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Let us keep to the correct understanding and refrain from condemnation, and success must come in some measure. If we make and keep ourselves ready and fit, we shall be used as occasion and fitness permit. We are dealing with *minds*, not persons. The Soul, being conformed to the mind, reacts upon the whole nature. If, as persons, we could all look at the world of ideas in that way, we would learn more, gain more discrimination and be more useful to others, so meriting Their guiding influence.—ROBERT CROSBIE

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- (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 June 1942.

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AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th June 1942.

VOL. XII. No. 8

“ UNTO THEE WHO FINDETH NO FAULT ”

One little period passed without doubt, murmuring, and despair : what a gain it would be ; a period a mere tithe of what every one of us has had to pass through. But every one forges his own destiny.—H. P. B.

Say, look here, never growl at anything you have to do. If you have to go, just take it as a good thing you have to do, and then it will redound to the good of them and yourself, but if it is a constant cross then it does no good and you get nothing. Apply your theories thus. It is a contest of smiles if we really know our business. Never be afraid, never be sorry, and cut all doubts with the sword of Knowledge.—W. Q. JUDGE.

All Associates of the U. L. T. will remember the 25th of June as sacred to the memory of Robert Crosbie who finished a life's noble work on that day in the year 1919. He created the U. L. T. and its magazine *Theosophy* and preserved them through good and evil report, turning every obstacle to opportunity, and in his passing there was regeneration for the Movement which he dearly loved and strenuously laboured for.

As we seek for flowers on the Tree of Knowledge which was his we come upon many—fair of form and fragrant with the perfume of beauty. In these days when every one is dissatisfied with times and events, all of us may gain greatly by fixing our gaze on a golden bloom of that Tree which spreads all around the friendliness and the charity born of real understanding. Absence of condemnation of others—colleagues and opponents alike—is a marked characteristic of the message the Friendly Philosopher has left behind.

Though Robert Crosbie passed through numerous experiences which would have embittered many a life he succeeded in developing sweetness of nature not merely in spite of

them but through them all. His friendliness never left him, as his philosophy was not allowed to desert him. As his knowledge grew, his application of the great philosophy deepened and as he perceived the truth of the Self as the All, he saw the Self in every mortal frame, the light glimmering in the darkest corners, the divine struggling through every form of wickedness and sin.

What was true of H. P. B. and of Mr. Judge was equally true of Robert Crosbie : he would go out of his way to make friends with any one who had in him or in her any promise of service to the Cause he served. Many a disappointment was but the natural outcome but undeterred he went on and his life once again proves the age-old truth voiced by Disraeli—“ The secret of success is constancy to purpose. ”

The Kingly Science and the Kingly Mystery can be imparted only to him who findeth no fault, who cavileth not, who carpeth not, who rejecteth not. This is the message of the first verse of the ninth chapter of the *Gita*, which deals with the deepest concealed lore of the Esoteric Philosophy. This high virtue of the mind comes to birth through an attitude which

is not one of mere sentimental goody-goodness. Only vigorous and keen minds are capable of justly criticising characters and events. The right attitude transcends the critical faculty and it follows the power to criticise.

It is a very full understanding of literature that makes the true critic. He who only attacks is not a critic, nor is he who only eulogizes; the true critic discriminately evaluates, striking a balance between the banal and the inspiring. But, aware that the pearl of great price had its origin in an oyster, he carps not at the latter but does what he can to develop it so that a pearl is produced.

The parents who nag at their children in the hope of making them healthy, wealthy and wise fail utterly in their purpose as do those who spoil their children by namby-pamby ways in handling them. Those who see in their children embodied souls surrounded by self-made ills and possessing self-made capabilities, will adopt a system of education from which fault-finding is absent and which makes adequate provision for adjustments when faults arise, be they trivial or grievous.

The Theosophical student who in his overearnestness sees nothing but weakness and ignorance in himself is apt to develop the vice of self-righteousness when he does not wallow in the slough of despond. And he who, in his over-enthusiasm, displays self-confidence and sets out to conquer the world of the flesh and the devil is apt to bruise his nature against obstacles whose strength he has undervalued or whose existence he has ignored. Each student has his limitations which can be used to determine the strength of his capacities. Neither by self-condemnation nor by self-esteem can progress be made. By right perception of the foibles of the Personal Self, which makes him humble and of the powers of the Inner Ego, which brings him courage, does the student

develop that mental equipoise which is not disturbed by the hot tears of pain or by the loud laugh of pleasure.

The student who condemns others and who finds fault with his environment is likely to ignore his own weaknesses. When a condemnatory attitude is persisted in he closes the gateways to that inner world whence peace and wisdom emanate and he becomes sour and even bitter in disposition. When our gaze is riveted upon the dirt of the world we miss out the benefit of the beauty which stars radiate. If like the flame of the fire, we try to soar heavenwards in seeking the Truth every time, we shall find recompense in the light and the warmth of the descending rays of the Sun whose habitat is the Highest Place. The Theosophical student falls under the sway of that which is so predominant in our modern civilization—adverse criticism, fault-finding, which so often leads to mental suspicions and moral doubts; and from the latter come base actions—gossips and slander and backbiting. Condemnation of others hardens our own nature and, failing to see the beauty of others, we weaken our soul-perception.

Robert Crosbie set a model for our conduct in this respect. Repeatedly in *The Friendly Philosopher* we come upon statements on the subject which are of vital importance. Two of them may be taken as seed-ideas from which the whole philosophy of right criticism and false condemnation can be constructed. Here they are:

When our lives are ended, what will count? Our defects? Not at all. It will be the efforts we have made to destroy the causes of all defects among our fellow-men.

We have to hold the greatest charity for the faults and weaknesses of others while striving to accentuate the good in ourselves, and in those who seem weaker than ourselves in some respects.

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 ninth instalment of the series from *The Path*, Vol. IX, p. 17, for April 1894.—EDS.]

