



Vol. XXVI No. 8

June 17, 1956

While students may mentally appreciate and accept the statements made in this book [The Ocean of Theosophy by W. Q. Judge] as records of law and fact, it would be well if in addition they should try to understand the nature of Masters, and draw near to Them in their hearts, and so open up a channel for themselves between them and the Masters which will permit of that inner help which is always ready to be given when the student is in that relation which will permit it.

—ROBERT CROSBIE

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- (b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and
- (c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

सत्यान्नास्ति परो धर्मः ।



There Is No Religion Higher Than Truth

BOMBAY, 17th June 1956.

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THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th June 1956.

VOL. XXVI. No. 8

U.L.T. DAY

AN OPPORTUNITY FOR CONSECRATION

The upward progress of the Ego is a series of progressive awakenings.—H. P. BLAVATSKY

Every impulse from above, every prompting of the Divine within, should meet at once with a hearty welcome and response.—W. Q. JUDGE

The annual cycle, as it turns, brings the student of Theosophy to a few important days. Starting with the 17th of November, the day when the Theosophical Movement was inaugurated, we come to the 21st of March, the anniversary of the passing away of W. Q. Judge, and to the 8th of May, known as White Lotus Day; and then at the end of June is our U.L.T. Day. This year we will celebrate it on Sunday, the 24th of June.

What is the way, the best way, to consecrate ourselves for the day, so that in the coming year we may be able to serve our beloved U.L.T. as it ought to be served?

The Friendly Philosopher, the Father of the U.L.T., provides principles and ideals in his writings. He advises us "not to *work for* an opportunity, but to *take it* when it comes." If we work for an opportunity we are apt to become impulsive; to be alert and watchful, so that we do not miss it, calmness is required. This is the quality most needed for right service, right sacrifice, right progress.

The U.L.T. is not a democratic organization wherein rights are talked about, votes are taken, taxes are imposed. It aims to be a brotherly association; its Associates are, or should be, influenced by a deep sense of duty, feel the responsibility for the work of the Lodge, and exert themselves to the utmost, on every plane, to sustain and improve its status and dignity in the public eye.

"There is but one way to progress—to cultivate the *feeling* that produces the work." To feel for the Cause is to contribute towards the enriching of the U.L.T. "What is my feeling for the Movement?" is a question which it is necessary for each Associate to ask himself. Very soon he will conclude that knowledge of himself is required to answer that question correctly and adequately. Our meetings and study-classes may reveal the importance of knowledge and of service, but they do not always make the individual see *his* place as a learner, as a helper, as a co-operator.

"Our tendency is to exaggerate our importance; and that is distinctly separative and obstructive to real knowledge and effectiveness." Mr. Crosbie also says: "Every little assertion of 'personal ideas' is a hindrance." "It does no good to arouse opposition."

It is not the knowledge of the great philosophy—cosmogenesis, anthropogenesis, ancient texts and modern sciences—that is of real and vital use. What really matters is application of what is studied and the nature of our own Feeling for the Cause. It is Self-knowledge that is important, and "Self-knowledge comprises both Self and Knowledge." That Feeling of the Soul for the Cause which serves all Souls has to be a Higher Feeling—neither sensuous and bodily, nor sentimental and *kamic*, nor calculating and mental; it must be of the Heart, *Buddhic*, and

therefore deeply peaceful, broadly enlightening, impersonal and universal. Our universe may be a small one, but Buddhi can shine in a lowly hut as in a heavenly mansion.

"The point of view from which we regard things determines the kind and quality of action," says Mr. Crosbie. Again, we need to look within, and not despair when we see the gulf between our outer behaviour and our inner aspirations. "Always the inner is the more perfect, and this makes the apparent imperfections and inabilities of the outer more obvious"; but the advice is, "Bring the inner and outer into accord."

This is the beginning of balanced heart-perception—the elevating power of the inner, manifesting as harmonious action in the outer. The Inner Pure Feeling for the Cause and the Lodge expresses itself in gentle deeds, humble sacrifices, uniform devotion to all—enquirers, friends, Associates. We are imperfect in this, as we shall soon find out, and this is what hinders us. We blame another or others. Mr. Crosbie asks and answers: "What hinders? Intellectual pride hinders." Reverence for Nature and respect for all are not recognized by the world, and students of Theosophy are apt to fall prey to the false and evil attitude which generally prevails. We must have the "respect for our fellow students which we ought to have, because they *are* such, and all are working for a common purpose." This is highly important. The well-read student thinks lightly of the simple-minded but single-hearted Associate; and the latter, shrugging his shoulders, murmurs at his learned brother, "All mental gibberish!" The bustling worker on the outer plane points to the drone sitting idly and not lending a helping hand. The earnest aspirant for platform work thinks lightly of desk work—keeping accounts, reading proofs, menial jobs which "anyone can

do"; and so on and so forth. We have to remember to be careful: charitable to what we regard as limitations, generous to what we fancy as unimportant. We are judged not only by the words we speak but also by "the tone and feeling within and behind them."

In these sayings of Robert Crosbie a genuine student will find nourishment for his inner aspirations. Application will activate his Buddhi. The Self, which has and is knowledge, will energize him to work, to perform truly loving deeds, to be humble, reverencing all Nature and respecting every man because he is a Soul, and every Associate because he is a fellow student, a fellow server.

Consecration is a silent, invisible, inner process. By thoughtful study, by calm and detached reflection, we can bring to birth in our embodied Self the light of Consecration. We can catch at least a glimpse of

The light that never was on sea or land,
The consecration, and the poet's dream.

Those few who succeed in this holy task will be blessed; for thus they will join the company of the Servants of the Great Lodge, reach the Home of Divine Wisdom. To feel for the Great Cause of Human Brotherhood is to touch the hem of the Sacred Robe of the Initiated Brothers of the Great School. As humble, small, human persons, our consecration of ourselves to the service of our Lodge, of our brother Associates, of our co-workers and co-students, will bring us the radiance of the Great Light and strengthen us to go forward in the holy task of spiritualizing the small plot of ground on which we are tilling, sowing, reaping. May the Friendship and the Philosophy of Robert Crosbie aid us in our task of sacrificial service of our United Lodge of Theosophists!

EXTRACT FROM A LETTER

[The following extract from a letter by Robert Crosbie is reprinted from *Theosophy*, Vol. 41, pp. 340-41, for June 1953.—EDS.]

DEAR——,

Thanks for your good letter. I am glad you are seeing that quietness and calmness under all conditions is the only state that permits of one's best work and judgment. It also evidences strength and permits its expression; it gives confidence to others and helps them; whereas, if one is himself disturbed, others see his weakness, and he does not get the confidence that he might have had from them. Nor, in fact, is he really strong, for he is being continually thrown off his balance and says and does things for which he is afterward sorry. Then he has to spend more time and effort making amends, thus signing and sealing his weakness.

"Be restrained, be liberal, be merciful; it is the death of selfishness." Strive for this. Resolve to speak quietly and with right feeling; don't be impatient with anything or anybody; don't complain for yourself, no matter what happens; bear your ills patiently; be solicitous for the ills of others.

It would be well if you would be more serious and sober in thought; don't joke about persons, or disparage in any way; don't joke about serious things—there is a deep undercurrent of life that is utterly lost to one who swims only on the surface. Always consider the bearing and effect of what you are about to say or do, and think of others first, last, and all the time.

Perhaps this is a large order, but it is too true

that you will have to fill it sooner or later, and the sooner is infinitely the better. Be helpful, but do not call for help for yourself any more than you can possibly avoid.

There are so many things in us that we do not discover or even suspect until something brings the fact before us; then, we are amazed and ashamed at the thought of what we must have said and done under that unsuspected bias. Even then, having observed the operation of our unsuspected bias in some particulars, we are satisfied that we have ousted the intruder, and continue to feed him in some other way—in small ways, perhaps, but the root may be still there. The task needs constant watchfulness, and at times will seem endless and hopeless. But, of course, it is *not* "endless, hopeless, and restricting," for these ideas are only wiles of the intruder to cause us to desist or "let up," in some degree. Krishna's advice to Arjuna is good to keep in mind, "Having placed thine arrow in the bow, hit the mark."

We reach a point in each life quickly that marks the place we reached in another life, and then comes the struggle to pass that barrier. It so often means a complete change of thought and action, and we should be prepared to take it, if we desire to be the better able to help and teach others. Of course, you know this all, and, no doubt, might have tried harder and more persistently, earlier, but the time comes when a choice and strong effort are necessary. It may be that this is the time; at all events, you can make it so, and do away with much in yourself that you find of hindrance and that prevents you from doing the best and most.

As ever,

R.C.

When you have shut your doors, and darkened your room, remember never to say that you are alone, for you are not alone; but God is within, and your genius is within—and what need have they of light to see what you are doing?

—EPICTETUS

HOW DESPAIR COMES TO MAN

[Last month we reprinted under the caption "Predicament and Panacea" Mr. A. M. Hocart's article, "If the Buddha Came to London"; this month we reprint another of his articles, also from *The Aryan Path* (Vol. VI, pp. 147-49, March 1935). Mr. Hocart's very striking reflections will provoke thought, and only the dull-witted will fail to catch their message.

