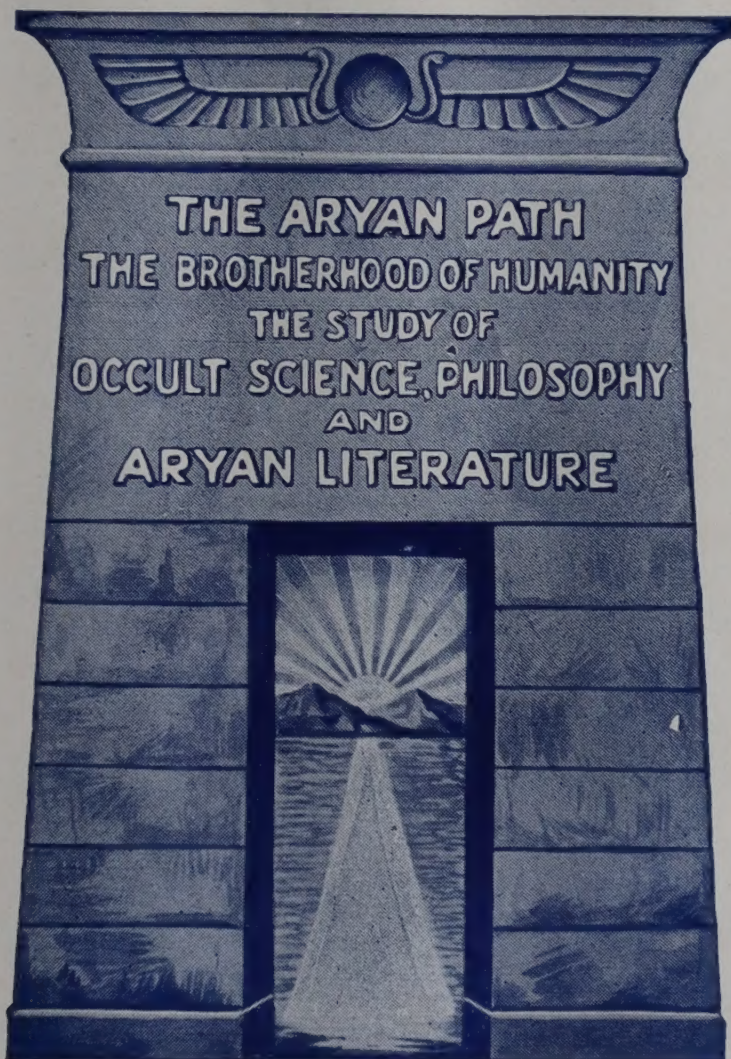




THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



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

Vol. XII No. 7

May 17, 1942

Occultly and Kabbalistically, the whole of mankind is symbolized by Manu in India ; by Vajrasattva or *Dorjesempa*, the head of the Seven Dhyani, in Northern Buddhism ; and by Adam Kadmon in the Kabbala. All these represent the totality of mankind whose beginning is in this androgynic protoplast, and whose end is in the *Absolute*, beyond all these symbols and myths of human origin. Humanity is a great Brotherhood by virtue of the sameness of the material from which it is formed physically and morally. Unless, however, it becomes a Brotherhood also intellectually, it is no better than a superior genus of animals.—H. P. BLAVATSKY

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

सत्यान्नास्ति परो धर्मः ।



There Is No Religion Higher than Truth

BOMBAY, 17th May 1942.

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THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th May 1942.

VOL. XII. No. 7

THE BROTHERHOOD OF COLOURS

In the New World Order that we are going to create, there must be no talk of superior or inferior. We must be equal—men and women of all races—pushing forward to a great ideal.

—MADAME CHIANG KAI-SHEK.

The developments of the world-wide war now going on are steadily but surely bringing to light many a thing hidden in the darkness of hatred, of selfishness, of political chicanery, of diplomatic deceit. National arrogance is humbled in one place, martial pride in another, but through it all the issue of the Universal Brotherhood of Man is emerging, calling for solution.

Japan's successful exploits have laid low the "white" man's claim to superiority over the "coloured" races. The dwarfish slit-eyed Jap has beaten the blue-eyed British Jack at the latter's own game! It is true that he who laughs last laughs best, but under no circumstance will the "white barbarians of the West," as the great Tsong-Kha Pa of Tibet called them, be able to hold up their heads with the silly talk of racial superiority. The martial achievements of the Japanese have won them as allies the Nazis who make the absurd claim to be of pure "Aryan" origin and who are fighting to establish, once for all, their supremacy over the descendants of Teutons and Normans and Danes who have been governing a wide-flung empire from the small-sized island of Great Britain.

