou art my personality within my breast, divine companion watching over my flesh.

That divine companion, the very central point of the heart, will never leave nor forsake us while we cling to it. Real life is conscious existence in it, in spirit. Real death is limited perception of life, or inability to perceive it outside of some form of matter. It is for us to dwell in thought upon this Life which is without form yet supports all forms, to sense intuitively the great ideas which are the laws of Kosmos, not as abstractions, far away and unreal, but as living spiritual powers, to name which ever brings them, to some extent, into being, as when we say :—"Love, Joy, Peace be with you". These powers can regenerate and raise all matter, much more the plastic minds of men. It is for the disciple to try to see all things not in their separate being but in the Atman by whose power all This is pervaded. Each type of being on this earth is what it is by the reflection of some aspect of the Divine.

What makes our constituents sacred? It is the light of the One. They are stairs to be climbed up the pathway of being to that One. What makes our work holy? It is the Wisdom of the One in it. What is it that gives us joy in Nature—the trees, the night, the sun, flashing rivers, grand mountains, the mighty sea? What but the varying powers of the One? So to see it in all, to feel it in all, to serve it in all, to develop and transcend the power which is in each principle through the right use of it—of the senses, the passions, the mind, the soul. Then we see a wonderful meaning to the word Transfiguration—as if one carried a light from the lowest dungeon of a dark tower, up the winding stairs, with it shining forth from every window on the way, till it flamed from the very top, a beacon-light to all the other weary climbers. Such are the Great Masters, "*Thus have I heard*": Those who have united and harmonized all the constituents of their Being, and who see Life and Death as but two aspects of the One in its eternal rhythm.

"Death is but a new birth, and spirit is immortal; thus humanity can never die, for the Destroyer has become the Creator."

—*Isis Unveiled*, II, p. 453.

QUESTIONS ANSWERED

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

चित्रं वटतरोर्मूले बृद्धाः शिष्या गुरुर्मुखा ।

गुरोस्तु मौनं व्याख्यानं शिष्यास्तु चिन्नसंशयाः ॥

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

Q. In "The Meaning of a Pledge", reprinted in THE THEOSOPHICAL MOVEMENT (March 1939), Clause 2 of the Pledge reads, "I pledge myself to support, before the world, the Theosophical Movement, its leaders and its members." Is this quite in keeping with H. P. B.'s repeated warning against accepting on authority any statement whatever unless it commends itself to one's own reason and perception? Pledging oneself unreservedly to support "leaders" would seem to be inconsistent with independence of judgment and more compatible with the teachings and the claims of certain "leaders" which in recent years have done so much to disrupt the Theosophical Movement and to discredit it. This clause seems to impose the same authority and discipline that antagonize thinking people against the churches.

Ans. H. P. B. did indeed warn repeatedly against accepting anything that does not satisfy one's own mind and heart and that does not accord with the unvarying testimony of all the great Teachers. This clause, "support before the world" does not imply, "Believe what you are told". It is simply a statement of an obligation without the discharge of which there can be no unselfish devotion to a Cause, no spiritual progress and no brotherhood worthy of the name. There is no hint of "obedience" to any leader, no possible suggestion of authority, but a simple statement that, accepting the Movement as a beneficent force, one must recognize the genuine "leaders" who started it, know all about its workings and are linked up with it as a mother is with her child.

The questioner errs, however, in implying that this clause, with all that it connotes, was framed for Theosophists in general. Such study the philosophy and try to bring about a real brotherhood of man; the pledged member belongs to another "class" for such an one has seen the need for help in soul-life and has more definitely accepted for himself the discipline necessary for chelaship—the

line of more definite service of humanity. He humbly asks to be taught and helped and pledges himself to try not to do those things that are dangerous and to do those things that are helpful.

Who are the real leaders of the Theosophical Movement? In the correct answer to that question and in the application of this clause in terms of that answer lies the key to the life of the would-be Chela. Absolute and unremitting devotion and loyalty to the Teacher are requisite, we have often been told, before any advance in Occult Science can be made, and note that this whole Pledge applies to those only who have determined to enter the Return Path towards that soul-development that will admit them at long last to the great company of the Servants of Humanity. Just as in joining any group of Theosophists we have the potential benefit of living in unity of thought and feeling, however different may be our lines of activity, so in joining such a School we are asking to be taught, to be trained to serve mankind under the leadership of Those who we believe have the requisite knowledge to impart. No one who had not already satisfied his "reason and perception" in respect to the reality of the Mahatmas and the real Theosophical Movement, which exists at all times and in all places, and had determined to try to give as well as to receive, would dream of taking such a Pledge.