This year, all over India, the Great Master's 2,500th Anniversary is being celebrated, thanks to the discrimination and determination of India's great Prime Minister, Jawaharlal Nehru, assisted by her scholar-statesman, Dr. Radhakrishnan, the Vice-President of India. Let us hope that the Master's Great Teachings will be promulgated in such a fashion that some at least among our legislators, administrators, business men and civil servants will understand the truth implicit in the inspiring message.

We are supposed to be living in the Age of Democracy and the common citizen is supposed to have it in his power to live his life in freedom and happiness. Again, ours is a Welfare State, and the ruling leaders are expected to plan to make the common man truly educated, refined and cultured.

The best pattern for modern India's Welfare State is Asoka's imperial rule. He was the ruler who ruled his own mind and heart by the grand and true principles of the Master's spiritual Wisdom.

Not by the results of vivisection and the like can man's body be healed; not by gadgets and bombs can man's mind become elevated; not by priestcraft and organized religions can man's heart gain peace and light. To teach, to learn and to know that ills are caused by sensuous desires; that ignorance results from mere head-learning; that heart agony springs from human selfishness—in these truths there are health, wealth and happiness for the common man; aye! and also for the sick and the ailing, for the outcaste barber, the shunned leper and the feared courtesan.—EDS.]

THE EXCELLENCE OF BUDDHA'S DOCTRINE IN LONDON I UNDERSTOOD

The glare and business of the day was over. I retired to the cool of my verandah and, picking up an ancient text, began to read:—

What, O monks, is the law of causal genesis? Out of ignorance as cause arise the activities; out of the activities as cause arises consciousness; out of consciousness as cause arise spiritual and material qualities; out of spiritual and material qualities as cause arise the six senses; out of the six senses as cause arises contact; out of contact as cause arises sensation; out of sensation as cause arises desire; out of desire as cause arises attachment to things; out of attachment to things as cause arises becoming; out of becoming as cause arises birth; out of birth as cause arises old age and death, pain, care, grief, sorrow, and despair. In such a manner does the origin of the whole mass of suffering come into being. This, monks, is called its genesis.¹

I put down the book and thought and as I thought my gaze wandered across the lake to where the Northern Tope reared its colossal bulk of brick to the glory of the teacher who had spoken these words. Its spire seemed to point heavenward for hope, not despair. Its reflection in the still waters of the evening lake spoke of peace, not conflict. "Can this fair world be really evil as the teacher says?" I asked.

Past the garden gate in single files straggled pilgrims clad in white. Fathers and mothers carried in their arms babies for whom they had come to seek life at the shrines of him who condemned life as but a round of pain. From holy place to holy place they had trudged all day until they were footsore and weary; yet they endured so that their little ones might grow up, feeling and desiring, to have children of their own, and so perpetuate that round of existence

¹ Samyutta Nikaya, XII, 3.

which the sage had taught the way to end.

Were they misguided? Was this lovely world after all but a snare? Were the flaming flowers on the treetops, the flitting birds, the cloudless sky, the rich sunset, and the tinkling temple bells so many fetters binding man to an existence wholly evil?

Night fell and an immense calm pervaded the tropic scene. It felt good to live and to desire. I could not understand.

* * *

"Sir, here are your leave papers." Those foolscap sheets meant green fields, the song of birds, dim northern lights, and blurring mists, and a great desire arose to revisit the old places.

* * *

Home at last. A bustle across the noisy, grimy quay, then off to the great centre of life. I looked out for the green fields. Soon they came into view with their hedges and tall trees and straying cattle. But what are those huge boards punctuating the meadows at intervals and bidding me take Dr. Drug's cure? It is not that Dr. Drug is interested in me and wishes me well; it is my money he wants, and to get it he is prepared to blot the landscape with his ceaseless iterations. He is not the only one, for as we near town insistent signs multiply, all seeking to awake a desire for pleasure or a fear of evil. They drip, drip, like a corroding acid, on the joy of homing. But here is London, and tonight a play.

* * *

Piccadilly. A blaze of lights of all colours, flashing, turning, shimmering, and below, the crowd is surging to its pleasures. Here is light and life.

The first rapture over, the morning's pain is renewed. After all, those lights are not the expression of a joy in life. Every one of them has been placed there in chaotic confusion by a cold calculating purpose. Each one is designed to make the gaping crowd desire what they never dreamt of desiring before and what they had been perfectly happy not to desire. It is intended to destroy that happiness and take away from the soul its rest until it has satisfied the newborn

desire. And why? In order that the inventors may obtain the object of their own desires, gold.

This is no time to philosophize. The play will soon begin.

* * *

It is good to wake up in an English bed and come down to an English breakfast. I pick up the paper. The first page is wholly filled with suggestions that this lovely country I am so pleased to revisit, "this precious stone set in the silver sea," is a place to fly from, that elsewhere sunshine and romance await me, and all things desirable. I turn over the page and am confronted by a drawing compelling in its hideousness. It is merely set there to decoy my mind into reading how some one's fuel will give me more speed, more miles than I ever had. Next to it an alluring female is posted to divert the eye from matters of state to a suggestion that nature has made women too plump and that they can make themselves look more youthful. Other pictures inspire dreams of more luxurious homes and explain how easily present happiness can be secured by mortgaging the future.

If the reader cannot be enticed he must be scared. Bogies are planted here and there to drive the panic-stricken quarry into the toils of desire; premature wrinkles, uric acid, indigestion, lassitude, night starvation, all the ills that flesh is heir to and many more, are dangled before the eye like spectres.

As I watch desires and fears crowding to this assault on human peace there comes before my mind's eye a scene often illustrated in Buddhist art. The Buddha is sitting on his diamond throne, impassive between terrific forms and alluring females. Both fears and longings assail him to divert him from his fixed purpose of saving the world from their tyranny. But he keeps his course.

But what about the harried millions who have no such armour of knowledge against the gadfly of desire? They are precipitated headlong into a mad chase after the unattainable; because desire is no longer evoked, as in the normal man, by a real need and set at rest by fulfilment: it has become a chronic affliction which even fulfilment

cannot still.

Those who are stung cannot keep their madness to themselves. The whole world must be drawn into the vortex, for one man's desires can only be attained by stimulating the desires of others. Since desire has become a bottomless pit it can engulf the whole world, and it would swallow up the moon and the planets if it could. Men must eat more, drink more and rush about more, not because it is good for them, but because it enriches those who have meat and drink and vehicles to sell. In one column of my paper a business man urges his countrymen to join in making John Chinaman want what they have to sell, not that he loves John Chinaman, but because he loves his own pocket. In another column a savant, discontented with the facts he has spent a lifetime in piling up, thinks he will be happy if he can only get more facts, and wants the world to share his discontent. Here is a politician who appeals for help in disturbing "the pathetic contentment" of Asiatic peasants, and ready to pillory as an inhuman wretch anyone who may wish them to remain contented. Contentment has become a crime, because it opens up no markets for goods or for doctrines. Woe to the man who does not want more fish, more beer, more art, more science, more education, more

speed. Trade has no use for him; politics and science abhor him. The man after their own heart is the one who can make two desires grow where only one grew before. What though he throw to the wind the old-fashioned restraints, the time-honoured virtues? What though he stoop to cringing or insolence, to falsehood, even to corruption? He is hailed as a creative artist, because he has created desire.

Ignorance throws the door wide open to all these suggestions, ignorance of nature, ignorance of self. The quack finds it easy to furnish minds vacant of all knowledge with alarming theories. He readily persuades them that their ills are due to a bent spine, to the wear and tear the body suffers during sleep, or to lack of sunshine. Not understanding themselves men lay the blame for their discontent on externals, on the climate, the government, the lack of pleasures, and the lack of money wherewith to buy pleasures. Thus desires and fears born of ignorance lead them into ceaseless and exhausting activities. These stimulate the senses, which in turn demand more and more stimulation. Thus desire goes on growing till it can no longer be satisfied, and so turns to pain, care, grief, sorrow and despair.

Now I understand.

A. M. HOCART

H.P.B. SAYS . . .

[Below we print some notes culled from *Lucifer*, Vols. I and II. They are from the sparkling pen of H.P.B.—EDS.]

ON THE SPEAKING OF TRUTH

No truth spoken in earnest sincerity can ever bring the speaker of it into contempt, except, perhaps, with one class of men: those who selfishly prefer their personal reputation, the benefits they may reap with the majority which profits by and lives on crying social evils, rather than openly fight the latter. Those again, who will uphold every retrograde notion, however injurious, only because it has become part and parcel of national custom; and who will defend *cant*—that which Webster and other dictionaries

define as "whining, hypocritical pretensions to goodness"—even while despising it—rather than risk their dear selves against the above mentioned howling majority.

(*Lucifer*, Vol. II, p. 69, March 1888)

OUR BELIEF

[The Editors of *Lucifer*] belong to that humble class of mortals who labour to their dying day under the belief that $2 \times 2 = 4$, and can by no means, even hylo-idealistic, make 5.

(*Lucifer*, Vol. I, p. 507, February 1888)

THE SOURCE

The divine Science and Wisdom—*Theosophia*—is universal and common property, and the same under every sky. It is the physical type and the outward appearance in the dress, that make of one individual a Chinaman and of another a European, and of a third a red-skinned American. The inner man is one, and all are "Sons of God" by birthright.

