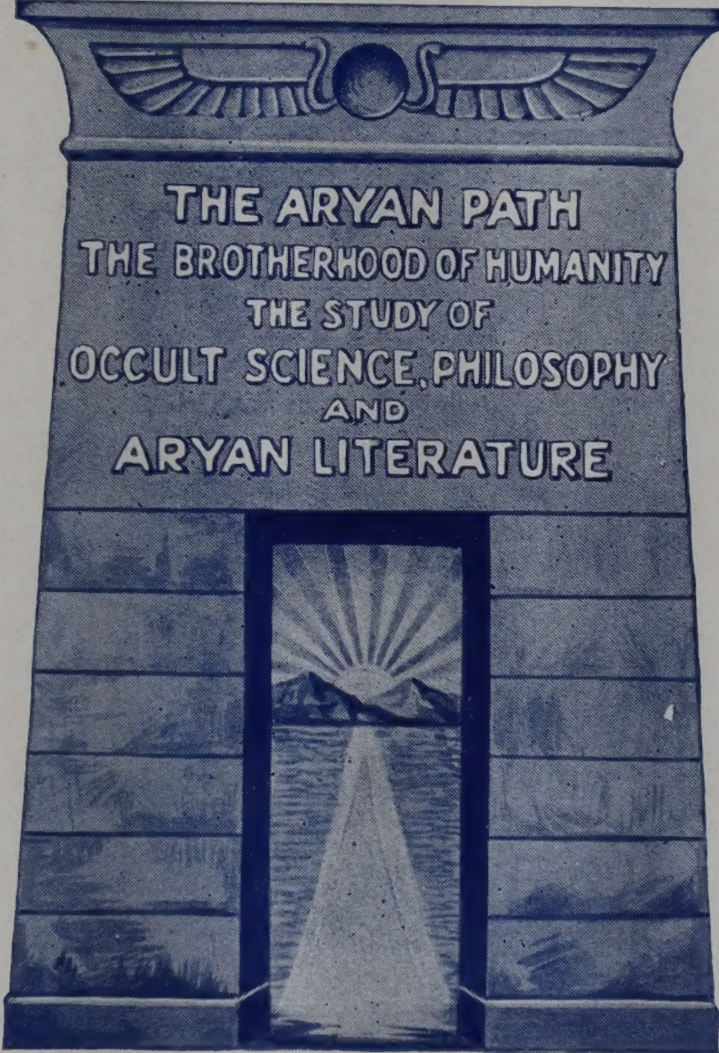




THE THEOSOPHICAL MOVEMENT
A MAGAZINE DEVOTED TO



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

Vol. XII No. 9

July 17, 1942

This first object means philanthropy. Each Theosophist should therefore not only continue his private or public acts of charity, but also strive to so understand Theosophical philosophy as to be able to expound it in a practical and easily understood manner, so that he may be a wiser philanthropist by ministering to the needs of the inner man. This inner man is a thinking being who feeds upon a right or wrong philosophy. If he is given that one which is wrong, then, becoming warped and diseased, he leads his instrument, the outer man, into bewilderment and sorrow.

—W. Q. JUDGE

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

सत्यान्नास्ति परो धर्मः ।



There Is No Religion Higher than Truth

BOMBAY, 17th July 1942.

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AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th July 1942.

VOL. XII. No. 9

OUR LOFTY TASK

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 signing of these words makes of a person an Associate of the United Lodge of Theosophists. There are many who sign this form without a due consideration of its deep significance. But there are those who put their signatures to this sentence valuing the words seriously and sincerely; for such, it constitutes a pledge.

The clause is a practical application of the Third Fundamental Proposition of *The Secret Doctrine* That Proposition contains words of mantram value—"self-induced and self-devised efforts." For the earnest Associate the U. L. T. is a school in which learning and teaching are combined, and both are carried on by self-induced and self-devised efforts. In this school each is a pupil-teacher; as an Associate develops the power to teach and exercises that power without a thought of reward or of recognition he grows in the life of true discipleship. The real function of the U. L. T. is to give each Associate the wonderful opportunity to learn the art of service—the highest form of it, which is the service of human souls.

No one can whole-heartedly labour for the Cause of Theosophy without an adequate perception of its movement down the corridors of time. But that whole-hearted devotion may flower from a single seed of some love for our

fellow-men: when a person, however ignorant, desires to serve even a few whom he loves, he finds in Theosophy the necessary knowledge; when a scholar, frustrated in his attempts to teach men to be good, seeks the cause of his failure, he will find in Theosophy a very full answer to his difficulty; when a sectarian desires to touch the hearts of those outside his creedal fold, he will find in Theosophy as nowhere else the means to do this, gaining for himself the reward of becoming less sectarian; and so on and so forth.

The motive with which a person joins the U. L. T. shapes his attitude toward the work carried on, which work is dedicated to service or—soul-uplift. His understanding and evaluation of the work of the Lodge depend on the motive with which he signs the single clause which constitutes his response to the grand principles of the Declaration. The course and speed of the evolution of the Associate are determined by his own self-determination to learn and to teach, and thus to participate in the mission of mercy carried forward by the U. L. T. in the world of human minds. Only a few perceive from the very start the real meaning of that mission: "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" which is the sole object for which the U. L. T. was brought into being and which continues to energize all who sacrifice in its behalf.

The many who have joined the U. L. T. without a very clear perception of what is implicit in the Declaration can educate themselves in understanding it fully and thoroughly. Not a few have done this in the past; not a few are doing so in the present.

The answer made to his own question about his individual obligation reveals the place the Associate occupies in the U. L. T. which is an integral part of the immemorial Theosophical Movement. His perception of his obligation deepens as he learns to teach and as he teaches, learning more and more.

To some the work of the U. L. T. appears narrow; they are not able to note that its functions on the plane of causes following the teaching that "the suppression of one single bad *cause* will suppress not one, but a variety of bad effects." (*The Secret Doctrine*, I, 644)

To some that work seems to be merely academical and not at all practical; such have to meditate so as to comprehend the idea put forward in these words in *The Key to Theosophy* — "We believe in relieving the starvation of the soul, as much if not more than the emptiness of the stomach."