DEVACHAN, PRECIPITATIONS, ADEPTS, ELEMENTALS

In 1875, '76, '77, and '78 my intimacy with H. P. B. gave me many opportunities for conversing with her on what we then called "Magic." These useful, and for me very wonderful, occasions came about late at night, and sometimes during the day. I was then in the habit of calling on her in the day-time whenever I could get away from my office. Many times I stayed in her flat for the purpose of hearing as much and seeing as much as I could. Later on, in 1884, I spent many weeks with her in the Rue Notre Dame des Champs in Paris, sitting beside her day after day and evening after evening; later still, in 1888, being with her in London, at Holland Park, I had a few more opportunities. Some of what she said I publish here for the good of those who can benefit by her words. Certainly no greater practical occultist is known to this century: from that point of view what she said will have a certain useful weight with some.

ON DEVACHAN.

This term was not in use at this time. The conversation was about steps on the Path and returning here again. In answer to a question:

"Yes, you have been here and at this before. You were born with this tendency, and in other lives have met these persons (supposed Adept influences), and they are here to see you for that reason."

Later, when definite terms had come into use, the question raised was whether or not all stayed 1500 years in Devachan.

"Well, Judge, you must know well that

under the philosophy we don't all stay there so long. It varies with the character of each. A thoroughly material thinker will emerge sooner than one who is a spiritual philosopher and good. Besides, recollect that all workers for the Lodge, no matter of what degree, are helped out of Devachan if they themselves permit it. Your own idea which you have stated, that 1500 years had not elapsed since you went into Devachan, is correct, and that I tell is what Master himself tells me. So there you are."

PRECIPITATIONS BY MASTERS.

In reply to a question on this she said:

"If you think Master is going to be always precipitating things, you mistake. Yes, He can do it. But most of the precipitations are by chelas who would seem to you almost Masters. I see His orders, and the thoughts and words He wishes used, and I precipitate them in that form; so does * * * and one or two more."

"Well, what of Their handwritings?"

"Anything you write is your handwriting, but it is not your personal handwriting, generally used and first learned if you assume or adopt some form. Now you know that Masters' handwritings, peculiar and personal to Themselves, are foreign both as to sound and form—Indian sorts, in fact. So They adopted a form in English, and in that form I precipitate Their messages at Their direction. Why B—almost caught me one day and nearly made a mess of it by shocking me. The

message has to be seen in the astral light in *fac-simile*, and through that astral matrix I precipitate the whole of it. It's different, though, if Master sends me the paper and the message already done. That's why I call these things 'psychological tricks.' The sign of an objective wonder seemed to be required, although a moment's thought will show it is not proof of anything but occult ability. Many a medium has had precipitations before my miserable self was heard of. But blessed is the one who wants no sign. You have seen plenty of these things. Why do you want to ask me? Can't you use your brain and intuition? I've sampled almost the whole possible range of wonders for you. Let them use their brains and intuition with the known facts and the theories given."

IF WHITE MAGICIANS ACT, WHAT THEN?

"Look here; here's a man who wants to know why the Masters don't interpose at once and save his business. They don't seem to remember what it means for a Master to use occult force. If you explode gunpowder to split a rock you may knock down a house. There is a law that if a White Magician uses his occult power an equal amount of power may be used by the Black one. Chemists invent powders for explosives and wicked men may use them. You force yourself into Master's presence and you take the consequences of the immense forces around him playing on yourself. If you are weak in character anywhere, the Black ones will use the disturbance by directing the forces engendered to that spot and may compass your ruin. It is so always. Pass the boundary that hedges in the occult realm, and quick forces, new ones, dreadful ones, must be met. Then if you are not strong you may become a wreck for that life. This is the danger. This is one reason why Masters do not appear and do not act directly very often, but nearly always by intermediate degrees. What do you say,—'the dual forces in nature'?

Precisely, that's just it; and Theosophists should remember it."

DO MASTERS PUNISH.

"Now I'm not going to tell you all about this. They are just; They embody the Law of Compassion. Do not for an instant imagine that Masters are going to come down on you for your failures and wrongs, if any. Karma looks out for this. Masters' ethics are the highest. From the standpoint of your question They do not punish. Have I not told you that, much as detractors have cast mud at Them, never will the Masters impose punishment. I cannot see why such a question comes up. Karma will do all the punishing that is necessary."

ABOUT ELEMENTALS.

"It's a long time ago now that I told you this part would not be explained. But I can tell you some things. This one that you and Olcott used to call *** can't see you unless I let him. Now I will impress you upon it or him so that like a photograph he will remember so far. But you can't make it obey you until you know how to get the force directed. I'll send him to you and let him make a bell."

[In a few days after this the proposed sign was given at a distance from her, and a little bell was sounded in the air when I was talking with a person not interested in Theosophy, and when I was three miles away from H.P.B. On next seeing her she asked if *** had been over and sounded the bell, mentioning the exact day and time.]

"This one has no form in particular, but is more like a revolving mass of air. But it is, all the same, quite definite, as you know from what he has done. There are some classes with forms of their own. The general division into fiery, airy, earthy, and watery is pretty correct, but it will not cover all the classes. There is not a single thing going on about us, no matter what, that elementals are

not concerned in, because they constitute a necessary part of nature, just as important as the nerve currents in your body. Why in storms you should see them how they move about. Don't you remember what you told me about that lady *** who saw them change and move about at that opera? It was due to her tendencies and the general idea underlying the opera." [It was the opera of Tristan and Isolde, by Wagner.—J.] "In that case, as Isolde is Irish, the whole idea under it aroused a class of elementals peculiar to that island and its traditions. That's a queer place, Judge, that Ireland. It is packed full of a singular class of elementals; and, by Jove! I see they even have emigrated in quite large numbers. Sometimes one quite by accident rouses up some ancient system, say from Egypt; that is the explanation of that singular astral noise which you said reminded you of a sistrum being shaken; it was really objective. But, my dear fellow, do you think I will give you a patent elemental extractor?—not yet. Bulwer Lytton wrote very wisely, for him, on this subject."

[Riding over in Central Park, New York.] "It is very interesting here. I see a great number of Indians, and also their elementals, just as real as you seem to be. They do not see us; they are all spooks. But look here, Judge, don't confound the magnetism escaping through your skin with the gentle taps of supposed elementals who want a cigarette."