(*Lucifer*, Vol. I, p. 465, February 1888)

HOW MAN SENSES THE ABSOLUTE

Can the Absolute have any relation to the conditioned or the finite? Reason and metaphysical philosophy answer alike—No. The "Self-existent" can only be the Absolute, and esoteric philosophy calls it therefore the "Causeless Cause," the Absolute Root of all, with no attributes, properties or conditions. It is the one UNIVERSAL LAW of which immortal man is a part, and which, therefore, he senses under the only possible aspects—those of absolute immutability transformed into absolute activity—on this plane of illusion—or eternal ceaseless motion, the *ever Becoming*. Spirit, Matter, Motion, are the three attributes, on this our plane. In that of self-existence the three are ONE and indivisible. Hence we say that Spirit, Matter, and Motion are eternal, because one, under three aspects.

(*Lucifer*, Vol. II, p. 7, March 1888)

MATTER IN PRALAYA

Esoteric Science does not admit of the "existence" of "matter," as such, in Pralaya. In its noumenal state, dissolved in the "Great Breath," or its "laya" condition, it can exist only *potentially*. Occult philosophy, on the contrary, teaches that, during Pralaya, "Naught is. All is ceaseless eternal Breath."

(*Lucifer*, Vol. II, p. 38, March 1888)

THE ABSOLUTE AND THE LOGOS

In Indian philosophy this absolute Deity is always referred to as "THAT" (TAD) and "IT." It is "the reservoir of all thought" because it is *absolute* thought; which having no relation to the finite and the conditioned, cannot be premised

as something individual or separate from the universal mind, and minds. It is the causeless cause of every manifesting intellection, the eternal Source of ALL.

(*Lucifer*, Vol. II, p. 472, August 1888)

[The Logos thinks] because the Logos is manifested; but the ever-concealed Deity *does not*, since It is ABSOLUTE THOUGHT, and cannot be spoken of as we would of an individual *personal Thinker*. But then the Logos in the East is the synthesis, the collective aggregate of all the Gods or Powers in the manifested universe.

(*Lucifer*, Vol. II, p. 472, August 1888)

GOD'S SEX

Has Deity a sex? Most extraordinary custom even in monotheists—Conceit of Men, who mirror their male element in their Deity when they do not degrade the Unknown to the ridiculous and the absurd by seeking to address and speak of it as "woman" in some cases, as "male-female," or "Father-Mother," in others, thus making of an impersonal absolute PRINCIPLE—a huge HERMAPHRODITE!

(*Lucifer*, Vol. II, p. 247, May, 1888)

BABYLONIA AND BRAHMANAS

There is no *historical* evidence that the "Chaldean astrologers and diviners" were ever at the courts of Indian Rajahs *before* the days of Alexander. But it is a perfectly established historical fact, as pointed out by Colonel Vans Kennedy, that it was, on the contrary, Babylonia which was once the seat of the Sanskrit language and of Brahmanical influence.

(*Lucifer*, Vol. II, p. 117, April 1888)

YELLOW AND RED

It is the secret of the great reverence shown in the East for this colour [yellow]. It is the colour of the *Yogi* dress in India, and of the *Gelupka* sect ("Yellow caps") in Thibet. It symbolizes *pure blood* and sunlight, and is called "the stream of life." Red, as its opposite, is the colour of the *Dugpas*, and black magicians.

(*Lucifer*, Vol. I, p. 483, February 1888)

PATANJALI'S YOGA PHILOSOPHY

Read Patanjali's "Yoga Philosophy"; but with *caution*, for it is very apt to mislead, being written in symbolical language.

(*Lucifer*, Vol. II, p. 156, April 1888)

NUMBERS

The mysterious science of numbers [which

provides] the first key to *practical* Occultism—is at once the simplest and the most subtle of sciences.... And, as this science of numbers lies at the base of every one of those applications of occult science which are still to any extent studied, a knowledge of it is almost indispensable.

(*Lucifer*, Vol. I, pp. 499-500, February 1888)

THE DEAD SEA SCROLLS

The historical period from c. 200 B.C. to 400 A.D. has been brought tensely under discussion by the finding of thousands of ancient manuscripts in caves on the shores of the Dead Sea. Mr. Edmund Wilson, an able writer and critic, has carefully recorded the train of events between their discovery in 1947 and their ultimate recognition as priceless Biblical treasures, with his own penetrating appraisal of the conflicting opinions of the experts, in his book *The Scrolls from the Dead Sea*.^{*} Study of the MSS. still continues. We are told:—

These new documents have...loomed as a menace to a variety of rooted assumptions, from matters of tradition and dogma to hypotheses that are exploits of scholarship.

The assumptions menaced are those concerned with the origin of Christianity and the claims to uniqueness and superiority advanced by both Christianity and Judaism. These documents supply "a whole missing chapter for the history of the growth of religious ideas between Judaism and Christianity"—a chapter which, Dr. W. F. Albright of Johns Hopkins remarks, "bids fair to revolutionize our approach to the beginnings of Christianity." An Israeli scholar, Mr. A. M. Habermann, has said that "the Jewish scholars had sometimes been shy of these documents, for fear of their destroying the authority of the Masoretic text of the Bible."

A leading French Hebrew scholar, M. André Dupont-Sommer of the Sorbonne, is of the opinion that

the religious history of the last two centuries before our era has been illuminated by new light; a thousand details in the writings of this period now become intelligible, emerging at last from chaos.

For, as Mr. Edmund Wilson explains, a library had been hidden in the caves on the shores of the Dead Sea—"a library which seems to have included almost all the books of the Bible, a number of apocryphal works and the literature of an early religious sect," namely, the Essenes (the Holy Ones). Scholars agree that these Dead Sea scrolls were written years before the Christian era, but they are divided as to their true interpretation, for they challenge a variety of rooted traditions and dogmas in matters of religious history.

For students of Theosophy the early centuries of our era mark the destruction of one of the greatest Theosophical Schools in history, the disappearance of the Mysteries from the public world and the doom of the old religions, sciences and philosophies for many centuries. It was a period of terrible conflict and tragedy, the poignancy and importance of which has been known to Theosophical students for long, while others have seen only its chaos, as M. Dupont-Sommer has. Certainly all students of the Secret Doctrine will agree with him that this find requires that "All questions of literary and historical criticism relative to this literature must be entirely reconsidered."

It is not correct, however, to assume that the confusion that has always clouded the record of these centuries has been due solely to paucity of documentary evidence, as some claim. It has

^{*} *The Scrolls from the Dead Sea*. By EDMUND WILSON. (W. H. Allen, London. 159 pp. 1955. 10s. 6d.)

been mainly due to the fact that the key for understanding the records that are available was lost to Western scholars during the Dark Ages in Europe, because of the hostile attitude toward the pursuit of knowledge enforced by the politico-religious organization of the early Christian Church. Those who possessed real knowledge of the immemorial, universal Teachings of the Mysteries and understood the symbolic language and legends of the Secret Doctrine, *i.e.*, the Pythagorean Essenes, the *Therapeutæ* of Egypt, the Nazarenes and Ebionites, were first denounced as heretics by the Church, then persecuted and finally murdered, the Christian Gnostics themselves being the last to be destroyed. In the second century, Tertullian, a Church Father, declared: "Schoolmasters and professors of literature are in affinity with manifest idolatry and sin."

In the fourth century, Eusebius, called the father of church history, accused some of the more educated Christians of abandoning the rule of *faith* in favour of the "subtile precepts of logic," and declared that they were corrupting the simplicity of the Gospels. And Constantine, the first Christian Emperor, gave freedom to all slaves who would embrace Christianity, and promised a white robe and 20 gold pieces to all Roman citizens who would profess the Christian faith, as a result of which 20,000 men, with proportionate numbers of women and children, were baptized in Rome alone!

No doubt the Christians' hostility toward knowledge and education (which was eventually kept entirely under the priests) and the swelling of their ranks largely from the dregs of society explain why the historians of the early centuries fail to mention them. Before the days of the first Christian Emperor, persecutions of those who possessed, or attempted to possess, knowledge were unknown; many minds were well schooled in the philosophy of Pythagoras, Plato, Aristotle and Zeno, and the religious and philosophical systems of Egypt, Chaldea, Persia and India were known to many scholars. How could men like Seneca, Pliny, Tacitus, Plutarch, Dion Cassius, Epictetus and Marcus Aurelius accept the notion that the Jews were the *only* nation to

whom Truth had been revealed, and that the Jewish Bible was the *only* scripture of true revelation? Being well acquainted with the records of the lives and works of other great Teachers, how could they accept that Jesus was the first and *only* Saviour? They could not have failed to recognize that the teachings attributed to him but repeated the ancient ethical precepts, and that the legends surrounding his life were the usual mystical allegories, identical with those associated with his predecessors.

These newly found scrolls confirm this. The teachings contained in the Sermon on the Mount as well as many other passages in the Gospels (especially that of John), can be traced to these pre-Christian scrolls; and the so-called "Christian ethics" are found in the Manual of Discipline of the Essenes, who are spoken of respectfully by historians. Mr. Wilson states: "We do not know what became of the Essenes." But by using the key that Theosophy offers it can be known.