Still others view the work of the U. L. T. as one of cold intellectualism where in the name of Brotherhood there is unbrotherliness; such have to learn the significance of these words of *The Secret Doctrine*, I, 644 :—

If a Brotherhood or even a number of Brotherhoods may not be able to prevent nations from occasionally cutting each other's throats—still unity in thought and action, and philosophical research into the mysteries of being, will always prevent some, while trying to comprehend that which has hitherto remained to them a riddle, from creating additional causes in a world already so full of woe and evil.

And again :—

The coming together of the few will bring on a closer tie and bring out a stronger devotion. No doubt there will be some reactions, but even so, they will pass, and all be bettered if all hold firm. Changes will go on.

The Friendly Philosopher, p. 11

These and other objections to the programme and the policy of the U. L. T. work disappear as the real significance of Brotherhood is seen. Those who see any gulf between the principles embodied in the Declaration and the actual week-to-week activities of the Lodge should continue to unfold within themselves "a profounder conviction of Universal Brotherhood." Unity manifests as Associates learn the principles of the philosophy of Theosophy. This Unity is not to be understood as subsisting only among those who are students of today. It has also to be seen and felt as subsisting between all who have been genuine students of the Wisdom-Religion or the Esoteric Philosophy down the ages. Every Branch of the U. L. T. enables its local Associates to come into fraternal relationship with those of every other Branch; but it does something more. Through its work every such Branch enables its Associates to feel the fraternity subsisting between the students of the present and of the past ages, aye! even of the distant past. Still more. The work of the U. L. T. unveils yet another aspect of fraternity or brotherhood: the existence of Living Brothers who teach era after era, and who are the Bearers of the Torch of Truth through the Eternities.

The idea of brotherhood, universal and impersonal, looks simple, and in one sense it is. Its profundity is perceived as we study the doctrine and test it by personal application. Through its work the U. L. T. is giving an opportunity to every Associate to study this doctrine in theory and practice and to promulgate it, and thus to realize for himself that to

be a brother to all mankind is to fulfil the highest mission of human life.

The Associate of the U. L. T. can evolve into a companion of the Great Theosophists by an ardent desire to fit himself, by study and otherwise, to be the better able to help and teach others. Such companionship is the highest blessing and comes only to him who does not seek it but who labours to change the *manas* and the *buddhi* of the race. This task is too absorbing and too lofty to leave the devotee the time or inclination to take part in side issues. It is this task which, soon or late, brings the Associate to make a resolve under the inspiration of this charge:—

Be Theosophists, work for Theosophy! Theosophy first, and Theosophy last. In your hands, brothers, is placed in trust the welfare of the coming century; and great as is the trust, so great is also the responsibility.

CHANGING THE ENVIRONMENT

Towards destiny Theosophy takes this attitude: we have generated certain causes and in terms of their effects our destiny is fixed. If we put our finger in the fire it will burn, but it does not follow that we must put our finger in the fire. There free-will comes in. Destiny is fixed but *we* have created it. Therefore we can unmake it by an equal amount of force. A person has within him all the necessary power, but the change must come within and not in the environment. That change comes by meditation and study.

Those who try to change the outer circumstances are living the material life. Those who want instead to change their own action on them are living the spiritual life. The former do not believe in themselves. Those who do, know that the environment will change as they change. Meditation should bring into

operation that which one possesses. One must become that which one is. For that, we want to understand the laws that govern our growth; we want the faculty of practicality which is born of a spiritual attitude. We get that by our own self-effort.

We require to live the simple life—that life which, in a natural and simple way, will enable the highest in us to express itself, irrespective of the environment. As long as we think circumstances limit us, instead of that we limit them, we produce limitations. If we firmly hold the idea that we have to change ourselves, we shall find no limitation from time or space. Nature gives with wisdom, with justice; our environment is the very best for us always, but we want to act on it spiritually. In spiritual life it is not what we do that matters, but how we do it. Let the nature that is ours express itself. Then our circumstances will change. The door will open for us.

The simple life is different for different people. It means, not necessarily living in a simple physical way—but in a simple spiritual way, which removes naturally from our spiritual environment all that is unnecessary. People want some kind of a code drawn up. We must live the simple, natural life to express ourselves from within; we may not believe in any code, in any creed, save the moral law within us. Let us live in terms of that code and we shall evolve our faculty of living the spiritual life, more and more deeply and profoundly.

Living the spiritual life, we have time to do everything in a harmonious way: What has spiritual life to do with whether we have to do a thousand things or only one? What is necessary is doing that one thing or a thousand things as a movement from within. We are always moved by impacts from without. Somebody wants us to do this or that, or something attracts us this way or that, so we go on a road not made by our own spiritual centre. Religious teachers do that. We want

to get rid of them. We must make our surroundings such as will let us manifest our inherent powers as a centre of consciousness.

Spiritual life is straightforward, easy, clear. Material life is difficult because we bother with a million things. If we have one thing, then to support that we need another. By throwing off one thing we break the chain of the added things.

But in living the simple life we must be fearless; the fear that comes from shadows of the world without, makes cowards of us. The simple life becomes the heroic life; a heroism that is not recognised by the world—doing our common duty, hour by hour, in the best and highest possible way. It is easy to be heroic once in a lifetime, in tremendous circumstances to rise to the occasion. Great, wonderful, but easy compared to living constantly as heroes, not in the eyes of the world, but in the eyes of our own Divine Self.

We must have the quality of self-sufficiency. We may roam the world, homeless, friendless; and yet everyone is a friend; everywhere is a home. The Buddha charged His disciples to wander the world alone and homeless, so that they might never be alone and never homeless. If we live the simple life, the heroic life, the self-sacrificing life, we may not be very learned, people may not call us great; but we shall carry strength and peace and bliss wherever we go, and, after all, what more do we want? We may not understand the heavens over our heads or the earth below our feet, but we shall understand the simplicity of God-consciousness which makes them both. If we move very fast in a motor-car all the objects of the earth pass by, but the objects in the heavens move with us; they accompany us. The many-faced life of matter is always vanishing; the simple life of Spirit ever abides.

THE SURE CHART

[Reprinted from *Theosophy*, Vol. XI, p. 67 for December 1922.—EDS.]