What is the significance of the coloured people of Japan shouldering the burden of war to relieve the hordes of Hitler? On the other hand the same-coloured yellow, Chinese, are

valiantly fighting the Japs and have deservedly won the admiration of the peoples of the world. Though the Americans and the British were late in giving assistance to China and went to her to seek aid rather than to give it, in their own hour of danger, that alliance also is a portent. The coming together of the "coloured" and the "non-coloured" races neglected in years of peace has been forced on the latter, whose ignorance and arrogance have been colossal.

So far back as 1880-81 the Great Master wrote through H. P. B. to two Britishers, A. P. Sinnett, Editor of *The Pioneer*, and A. O. Hume, then a secretary of the Government of India and later one of the prime founders of the Indian National Congress, as follows:—

To achieve the proposed object, a greater, wiser, and especially a more benevolent intermingling of the high and the low, the alpha and the omega of society, was determined upon. The white race must be the first to stretch out the hand of fellowship to the dark nations, to call the poor despised "nigger" brother. This prospect may not smile for all, but he is no Theosophist who objects to this principle.

The Theosophists who gathered round H. P. B. were repeatedly told to sink their racial prejudices, to rise above the distinctions of colour and of creed. As a result, much has

been done and in this respect, at any rate, Annie Besant gave a true lead to her followers. In numerous ways different-striped Theosophists differ—there are doctrinal and moral differences, fundamental and vital, between Associates of the U. L. T. on the one hand and members of other theosophical organizations on the other—but in the matter of colour pride and the colour bar, we think, all are of one mind.

This phenomenon of Theosophical history is not unimportant. As in other matters, so in this, the developments of Theosophical history—achievements and failures alike—are but shadows of coming events in world history. Does it mean that the pride of race and of colour will disappear after the war? We say, yes—provided the allies on each side are honest and their coming together is not like that of thieves bent on a common loot. The alliance between the “coloured” and the “non-coloured” existed in the last war—Turkey was on the side of Germany, Japan was on the side of Britain; the pride of the victors was not overcome, the ally Japan was openly insulted, Turkey established its right by a special war, and crores of India were disappointed by the Britons, whose sense of chivalry proved almost non-existing. The evil seed sown in Paris at the time of the formation of the League of Nations has been a very potent, though an unrecognized cause of the present war.

Signs are not wanting of a possible harmonious establishment of concord based on mutual respect between the different races forming the one human kingdom. Noble minds and enlightened hearts of every race, black or white, brown or yellow, wish for the death of colour pride; but strong efforts will have to be made to educate the masses, especially in Western lands. As a reaction to the Occidental arrogance a feeling of dislike bordering on hatred now prevails in the entire Orient, where,

too, sobering influences need to become active, and a true evaluation of Western culture should be preached.

Unfortunately in the very midst of war between the “coloured” and “non-coloured” allies feelings prevail which show that even between them a bond of strong love or of mutual respect does not exist. The Malaysians, the Singalese, the Burmans and the Indians have experienced in a variety of ways treatment at the hands of the Dutch and the British which does no credit to the latter. Unless prompt and stringent measures are taken by the proper authorities we shall have a sorry spectacle round the Peace Table, to which all are hopefully looking. And worse—unless checked now the beginning of a ghastly war between the “coloured” and the “non-coloured” will take place.

Students of Theosophy should strengthen as well as increase their labours to overthrow the sin entombed in the term—the Colour Bar. In our own lives we should set an example by recognizing a brother in the beef-eating, alcohol-consuming “white barbarian,” for it is his race which has produced Shakespeare and Shelley, Balzac and Dostoievski, Goethe and Dante—heirs to Pythagoras and Plato, Socrates and Aristotle. The European and American students of Theosophy must speak with affection and serve with intelligence the teeming unlettered millions of India, China, Africa, for their countries have produced Buddha and Shankara, Lao Tze and Confucius, Zoroaster and Muhammed and a host of others.

Knowledge is one and indivisible, as is humanity. To the eagle sight of the Heart there is neither East nor West, neither border nor breed, neither black nor brown. We have to learn and then to promulgate all that is implicit in the words of H. P. B. which appear on our cover page of this issue.

WHITE LOTUSES

A MESSAGE FROM THEOSOPHY SCHOOL

[In our June 1941 issue we published the talk of the youthful chairman at the closing meeting of Theosophy School last year. A similar special meeting planned and conducted by the children themselves marked the close of this season's activities on April 4th. This year one of the girls of Theosophy School presided. We print below her opening and closing remarks.—Eds.]