[In W. 34th street, New York. The first time she spoke to me of elementals particularly, I having asked her about Spiritualism.—J.]

"It is nearly all done by elementals. Now I can make them tap anywhere you like in this room. Select any place you wish." [I pointed to a hard plaster wall-space free from objects.] "Now ask what you like that can

be answered by taps."

Q. What is my age? *Taps*: the correct number.

Q. How many in my house? *Taps*: right.

Q. How many months have I been in the city? *Taps*: correct.

Q. What number of minutes past the hour by my watch? *Taps*: right.

Q. How many keys on my ring? *Taps*: correct.

H. P. B. "Oh bosh! Let it stop. You won't get any more, for I have cut it off. Try your best. They have no sense; they got it all out of your own head, even the keys, for you know inside how many keys are on the ring, though you don't remember; but anyhow I could see into your pocket and count the number, and then that tapper would give the right reply. There's something better than all that magic nonsense."

SHE PRECIPITATES IN LONDON.

In 1888 I was in London and wanted a paper, with about four sentences written on it in purple ink, which I had left in America. I came down to her room where B. Keightley was, and, not saying anything, sat down opposite H. P. B. I thought: "If only she would get me back somehow a copy of that paper." She smiled at me, rose, went into her room, came out at once, and in a moment handed me a piece of paper, passing it right in front of Keightley. To my amazement it was a duplicate of my paper, a *facsimile*. I then asked her how she got it, and she replied: "I saw it in your head and the rest was easy. You thought it very clearly. You know it can be done; and it was needed." This was all done in about the time it takes to read these descriptive sentences.

WILLIAM Q. JUDGE

THE BUILDING OF THE HOME

VII.—“ORDER IS A LOVELY THING”

Do what thou hast in hand with perfect and simple dignity, and feeling of affection, and freedom, and justice, and give thyself relief from all other thoughts. And thou wilt give thyself relief if thou doest every act of thy life as if it were the last, laying aside all carelessness and passionate aversion from the commands of reason, and all hypocrisy, and self-love, and discontent with the portion which has been given to thee. Thou seest how few the things are, the which if a man lays hold of, he is able to live a life which flows in quiet, and is like the existence of the gods; for the gods on their part will require nothing more from him who observes these things.—*Marcus Aurelius*

Nothing was too trivial for the Hindoo lawgiver, however offensive it may be to modern taste. He teaches how to eat, drink, cohabit, void excrement and urine, and the like, elevating what is mean, and does not falsely excuse himself by calling these things trifles.—*Thoreau*

One of the tasks of the Theosophical practitioner is to see order in what appears to be chaos in the whole of Nature. Human progress can well be measured by man's capacity to perceive that all manifestation takes place in design and rhythm, to hear the music of the marching orbs, to see the pattern that the drop of dew and the flake of snow make as they fall; to appreciate that Nature *plans* movement. Extending the idea to our own psychological nature, we have to learn to see that our failings and fallings also take place following a design, and that we rise from our dying or dead selves to a higher order of living also after a pattern.

Immutable and indestructible Law is at work everywhere, and every tyro in Theosophy knows that it is “an undeviating and unerring tendency in the universe to restore equilibrium.”

It maketh and unmaketh, mending all;
What it hath wrought is better than had been;
Slow grows the splendid pattern that it plans
Its wistful hands between.

Perfected Men servilely copy Nature in all They do. The aspirants who have resolved to follow Them should learn to do likewise, doing in their own restricted sphere as the Holy Ones do in the vast expanse which is Their Home. They “the blessed workers have received the *Thyan-Kam*, in the eternity”—say *The*

Aphorisms of Tson-Ka-Pa and H. P. B. explains that “*Thyan-Kam* is the power or knowledge of guiding the impulses of cosmic energy in the right direction.” All men, all women, are moved onwards on the path of progression by the mighty sweep of this cosmic energy; when his own moral perception leads a man to swim with its tide, bliss fills his heart; when he in ignorance thwarts the ceaseless motion onwards, confusion enters his head and loss of breath weakens his being; soon or late he finds out that the Law of Motion cannot be thwarted. Seeking knowledge he hears the truth:—

Help Nature and work on with her; and
Nature will regard thee as one of her creators
and make obeisance.

The Theosophical practitioner must utilise his opportunities morning, noon and night to see that the inner rhythm of his consciousness is not disturbed and that it helps him to remove every type of disorder in his outer environment. To make the crooked straight; to brush away the dust of disorder; to tidy up the pell-mell; to smooth the sharp corners; to weed out one's plot and prepare it for neat noetic action; these—in and through the small plain duties of life. “There is an occult meaning to everything, and all things work together for good to those who love the Lord (Law),” wrote Robert Crosbie.

Physical nourishment created in an enlightened kitchen will not produce real good health unless mental rhythm and moral order are made to guide the home. For this purpose, men and women of the world should be taught the necessity of individual study and of the observation of silence, as well as of pleasant conversation which entertains and of serious discussion which enlightens. Art and literature, philosophy and politics, and other subjects are not worthless. The Theosophical family, however small, can and should benefit itself by absorbing ideas to be found outside the realm of Theosophical books, rejecting with discrimination those that are false, lighting up those which are true with Theosophical interpretation. World events, great or small, tragic or pleasant, have a different meaning when examined in the light of Theosophy and the *Grihastha* has the duty of understanding and of interpreting them to his kin as well as to his companions. Therefore every family needs an intellectual kitchen—a corner for a library; a single shelf of books and periodicals yields much cream for the discerning reader touched by the dynamic power of Theosophy. In this a Theosophical home should set an example.

But even more necessary than a corner for a library is a spot where silence is observed, where the heart becomes steady and the mind is elevated to heights of devotion. Man's heart is the Holy of Holies and his body is the Temple; but he needs a spot for the body to sit on, and his heart and his mind need protection from the gales which blow from the astral light. The silent repetition of sacred texts, the attentive reading of Holy Writ, these develop the soul in man, and from that spot reserved for such work comes the power which develops the Soul of the family.