To such an extent has the personality been accentuated in this age that the acceptance of Law as an actual work-a-day matter of fact—the one and only sane view-point on personal existence—seems almost impossible. If this stable fact were a stable conviction in the mind of each, there would be no question of accepting *whatever comes* in the same spirit as we accept the universal laws of Nature in their familiar aspects. The changing seasons, day and night, and even cataclysms and calamities such as earthquakes, fires, floods are all “accepted,” however we may feel about it, because they are known to be inevitable, coming as they do under what we recognize as universal action or Law.

So materialistic have we become that we seek to see no deeper than the outer rind of the Law. To see beneath the purely physical is to see wrapped up in the outer the physical and mental *cause* of Nature's action; to see in the expression of Nature which affects us the exhibition or display of *the use we have made of Nature*. Universal Law completes the circle back to man.

It is an ignorance almost inherent in little man that refuses to accept the Will of Great Nature as his own come back to him. The root of it is almost ineradicable ideas of a false God and a haphazard justice, the escape from which is dependent upon a vicarious atonement. The true student finds out, by repeated failures to accept whatever comes as his own, that it is *in himself*—in the the very sphere of his own ideas—the battle must be fought with these deadly foes of enlightenment and progress *in the race*.

That these foes are still there, deeply entrenched in his mind and heart, is shown by the treatment he accords his fellow men, students or disciples.

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 tenth and the eleventh instalments of the series from *The Path*, Vol. IX, p. 214, for October, and p. 244, for November, 1894.—EDS.]

THE TWO ASPECTS OF OCCULTISM

Student.—What is Occultism?

Sage.—It is that branch of knowledge which shows the universe in the form of an egg. The cell of science is a little copy of the egg of the universe. The laws which govern the whole govern also every part of it. As man is a little copy of the universe—is the microcosm—he is governed by the same laws which rule the greater. Occultism teaches therefore of the secret laws and forces of the universe and man, those forces playing in the outer world and known in part only by the men of the day who admit no invisible real nature behind which is the model of the visible.

Student.—What does Occultism teach in regard to man, broadly speaking?

Sage.—That he is the highest product of evolution, and hence has in him a centre or focus corresponding to each centre of force or power in the universe. He therefore has as many centres or foci for force, power, and knowledge as there are such in the greater world about and within.

Student.—Do you mean to include also the ordinary run of men, or is it the exceptions you refer to?

Sage.—I include every human being, and that will reach from the lowest to the very highest, both those we know and those beyond us who are suspected as being in existence. Although we are accustomed to confine the term "human" to this earth, it is not correct to confine that sort of being to this plane or globe, because other planets have beings the

same as ours in essential power and nature and possibility.

Student.—Please explain a little more particularly what you mean by our having centres or foci in us.

Sage.—Electricity is a most powerful force not fully known to modern science, yet used very much. The nervous, physical, and mental systems of man acting together are able to produce the same force exactly, and in a finer as well as subtler way and to as great a degree as the most powerful dynamo, so that the force might be used to kill, to alter, to move, or otherwise change any object or condition. This is the "vril" described by Bulwer Lytton in his *Coming Race*.

Nature exhibits to our eyes the power of drawing into one place with fixed limits any amount of material so as to produce the smallest natural object or the very largest. Out of the air she takes what is already there, and by compressing it into the limits of tree or animal form makes it visible to our material eyes. This is the power of condensing into what may be known as the ideal limits, that is, into the limits of the form which is ideal. Man has this same power, and can, when he knows the laws and the proper centres of force in himself, do precisely what Nature does. He can thus make visible and material what was before ideal and invisible by filling the ideal form with the matter condensed from the air. In his case the only difference from Nature is that he does quickly what she

brings about slowly.

Among natural phenomena there is no present illustration of telepathy good for our use. Among the birds and the beasts, however, there is telepathy instinctually performed. But telepathy, as it is now called, is the communicating of thought or idea from mind to mind. This is a natural power, and being well-understood may be used by one mind to convey to another, no matter how far away or what be the intervening obstacle, any idea or thought. In natural things we can take for that the vibration of the chord which can cause all other chords of the same length to vibrate similarly. This is a branch of Occultism, a part of which is known to the modern investigator. But it is also one of the most useful and one of the greatest powers we have. To make it of service many things have to combine. While it is used every day in common life in the average way—for men are each moment telepathically communicating with each other—to do it in perfection, that is, against obstacle and distance, is perfection of occult art. Yet it will be known one day even to the common world.

Student.—Is there any object had in view by Nature which man should also hold before him?

Sage.—Nature ever works to turn the inorganic or the lifeless or the non-intelligent and non-conscious into the organic, the intelligent, the conscious; and this should be the aim of man also. In her great movements Nature seems to cause destruction, but that is only for the purpose of construction. The rocks are dissolved into earth, elements combine to bring on change, but there is the ever onward march of progress in evolution. Nature is not destructive of either thing or time, she is constructive. Man should be the same. And as a free moral agent he should work to that end, and not to procuring gratification

merely nor for waste in any department.

Student.—Is Occultism of truth or of falsehood; is it selfish or unselfish; or is it part one and part the other?

Sage.—Occultism is colourless, and only when used by man for the one side or the other is it good or bad. Bad Occultism, or that which is used for selfish ends, is not false, for it is the same as that which is for good ends. Nature is two-sided, negative and positive, good and bad, light and dark, hot and cold, spirit and matter. The Black magician is as powerful in the matter of phenomena as the White, but in the end all the trend of Nature will go to destroy the black and save the white. But what you should understand is that the false man and the true can both be occultists. The words for the Christian teacher Jesus will give the rule for judgment: "By their fruits ye shall know them. Do men gather grapes of thorns or figs of thistles?" Occultism is the general, all-inclusive term, the differentiating terms are White and Black; the same forces are used by both, and similar laws, for there are no special laws in this universe for any special set of workers in Nature's secrets. But the path of the untruthful and the wicked, while seemingly easy at first, is hard at last, for the black workers are the friends of no one, they are each against the other as soon as interest demands, and that may be anytime. It is said that final annihilation of the personal soul awaits those who deal in the destructive side of Nature's hall of experience.

Student.—Where should I look for the help I need in the right life, the right study?

Sage.—Within yourself is the light that lighteth every man who cometh here. The light of the Higher Self and of the Mahâtma are not different from each other. Unless you find your Self, how can you understand Nature?