By the fourth century Rome's glory was passing, conditions were different and deteriorating rapidly. The very knowledge of the fact that there was a key for the understanding of all sacred texts and for the tracing of the Mystery Schools became forgotten in the West, until again in the 19th century, in her great books, H.P.B. gave this key and showed how it could be used. In *The Secret Doctrine*, Vol. I, she treats of "The Evolution of Symbolism in its Approximate Order"; and in Vol. II, of "The Archaic Symbolism of the World-Religions." One of the greatest handicaps of modern scholars has been their non-recognition of correct universal symbolism and its implications. If it were seen that in both the Old and the New Testaments every name is symbolical, every story and event allegorical—whether historical or not—as was the case with all the sacred scriptures preceding them, a great light would break, for none of these scriptures is unique; each helps to explain the others, for all belong to the one Universal Religion of Truth. Such comparative study would establish the fact of the basic unity of the teachings of all the great Prophets, however

different the dogmas of priestcraft introduced subsequently.

Another impediment in the way of even the best of Western scholars trying to understand the Dead Sea scrolls and other ancient MSS.—a fact made evident by Mr. Wilson—is the notion that Judaism and Christianity are unique and superior religions. Until it is seen that this is not so and is entirely without substantiation, these two systems will not be given their proper places in the great stream of the One Truth, higher than which there is no religion, all religions being but various and partial expressions of it. With the recognition that there can and must be only One Truth, as explained by H.P.B., countless confusions disappear. Once this idea is grasped, the re-examination of long-neglected documents will indeed prove illuminating to an otherwise impossible extent, and will show clearly the false track that was made and followed and why the contradictions and chaos, so painfully disclosed by this book, resulted. The discovery of these scrolls will probably force recognition of much of what has been said above and open men's eyes to the fact that the superiority or inferiority of any religion is determined by the degree to which it reflects the One Truth that is at the root and base of all. Any other view is fatal to the advancement of true knowledge and disastrous to right morality.

The modern materialistic tendency to pin down everything to historical persons and events in order to determine documentary validity also comes in the way of those examining these scrolls and trying to evaluate them. Mr. Edmund Wilson, though unusually open-minded, has this inclination—not realizing that there are different kinds of *facts*. In spite of this he asks:—

But what was the relation of Jesus to the ritual and doctrine of the sect [the Essenes] which the Gospels so persistently echo? Could he have been actually a member of the sect during those early years of his life when we know nothing about him...or was his contact with it, as Albright believes, chiefly by way of John the Baptist?

One would like to see these problems dis-

cussed...and yet one feels a certain nervousness, a reluctance to take hold of the subject and to place it in historical perspective. On the Jewish side...it is a resistance to admitting that the religion of Jesus could have grown in an organic way...out of one branch of Judaism [the sect of the Essenes]; on the Christian side, it is...the fear "that the uniqueness of Christ is at stake," as well as the reciprocal resistance to admitting that the morality and mysticism of the Gospels may perfectly well be explained as the creation of several generations of Jews working by and for themselves, in their own religious tradition, and that one need not assume the miracle of a special magnanimous act of God to allow the salvation of the human race. Do these prejudices and preconceptions play some role in certain stubborn attempts...to date the scrolls very late?...

New Testament scholars, it seems, have almost without exception boycotted the whole subject of the scrolls....

It is as cramping to creative thought to accept the Judaic restrictions as it is misleading and warping to imagine that respect for suffering, consideration for other people and the light of the Holy Spirit were invented by Christianity. All these antiquated prejudices and limitations sound crude enough when thus stated baldly, but the present is hardly the moment to take lightly the baleful power of fanaticisms and superstitions; and it would seem an immense advantage for cultural and social intercourse—that is, for civilization—that the rise of Christianity should, at last, be generally understood as simply an episode of human history rather than propagated as dogma and divine revelation. The study of the Dead Sea scrolls—with the direction it is now taking—cannot fail, one would think, to conduce to this.

As H.P.B. wrote long ago in *La Revue Théosophique*:—

...the Bible...has been made to say everything required of it except that which it really did say, thanks to Masorite and the Fathers of the Church.

As for the Essenes and Jesus, she wrote in 1877 in *Isis Unveiled*:—

...if he [Jesus] was an initiate of either the Pythagorean Essenes, the Chaldean Magi, or the Egyptian Priests, then the doctrine

taught by him was but a portion of the "Secret Doctrine" taught by the Pagan hierophants....

...1, all his [Jesus's] sayings are in a Pythagorean spirit, when not *verbatim* repetitions; 2, his code of ethics is purely Buddhistic; 3, his code of action and walk in life Essenean; and 4, his mystical mode of expression, his parables, and his ways, those of an initiate, whether Grecian, Chaldean, or Magian...it is difficult to escape from the logical conclusion that he belonged to that same body of initiates.

H.P.B. then goes on to state that in the four Gospels,

contradictory as they often are, there is not a single narrative, sentence, or peculiar expression, whose parallel may not be found in some older doctrine or philosophy....Notwithstanding the paucity of old philosophical works now extant, we could find no end of instances of perfect identity between Pythagorean, Hindu, and *New Testament* sayings. ...What is needed is a Christian public that will examine what will be offered, and show common honesty in rendering its verdict.

From what Mr. Wilson writes it seems that the need of such a public still persists to a great extent.

The time has come when the preaching of incredible dogmas, which encourage social evils and make for separation and discord among peoples, is no longer acceptable to those whose minds and hearts are beginning with an awakened social sense to interest themselves in world unity and peace. Study of these scrolls in the light of Theosophy would undoubtedly yield great and far-reaching benefit for humanity. This may not happen in the near future, but we can at least

hope that a sufficient number of courageous and open-minded men will work on them to assure contributions to the cause of Truth and human brotherhood, the way to which has been valiantly opened by Mr. Edmund Wilson's important book.

A MARRIED MAN'S PROBLEM

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Q.—I am a married man, without children, and my wife, who takes no interest in Theosophy, complains that I am neglecting her to attend Theosophical meetings or lectures in the evenings. Should I give up the lectures?

W.Q.J.—Justice to ourselves and those dependent on us would seem to answer that no wife has the right to demand the whole of a man's time. If she cannot attend a lecture or meeting once a week, she ought to be willing that her husband may. But if she considers herself the "legal owner" of the man she married to the extent that she wishes to eat up his entire attention, then of course dissatisfaction will supervene, unjustly founded and wholly inexcusable. If her complaint of neglect is based upon one night in a week devoted to a Theosophical meeting which she has no taste for, the man who submits is his own task-master, who ought not to ask other Theosophists to lay down his duty in daily life. Questions between man and wife ought to be settled in the family forum, and not dragged into the field of Theosophical discussion, where they are utterly out of place.

It is the business of a musician to harmonize every instrument, but of a well-educated man to adapt himself harmoniously to every fortune.

It is necessary that a well-educated man should depart from life elegantly, as from a banquet.
—DEMOPHILUS

THE VEIL OF WORDS

A STUDY IN THE DHAMMAPADA

Buddhism is pre-eminently a practical religion. In keeping with this characteristic, the teachings of the Buddha are often expressed in negative terms, and the disciple is left to himself to extract the positive implication. The Buddha may have been influenced in his adoption of this negative method of teaching by the considerations that it is impossible to convince a man of a spiritual truth which he has not already discovered for himself, and that a positive statement of a spiritual or holy truth may limit that truth, whereas a negative statement does so to a lesser extent. To the extent that the teachings of the Buddha express positive truths by pointing to them in negative statements, the *Dhammapada* is, as it were, a veil of words thrown over an inner silence. To reach the silence we must pierce through the words and get at their inner meaning. Each word, therefore, demands our careful attention.

Chapters Five, Six and Seven of the *Dhammapada* deal with three types of men—the fool, the wise man and the Sage (*Arhat*). The fool is the man still in the grip of this world; he has either not yet suffered, or not yet suffered intelligently. The Sage, on the other hand, says the *Dhammapada*, “is free from sorrow; for him there is no suffering; he has completed his journey.” (Verse 90) What, then, of the wise man? He must stand between the two, and an indication of his nature is given in that verse of Chapter Five which says: “The fool aware of his folly is to that extent wise.” (Verse 63)

The first three verses of Chapter Six tell us how to recognize the wise man and what our attitude towards him should be. He is a man who detects faults intelligently and blames what is blameworthy—a negative description. Why is this quality a mark of the wise man? Perhaps because the detection of faults and the recognition of the gross sins of the personality is the first step towards wisdom. By such detection the wise man is “a revealer of hidden treasure.” If he does not say, “This is the truth,” “That is the truth,”

“Do this” or “Do that”; if he does not provide a formula, but instead detects and blames what is blameworthy, in what sense is he a revealer? Surely he must reveal, not by pointing out to his followers something external which they had not seen, but (to borrow Blake’s phrase) by cleansing their doors of perception, so that they perceive what was already there but which they were unable to perceive before. By doing this the wise man reveals hidden treasure; but characteristically, what that treasure is the Buddha does not say. Having recognized the wise man, we are, says the Buddha, to follow him (in two senses of the word?), to value him, to be his friends and to keep company with him.

Verses 4 and 5 tell us how we, too, may become wise. “He who drinks in the *Dhamma* with a serene mind,” we are told, “lives happily.” What does the Buddha mean by these words? First, he uses the term “drinks in.” To “drink in” must imply two things. The first is thirst, which in this case must be a strong and urgent desire to understand, a desire born of pain and suffering. The second is assimilation. As food and drink are built into our bodies and become part and parcel of those bodies, so the *Dhamma* must become part and parcel of ourselves, be carried with us wherever we go. And it must not only be carried with us as a notion, as a concept, but must be ingrained in our attitude, mental and emotional, to the actions which are being performed by us.