The soul of the family should energize every member. All servants and menials are such under the Law of Brotherhood which the Theosophical student is bound to honour. Just as, by paying right attention, the Human

Ego affords to each organ of the body, and to the cells which make that organ, due facilities for developing in health and in strength, so should the soul of the family give to all adults and children, masters and servants, adequate opportunity to labour and to learn, to work and to grow. If the application of the Law of Brotherhood be properly made in the handling of servants, enabling them to love their duties and to take pleasure in performing them, the master and the mistress of the house, as well as others, will gain benefit. Every employer is also an employee—recognisable as such or otherwise; the peon serves the clerk, the clerk the manager, the manager his superiors; the chela serves his Guru, and the Great Ones call Themselves the Servants of Humanity.

What the lives of the body are to the Soul, the servant-class is to the employing master in the social fabric. An employer is not a slave-owner; an employee should feel not only economically but also morally and spiritually dependent on the employer. This implies a relationship similar to that which subsists between the young chela and his Great Guru. There is willing obedience, cheerful co-operation, a brotherliness of a particular kind. In India, through the institution of the servant, great good can be achieved. In this also the Theosophical student can and should increase in power.

In his *Epistle to the Ephesians*, the Initiate Paul gave some wise directions to parents and children, to masters and servants:—

Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him. (VI, 5-9)

Such ideas applied to vocations and toils in the world beyond the family would not only remove many of the existing difficulties but would in course of time usher in the International State of Peace with Justice to all.

Beneficent influences radiating from a home through the channel of its ideals and practices is one aspect; there is the other—the home should attract to itself the benign forces of its neighbourhood, of its guests, of its friends. A Theosophical home should be a centre of study and of work towards which higher influences stream forth, to which people seeking comfort for heart and clarity for mind, desiring energization or inspiration, would come, and besides—companions wishing to share their knowledge, their plans, their hopes, their achievements.

Sometimes students raise the question—what about finances? Occultism accepts the philosophy implicit in the adage—"Cut your coat according to the cloth." Poverty has its advantages, as wealth has its obstacles. But the principle to be observed is this: whatever we possess, little or much, is not really ours; our body is nothing else but an object of trust; our sundry possessions are objects of trust; whatever cash or stock we have we hold in trust for the great Cause and for the service of human souls. Thrift and frugality are virtues to be practised by the student who may be rolling in wealth, as generous sharing of what we have with others can and should be practised by those who are poor.

The Law of Necessity is another name for Karma. Nature never works unnecessarily. That which is not necessary should be avoided. Nature is bountiful, profusely so, but her economy is marvellously profound. The great Mother provides for every necessity of every son; her home, the Earth, has never been

struck with poverty; men and women in their great selfishness spoil the labour of her love and produce war in place of peace, passion in place of compassion. In his life the Theosophical aspirant should observe this law of necessity and many of his difficulties would vanish—they never existed. Thus he will find time to apply remedies to those which do exist, and also time for the unfoldment of inner soul-powers, till he is able to wear the jewels of the *paramitas*. In every sphere of life, the unnecessary removed, we serve the ever-increasing wealth of Nature.

But all of us are children of the Kali-yuga, and to the best of us come inheritances of body and psyche pertaining to the cycle. Disappointment and despair, mental anguish and bodily aches, losses of many kinds often overtake us. The Dark Age devours millions who do not or will not learn to use it by acquiring the knowledge by which it can be devoured. That knowledge is Theosophy and its votary can benefit himself, lighting up the darkness of the yuga. He should be prepared: temptation will test him at every turn; life has for him a lesson in every event. If he would follow the Wisdom-Teaching let him learn to perceive the radiance behind every phenomenon of the Dark Age. Thankful that the sun, the moon, the stars and man-made lamps help him to walk onwards, he should convince himself that his destiny is to become a Self-luminous being. The World of Divine Astral Light radiates, even though passions hard as iron make this earth impervious to its benign influence, enveloping it in black darkness.

How can the Theosophical practitioner attempt to catch the light which shines in darkness? By a constant effort to read the meaning of every event which is a symbol. Events are emblems. Every phenomenon has its noumenon. By educating himself, the practitioner can come to decipher the stable Reality behind and within the mighty magic of *Prakriti*.

All the mundane acts of life's routine are symbols—each with a meaning and a message. The act of waking every morning is analogous to the soul's preparing itself for a new incarnation. If he is wise, the student will use one noble thought in place of the prospective vision of the ego in Devachan. The act of bathing is a baptism—cleansing the body for the soul to dwell in. To remember great ideas, to repeat holy words, is to invite the Inner Ego to guide our conduct. This is symbolized in the Sacred Thread ceremony of the Hindu or the Parsi. To breakfast is a symbol; to go to work is a symbol; to seek recreation is a symbol; to return home to one's kin is a symbol; to retire is a symbol. Birthday is a symbol, funeral is a symbol, marriage is a symbol—the uniting of the personal to the individual self. Life becomes sacred because all its acts and events are looked upon as sacraments.

The Home of the Theosophist is a temple where minds worship to gain enlightenment; where hearts feel peace and bliss; where hands are active to create beauty of form as of feeling; where amity energizes all to better and nobler living. All these constitute an Ideal. But every ideal is realizable. Let us try to realize the ideal Theosophy holds aloft for the *Grihas-tha*—the Gentle Man.

OCCULT OR EXACT SCIENCE ?

[In our last four numbers we reprinted four instalments of the article by H. P. B. under the above caption. Below we reprint the concluding portion from *The Theosophist*, Vol. VII, p. 488, for May 1886.—ED.]

Speaking of the evidence and the reliability of senses—even the greatest men of science got caught once upon a time, in not only believing such a thing, but in actually teaching it as a scientific fact—as it appears.