CLAIRVOYANCE, INTUITION, ADEPTS

Student.—What is the effect of trying to develop the power of seeing in the astral light before a person is initiated?

Sage.—Seeing in the astral light is not done through Manas, but through the senses, and hence has to do entirely with sense-perception removed to a plane different from this, but more illusionary. The final perceiver or judge of perception is in Manas, in the Self; and therefore the final tribunal is clouded by the astral perception if one is not so far trained or initiated as to know the difference and able to tell the true from the false. Another result is a tendency to dwell on this subtle sense-perception, which at last will cause an atrophy of Manas for the time being. This makes the confusion all the greater, and will delay any possible initiation all the more or forever. Further, such seeing is in the line of phenomena, and adds to the confusion of the Self which is only beginning to understand this life; by attempting the astral another element of disorder is added by more phenomena due to another plane, thus mixing both sorts up. The Ego must find its basis and not be swept off hither and thither. The constant reversion of images and ideas in the astral light, and the pranks of the elementals there, unknown to us as such and only seen in effects, still again add to the confusion. To sum it up, the real danger from which all others flow or follow is in the confusion of the Ego by introducing strange things to it before the time.

Student.—How is one to know when he gets real occult information from the Self within?

Sage.—Intuition must be developed and the matter judged from the true philosophical basis, for if it is contrary to true general rules it is wrong. It has to be known from a deep and profound analysis by which we find out what is from egotism alone and what is not;

if it is due to egotism, then it is not from the Spirit and is untrue. The power to know does not come from book-study nor from mere philosophy, but mostly from the actual practice of altruism in deed, word, and thought; for that practice purifies the covers of the soul and permits that light to shine down into the brain-mind. As the brain-mind is the receiver in the waking state, it has to be purified from sense-perception, and the truest way to do this is by combining philosophy with the highest outward and inward virtue.

Student.—Tell me some ways by which intuition is to be developed.

Sage.—First of all by giving it exercise, and second by not using it for purely personal ends. Exercise means that it must be followed through mistakes and bruises until from sincere attempts at use it comes to its own strength. This does not mean that we can do wrong and leave the results, but that after establishing conscience on a right basis by following the golden rule, we give play to the intuition and add to its strength. Inevitably in this at first we will make errors, but soon if we are sincere it will grow brighter and make no mistake. We should add the study of the works of those who in the past have trodden this path and found out what is the real and what is not. They say the Self is the only reality. The brain must be given larger views of life, as by the study of the doctrine of reincarnation, since that gives a limitless field to the possibilities in store. We must not only be unselfish, but must do all the duties that Karma has given us, and thus intuition will point out the road of duty and the true path of life.

Student.—Are there any Adepts in America or Europe?

Sage.—Yes, there are and always have been. But they have for the present kept themselves hidden from the public gaze. The

real ones have a wide work to do in many departments of life and in preparing certain persons who have a future work to do. Though their influence is wide they are not suspected, and that is the way they want to work for the present. There are some also who are at work with certain individuals in some of the aboriginal tribes in America, as among those are Egos who are to do still more work in another incarnation, and they must be prepared for it now. Nothing is omitted by these Adepts. In Europe it is the same way, each sphere of work being governed by the time and the place.

Student.—What is the meaning of the five-pointed star?

Sage.—It is the symbol of the human being who is not an Adept, but is now on the plane of the animal nature as to his life-thoughts and development inside. Hence it is the symbol of the race. Upside down it means death or symbolizes that. It also means, when upside down, the other or dark side. It is at the same time the cross endowed with the power of mind, that is, man.

Student.—Is there a four-pointed star symbol?

Sage.—Yes. That is the symbol of the next kingdom below man, and pertains to the animals. The right kind of clairvoyant can see both the five- and the four-pointed star. It is all produced by the intersections of the lines or currents of the astral light emanating from the person or being. The four-pointed one means that the being having but it has not as yet developed Manas.

Student.—Has the mere figure of a five-

pointed star any power in itself?

Sage.—It has some, but very little. You see it is used by all sorts of people for trade-marks and the like, and for the purposes of organizations, yet no result follows. It must be actually used by the mind to be of any force or value. If so used, it carries with it the whole power of the person to whom it may belong.

Student.—Why is the sword so much spoken of in practical Occultism by certain writers?

Sage.—Many indeed of these writers merely repeat what they have read. But there is a reason, just as in warfare the sword has more use for damage than a club. The astral light corresponds to water. If you try to strike in or under water with a club, it will be found that there is but little result, but a sharp knife will cut almost as well under water as out of it. The friction is less. So in the astral light a sword used on that plane has more power to cut than a club has, and an elemental for that reason will be more easily damaged by a sword than by a club or a stone. But all of this relates to things that are of no right value to the true student, and are indulged in only by those who work in dark magic or foolishly by those who do not quite know what they do. It is certain that he who uses the sword or the club will be at last hurt by it. And the lesson to be drawn is that we must seek for the true Self that knows all Occultism and all truth, and has in itself the protecting shield from all dangers. That is what the ancient Sages sought and found, and that is what should be striven after by us.

IS DENUNCIATION A DUTY ?

[The following is reprinted from H. P. B.'s *Lucifer* III, p. 265 for December 1888.—EDS.]

“ Condemn no man in his absence ; and when forced to reprove, do so to his face, but gently, and in words full of charity and compassion. For the human heart is like the Kusūli plant : it opens its cup to the sweet morning dew, and closes it before a heavy shower of rain.”—BUDDHIST PRECEPT.

“ Judge not, that ye be not judged.”—CHRISTIAN APHORISM.

Not a few of our most earnest Theosophists feel themselves, we are sorry to hear, between the horns of a dilemma. Small causes will at times produce great results. There are those who would jest under the cruellest operation, and remain cool while having a leg amputated, who would yet raise a storm and renounce their rightful place in the kingdom of Heaven, if, to preserve it, they had to keep silent when somebody treads on their corns.