Then, we must drink in the *Dhamma* “with a serene mind.” Why is this? Surely because anxiety, care and concern prevent the cleansing of the doors of perception; our minds when anxious can no more reflect the eternal ideas of the divine nature than a ruffled lake can reflect the infinity of the heavens above it. And what of the *Dhamma* that we are to drink in? *Dhamma* is a word pregnant with meaning. It has the sense both of law and of fulfilment. It is, first of all, the universal Law, the one Law throughout Nature, of which all laws on all the planes of

Nature are but partial expressions. It is, secondly, the Law taught by the Buddha; for the Buddha came not to give out a revelation but to bear witness to the workings of the Law. Through the study and assimilation of the great Law, by becoming one with it, a man finds the fulfilment of all the divine potentialities of his nature.

In order to achieve this assimilation of the Law we have to control our minds and our desires; these two are closely linked. Verse 5 says: "Wise people discipline themselves." Why does the Buddha compare the disciplining of oneself with irrigation, with the making of arrows, with the carving of wood? Our personalities are in some ways hard and lumpish; we must carve them, and if necessary cut off those traits and tendencies which hinder our spiritual design. Again, our minds are restless and active, assuming different forms according to the mood of the moment, just as water assumes the form of the receptacle which holds it for the moment. We must, like irrigators, "lead the waters"; then our personalities will become fertile soil for the spiritual seeds planted in them. As for the arrows, let us remember what Mr. Judge says about spiritual archery in his article "Hit the Mark" (*Vernal Blooms*, p. 47), taking our personalities to be the arrows shot by the spiritual entities within us. Of what use is a straight aim if the arrow is left crooked?

Verses 6-8 tell us of the wise man as he is in himself. We are told that he is not moved by praise or blame, that he is tranquil, that he is not elated by happiness or depressed by sorrow. These three verses tell us how the wise man reacts to that which comes to him from his surroundings, to the things which are not under his control, although he can exercise his choice in his reactions to them. Verse 9 tells us that the wise man does not pursue the false objects of illusion either for himself or for others; he does not hanker after worldly things.

The last verses move on from the subject of the wise man towards the subject of the next chapter, the Sage. To attain to the state of a Sage, we are told in Verses 10 and 11, is difficult, but it may be done by practice and assimilation of the Law. Verses 12 and 13 are an injunction to the wise man (not the fool, but the man who has already become wise and fulfilled his worldly duties) to retire from the householder state so that he may have the right conditions (like a caterpillar in its cocoon) to develop into a Sage. This is in keeping with the custom obtaining in ancient India, that a man, having been a student, having been a householder and fulfilled his duty, was then free to retire into the forest, there to assimilate the soul nourishment garnered through his life's experiences. But he did not do this until he had properly provided for all his children and dependents and until he had the full and *willing* consent to his departure of all those he left behind him in the ordinary life of the world. Thus acting, the wise man, having cut himself off from all pleasures, possessions and impurities, can then "enjoy."

Verse 14 is almost an epitome of the entire chapter. It tells us that, *while remaining in this world*, those attain the goal who have achieved three things: their "appetites have been conquered" (they have overcome desire); their "minds are well grounded in the elements of enlightenment" (they have obtained control over the mind); and therefore they "cling to nothing" (read: "no *thing*"). They thus experience Nirvana while still in this life; and Nirvana is described as "the freedom of detachment." Detachment is often thought of as cold, supercilious, heartless; yet the Buddha was the embodiment of compassion. Emotional involvement in the affairs of others is often taken as a sign of true sympathy; yet detachment is necessary before we are able to help another. What, then, did the Buddha mean by "the freedom of detachment"?

THE FREEDOM OF DETACHMENT

In Verse 89 of the *Dhammapada* the Buddha speaks of Nirvana as "the freedom of detachment." This is a phrase striking enough in itself, but how wonderfully descriptive of the man who is truly free!

Freedom of detachment is freedom *from* attachment. If, as we are taught, the soul is caught, is fast bound by the hundred cords of desire—whether good or bad—how wonderfully free it would feel if it were detached from those cords! Attachment means clinging to something; detachment is the freeing of ourselves from that to which we have been attached. Only the detached are free.

"The onlooker sees most of the game," we say. We can help a friend who is in trouble when we are not in the same trouble ourselves. He and his trouble are one; he is fast attached to his trouble. We who are not involved in the trouble can take a detached view of it and so feel free. Therefore we can go to the help of the friend and see the right course of action more clearly than he can. But unless we have detached ourselves at some prior time from that kind of trouble, either by practical experience or by reasoned analysis, we shall not be able to help in a real way.

We can be attached and bound on many planes, whether it be attachment to family, to country, or to oneself; whether it be to likes and dislikes or to mental ideas, or even to the manifold forms we see around us.

What a sense of freedom sometimes comes to the old when the pleasures of life no longer hold them in thralldom! What a sense of freedom comes to the man who has freed himself from dogmas that had formerly held him in bondage! There is no feeling so instinct with power as freedom from erstwhile bonds. The freedom of the free-lance, in contrast with the demands upon

one who works for a particular journal, is very real, even if the former is attached in other ways. The story of the only happy man living being one who did not possess even a shirt gives a graphic picture of detachment.

To realize that, at our stage, the best service we can render to humanity is to conquer ourselves—with the right motive, of course—seems like isolating ourselves, but we are not to become attached even to isolation. Complete freedom from detachment means detachment from the "dire heresy of separateness," but not "ceasing to be." We must realize that sinking into the ALL is not detachment; it is attachment—attachment to Bliss. We are caught in the net of attachment even more firmly than when living in the world of attachments. Only in the course of evolution will we be free.

Though it would seem that to work for humanity and to refuse Bliss Ineffable would be attachment to humanity, it is not so. A Renouncer-Sacrificer is not attached to our world in the sense in which we understand attachment, but, having risen above the plane on which we find ourselves, he can at will attach himself and detach himself. He is not bound; he is free. He can work in the world and with humanity, but he is free in that work.

"Help Nature and work on with her," we are told; and by so doing we gain mastery over her. No longer does the Law bind us; we are its masters by virtue of the fact that we work with it and are not attached to whatever it may bring us.

The Buddha said that, while he was attached to humanity and its woes he had wept with it; but, after having attained enlightenment, he laughed, for he had gained freedom and could teach others how to gain that freedom for themselves. We must all attain freedom in the course of evolution, for that course is our own. When our will becomes the ONE WILL we shall no longer be attached. Detaching ourselves from the personal will, we are free.

THE RECOGNITION OF UNIVERSAL LAW

The word "Law" brings to the mind of the ordinary man the vast and complicated machinery by which the community tries to keep order in terms of its own degree of public conscience. Human laws state the way in which the community considers people ought to act, and also impose penalties on those who are proved to have "broken the law." But since human nature is imperfect, ignorant and biassed, so too are human laws, which are continually needing re-examination and revision. The fact of their existence, however, points to the abstract ideal of law and order.

When we come to consider what are called "the laws of Nature," we find that these are an index to the invariable behaviour, under given conditions, of the elements of Nature, the units in the lower kingdoms. For here there is no self-conscious mind and free will, and therefore all activities are in conformity with natural law—most noticeably in the mineral kingdom, and least in the animal, where the foreshadowings of conscious mind begin.

Man's understanding of and power over material Nature depends on his knowing and using the laws of the natural sciences—chemistry, physics, astronomy and the rest. Most of us take the stability and security given by this reliance on law for granted, yet what a nightmare world it would be if these constant modes of action in Nature did not exist! Solid earth might be set afire or turn into water as we trod on it! The force of gravity might, or might not, hold us steady. We could never tell whether a substance would be wholesome or poisonous and inedible. There would be no certain day and night, or the round of the seasons. We could make no defining terms such as hard, cold, wet, or slow. We could never depend on anything, could neither plan nor create, but would be carried along passively like a dreamer immersed in the phantasy of his dream. The scientists, in their observations of and their deductions from natural laws, acknowledge their indebtedness to the universality of Law as a mode of action on which one can rely, but the ordinary man

needs to become much more aware of the stability afforded by this fact. As for the laws of the spiritual life, he ignores these to an even greater degree, and this despite the insistence by the great religious Teachers on the reality of such laws.

"Hatred ceaseth not by hatred, but by love. This is the Law Eternal," said the Buddha. The Christian teachings state categorically that "with what measure ye mete it shall be measured to you again." The ancient Druids of Britain held the same idea. "The well-being and happiness of one human being must not arise from evil, nor from the misery of another. This is a beneficent and eternal law, the violation of which inevitably brings its own punishment." Confucius taught that "without recognizing the laws of Heaven, it is impossible to be a Superior Man."