“When was that?” was the incredulous question. “Not so far back, after all; some 280 years ago—in England.” The strange belief that there was a kind of a sea-fowl that hatched out of a fruit was not limited at the very end of the XVIth century to the inhabitants of English sea-port towns only. There was a time when most of the men of science firmly believed it to be a fact, and taught it accordingly. The fruit of certain trees growing on the sea shore—a kind of Magnolia—with its branches dipping generally in the water, had its fruits,—as it was asserted,—transformed gradually by the action of salt water into some special Crustacean formation, from which emerged in good time a living sea-bird, known in the old natural histories as the “Barnacle-geese.” Some naturalists accepted the story as an undeniable fact. They observed and investigated it for several years, and the discovery was accepted and approved by the greatest authorities of the day and published under the auspices of some learned society. One of such believers in the “Barnacle-geese” was John Gerard, a botanist, who notified the world of the amazing phenomenon in an erudite work published in 1596. In it he describes it, and declares it “a fact on the evidence of his own senses.” “He has seen it himself,” he says, “touched the fruit-egg day after day,” watched its growth and development personally, and had the good luck of presiding at the birth of one such bird. He saw first the legs of the chicken oozing out through the broken shell, then the whole body of the little Barnacle-geese “which began forthwith swimming.”¹ So much was the botanist convinced of the truth of the whole thing, that he ends his description by inviting any doubter of the reality of what he had seen to come and see him, John Gerard, and then he would undertake to make of him an eye-witness to the whole pro-

¹ From the *Scientific Letters*—Letter XXIV, Against Scientific Evidence in the Question of Phenomena.

ceeding. Robert Murray, another English *savant* and an authority in his day, vouches for the reality of the transformation of which he was also an eye-witness.¹ And other learned men, the contemporaries of Gerard and Murray—Funck, Aldrovandi, and many others, shared that conviction.² So what do you say to this “Barnacle-geese—?”

—Well, I would rather call it the “Gerard-Murray goose,” that’s all. And no cause to laugh at such mistakes of those early scientists. Before two hundred years are over our descendants will have far better opportunities to make fun of the present generations of the F. R. S. and their followers. But the opponent of phenomena who quoted the story about the “Barnacle-geese” is quite right there; only that instance cuts both ways, of course, and when one brings it as a proof that even the scientific authorities, who believe in spiritualism and phenomena, may have been grossly mistaken with all their observation and scientific training, we may reverse the weapon and quote it the other way; as an evidence as strong that no “acumen” and support of science can prove a phenomenon “referable to fraud and credulity,” when the eye-witnesses who have seen it know it for a fact at least. It only shows that the evidence of even the scientific and well trained senses and powers of observation may be in both cases at fault as those of any other mortal, especially in cases where

phenomenal occurrences are sought to be disproved. Even collective observation would go for nought, whenever a phenomenon happens to belong to a plane of being, called (improperly so in their case) by some men of science the fourth dimension of space; and when other scientists who investigate it lack the *sixth sense* in them, that corresponds to that plane.

In a literary cross-firing that happened some years ago between two eminent professors, much was said of that now for ever famous fourth dimension. One of them, telling his readers that while he accepted the possibility of only the “terrestrial natural sciences,” viz., the direct or inductive science, “or the exact investigation of those phenomena only which take place in our *earthly conditions of space and time*,” says he can never permit himself to overlook the possibilities of the future. “I would remind my colleagues,” adds the Professor-Spiritualist, “that our inferences from that which is already acquired by investigation, must go a great deal further than our sensuous perceptions. The limits of sensuous knowledge must be subjected to constant enlargement, and those of deduction still more. Who shall dare to draw those limits for the future?.....existing in a three dimensional space, we can conduct our investigations of, and make our observations upon, merely that which takes place within those three dimensions. But what is there to prevent us thinking of a space of higher dimensions and building a geometry corresponding to it?.....Leaving the reality of a fourth dimensional space for the time being aside, we can still:.....go on observing and watching whether there may not be met with occasionally on our three-dimensional world, phenomena that could only be explained on the supposition of a four-dimensional space.” In other words, “we ought to ascertain whether anything pertaining to the four-dimensional regions can manifest itself in our three-dimensional world.....can it not be reflected in it.....?”

¹ He speaks of that transformation in the following words, as translated from the Latin: “In every conch (or shell) that I opened, after the transformation of the fruits on the branches into shells, I found the exact pictures in miniature in it of the sea-fowl: a little beak like that of a goose, well dotted eyes; the head, the neck, the breast, the wings, and the already formed legs and feet, with well marked feathers on the tail, of a dark colour, etc. etc.”

² It is evident that this idea was commonly held in the latter half of the 17th century, seeing that it found a place in *Hudibras*, which was an accurate reflection of the opinions of the day:—

“As barnacles turn Poland Geese
In th’ islands of the Orcades.”—*Ed.*

The occultist would answer, that our senses can most undeniably be reached on this plane, not only from a four-dimensional but even a fifth and a sixth dimensional world. Only those senses must become sufficiently *spiritualised* for it in so far as it is our inner sense only that can become the medium for such a transmission. Like "the projection of an object that exists in a space of three dimensions can be made to appear on the flat surface of a screen of only two dimensions"—four-dimensional beings and things can be *reflected* in our three-dimensional world of gross matter. But, as it would require a skilful physicist to make his audience believe that the things "real as life" they see on his screen are not shadows but realities, so it would take a wiser one than any of us to persuade a man of science—let alone a crowd of scientific men—that what he sees reflected on our three-dimensional "screen" may be, at times, and under certain conditions, a very real phenomenon, reflected from, and produced by "four-dimensional powers," for his private delectation, and as a means to convince him. "Nothing so false in appearance as naked truth"—is a Kabbalistic saying ;—"truth is often stranger than fiction"—is a world-known axiom.

It requires more than a man of our modern science to realize such a possibility as an interchange of phenomena between the two worlds—the visible and the invisible. A highly spiritual, or a very keen impressionable intellect, is necessary to decipher intuitively the real from the unreal, the natural from the artificially prepared "screen." Yet our age is a reactionary one, hooked on the very end of the Cyclic coil, or what remains of it. This accounts for the flood of phenomena, as also for the blindness of certain people.