In the 13th number of *Lucifer* (September, page 63), a paper on “ The Meaning of a Pledge ” was published.* Out of the seven articles (six only were given out) which constitute the entire Pledge, the 1st, 4th, 5th, and especially the 6th, require great moral strength of character, an iron will added to much unselfishness, quick readiness for renunciation and even self-sacrifice, to carry out such a covenant. Yet scores of Theosophists have cheerfully signed this solemn “ Promise ” to work for the good of Humanity forgetful of Self, without one word of protest—save on one point. Strange to say, it is rule the third which in almost every case makes the applicant hesitate and show the white feather. *Ante tubam trepidat*: the best and kindest of them feels alarmed ; and he is as overawed before the blast of the trumpet of that third clause, as though he dreaded for himself the fate of the walls of Jericho !

What is then this *terrible* pledge, to carry out which seems to be above the strength of the

average mortal ? Simply this :—

“ I PLEDGE MYSELF NEVER TO LISTEN WITHOUT PROTEST TO ANY EVIL THING SPOKEN OF A BROTHER THEOSOPHIST, AND TO ABSTAIN FROM CONDEMNING OTHERS.”

To practise this golden rule seems quite easy. To listen without protest to evil said of *any one* is an action which has been despised ever since the remotest days of Paganism.

“ To hear an open slander is a curse,
But not to find an answer is a worse,” . . .

says Ovid. For one thing, perhaps, as pointedly remarked by Juvenal, because :—

“ Slander, that worst of poisons, ever finds
An easy entrance to ignoble minds” . . .

—and because, *in antiquity*, few liked to pass for such—minds. But now ! . . .

In fact, the duty of defending a fellow-man stung by a poisonous tongue during his absence, and to abstain, in general, “ from condemning others ” is the very life and soul of practical Theosophy, for such action is the handmaiden who conducts one into the narrow Path of the “ higher life,” that life which leads to the goal we all crave to attain. Mercy, Charity and Hope are the three goddesses who preside over that “ life.” To “ abstain ” from condemning our fellow beings is the tacit assertion of the presence in us of the three divine Sisters ; to condemn on “ hearsay ” shows their absence. “ Listen not to a tale-bearer or slanderer,” says Socrates. “ For, as he discovereth the secrets of others, so he will thine in turn.” Nor is it difficult to

* Reprinted in THE THEOSOPHICAL MOVEMENT, Vol. IX, p. 73.

avoid slander-mongers. Where there is no demand, supply will very soon cease. "When people refrain from *evil-hearing*, then evil speakers will refrain from evil-talking," says a proverb. To condemn is to glorify oneself over the man one condemns. Pharisees of every nation have been constantly doing it since the evolution of intolerant religions. Shall we do as they?

We may be told, perhaps, that we ourselves are the first to break the ethical law we are upholding. That our Theosophical periodicals are full of "denunciations," and *Lucifer* lowers his torch to throw light on every evil, to the best of his ability. We reply—this is quite another thing. We denounce indignantly systems and organisations, evils, social and religious—*cant* above all: we abstain from denouncing persons. The latter are the children of their century, the victims of their environment and of the Spirit of the Age. To condemn and dishonour a man instead of pitying and trying to help him, because, being born in a community of lepers he is a leper himself, is like cursing a room because it is dark, instead of quietly lighting a candle to disperse the gloom. "Ill deeds are doubled with an evil word"; nor can a general evil be avoided or removed by doing evil oneself and choosing a scapegoat for the atonement of the sins of a whole community. Hence, we denounce these communities, not their units; we point out the rottenness of our boasted civilisation, indicate the pernicious systems of education which lead to it, and show the fatal effects of these on the masses. Nor are we more partial to ourselves. Ready to lay down our life any day for THEOSOPHY—that great cause of the Universal Brotherhood for which we live and breathe—and willing to shield, if need be, every true theosophist with our own body, we yet denounce as openly and as virulently the distortion of the original lines upon which the Theosophical Society was primarily built, and the gradual loosening and

undermining of the original system by the sophistry of many of its highest officers. We bear our Karma for our lack of humility during the early days of the Theosophical Society; for our favourite aphorism: "See, how these Christians love each other" has now to be paraphrased daily, and almost hourly, into: "Behold, how our Theosophists love each other." And we tremble at the thought that, unless many of our ways and customs, in the Theosophical Society at large, are amended or done away with, *Lucifer* will one day have to expose many a blot on our own scutcheon—*e. g.*, worship of Self, uncharitableness, and sacrificing to one's personal vanity the welfare of other Theosophists—more "fiercely" than it has ever denounced the various shams and abuses of power in State Churches and Modern Society.

Nevertheless, there are theosophists, who forgetting the beam in their own eye, seriously believe it their duty to denounce every mote they perceive in the eye of their neighbour. Thus, one of our most estimable, hard-working, and noble-minded members writes, with regard to the said 3rd clause:—

"The 'Pledge' binds the taker never to speak evil of any one. But I believe that there are occasions when severe denunciation is a duty to truth. There are cases of treachery, falsehood, rascality in private life which should be denounced by those who are certain of them; and there are cases in public life of venality and debasement which good citizens are bound to lash unsparingly. Theosophic culture would not be a boon to the world if it enforced unmanliness, weakness, flabbiness of moral texture."...

We are sincerely sorry to find a most worthy brother holding such mistaken views. First of all, poor is that Theosophic culture which fails to transform simply a "good citizen" of his own native country into a "good citizen" of the world. A true Theosophist must be a cosmopolitan in his heart. He must embrace mankind, the whole of humanity, in his philanthropic feelings. It is higher and far nobler to be one of those who love their fellow-men, without distinction of race, creed,

caste or colour, than to be merely a good patriot, or still less, a partizan. To mete one measure for all, is holier and more divine than to help one's country in its private ambition of aggrandizement, strife or bloody wars in the name of GREEDINESS and SELFISHNESS. "Severe denunciation is a duty to truth." It is; on condition, however, that one should denounce and fight against the *root* of evil and not expend one's fury by knocking down the irresponsible blossoms of its plant. The wise horticulturist uproots the parasitic herbs, and will hardly lose time in using his garden shears to cut off the heads of the poisonous weeds. If a Theosophist happens to be a public officer, a judge or magistrate, a barrister or even a preacher, it is then, of course his duty to his country, his conscience and those who put their trust in him, to "denounce severely" every case of "treachery, falsehood and rascality" *even* in private life; but—*nota bene*—only if he is appealed to and called to exercise his legal authority, not otherwise. This is neither "speaking evil" nor "condemning," but truly working for humanity; seeking to preserve society, which is a portion of it, from being imposed upon, and protecting the property of the citizens entrusted to their care as public officers, from being recklessly taken away. But even then the Theosophist may assert himself in the magistrate, and show his mercy by repeating after Shakespeare's severe judge: "I show it most of all when I show justice."