Secondly, this Pledge is for the benefit of those who accept it. Just as a young chemical student is told that he must not expose certain gases to a naked flame and obeys his teacher without feeling that any undue authority has been imposed upon him, so the real student-seeker knows that once he has, with his reason as well as his heart, satisfied himself as to the *bona fides* of Those from whom he is seeking help, no "authority" will be imposed except for his own good. Would we expect a man who was teaching another to drive to let him turn the car over a precipice? Would he not exert his authority and turn the car on to the safe road? Each clause in the Pledge is a statement of Law. We are helped in that we ask for the help of our Higher Self lest we should break these laws and suffer dire results.

The questioner may say, that is all right when we are speaking of Mahatmas, but what about "leaders" in the usual sense? Naturally this Pledge in all its implications applies only to those who take it, and to those the leaders will ever be the Mahatmas, who have laid down the lines for us to follow in the writings of H. P. B.

The history of the Theosophical Movement teaches that there have been "followers" and even "successors" of H. P. B. who claiming to be loyal

to her have gone against her advice and instruction. To be loyal to H. P. B. without showing fidelity to her message and mission is easy. But H. P. B. and the Cause she served should be regarded as one and indivisible. Now, disloyalty to H. P. B.'s Message had nearly disrupted the Movement on more than one occasion. Every serious attack upon the Movement has been disguised as an attack upon an individual who, like H. P. B. or Mr. Judge, has upheld the Original Impulse, Original Teachings, and the Original Lines laid down with such insight and consecration that he or she has come to be identified in the public mind with the Movement itself. The Teachings themselves have rarely been challenged, and never effectively. The enemies of Theosophy, outside or inside bodies calling themselves theosophical, have attacked H. P. B. and her faithful followers, seeking by discrediting them to bring the Movement into disrepute.

This clause, therefore, is not at variance with H. P. B.'s insistence on independence of judgment, is in no way responsible for the "follow-the-leader" complex and serves a useful, nay, an indispensable purpose.

Q. In one of his letters Mr. Crosbie says that it is the height of unwisdom to neglect the opportunity of studying Theosophy "Most especially in cases where it is brought home to people without their effort". Why more so in such cases than in others?

Ans. For the reason that when the harvest is ripe it should be gathered in, otherwise there will be no food for the coming winter nor any seed for the coming spring. It would be the height of unwisdom to let it rot in the fields. So with opportunities that come unexpectedly, which are thrown into our laps, as the expression goes. Such events are called "ripe" karma and represent reactions due to us from the past for the manifestation of which the exactly right combination of circumstances has presented itself. To ignore or to let slip such opportunities means letting the psychological moment pass without taking advantage of the very best possible occasion to do a piece of work that will inevitably have to be done some time. In an article entitled "The Test of Destiny" (See THE THEOSOPHICAL MOVEMENT, February 1938) it was pointed out that all such precipitation of "ripe" karma is "pleasing to Ishwara" and that it is an opportunity when the higher Ego can guide the lower man.

Now if the particular piece of "ripe" karma brings us in contact with Theosophy there is a double reason for unusual intercommunication between the higher Ego in us and our ordinary

consciousness. For attention to the spiritual philosophy tends to draw the influence of the Ego at all times. How much more will this be the case under the extraordinary circumstances that accompany the sudden precipitation of the unsought opportunity that proves the person concerned one of fortune's favoured soldiers for the time being. Such occasions mark the tide in a man's affairs which "taken at the flood leads on to fortune". If we fail to take advantage of them we may have to wait for lives before such a perfect opportunity again presents itself.

JUDGE NOT

Of all the characteristics of the modern generation none is so glaring to the discerning eye as the tendency to judge others. This tendency, like all other inclinations, once allowed to manifest, soon develops into a habit to combat which needs all the good forces at one's command. A person is only too liable to be trapped if he does not wake his Soul in time to recognize the pitfalls into which this unfortunate habit is likely to lead him.

Judging presents at once its three inherent aspects: The Judge, the Judged and the Judgment. Now, who is the Judge in the person who chooses to decide on the merits of another and what is that which supplies the motive power to such an individual and makes him indulge in his act of judgment? Not his Higher Ego, for, if it were so, no discordant note could be heard, as only the tones of harmony and of rhythm are inherent in it and it would therefore perceive merely that which was best in others. But we do not see this happen. In the majority of cases the Judge represents the far too fallible side of human nature—the *ahankaric* self. This self, prompted by *kama*, works its way out insidiously in a thousand surreptitious ways until in the end the Judge is so convinced of his own opinion of others that he very nearly exiles himself from the realm of Reality.