Following the great teachings of Buddha, the Enlightened One, who taught us that every period of activity is followed by a period of rest and assimilation, we are bringing today to a close the active period of our Theosophy School. This is found even in Nature in her widest aspect of manifestation and non-manifestation. In manifestation she acts and in her non-manifestation rests and assimilates what she has gathered in manifested form. In the same way we experience this form of activity in our daily lives. We have a day full of experience, of learning, of activity, followed by a night of sleeping and assimilating of that which we have collected during the day. This is also seen in that mighty cycle of life. And in it we toil and gain experiences and it is through and after death that we ponder over it and take the good out of it. This school has gone through its period of activity and now will have its period of assimilation of all that it has gained during the season.

But before we break up for this vacation we have gathered together a few readings and some thoughts which have inspired some of us, to give to our fellow-brothers. The programme which we shall have this afternoon consists of a few readings of the sacred books, or the gems, and a few thoughts or ideas which have impressed some of us during this season. The programme consists of reading the Declaration of Theosophy School; Seven Paramitas; a talk on "The Life of W. Q. Judge"; a reading from the *Dhammapada* and the *Gita*, followed by a talk on "Karma and Reincarnation." This will be followed by a reading from the *Gita* and

from the *Voice* and then a talk on "God," followed by questions and answers.

It will be about a month hence when this Lodge will celebrate White Lotus Day. The words "White Lotus" signify endless symbol-ogies in life. It describes to us the unfoldment of man and cosmos, if we see that each little seed has in it the pattern of the whole lotus plant. We too are potentially divine beings, but we have to exert our will, intuition, intelligence and reasoning in order to develop a shining character, every one of us. The lotus plant has its roots embedded in the soil, which is of a very materialistic nature. But this soil has to be rich in order to produce a bloom or a lotus flower. In the same way we are given this gross material physical body, which we use as tools in order to express our thoughts and ideals in this world. Mind you, we use it as tools alone. And those we take care of definitely. We clean it. We see that is not harmed. We see that we can express ourselves in the best possible way. At the same time, too much care over a tool and no idea how to work the tool is of no use. Thus we see that we are given this physical material body in order to express that which is within us in the best possible way.

The next stage of the lotus plant is that stage which it grows through, through the turbid waters, muddy and dirty; and it is in this stage that the lotus plant so often loses its way because of the moving current which makes it lose its final aim—to bloom in the morning sun. There are other creepers too which twine around it, preventing its ever

blooming, bringing it down in the mire and dust of the world. This stage can be compared to the mental stage in this world, and in this stage modern education plays a very important part. Science undoubtedly claims much in moulding and informing the human brain but unfortunately from scientific education we are not able to see those lovely blooming lotuses, blooming and radiating forth their beauty and fragrance to all. Instead we find the lotus closed, wanting, and thinking that there is nothing beyond, its mental and physical body, thinking and feeling with full conceit that there could be no one greater or mightier than that person, and it is in this stage that many fall astray.

We see that in our modern schools and colleges more harm is done than good, in training up the mind, because there is no moral behind it. There is no wanting to do the good, behind the learning. We are taught to develop our minds, our memories, without that power behind us of doing right with our minds and memories. The definition of modern education is to polish the mind, to develop it, to enable every child to tread across life and bear its burdens as well as it can. It also emphasises developing will and wanting to help other brother neighbours. But this seems to be just theory, for, in practice, if we ask any of these so-called educated people or those who are students still in any of these institutions, if we ask them their object, they will turn around and say "Our object is to pass examinations." Unfortunately it is these examinations that have brought to every child enmity, pride and conceit, even deceit in these examinations. They make us hate our very friend because this friend has got better marks than us. The products of these institutions have developed undoubtedly a brilliant memory and magnificent mind. But of what use is this? In fact, with this mind and memory we have seen the result, in this world war where there is nothing but the brain of man working, with no love,

no compassion, no beauty. We have seen these so-called products of education, which have never brought forth that lovely lotus flower to breathe and to let others breathe that lovely fragrant flower.

But we have these tools, as we have seen that education is a very essential thing in every man's and woman's life. Educating the mind is definitely of very great importance nowadays, because it is we young men and women who will express to the world our ideas and will fight wars or fight against the wars for aiding the wrong.

And thus we see that education is a very essential factor in these days. But education can be tarnished by giving the wrong type of education to every child, and thus no lotus is able to unfold its petals slowly and open its golden heart to all the people around in order that they too might understand and realise what can be done.