But what has a "working" member of the Theosophical Society independent of any public function or office, and who is neither judge, public prosecutor nor preacher, to do with the misdeeds of his neighbours? If a member of the T. S. is found guilty of one of the above enumerated or some still worse crime, and if another member becomes possessed of irrefutable evidence to that effect, it may become his painful duty to bring the same under the notice of the Council of his Branch. Our

Society has to be protected, as also its numerous members. This, again, would only be simple justice. A natural and truthful statement of facts cannot be regarded as "evil speaking" or as a condemnation of one's brother. Between this, however, and deliberate backbiting there is a wide chasm. Clause 3 concerns only those who being in no way responsible for their neighbour's actions or walk in life, will yet judge and condemn them on every opportunity. And in such case it becomes—"slander" and "evil speaking."

This is how we understand the clause in question; nor do we believe that by enforcing it "theosophic culture" enforces "unmanliness, weakness or flabbiness of moral texture," but the reverse. True courage has naught to do, we trust, with denunciation; and there is little manliness in criticising and condemning one's fellow-men behind their backs, whether for wrongs done to others or injury to ourselves. Shall we regard the unparalleled virtues inculcated by Gautama the Buddha, or the Jesus of the Gospels as "unmanliness"? Then the ethics preached by the former, that *moral code* which Professor Max Müller, Burnouf and even Barthelémy St. Hilaire have unanimously pronounced *the most perfect which the world has ever known*, must be no better than meaningless words, and the Sermon on the Mount had better never have been written at all. Does our correspondent regard the teaching of non-resistance to evil, kindness to all creatures, and the sacrifice of one's own self for the good of others as weakness or unmanliness? Are the commands, "Judge not that ye be not judged," and, "Put back thy sword, for they who take the sword shall perish with the sword," to be viewed as "flabbiness of moral texture" or as *the voice of Karma*?

But our correspondent is not alone in his way of thinking. Many are the men and women, good, charitable, self-sacrificing and trustworthy in every other respect, and who

accept unhesitatingly every other clause of the "Pledge," who feel uneasy and almost tremble before this special article. But why? The answer is easy: simply *because they fear an unconscious* (to them), *almost unavoidable* PERJURY.

The moral of the fable and its conclusion are suggestive. It is a direct blow in the face of Christian education and our civilized modern society in all its circles and in every *Christian* land. So deep has this moral cancer—the habit of speaking uncharitably of our neighbour and brother at every opportunity—eaten into the heart of all the classes of Society, from the lowest to the very highest, that it has led the best of its members to feel diffident of their tongues! They *dare not trust themselves* to abstain from condemning others—from mere force of habit. This is quite an ominous "sign of the times."

Indeed, most of us, of whatever nationality, are born and brought up in a thick atmosphere of gossip, uncharitable criticism and wholesale condemnation. Our education in this direction begins in the nursery, where the head nurse hates the governess, the latter hates the mistress, and the servants, regardless of the presence of "baby" and the children, grumble incessantly against the masters, find fault with each other, and pass impudent remarks on every visitor. The same training follows us in the class room, whether at home or at a public school. It reaches its apex of ethical development during the years of our education and practical religious instruction. We are soaked through and through with the conviction that, though ourselves "born in sin and total depravity," *our* religion is the only one to save us from eternal damnation, while the rest of mankind is predestined from the depths of eternity to inextinguishable hell-fires. We are taught that slander of every other people's Gods and religion is a sign of reverence for our own idols, and is a meritorious action. The "Lord God," himself, the "*personal Absolute*," is

impressed upon our young plastic minds as ever backbiting and condemning those he created, as cursing the stiff-necked Jew and *tempting* the Gentile.

For years the minds of young Protestants are periodically enriched with the choicest curses from the *Commination* service in their prayer-books, or the "denouncing of God's anger and judgments against sinners," besides eternal condemnation for most creatures; and from his birth the young Roman Catholic constantly hears threats of curse and excommunication by his Church. It is in the Bible and Church of England prayer-books that boys and girls of all classes learn of the existence of vices, the mention of which, in the works of Zola, falls under the ban of law as immoral and depraving, but to the enumeration and the *cursing* of which in the Churches, young and old are made to say "Amen," after the minister of the meek and humble Jesus. The latter says, Swear *not*, curse *not*, condemn *not*, but "love your enemies, bless them that curse you, do good to them that hate and persecute you." But the canon of the church and the clergyman tell them: Not at all. There are crimes and vices "for which ye affirm with your own mouths the curse of God to be due." (*Vide* "Commination Service.") What wonder that later in life, Christians piously try to emulate "God" and the priest, since their ears are still ringing with, "*Cursed be he* that removeth his neighbour's landmark," and "*Cursed be he*" who does this, that or the other, even "he that putteth his trust in man" (!), and with "God's" judgment and condemnations. They judge and condemn right and left, indulging in wholesale slander and "comminating" on their own account. Do they forget that in the last curse—the *anathema* against adulterers and drunkards, idolaters and extortionists—"the UNMERCIFUL and SLANDERERS" are included? And that, by having joined in the solemn "Amen" after this last *Christian* thunderbolt, *they have affirmed* "with their own

mouths the curse of God to be due" on their own sinful heads?

But this seems to trouble our society slanderers very little. For no sooner are the religiously brought up children of church-going people off their school benches, than they are taken in hand by those who preceded them. Coached for their final examination in that school for scandal, called the world, by older and more experienced tongues, to pass Master of Arts in the science of cant and commination, a respectable member of society has but to join a religious congregation: to become a church-warden or lady patroness.