All the Teachers have presented the same lesson, though often in different forms and from an angle which the people of the time could best understand. The particular aspect that present-day Theosophy offers is that of synthesis, of unity. It states that all Life is one, all beings in their essence are that One, although they *appear* as separate, in millions of different ways. So, too, the modes of action (all the laws of life) are one. The One Law is the One Life in action. That is, the motion of Life (and it is always moving) is always the same motion—action-reaction—whether at the spiritual level, the psychic (or soul) level, or the material one, and it can therefore be relied upon. That movement gives a cyclic rhythm, a periodic recurrence, in which action and reaction are exactly in equilibrium. It may be considered as a circular outgoing and incoming ripple (as from a stone dropped in water); or as a wave motion—flux and reflux, rise and fall; or as a pulse beat—a throb and a rest; or as a pendulum swing from side to side; and finally as a circle, half the curve of which is exactly balanced by the other half. They all are expressions of the same polar mode of action.

Just as the One Life in manifestation has to be understood under three aspects—Substance-Spirit-Mind—so the nature of the One Law can be grasped more readily if we view it also under three aspects—Cycles-Karma-Reincarnation.

I. The Law of Cycles describes the Law in terms of time and space, at all levels.

II. The Law of Karma describes the cyclic action in terms of the harmonious relation of the action to the reaction, of the cause to the effect, and while it operates at all levels, it has a special reference to human beings psychologically.

III. The Law of Reincarnation introduces the factor of the Soul-consciousness that develops through the experience gained from cyclic, karmic action.

Yet all three are only aspects of the same One Law.

I. THE LAW OF CYCLES

Our power to grasp and to correlate all the natural laws would be helped immeasurably by the recognition of cycles as universal. The vibrations of heat, light and sound that form the field of physics are cycles of different types and periodicity. The X-ray photographs of the atomic patterns of chemical substances show all manner of variations on the theme of the circle round a central point. There are the innumerable seasonal cycles in the flora and fauna of the earth that take their time and beat from the sun and the heavens. Even the human form, itself a little mirror of the whole, is an interwoven structure of dynamic cyclic systems, and can serve as an example:—

(a) The nervous system, with sensory and motor circuits, carrying the messages of sense impressions *to* the brain, and orders *from* it to the body.

(b) The respiratory system, by which we inspire and expire the breath of life.

(c) The circulatory system, arterial and venous, that carries the nourishing oxygen in the blood stream to every part, and brings back the mixture of foodstuffs, waste products, gland secretions, etc., to the heart, ready for the next round trip, after its interaction with the re-

spiratory circuit.

(d) The digestive system, whose cycle of digestion, assimilation and excretion is linked with the larger cycle of soil fertility.

(e) The muscular system, which changes chemical energy into mechanical work (liberating a little heat) and, as the muscle recovers from its contraction, the chemical process is reversed, producing again the equivalent heat.

(f) The generative system, with its lunar periodicity.

(g) The glandular system, whose balance regulates the rhythm of the other circuits.

We may also add to the above the mysterious biological rhythm of sleeping and waking, the alternating periods of growth and of consolidation of the body, to mention only a few examples of the Law. It may be observed also in the cycles of habits and moods (caused by the life-atoms that constitute our make-up reproducing periodically the particular pattern impressed by us on them). The cycles of creative and sterile periods in writers, musicians and artists are already a subject of current research. The cycles of history (despite the conflicting views of historians) can be ascertained if one remembers that they overlap and also have a double action. Types of civilization recur in a definite rhythm, while the fluctuation of two opposing (or rather complementary) trends in every field can be readily traced. In fact, the recognition of the universality of cycles is invaluable in the task of correlating facts to show their significance.

As for the practical aspect: the health of the individual, both physical and psychological, depends on his working with cyclic law. The health of the body politic is also related to it. There is a seed time for sowing ideas and initiating reforms. To attempt to force even well-intentioned measures against the current of the cycle means either failure or a "remedy" that is worse than the disease. Recognition of the times and places of the cycles brings the power to create harmony. Accuracy, punctuality and purity of motive cease to be catchwords, and take on a real, practical significance, if we fit them in with the working of the cyclic law.

II. THE LAW OF KARMA

The mode of working of this aspect of the One Law, its fields of action, its three phases (Karma resulting now, Karma being made now, and Karma already made and held over), as well as its moral implications—all these are described in many places in our literature and there is no need to go over the same ground here. But, in our approach to the practical application of the Law, three headings will help: (1) Acceptance, (2) Avoidance, (3) Advancement.

(1) Acceptance of karmic results as they manifest is as different from the popular attitude to "Kismet" or "Fate" as gold is from pinch-beck. The latter is an apathetic make-believe, the former "buys possessions." The first stage in remaking anything is to take hold of the thing itself, that is, to accept it. Without that, nothing can be done. Now, in order to be able to accept Karma, it is essential to give up the habit of "making comparisons." We have to stop comparing our lot (however hard) or our capacities (however limited) with those of other people, or with what we ourselves had in the past, or with what we hope to achieve in the future. All these pictures confuse the issue. If we concentrate on the simple relationship between ourselves and the karmic effect now ours, we can accept the latter and take the next creative step. For example; a Theosophist in this life may find it difficult to study, and may admit that he is slow and stupid. But until he stops making comparisons between himself and other more "fortunate" students (often taking the blame on himself) he will never make headway. The example of others more "gifted" than ourselves is not necessarily an incentive to the will to put forth greater effort; real acceptance of one's own capacity is. The same thing is true of other limitations—for example, being shy and awkward in the gestures of friendliness. Conversely, if anyone is highly endowed, so that study and social poise are easy and satisfying, it would be fatal for him to make comparisons between what he achieves (without effort) and what other people may do (perhaps with far greater struggle). If he does not fulfil the obligation to use his gifts to their full capacity, he, no more than the

first student, has accepted what Karma has brought him—in his case, because of pride engendered by comparisons.

(2) Avoidance comes next. What "is to be shunned...is pain not yet come." This means avoiding anything that will bring karmic suffering to anyone (including ourselves) in the future. Again, there are three things that bring trouble. We generally recognize that (a) wrong thought, selfish motive, wrong speech and action bring unhappy results, but the most common factor in the production of ills is (b) thoughtlessness. More harm is done by thoughtlessness than by deliberate wrong-doing. Hence we find, in the teachings of the Buddha, the emphasis on "mindfulness," awareness of what we are doing. Finally, (c) anticipation and fears of the future may well tangle up the karmic lines, spoil what we hope for, precipitate what we fear, and thus once again bring pain.

Many popular proverbs support all this: "You do not gather grapes from thistles." "Think before you act." "Don't cross your bridges before you come to them." But there is one thing essential to this avoidance of future ills that is far too little recognized—especially in these days when people's private lives are mercilessly thrown into the arena of publicity. "Mind your own business" is related to the most subtle and unrecognized workings of Karma. Poking our noses (an inquisitive mind is even worse than an interfering act) into matters with which we are not karmically connected entangles us in them for the future, with *fresh* karmic knots of trouble that need not have arisen. An even greater temptation is that of involving other people in *our* business. We make demands on their attention, their sympathy, their support in matters with which they have no karmic concern, and thus cause confusion between the two Karmas, often with dire results. Personal, family or business troubles should not be aired before those who have no responsibility in the matter and no power to help—no matter how sympathetic in temperament they may be. Their thoughts and feelings only introduce extra complications into the karmic problem.

The same principle holds in every relationship.

The history of the Theosophical Movement, during the last century, was marked by serious crises. In every case these were brought to explosion point in the same way. Someone in the Movement, finding himself (or herself) at loggerheads with the leaders, or with fellow members, aired grievances to others outside, who had no karmic connection with the matter, and even made public, in the open press, to every curious Tom, Dick and Harry, all the details of dissensions that only concerned members. So, in avoidance of future ills, we need to keep the karmic lines of action *in* their own places, according to *Dharma*, or to the Law of Necessity. This does not mean that we make no fresh relationships, but we need to watch how and why we make them.

(3) Advancement is yet another aspect of the Law of Karma—something over and above the discipline of acceptance, the paying of past debts, and something more even than the gaining of the power to distinguish the right course of action and to avoid the wrong. With foresight of future needs, one can make an additional deliberate use of whatever comes, fair or foul, to build up karmic stamina and to acquire a storehouse of virtues (in the sense of *virtus*, strength), against the time when one will have to cope fully with group Karma and not just one's own. We shall have, at some time, to be strong enough to face the Karma of our family, nation and race. We always need something in hand, in the way of strength. Otherwise, without such reserves, we either cannot advance to the next stage, where greater demands on us will be made, or else we will be thrown back. Each event is thus a karmic exercise for the development of power. And this brings us to the aspect of the consciousness unfolding, through Karma and cycles.