What does materialistic science answer to the idealistic theory of a four-dimensional space? "How!" it exclaims, "and would you make us attempt, while circumscribed within the impossible circle of a three-dimensional

space, to even think of a space of higher dimensions! But how is it possible to think of that, which our human thought can never imagine and represent even in its most hazy outlines? One need be quite a different being from a human creature; be gifted with quite a different psychic organisation; one must not be a man, in short, to find himself enabled to represent in his thought a four-dimensional space, a thing of length, breadth, thickness and—what else?"

Indeed, "what else?"—for no one of the men of science, who advocate it, perhaps only because they are sincere spiritualists and anxious to explain phenomena by the means of that space, seem to know it themselves. Is it the "passage of matter through matter?" Then why should they insist upon it being a "space" when it is simply another *plane of existence*,—or at least that is what ought to be meant by it,—if it means anything. We occultists say and maintain, that if a name is needed to satisfy the material conceptions of men on our low plane, let them call it by its Hindu name *Mahas* (or Mahaloka)—the fourth world of the higher septenary, and one that corresponds to *Rasatala* (the fourth of the septenary string of the nether worlds)—the fourteen worlds that "sprang from the quintuplicated elements;" for these two worlds are enveloping, so to say, our present fourth-round world. Every Hindu will understand what is meant. *Mahas* is a higher world, or plane of existence rather; as that plane to which belongs the ant just spoken of, is perchance a lower one of the nether septenary chains. And if they call it so—they will be right.

Indeed, people speak of this four-dimensional space as though it were a locality—a sphere instead of being what it is—quite a different state of Being. Ever since it came to be resurrected in people's minds by Prof. Zöllner, it has led to endless confusion. How did it happen? By the means of an abstruse mathematical analysis a spiritual-minded man

of science finally came to the laudable conclusion that our conception of space may not be infallible, nor is it absolutely proven that besides our three-dimensional calculations it is mathematically impossible that there are spaces of more or less dimensions in the wide Universe. But, as is well expressed by a sceptic—"the confession of the possible existence of spaces of different dimensions than our own does not afford us (the high mathematicians) the slightest conception of what those dimensions really are. To accept a higher 'four-dimensional' space is like accepting infinitude: such an acceptation does not afford us the smallest help by which we might represent to ourselves either of these....all we know of such higher spaces is, that they have nothing in common with our conceptions of space." (*Scientific Letters*.)

"Our conception"—means of course the conception of *materialistic* Science, thus leaving a pretty wide margin for other less scientific, withal more spiritual, minds.

To show the hopelessness of ever bringing a materialistic mind to realize or even conceive in the most remote and hazy way the presence among us, in our three-dimensional world of the other higher planes of being, I may quote from the very interesting objections made by one of the two learned opponents,¹ already referred to, with regard to this "Space."

He asks: "Is it possible to introduce as an explanation of certain phenomena the action of such a factor, of which we know nothing certain, are ignorant even of its nature and its faculties?"

Perchance, there are such, who may "know" something, who are not so hopelessly ignorant. If an occultist were appealed to, he would say—No; *exact* physical science has to reject its very being, otherwise that science would become *metaphysical*. It cannot

be analyzed—hence explained, on either biological or even physiological data. Nevertheless, it might, inductively—as *gravitation* for instance, of which you know no more than that its effects may be observed on our three-dimensional earth."

Again (1) "It is said" (by the advocates of the theory) "that we live *unconditionally* in our three-dimensional space! Perchance" (*unconditionally*,) "just because we are able to comprehend only such space, and absolutely incapable, owing to our organization, to realize it in any other, but a three-dimensional way!"

(2) In other words, "even our three-dimensional space is not something *existing independently*, but represents merely the product of our understanding and perceptions."

To the first statement Occultism answers that those "incapable to realize" any other space but a three-dimensional one, do well to leave alone all others. But it is not "owing to our (human) organization," but only to the intellectual organization of those who are not able to conceive of any other; to organisms undeveloped spiritually and even mentally in the right direction. To the second statement it would reply, that the "opponent" is absolutely wrong in the first, and absolutely right in the last portion of his sentence. For, though the "fourth dimension"—if we must so call it—exists no more *independently* of our perceptions and senses than our three-dimensional *imagined* space, nor as a locality, it still *is*, and exists for the beings evolved and born in it as "a product of their understanding and *their* perceptions." Nature never draws too harsh lines of demarcation, never builds impassable walls, and her unbridged "chasms" exist merely in the tame conceptions of certain naturalists. The two (and more) "spaces," or planes of being, are sufficiently interblended to allow of a communication between those of their respective inhabitants who are capable of conceiving both a higher

¹ 1883.—*Scientific Letters*—published in the *Novoye Vremya*, St. Petersburg.

and a lower plane. There may be amphibial beings intellectually as there are amphibious creatures terrestrially.

The objector to a fourth dimensional plane complains that the section of high mathematics, known at present under the name of "Metamathematics," or "Metageometry," is being misused and misapplied by the spiritualists. They "seized hold of, and fastened to it as to an anchor of salvation." His arguments are, to say the least, curious. "Instead of proving the reality of their mediumistic phenomena," he says, "they took to explaining them on the hypothesis of a fourth dimension." Do we see the hand of a Katie King, which disappears in "unknown space"—forthwith on the proscenium—the *fourth* dimension; do we get knots on a rope whose two ends are tied and sealed—again that fourth dimension. From this stand-point space is viewed as something objective. It is believed that there are indeed in nature three, four and five dimensional spaces. But, firstly, by the means of mathematical analysis, we might arrive, in this way, at an endless series of *spaces*. Only think, what would become of exact science, if, to explain phenomena, such hypothetical *spaces* were called to its help. "If one should fail, we could evoke another, a still higher one, and, so on....."

Oh, poor Kant! and yet, we are told that one of his fundamental principles was—that our three-dimensional space is not an absolute one; and that "even in respect to such axioms as those of Euclid's geometry, our knowledge and sciences can only be relatively exact and real."