Who shall dare deny that in our age, modern society in its general aspect has become a vast arena for such moral murders, performed between two cups of five o'clock tea and amid merry jests and laughter? Society is now more than ever a kind of international shambles wherein, under the waving banners of drawing-room and church Christianity and the cultured tittle-tattle of the world, each becomes in turn as soon as his back is turned, the sacrificial victim, the sin-offering for atonement, whose singed flesh smells savoury in the nostrils of Mrs. Grundy. Let us pray, brethren, and render thanks to the God of Abraham and of Isaac that we no longer live in the days of cruel Nero. And, oh! let us feel grateful that we no longer live in danger of being ushered into the arena of the Colosseum, to die there a comparatively quick death under the claws of the hungry wild beasts! It is the boast of Christianity that our ways and customs have been wonderfully softened under the beneficent shadow of the Cross. Yet we have but to step into a modern drawing-room to find a symbolical representation, true to life, of the same wild beasts feasting on, and gloating over, the mangled carcasses of their best friends. Look at those graceful and as ferocious great cats, who with sweet smiles and an innocent eye sharpen their rose-coloured claws preparatory to playing at cat and mouse. Woe

to the poor mouse fastened upon by those proud Society *felidæ*! The mouse will be made to bleed for years before being permitted to bleed to death. The victims will have to undergo unheard-of moral martyrdom, to learn through papers and *friends* that they have been guilty at one or another time of life of each and all the vices and crimes enumerated in the Commination Service, until, to avoid further persecution, the said mice themselves turn into ferocious society cats, and make other mice tremble in their turn. Which of the two arenas is preferable, my brethren—that of the old pagan or that of Christian lands?

Addison had not words of contempt sufficiently strong to rebuke this Society gossip of the worldly Cains of both sexes.

"How frequently," he exclaims, "is the honesty and integrity of a man disposed of by a smile or a shrug? How many good and generous actions have been sunk into oblivion by a distrustful look, or stamped with the imputation of proceeding from bad motives, by a mysterious and seasonable whisper. Look how large a portion of chastity is sent out of the world by distant hints—nodded away, and cruelly winked into suspicion by the envy of those who are past all temptation of it themselves. How often does the reputation of a helpless creature bleed by a report—which the party who is at the pains to propagate it beholds with much pity and fellow-feeling—that she is heartily sorry for it—hopes in God it is not true!"

From Addison we pass to Sterne's treatment of the same subject. He seems to continue this picture by saying:

"So fruitful is slander in variety of expedients to satiate as well as to disguise itself, that if those smoother weapons cut so sore, what shall we say of open and unblushing scandal, subjected to no caution, tied down to no restraints? If the one like an arrow shot in the dark, does, nevertheless, so much secret mischief, this, like pestilence, which rages at noonday, sweeps all before it,

levelling without distinction the good and the bad ; a thousand fall beside it, and ten thousand on its right hand ; they fall, so rent and torn in this tender part of them, so unmercifully butchered, as sometimes never to recover either the wounds or the anguish of heart which they have occasioned."

Such are the results of slander, and from the standpoint of Karma, many such cases amount to more than murder in hot blood. Therefore, those who want to lead the "higher life" among the "working Fellows," of the Theosophical Society, must bind themselves by this solemn pledge, or, remain *droning* members. It is not to the latter that these pages are addressed, nor would they feel interested in that question, nor is it an advice offered to the F.'s T. S. at large. For the "Pledge" under discussion is taken only by those Fellows who begin to be referred to in our circles of "Lodges" as the "working" members of the T. S. All others, that is to say those Fellows who prefer to remain ornamental, and belong to the "mutual admiration" groups ; or those who, having joined out of mere curiosity, have, without severing their connexion with the Society, quietly dropped off ; or those, again, who have preserved only a skin deep interest (if any), a luke-warm sympathy for the movement—and such constitute the majority in England—need burden themselves with no such pledge. Having been for years the "Greek Chorus" in the busy drama enacted, now known as the Theosophical Society, they prefer remaining as they are. The "chorus," considering its numbers, has only as in the past, to look on at what takes place in the action of the *dramatis personæ* and it is only required to express occasionally its sentiments by repeating the closing gems from the monologues of the actors, or remain silent—at their option. "Philosophers of a day," as Carlyle calls them, they neither desire, nor are they desired "to apply." Therefore, even were these lines to meet their eye, they are

respectfully begged to remember that what is said does not refer to either of the above enumerated classes of Fellows. Most of them have joined the Society as they would have bought a guinea book. Attracted by the novelty of the binding, they opened it ; and, after glancing over contents and title, motto and dedication, they have put it away on a back shelf, and thought of it no more. They have a right to the volume, by virtue of their purchase, but would refer to it no more than they would to an antiquated piece of furniture relegated to the lumber-room, because the seat of it is not comfortable enough, or is out of proportion with their moral and intellectual size. A hundred to one these members will not even see *Lucifer*, for it has now become a matter of Theosophical statistics that *more than two thirds* of its subscribers are non-theosophists. Nor are the elder brothers of *Lucifer*—the Madras *Theosophist*, The New York *Path*, the French *Lotus*, nor even the marvellously cheap and international "T.P.S." (of 7, Duke Street, Adelphi), any luckier than we are. Like all prophets, they are not without honour, save in their own countries, and their voices in the fields of Theosophy are truly "the voice of one crying in the wilderness." This is no exaggeration. Among the respective subscribers of those various Theosophical periodicals, the members of the T. S., *whose organs they are*, and for whose sole benefit they were started (their editors, managers, and the whole staff of constant contributors working *gratis*, and paying furthermore out of their own generally meagre pockets, printers, publishers and occasional contributors), are on the average 15 *per cent.* This is also a sign of the times, and shows the difference between the "working" and the "resting" theosophists.