There are lotuses who can rise above this mire of the water, take the food from it undoubtedly and yet remain aloof from it and it is in this way that we all gather every Saturday in the hope that we might be able to gather some teachings of Theosophy, teachings which will give us respect, which will make us loving towards every one of us, make us realise the great teaching of Brotherhood of all humanity, make us compassionate beings and make us real human beings. It is thus that we come here and also that other aim that every child has and does go through in life, and that is the age of reason, wanting to know the right. Unfortunately no school seems to answer this question and very few parents seem to be able to answer it for their children. But it is answered in this Lodge, by the help and sacrifice of Those Great Men with Their immaculate minds. They have tried and sacrificed and hope to see a few blooming lotuses, at least some of us, radiating in glory and filling the air with the exhilarating smell of a beautiful life.

OCCULT OR EXACT SCIENCE?

[In our last three numbers we reprinted three instalments of the article by H. P. B. under the above caption. Below we reprint another instalment from it from *The Theosophist*, Vol. VII, for May 1886.—Eds.]

The theosophical reader will easily understand that it is immaterial whether the denial is to the title of "spirits" pure and simple or to that of any other intelligent being, whether human, sub-human, or super-human, or even to a Force—if it is unknown to, and rejected *à priori* by science. For it seeks precisely to limit such manifestations to those forces only that are within the domain of natural sciences. In short, it rejects point blank the possibility of showing them mathematically to be that which the spiritualists claim them to be, insisting that they have been already demonstrated.

It becomes evident, therefore, that the Theosophist, or rather the Occultist, must find his position far more difficult than even the spiritualist ever can, with regard to modern science. For it is not to phenomena *per se* that most of the men of science are averse, but to the nature of the agency said to be at work. If, in the case of "Spiritual" phenomena these have only the materialists against them, not so in our case. The theory of "Spirits" has only to contend against those who do not believe in the survival of man's soul. Occultism raises against itself the whole legion of the Academies; because, while putting every kind of "Spirits," good, bad and indifferent, in the second place, if not entirely in the back-ground, it dares to deny several of the most vital scientific dogmas; and in this case, the Idealists and the Materialists of Science, feel equally indignant; for both, however much they may disagree in personal views, serve under the same banner. There is but one science, even though there are two distinct schools—the *idealistic* and the *material-*

istic; and both of these are equally considered authoritative and *orthodox* in questions on science. Few are those among us who clamoured for a scientific opinion expressed upon Occultism, who have thought of this, or realized its importance in this respect. Science, unless remodelled entirely, can have no hand in occult teachings. Whenever investigated on the plan of the modern scientific methods, occult phenomena will prove ten times more difficult to explain than those of the spiritualists pure and simple.

It is, after following for nearly ten years, the arguments of many learned opponents who battled for and against phenomena, that an attempt is now being made to place the question squarely before the Theosophists. It is left with them, after reading what I have to say to the end, to use their judgment in the matter, and to decide whether there can remain one tittle of hope for us ever to obtain in that quarter, if not efficient help, at any rate a fair hearing in favour of the Occult Sciences. From none of their members—I say—not even from those whose inner sight has compelled them to accept the reality of the mediumistic phenomena.

This is but natural. Whatever they be, they are men of the modern science even before they are spiritualists, and if not all, some of them at any rate would rather give up their connection with, and belief in, mediums and spirits, than certain of the great dogmas of orthodox, exact science. And they would have to give up not a few of these were they to turn Occultists and approach the threshold of THE MYSTERY in a right spirit of enquiry.

It is this difficulty that lies at the root of the recent troubles of Theosophy; and a few words upon the subject will not be out of season, the more so as the whole question lies in a nut-shell. Those Theosophists who are not Occultists cannot help the investigators, let alone the men of science. Those who are Occultists work on certain lines that *they dare*

not trespass. Their mouth is closed; their explanations and demonstrations are limited. What can they do? Science will never be satisfied with a half-explanation.

To know, to dare, to will and to remain silent—is so well known as the motto of the Kabbalists, that to repeat it here may perhaps seem superfluous. Still it may act as a reminder. As it is, we have either said *too much*, or *too little*. I am very much afraid it is the former. If so, then we have atoned for it, for we were the first to suffer for saying *too much*. Even that little might have placed us in worse difficulties hardly a quarter of a century ago.