But why should exact science be thought in danger only because spiritualists try to explain their phenomena on that plane? And on what other could they explain that which is inexplicable if we undertake to analyze it on the three-dimensional conceptions of terrestrial science, if not by a fourth-dimensional conception? No sane man would undertake to

explain the *Dæmon* of Socrates by the shape of the great sage's nose, or attribute the inspiration of the *Light of Asia* to Mr. Ed. Arnold's skull cap. What would become of science—verily, were the phenomena left to be explained on the said hypothesis? Nothing worse, we hope, than what became of science, after the Royal Society had accepted its modern theory of *Light*, on the hypothesis of an universal *Ether*. Ether is no less "a product of our understanding" than Space is. And if one could be accepted, then why reject the other? Is it because one can be materialised in our conceptions, or shall we say had to be, since there was no help for it; and that the other, being useless as a hypothesis for the purposes of exact science, is not, so far?

So far as the Occultists are concerned, they are at one with the men of strict orthodox science, when to the offer made "to experiment and to observe whether there may not occur in our three-dimensional world phenomena, explainable only on the hypothesis of the existence of a space of four dimensions," they answer as they do. "Well"—they say—"and shall observation and experiment give us a satisfactory answer to our question concerning the real existence of a higher four-dimensional space? or, solve for us a dilemma unsolvable from whatever side we approach it? How can our human observation and our human experiments, possible only *unconditionally* within the limits of a space of three dimensions, serve us as a point of departure for the recognition of phenomena which can be explained "*only if we admit the existence of a four-dimensional space?*"

The above objections are quite right we think; and the spiritualists would be the only losers were they to ever prove the existence of such space or its interference in their phenomena. For see, what would happen. No sooner would it be demonstrated that—say, a ring does pass through solid flesh and emigrate from the arm of the medium on to that of the investigator who holds the two hands of the

former; or again, that flowers and other material things are brought through closed doors and walls; and that, therefore, owing to certain exceptional conditions, matter can pass through matter,—no sooner would the men of science get collectively convinced of the fact, than the whole theory of spirit agency and intelligent intervention would crumble to dust. The three-dimensional space would not be interfered with, for the passage of one solid through the other does nothing to do away with even metageometrical dimensions, but matter would be probably endowed by the learned bodies with one more faculty, and the hands of the materialists strengthened thereby. Would the world be nearer the solution of psychic mystery? Shall the noblest aspirations of mankind after the knowledge of real spiritual existence on those planes of being that are now confused with the “four-dimensional space” be the nearer to solution, because exact science shall have admitted as a physical law the action of one man walking deliberately through the physical body of another man, or through a stone wall? Occult sciences teach us that at the end of the Fourth Race, matter, which evolves, progresses and changes, as we do along with the rest of the kingdoms of nature, shall acquire its fourth sense, as it acquires an additional one with every new Race. Therefore, to an Occultist there is nothing surprising in the idea that the physical world should be developing and acquiring new faculties,—a simple modification of matter, new as it now seems to science, as incomprehensible as were at first the powers of steam, sound, electricity. But what does seem surprising is the spiritual stagnation in the world of intellect, and of the highest exoteric knowledge.

However, no one can impede or precipitate the progress of the smallest cycle. But perhaps old Tacitus was right: “Truth is established by investigation and delay; falsehood prospers by precipitancy.” We live in an age of steam and mad activity, and truth can hardly expect

recognition in this century. The Occultist waits and bides his time.

H. P. BLAVATSKY

Science and Culture (May) comments on a bulletin recently brought out by the Indian Eugenics Society of Calcutta, *Aims and Objects of Eugenic Researches in Bengal*, in which a comprehensive programme for research in that province is chalked out. The Editor of *Science and Culture* hopes that

the society will initiate valuable researches in human biology and human heredity and will help to inaugurate a powerful eugenic movement in this country.

Prof. H. S. Jennings of the Johns Hopkins University wrote in *Scientific Monthly* a number of years ago:—

This doctrine of the all-might of inheritance is still proclaimed by the popularizers of biological science... Advance in the knowledge of genetics has demonstrated its falsity.

Sufferers from physical taints which are known to be hereditary ought certainly to refrain from transmitting them to posterity and it would be a proper task of the eugenists to arouse public opinion to that end. As far as the transmission of traits goes, a “powerful eugenic movement” would doubtless be desirable if the premises of the geneticists were correct but if there is one thing that studies of human heredity have established, it is the unpredictability of hereditary transmission. The parents of Michel-Angelo, of Leonardo da Vinci, of Goethe, and of the brilliant mathematician d’Alembert would hardly have had their union blessed by the eugenists!

Any attempt to solve the problems of heredity from the physical side alone must fail because it deals with effects and ignores the super-material causes. The student’s attention is invited to two articles, “Heredity Explained” in *The Aryan Path* for October 1939 and “Heredity” in *THE THEOSOPHICAL MOVEMENT* for the same month.

It needs to be recognised that the blame for man’s commonly being so sorry a caricature of what Man should and could be, rests on his own shoulders and nowhere else. The stars have gone out of fashion as scapegoats, except in India, but their place has been taken by chromosomes. Still

The fault, dear Brutus, is...[not in our genes],

But in ourselves, that we are underlings.

IN THE LIGHT OF THEOSOPHY

In Bombay the Islam and the Parsi Gymkhanas have been taken over by the Government for war purposes. The Hindu Gymkhana has decided to admit members of other communities—a decision for which all sportsmen will congratulate it. We agree with the *National Herald* of Lucknow (17th May) in its strictures:—

To a visitor to Bombay, it is an unpleasant and disgusting experience to see a row of gymkhanas near the sea face bearing communal and denominational names. Also they are the originating causes of communalism in sport. We hope that when peace returns the old order will not be revived. It is worth while asking in this connection whether the Bombay Gymkhana has made a similar gesture to the Parsis and Muslims. It is exclusively European and owns very large grounds in the heart of Bombay. We doubt whether even war can break the rock of racial exclusiveness, which is so characteristic of representatives of the ruling class in India.

Gandhiji is reported to have condemned the evil of colour-bar in the following words:—

Both America and Britain lack the moral basis for engaging in this war, unless they put their own houses in order, by making it their fixed determination to withdraw their influence and power both from Africa and Asia and remove the colour bar. They have no right to talk of protecting Democracy and protecting civilisation and human freedom, until the canker of White superiority is destroyed in its entirety.