We must not close without once more addressing the former. Who of these will undertake to maintain that clause 3 is not a fundamental principle of the code of ethics

which ought to guide every Theosophist aspiring to become one in reality? For such a large body of men and women, composed of the most heterogeneous nationalities, characters, creeds and ways of thinking, furnishing for this very reason such easy pretexts for disputes and strife, ought not this clause to become part and parcel of the obligation of each member—working or ornamental—who joins the Theosophical movement? We think so, and leave it to the future consideration of the representatives of the General Council, who meet at the next anniversary at Adyar. In a Society with pretensions to an exalted system of ethics—the essence of all previous ethical codes—which confesses openly its aspirations to emulate and put to shame by its practical example and ways of living the followers of every religion, such a pledge constitutes the *sine qua non* of the success

of that Society. In a gathering where “near the noisome nettle blooms the rose,” and where fierce thorns are more plentiful than sweet blossoms, a pledge of such a nature is *the sole salvation*. No Ethics as a science of mutual duties—whether social, religious or philosophical—from man to man, can be called complete or consistent unless such a rule is enforced. Not only this, but if we would not have our Society become *de facto* and *de jure* a gigantic sham parading under its banner of “Universal Brotherhood”—we ought to follow every time the breaking of this *law of laws*, by the expulsion of the slanderer. No honest man, still less a theosophist, can disregard these lines of Horace:—

“ He that shall rail against his absent friends,
Or hears them scandalised, and not defends;
Tells tales, and brings his friend in disesteem;
That man’s a KNAVE—be sure beware of him.”

UPANISHADS ON RE-BIRTH

[The following article is reprinted from *The Path*, Vol. VIII, p. 329, for February 1894.—EDS.]

Hence one whose fire is burned out is reborn through the tendencies in mind; according to his thoughts he enters life. But linked by the fire with the Self, this life leads to a world of recompense.—*Prashna Upanishad*

The above quotation from *Prashna Upanishad* gives the old doctrine, the same as in Buddhism, that re-birth is due to mind and to the tendencies therein. “Whose fire has burned out” means the fire of life expiring. “According to his thoughts” does not refer to what one wishes to have for rebirth, but to the seeds of thought left in the mind from the thinking of each hour of life; these in a mass make a tendency or many tendencies which on coming out either keep the soul to that family in all modes of thought and act or tend to segregate the soul from the circle into which it was born. “This life leads to a world

of recompense”, because by the fire of life it is linked to the Self, which being thus bound goes after death to the state where recompense is its portion. The alternation to and from one state to another for purposes of compensation is not the attainment of knowledge, but the subjection to results eternally unless the soul strives to find the truth and becomes free, and ceases to set up causes for future births.

A Jewish tradition says that Adam had to reincarnate as David and later as the Messiah; hence “to dust thou shalt return”.

IN THE LIGHT OF THEOSOPHY

The war of 1914-1918 lost to humanity a great deal of liberty of thought, speech and action. The use of passports for travelling purposes is but a meagre expression of that loss. During that war, as in present years, much curbing of free speech and free action has taken place in the name of Defence of the Realm. Because of the flourishing sentences of the politicians in every country, most people take it for granted that a new and better world will arise soon after the war. But forces of conservatism and tyranny are finding a natural expression in our midst; emotions aroused by the war are being exploited. It is necessary for the thoughtful lovers of liberty to consider the probability that in the immediate future the Goddess of Liberty may be further enchained. War may not bring forth a better world. We agree with Mr. W. Nicol Reid who makes the following comment in the March *Literary Guide*:

Those Rationalists who think—if they can still think—that the fight for freedom of thought has been won for all time had better wake up and bestir themselves before we are all buried once more under an avalanche of superstition.

The organized religions, the organized political parties, the organized vested interests of modern society and commerce, are not friends of freedom for all. He asks:

Why, now that this principle of Freedom lies bleeding and seemingly moribund in most of the countries of Europe, should we not be laying plans for its resurrection?

We should.

What contribution does the philosophy of Theosophy make to the discussion of any plan which aims at restoring the principle of Liberty? The basic idea from which a start should be made is enshrined in the words Universal Brotherhood. Fraternity should precede Equality and Liberty: Right understanding of what Fraternity is, leads to a correct appreciation of what is implied in the demand which has been steadily rising and which is made in the expression—Equality of opportunity for all; then only can Liberty emerge untainted by

license or by tyranny. An Order in which everyone claims his own liberty first, degenerates; but when fraternity and brotherhood are made the foundations of society, in no long time freedom and liberty are at work, producing order through love and sacrifice.

An interesting article in the April *Hibbert Journal* by Viscount Samuel on the subject of "Science and Government" contains these words bearing on the subject of freedom of:—

Further, the totalitarian system, in any of its forms—National-Socialist, Fascist or Communist—asserts, as its very essence, the right to control the mind. There is to be conscription, not only of soldiers, workers and wealth, but also of thought. Power is not to be the servant of Ideas; Ideas are to be the servant of Power.

Will this war secure to humanity the freedom to live, to think, to speak, to act? President Roosevelt's prayer on the United Nations' Day promises this; but what about "the senseless distinctions" in his own country. He said:

Our earth is but a small star in the great Universe, yet of it we can make, if we choose, a planet untroubled by war, untroubled by hunger or fear, undivided by senseless distinctions of race, colour or theory. . . . Most of all grant us brotherhood not only for this day but for all our years—brotherhood not of words but of acts and deeds. We are all of us children of the earth—grant us that simple knowledge. If our brothers are oppressed then we are oppressed. If they hunger we hunger. If their freedom is taken away our freedom is not secure.

Great and noble ideas are contained in that prayer "written for the United Nations." But who or what is the "God of the free" to whom the prayer was addressed? What else can it be than the Deity residing in the heart of every man and every woman—Jew or Gentile, Muslim or Kafir, Hindu or Mlechchha, Black or White, Yellow or Brown? The omnipresence of Deity is the spiritual foundation on which alone the Brotherhood of Humanity can arise.

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The United Lodge of Theosophists

DECLARATION

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

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

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

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

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

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

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

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

Correspondence should be addressed to

The United Lodge of Theosophists

51, MAHATMA GANDHI ROAD, BOMBAY, INDIA.

OTHER LODGES

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.....	22 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.....	2012 Delancey Street
WASHINGTON, D. C., U. S. A.....	709 Hill Building, 17th and Eye Streets
LONDON, ONTARIO, CANADA.....	424 Wellington Street
LONDON, ENGLAND.....	17 Great Cumberland Place, London W. I.
PARIS, FRANCE.....	14 rue de l'Abbé de l'Epée 5e
AMSTERDAM, HOLLAND.....	24 Vondelstraat
PAPEETE, TAHITI.....	Rue du Docteur Fernand Cassiau
MATUNGA, BOMBAY, INDIA.....	Putla House, Bhaudaji Road
SYDNEY, AUSTRALIA.....	Federation House, 166 Philip Street