III. THE LAW OF REINCARNATION

The Third Fundamental Proposition of Theosophy speaks of "the obligatory pilgrimage for

every Soul...through the Cycle of Incarnation (or 'Necessity') in accordance with Cyclic and Karmic law" (*The Secret Doctrine*, I. 17). Thus the Soul unfolds from unconsciousness to a state of human self-consciousness that has in it the potentiality of full divine SELF-consciousness. And in *The Key to Theosophy* H. P. Blavatsky writes:—

The spiritual Ego of man moves in eternity like a pendulum between the hours of birth and death. But...these hours, marking the periods of life terrestrial and life spiritual, are limited in their duration...without such limited intervals the divine Ego could never reach its ultimate goal....Collecting from every terrestrial personality, into which Karma forces it to incarnate, the nectar alone of the spiritual qualities and self-consciousness, it unites all these into one whole and emerges from its chrysalis as the glorified Dhyan Chohan. (2nd Indian ed., pp. 165-6)

The contrast of the terrestrial and the spiritual gives a circle which is not merely obedience to Karma (action-reaction), but is a self-created, self-energized, circle of sacrifice. In incarnation the Higher Ego sacrifices itself in its "descent" to the lower personal ego. But the circle is not complete until the lower is, in its turn, able to sacrifice itself and to carry the current round, full-cycle, in "ascent" to the Higher. When the sacrifice is complete, then, under the Law, each half has the power of the whole. The Divine Ego can work free, on this plane. The personal ego can live as divine. And just as the interaction of the various physiological circuits in the physical body of man becomes the means for a greater manifestation of activity and intelligence, so the interaction between the Divine and Personal Egos, that results from successful reincarnations, opens up wider and wider cycles of power and understanding. Sacrifice is the Law of Growth, but sacrifice is not complete till the self-consciousness in incarnation voluntarily chooses to work with the Law.

DAUNTLESS ENERGY

Virya, dauntless energy—without possessing this how can we travel on the Paramita Path? Fight the good fight, we are told; endure all things, says St. Paul. Hope always, never fail, he tells us. Though we know that without energy we could not even act or feel or think, yet we think it a difficult task to have *dauntless* energy, that energy which will fight its way to the end against all foes.

Perhaps we do not realize how *tanha*, the thirst for life, is in a way dauntless energy. The very struggle of a child to walk is due to dauntless energy. The fact that we go on living shows that there is that in us which is dauntless even in face of tremendous odds. So we already have some dauntless energy, but it needs to be turned towards a different goal. In the long, long past we have used it to overcome fear, sloth, etc.; and, just as a child through constant efforts develops the power to walk, so also this dauntless energy, through constant use, has become one of our natural powers. If, perhaps, we viewed the steps to the goal as in the early days humanity must have viewed its steps to learn the new method of living, we might take heart! We need to change our conception of the purpose of life, and, realizing that the soul is distinct from all else and is alone permanent, and that there is a goal of evolution, we can begin to take this energy in hand and use it to help us in our new idea of living.

What are we going to do with the help of this energy? Combat all the weight of the changing and turbulent matter; all the strength of our desires and feelings, ordinary ideas and bodily characteristics; and meet all the Karma of the past that has been accumulating. We need all the strength to keep our vision clear and clean; the strength, while losing all sense of identification with the personality, to retain the universal life force.

We need strength to bring *Dana* into full operation, to practise *Shila* and *Kshanti*; we need it to keep ourselves from gathering possessions, and to let go those that cling to us. Only when

through *Virya* we have found our way out of the "mire of lies terrestrial" to the supernal Truth can we relax and travel towards *Dhyana*, "the realm of Sat eternal and its ceaseless contemplation." Through ceaseless contemplation—the fruition of ceaseless *Viraga*—we can reach the knowledge of *Prajna*.

Throughout the whole struggle it is *Prana*, the energy of Atma, that is working. Purify it of dross and it becomes the golden key that unlocks all the gates on the Path.

MERITED AND UNMERITED KARMA

I cannot do anyone any injury: I cannot bring anyone any unhappiness.

I cannot bring anyone any happiness: I cannot do anyone a good turn.

I can and do suffer injury and unhappiness arising from the actions of others and due to no fault of mine in this incarnation.

All I can do is to make myself the instrument through which a wrong or injury is done, or unhappiness caused. Alternatively, I can make myself the instrument through which a good deed is done to another, or happiness caused to another.

I can turn such injury or unhappiness into a means by which I can gain faculties and virtues, or I can be rewarded for the apparently unjust injury and unhappiness in Devachan.

It is by making oneself the instrument through which good and harmony result for others that spiritual growth is attained. It is by making oneself the instrument for injury to another that one becomes an agent of dark, destructive, cruel forces.

The making of oneself an instrument for either happiness or sorrow for another binds one to that other, for weal or for woe. Hence we are asked to make ourselves such instruments that only good, harmony and helpfulness can work through us.

It is for this reason that we are exhorted to control our personal desires and wishes, wrong feelings and thoughts, and to practise, *i.e.*, learn how to use, the virtues which put us in alignment with Nature's harmonious progression.

As for our own experiences, we have to learn to separate those things, good or bad, which come to us because of actions of our prior personalities, in which we, as we know ourselves today, had no part, and those which are the direct result of actions committed by this present personality. We must learn to suffer without resentment even those things for which it is obvious we have not sown the causes in this life. We are assured of being amply recompensed for them in Devachan. But we are missing a good opportunity if here and now we do not use these trials to further our evolution by gaining spiritual faculties from them. If we resent them we lay up, by our wrong attitude, further trouble for ourselves in future lives.

It is not, therefore, important how much we suffer. It is important how we receive the suffering and how we sow for future effects.

There is yet another kind of suffering which comes not as the result of the sufferer's own wrong-doing, but as the price he pays for working impersonally for the good of humanity. One who takes up the work of reform may work himself to death for the Cause. In any case he is the target for much suffering as the direct result of

his present action. Such suffering is not, therefore, the result of his own bad actions. It is rather the result of his good actions. H.P.B. did not suffer because of her own wrong actions in the past or in the present, but as the result of working for humanity. She willingly undertook to pay the price. Movements have their "Karma" as well as individuals. Suffering caused through such impersonal work is very real to the personality, but should not be regarded by onlookers as something that "must have been deserved." Once again we are taught not to sit in judgment, but to think.

Impersonal work for the good of all is work done in the name of the Cause or of the Masters. Krishna said that we should make the result equal to us, whether blame or praise, and act *for* Him. It is in this way that we can work impersonally. We often think too much of controlling the personality instead of forgetting it in work for the Cause of Theosophy which is the Cause of Humanity, done without hope of reward. To use the personality in order to work impersonally means not to look for reward and to accept rebuffs without resentment or retaliation. The personality does not become a docile tool of the real Ego by being made a non-entity; it becomes such when it is used to the full along the line of good to others, as an instrument without the personal tendencies which are obstructions to the functioning of Nature's impersonal laws.

The ancients who wished to illustrate illustrious virtue throughout the kingdom, first ordered well their own States. Wishing to order well their States, they first regulated their families. Wishing to regulate their families, they first cultivated their persons. Wishing to cultivate their persons, they first rectified their hearts. Wishing to rectify their hearts, they first sought to be sincere in their thoughts. Wishing to be sincere in their thoughts, they first extended to the utmost their knowledge. Such extension of knowledge lay in the investigation of things.

—CONFUCIUS

LATAWIEC, THE CELESTIAL PHILANDERER

[The following is a translation of an essay written by the Polish 19th-century folklorist, K. W. Wojcicki, which appeared in a Warsaw periodical called *Kłosy* (*Ears of Corn*) in 1865. "Latawiec" is pronounced "lah-tah-vyets," the accent being on the penultimate syllable.]

Polish peasants believe a shooting star to be a "latawiec"—the flying one. This was an ethereal spirit which came down from the sky in an endeavour to experience human love.

In the first decades of the 19th century, people in the vicinity of Góra Świętokrzyska (Saint Cross Mount) still believed and recounted the old story of "latawiec." It is as follows:—

When a "latawiec" caught sight of a beautiful female he broke the golden thread linking him with the sky and began his journey earthwards. On the way he shone like a beautiful star. As he approached the earth he gradually lost his brightness. An old tale from Mazovia, the district in which Warsaw is situated, says that in his flight through the sky the "latawiec" unbound his golden tresses, and no girl could fail to be dazzled by his brightness; no woman could resist the charm of a "latawiec." The first look at him, the first touch of his hand, paralyzed her will. No longer did she belong to the earth and to her family. She shunned all amusements and eschewed all contacts with her fellow beings. Every day she ran to the spot of the first meeting with the "latawiec," lifting up her eyes in the hope of catching a glimpse of the beloved.

But a female chosen and loved by the "latawiec" never lived long. Her love was so vivid, so intense and violent, that bit by bit it drained away all her life force, and she died a lonely

death, deserted at the last moment by the "latawiec."

Sometimes a "latawiec" overstayed the time allowed for his earthly visits. If he forgot to return to his heavenly dwelling before the dawn, he lost his divine brightness, and after seven days and three hours died the death of an ordinary mortal. His Soul flew back to heaven and never returned to earth; he could never become a "latawiec" again. His Soul wept in heaven, grieving after his beloved, and the tears fell on earth as a sign of his love. She was so unhappy after his departure that she died from yearning for him in the place where she had first met him.

Here we seem to have a version of the "descent" into incarnation of the self-conscious Higher Ego, the *Manasaputra*, the Shining Son of the Universal Mind. Its starry brightness is indeed dimmed on earth, but when the mortal personality responds to it, as does the girl to her beloved "latawiec," then its mortal life is drained into that of the Higher Ego, and it dies, *i.e.*, it ceases to have any separate self-centred existence.

But when the "latawiec" "overstayed the time allowed," then we have the tragedy of the final "loss of the soul." When the attraction of the material world is too great, and even the Manasic soul becomes so clogged and weighted that it can no longer rise, it sinks to annihilation—a process that, as indicated by the seven "days" and three "hours," is of long duration. The personality, too, is lost, lacking the higher principles.