We dealt with this subject in our May issue under the heading "The Brotherhood of Colours." The canker can only be destroyed when public opinion in Britain and the U. S. A. has gathered force demanding its destruction. Signs are not altogether wanting that the folly of the colour bar is being recognized by the intellectuals at any rate—as indicated by the note which follows.

Today, when the brotherhood of man is so widely denied and sorry cliques of colour or of creed are set up in its stead, a page in the 21st February issue of *The Saturday Review of Literature*, leading literary weekly in the U. S. A., is heart-warming indeed. Any one familiar with the traditional attitude towards the Negro tenth of the population of that country must experience a

shock, albeit a glad one, on finding an appreciative review of *The Negro Caravan*, a collection of writings by American Negroes, published under the caption "The March of a Noble Race." Not perhaps since Theodore Roosevelt set the South by the ears by inviting the great Negro leader Booker T. Washington to lunch at the White House has so direct a blow been aimed at race prejudice. To quote from the review itself, by Alfred Kreymborg:—

This is a great book by a great people, a dense volume saturated with the life and art of a noble race.... The dark man has learned a great deal from the white and has even borrowed some of his forms of composition. But the dark has enriched these forms with his own experience and language. It is the white man's turn to learn something now.

Boldly the reviewer condemns the attempted segregation of the Negro. "Such segregation," he declares "is not expressive of our common genius nor of the average American white, but of certain savages or gentlemen who were never truly white in the first place and are not true Americans now."

No American culture is complete without the Negro. He is part of our lives and testaments, Old and New.

The other review on the same page of *Big Ben*, the story of the student years of Paul Robeson, up to "his first great triumph on the concert stage" is no less open-minded in its understanding of "the problem confronting even a marvellously gifted Negro in a society which assumes that the main thing is for him 'to know his place'" and in its appreciation of the man who "never stooped to the meanness of the prejudices confronting him" but "emerged from his experience a character and a figure of whom any civilization can be proud."

Does a writer's character matter? The question is to the fore in England where certain libraries have banned Mr. P. G. Wodehouse's works because of their author's fall from political grace in broadcasting from Germany where he was interned. Mr. Howard Spring takes the erring

Mr. Wodehouse as his text in *The Atlantic Monthly* for February. If conduct is to be the criterion of readability, where, he asks, is one to draw the line?

Will the canon who exclaims "Good-bye, Jeeves" renounce the Epistle of St. Peter because its author on a celebrated occasion was also guilty of a denial? No; you can't intelligently stand by this doctrine of damning books because you don't like their authors. Where do we get to? Do we cut out Wordsworth and Dickens for their illegitimate children? Carlyle for his vile temper?...If Jeeves was ever funny, he is as funny today as he ever was.

Mr. Spring maintains that

the author out of his study, away from his desk, off the job, is rarely the man who addresses us when we get within the covers of his books.

People eager to meet a favourite author, he says,

are unaware that the author of So-and-so is a secret being not to be met, someone who does not often emerge into the light of day.

H. P. B. has called cant "the most loathsome of all vices"; hypocrisy battens on self-righteous condemnation. The suggestion that a sinless one should cast the first stone is always a dampener of persecutive zeal.

Mr. Spring does well to attack cant. But his remarks, however tonic their effect on the reader, hold a danger for the writer in so far as they encourage in him the fallacy that artistic merit bears no relation to moral integrity. Half the

charm of the *Essays of Elia* derives from Lamb's nobility of character, and for whom does not it not enhance the appeal of Scott's novels to know of the noble Scotsman's delicate sense of honour, which, with the door to bankruptcy open, kept him weighed down for so many years under debts not of his own incurring? Would *De Profundis* not carry a more convincing message—would it not rank higher *as art*—if Wilde's later years had proved the genuineness of the moral earnestness which it professes? Do even the Epistles of Peter carry the weight they would if he had not thrice denied his Teacher?

The truth is, the writer cannot compartmentalise himself any more than anybody else can, without his work's suffering. Without integration, there can be no canalizing of all the energies into a single flow. It is not contended that, in spite of glaring defects of character an able writer may not produce highly creditable work or that it would not be folly to ignore work of artistic merit because of its producer's shortcomings. But, and it is an emphatic "But," by however far it may exceed the best of others it must fall short of *his* potential best. Theosophy would not agree with Mr. Spring that "an author is to be judged by...what appears between his covers, and nothing else." Certainly, at any rate, he dares not so judge himself. And there is a true hint implicit in the words attributed to Lao Tzu:

If the wrong man uses the right means, the right means work in the wrong way.

There was a time, when from sea to sea, from the mountains and deserts of the north to the grand woods and downs of Ceylon, there was but one faith, one rallying cry—to save humanity from the miseries of ignorance in the name of Him who taught first the solidarity of all men. How is it now? Where is the grandeur of our people and of the one Truth? These, you may say, are beautiful visions which were once realities on earth, but had flitted away like the light of a summer's evening. Yes; and now we are in the midst of a conflicting people, of an obstinate, ignorant people seeking to know the truth, yet not able to find it for each seeks it only for his own private benefit and gratification, without giving one thought to others. Will you, or rather they, never see the true meaning and explanation of that great wreck and desolation which has come to our land and threatens all lands—yours first of all? It is *selfishness* and *exclusiveness* that killed ours, and it is selfishness and exclusiveness that will kill yours—which has in addition some other defects which I will not name. The world has clouded the light of true knowledge and *selfishness* will not allow its resurrection, for it excludes and will not recognise the whole fellowship of all those who are born under the same immutable natural law.

—MAHATMA K. H.

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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.....	24 East Sixtieth Street
SANTA MONICA, CALIFORNIA, U. S. A.....	Theosophy Hall, 1434 Tenth Street
SAN DIEGO, CALIFORNIA, U. S. A.....	505 Commonwealth Building
PHOENIX, ARIZONA, U. S. A.....	32 North Central Ave.
PHILADELPHIA, PA., U. S. A.....	Lewis Tower, N. E. Cor. 15th and Locust Sts.
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