Now, turning to the object of judgment we find that, whatever may be the composite qualities of the judged, to the judge's eye would be revealed only that which corresponded to his own plane of perception. This, therefore, precludes the possibility of the man who judges perceiving anything in his object of judgment other than the shadows of his own likes and dislikes, prejudices and predilections, which are so many moths in his own eyes.

The process of judgment itself is highly complicated. It may be likened to the position of one who takes his stand on an ever-moving and irregularly oscillating plane, under an inconstant

light, trying to focus his camera to take a picture of an object which is itself fast moving in a zigzag course. For to be precise in one's judgment, one requires the clarity of vision of the judge, a power of perception uncoloured by one's personality, an ability to record one's findings faithfully in terms of one's percepts and concepts and a dexterity or skill in action which will not unsettle the natural relative positions of the judge and the judged.

Human beings at their present level are like individual flowers, each presenting its own distinct stage of evolution which is revealed by the degree of tenderness of its petals, the attractiveness of the pattern in which it is moulded and the exquisiteness of the blending of its rich colours, each shedding its own *vasana* (aroma) around it.

Let us then lay two such flowers side by side and see therein an analogy for our thesis. What would be the result if one of the flowers attempted to sense the perfume of the other? As each is possessed of an inherent scent of its own the futility of such an attempt is apparent to us. Pushing the analogy a step further we recognise that an appraisal of the different odours is possible only to a neutral agent possessed of the power of smelling. A man, for instance, with his sense of smell which is allied to neither of the flowers, purely by the virtue of such neutrality, would be able to discriminate the distinctive fragrance of each.

When men themselves occupy a position analogous to that of the various flowers, how can one attempt to judge another and be sure of an impartial finding? Let us therefore learn to judge not others but ourselves. For the latter task each one of us is not only eminently qualified but is the only one who is thus qualified.

TELEPATHY TESTS

The telepathy test recently sponsored by *John O' London's Weekly* was described in our May issue. The results are announced in that periodical (12th May) by Mr. S. G. Soal of the University of London, who obviously regards them as of but slight significance. Only a few scores, it seems, stood out beyond the general background and Mr. Soal, with the concurrence of his collaborator, Mr Harry Price, declares that only by further tests can it be determined whether or not these cases are the work of chance. None of the experimenters, apparently, are considered sufficiently promising subjects to be

invited to London for the tests under laboratory conditions, as originally proposed.

This could be set down as but one more illustration of the industrious marking time of modern psychical research, did not the obvious bias of the conductors of the test *against* the existence of telepathic powers cast a doubt upon the impersonality of their findings. For example, the fact that three experimenters scored five correct guesses in succession—whereas only one run of five or more was considered probable from the number participating in the test—is dismissed as “not very important”. And this although one of these three experimenters had the second highest number of correct guesses reported in the test—126 out of a total of 525 guesses.

While Theosophy maintains that the powers of telepathy and clairvoyance are latent in every human being, it teaches that they are at present developed in relatively few. Such an unselective test might easily fail to reveal any of these few. And they are less uncommon in America, which H. P. B. called “the conservatory of sensitives”, than in Europe, in spite of Mr. Soal's pooh-poohing the suggestion and citing certain unsuccessful tests in the U. S. A. He attempts to discredit such positive results as were obtained by Dr. Rhine in telepathy tests at Duke University, U. S. A., on the suggestion of possible practical joking by the student participants.

The raising of a cry of bad faith whenever the findings fail to fit the preconceptions seems to point to greater eagerness to uphold the latter than to discover the facts. This is not the attitude of the true scientist and its prevalence among investigators in this field is certainly partly responsible for the snail's pace of Western psychic science.

No less revealing are Mr. Soal's *obiter dicta* on coincidences, many of which he claims are quite satisfactorily accounted for by chance. Supernatural, coincidences certainly are not, but the last word on them has equally certainly not been said.

The issue between ancient and modern psychological science is being ever more sharply drawn. The former stands four-square upon Law, exact, immutable, ruling everywhere, in the worlds invisible as well as visible. The latter, with its prepossessions in favour of chance, seems to be drifting back towards the discredited materialistic hypotheses of the last century, with their “fortuitous concurrence of atoms” as the sufficient cause of the marvellously complex evolutionary scheme and of Man, its crowning glory. For H. P. B.'s *reductio ad absurdum* of this theory, the student should turn to *The Secret Doctrine*, Vol. II, p. 348.

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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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