The Divine Soul, the Monad, Atma-Buddhi, "grieving" that it has no vehicle through which to express itself, is then, in the next period of manifestation, "cast into the stream of life at the source," to evolve again through the whole cycle of necessity.

Folklore, thus, can be seen to enshrine the most profound truths.

ON STEADINESS

[Reprinted from *The Irish Theosophist*, Vol. IV, pp. 192-3, for July 1896.—EDS.]

Steadiness? Well, what of it? I have told you many times, but you have not listened. I will illustrate by your own actions.

You were told to write regularly at a certain time of day on a definite subject, and in a definite manner. What did you do? First you began as told, the next day it was ten minutes later than the time appointed. You had no definite subject, did not write with care. Then what happened? You did not get it correctly either in subject-matter, detail or appearance. The following day you began once more, the effort having to be made again as though never having been tried before. Writing is a small matter, you think, but it counts. This is lack of steadiness.

You were told by one who knows to be reserved to all, you agreed to this, stood the test for a few hours, perhaps a day, when suddenly you let all fly and forgot both the advice and the person advising. Steadiness? I think not.

My dear, of what use are you to be if you do not get hold of yourself at once? I cannot always be with you, nor can I always be telling you; each must learn to stand alone, each must carve these things out for himself. I had to do it, why not you?

Steadiness should be so much a part of your nature by this time that nothing could shake you. You are steady in devotion to the work, but that devotion will be of greater use only when you can apply it to the simpler affairs of life.

The person who is useful in this work is he who hears all, says little, but when having to speak says what is necessary, then stops.

Steadiness is that power gained where action is regulated by the power to stop. The special genius is not of value unless to that can be added evenness of purpose, calmness of action. This can be acquired by all who begin in the affairs of life, as I say.

When I told you to write I knew what would happen, for it is a law that the first effort is the supreme effort. It is difficult to get the machine to act in accordance with the mind except by this supreme effort. You "have failed in the test," have you? Yes; well, what of that? You see thus the difficulty; you know now by that failure the effort necessary to success. Will you go on or stop?

Do you want to know the meaning now of steadiness? Your own experience in this has taught you. I cannot explain more. Let it sink in and you will know the meaning and need for steadiness.

A.

A GREAT INDIAN

The American Reporter, in its issue of January 4th, 1956, notes that Mr. Ved Prakash Mehta, blind since the age of four, has been elected to the Pomona Chapter of Phi Beta Kappa, in California. This is one of the highest scholastic attainments for students in the United States. At the Arkansas School for the Blind, where he was formerly studying, Mr. Mehta won the Stanley Award for having the best record among the students there.

We, in India, have been honoured recently by the visit of Miss Helen Keller. Rising above handicaps is a feat worthy of achievement, because so many are either content to remain passive or become embittered by what they are taught to look upon as their fated destiny. There are many blind in India, who, if they could be given the right incentive to help themselves in a practical way, might raise the standard of the entire country. "Exertion is greater than Destiny," taught the wise Bhishma, who, through his will power, determined that the moment of his death would be when the sun moved northwards. We all can make use of our handicaps as opportunities, and, if there is a will, there is indeed a way, rather easily found for those who really try.

IN THE LIGHT OF THEOSOPHY

This is indeed an age of strange happenings. So many allurements exist to beguile the Soul towards a life of the senses. So little time is devoted to inner culture.

In the *Amrita Bazar Patrika* for April 10th, appears a news item that a five-and-a-half ton golden image of the Buddha has been found in Bangkok. Assumed to be about 700 years old, it was brought to Bangkok during the 18th century and encased in plaster. For over a century the plaster-covered image stood in a temple. In an attempt to shift the statue to a new location, some of the plaster chipped off, revealing the gold underneath. The news quickly spread, and it is reported that a wave of disfigurement of Buddha images swept throughout Thailand. Priests and laymen all over the country began chipping off stone Buddhas, hoping to strike gold.

The golden Buddha is now reported to be guarded by four policemen armed with sub-machine-guns. Crowds are congregating to view the benign face of the image. One wonders if the attendant priests will be able to convert this curiosity and greed into the way of Calmness and Sacrifice advocated and exemplified by the Buddha. Let us hope they will rise to the occasion.

By the time this issue is out, Prime Minister Nehru will have laid, on May 23rd, the foundation stone of a monument to be erected in New Delhi to commemorate the 2,500th Anniversary of Lord Buddha. There is nothing against having a fitting memorial to the greatest Son of India, but it is to be hoped that this and all the other celebrations in connection with Buddha *Jayanti* will not divert the attention of the people from the one and only *best* way of remembering the Blessed One. We honour Him best, not by erecting monuments or by paying lip-tributes to Him, but by becoming His true devotees. And who is a true devotee beloved of the Lord? The words attributed to Krishna might well have been said by the Buddha:—

Of all devotees he is considered by me as the most devoted who, with heart fixed on me, full of faith, worships me.

What does "worship" of a Great Soul as is the Buddha imply? To be worthy of relationship with Him (that is what the word "worship" really means) one has to imbibe the spirit of His Living Message and to ideate on the Virtues He embodied in His character and to emulate them in one's own humble capacity. Let us remember Him for His Compassion and His Sacrifice—two of the Virtues which stand out in Him above all else. Let us kindle at His Light our lamp of knowledge. Let us step into the flowing current of His Love which purifies and elevates. He was an Enlightened One—let us follow the Path He showed. All this is expected of students of Theosophy at least, if not of the lay public.

It is interesting to note what comments Shri A. S. R. Chari of Bangalore has to offer in a letter printed in *The Deccan Herald* for April 17th, upon the erection of a memorial to Lord Buddha:—

A very laudable idea, but it is well to remember that the Lord disliked all personal worship and said in no uncertain terms "He honours me best who honours my teachings"—the Dhamma. The better thing would be for the Government and the people to put into practice at least one or two of His teachings. The Lord was compassion incarnate. It would be most appropriate to mark this auspicious year by, let us say, banning the export of monkeys to foreign countries for horrible and cruel vivisection and ending the infamous trade in these innocent animals. Such a step would be more pleasing to the Lord and His true followers than any obelisk of brick and cement. Will the Government take note?

Denmark has apparently many lessons to teach the worried post-war world. For example, it has a very small record of crime and juvenile delinquency. Its policemen do not carry arms, are trained to direct youth activities, and even play with the boys in the fields. The result has been that despite broken families, a high

divorce rate and one of the worst housing shortages, Copenhagen has a negligible crime rate. An article by John Eyre Hanlin, appearing in the *Sunday Chronicle* (Bombay) for April 15th, quotes Danish Inspector Alex Haslund as saying: "We've had about eight or nine murders, I guess, in the last three years. That's not bad for a city of about a million inhabitants."

The article points out that alcoholism is negligible in Denmark, that the country has no capital punishment, and that criminals are considered more as sick men than as wrong-doers.

We believe the more you punish a man the more bitter he becomes. Our last serious case was in 1953 when a bank robber shot two tellers to death....When he came to trial, he insisted he was hypnotized into committing the crime by a second man. We could never prove he wasn't. The court sentenced him to an indefinite period in the State insane asylum.

Theosophy has for decades advocated the abolition of the death penalty; the education of both youths and adults along the right lines; the providing of healthy recreational outlets to offset juvenile delinquency; the rehabilitation of criminals and the control of alcohol consumption. The principles it lays down are not mere goody-goody mushiness, but are reasonable and logical. Denmark is a practical example of the validity of Theosophical theories, expressed long ago, but gradually being recognized more and more. It should also be remembered that Denmark did not attempt to resist the German invasion in World War II. Would it not be safe to surmise that non-violence makes for more mental and economic composure?

The trend to look within man, to the world of

invisible forces, for the causes of outward and visible events is gaining ground. Dr. Norbert Glas's pamphlet, *How to Look at Illness*, exemplifies this and directs attention to the need of a new approach to illness: seeing a man's life as a unity and the fact of reincarnation as a necessity for understanding many aspects of the human enigma.

Dr. Glas touches on children's diseases, heredity, effects of puberty on health, headaches, colds, the germ theory, accidents, old age, length of life, dying and euthanasia.

His considerations on the law of cause and effect should help psychiatrists and their patients. But most of all he brings out that the object of life is to learn; that the soul, the individual, the learner, may gain valuable lessons through pain, sickness and old age when the attitude toward them is properly adjusted; nay, may even gain a zest and interest not before experienced when it is seen that wrong thinking and feeling, which can always be corrected, have destroyed the stability of the character, inducing illness and accidents. Knowing ourselves as souls,

we can be rid of the strange idea that death ends everything and can understand and live with the idea of Reincarnation, which gives such a broader view of life, we shall be inwardly fortified to meet the blows of fate which may befall us.

Dr. Glas credits Rudolf Steiner's Anthroposophy for his views. But it should not be overlooked that Dr. Steiner studied Theosophy long before founding his own society in Germany, and offering his distinctive "teachings." Anthroposophists have helped to spread the knowledge of man as a soul and of reincarnation, both of which teachings are greatly needed in the West.

BOOKS

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BULLETINS

Bulletins are available of Lodges in America as well as of the London Lodge in England and the Paris Lodge in France, upon request.

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Information as to the meeting place and times of meetings may be had from the United Lodge of Theosophists, Bombay.

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 U.L.T., 51 Mahatma Gandhi Road, Bombay 1.

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