Science—I mean Western Science—has to proceed on strictly defined lines. She glories in her powers of observation, induction, analysis and inference. Whenever a phenomenon of an abnormal nature comes before her for investigation, she has to sift it to its very bottom, or let it go. And this she has to do, and she cannot, as we have shown, proceed on any other than the inductive methods based entirely on the evidence of physical senses. If these, aided by the scientific *acumen*, do not prove equal to the task, the investigators will resort to, and will not scruple to use, the police of the land, as in the historical cases of Loudun, Salem Witchcraft, Morzine, etc.: the Royal Society calling in Scotland Yard, and the French Academy her native *mouchards*, all of whom will, of course, proceed in their own detective-like way to help science out of the difficulty. Two or three cases of “an extremely suspicious character” will be chosen, on the external plane of course, and the rest proclaimed of no importance, as contaminated by those selected. The testimony of eye-witnesses will be rejected, and the evidence of ill-disposed persons speaking on hearsay accepted as “unimpeachable.” Let the reader go over the 20 odd volumes of de Mirville’s and de Mousseau’s works, embracing over a century of forced enquiry into various phenomena by

science, and he will be better able to judge the ways in which scientific, often honourable, men proceed in such cases.

What can be expected then, even from the *idealistic* school of science, whose members are in so small a minority. Laborious students they are, and some of them open to every truth and without equivocation. Even though they may have no personal *hobbies* to lose, should their previous views be shown to err, still there are such dogmas in orthodox science that even they would *never dare to trespass*. Such, for instance, are their axiomatic views upon the law of gravitation and the modern conceptions of Force, Matter, Light etc., etc.

At the same time we should bear in mind the actual state of civilized Humanity, and remember how its cultured classes stand in relation to any idealistic school of thought, apart from any question of occultism. At the first glance we find that two-thirds of them are honey-combed with what may be called gross and practical materialism.

“The theoretical materialistic science recognizes nought but SUBSTANCE. Substance is its deity, its only God.” We are told that practical materialism, on the other hand, concerns itself with nothing that does not lead directly or indirectly to personal benefit. “Gold is its idol,” justly observes Professor Butlerof¹ (a spiritualist, yet one who could never accept even the elementary truths of occultism, for he “cannot understand them.”)—“A lump of matter,” he adds, “the beloved substance of the theoretical materialists, is transformed into a lump of mud in the unclean hands of ethical materialism. And if the former gives but little importance to inner (psychic) states that are not perfectly demonstrated by their exterior states, the latter disregards entirely the inner states of life. . . . The spiritual aspect of life has no meaning for practical materialism, everything being summed up for it in

¹ Scientific Letters, X.

the external. The adoration of this external finds its principle and basic justification in the dogmas of materialism, which has legalized it."

This gives the key to the whole situation. Theosophists, or Occultists at any rate, have nothing then to expect from materialistic Science and Society.

Such a state of things being accepted for the daily *routine* of life,—though that which interferes with the highest moral aspirations of Humanity cannot we believe live long,—what can we do but look forward with our hopes to a better future? Meanwhile, we ought never to lose courage; for if materialism, which has depopulated heaven and the elements, and has chosen to make of the limitless Kosmos instead of an eternal abode a dark and narrow tomb, refuses to interfere with us, we can do no better than leave it alone.

Unfortunately it does not. No one speaks so much as the materialists of the accuracy of scientific observation, of a proper use of one's senses and one's reason thoroughly liberated from every prejudice. Yet, no sooner is the same privilege claimed in favour of phenomena by one who has investigated them in that same scientific spirit of impartiality and justice, than his testimony becomes worthless. "Yet if such a number of scientific minds," writes Prof. Butlerof, "accustomed by years of training to the minutest observation and verification, testify to certain facts, then there is a *prima facie* improbability that they should be collectively mistaken." "But they *have* and in the most ludicrous way," answer his

opponents; and this time we are at one with them.

This brings us back to an old axiom of esoteric philosophy: "*nothing of that which does not exist somewhere, whether in the visible or invisible kosmos, can be reproduced artificially, or even in human thought.*"

"What nonsense is this?" exclaimed a combative Theosophist upon hearing it uttered. "Suppose I think of an animated tower, with rooms in it and a human head, approaching and talking with me—can there be such a thing in the universe?"

"Or parrots hatching out of almond-shells?" said another sceptic. Why not?—was the answer—not on this earth, of course. But how do we know that there may not be such beings as you describe—tower-like bodies and human heads—on some other planet? Imagination is nothing but the memory of preceding births—Pythagoras tells us. You may yourself have been such a "tower man" for all you know, with rooms in you in which your family found shelter like the little ones of the kangaroo. As for parrots hatching out of almond shells—no one could swear that there was no such thing in nature, in days of old, when evolution gave birth to far more curious monsters. A bird hatching out of the fruit of a tree is perhaps one of those countless words dropped by evolution so many ages ago, that the last whisper of its echo was lost in the Diluvian roar. "The mineral becomes plant, the plant an animal, an animal man," etc.—say the Kabbalists.

H. P. BLAVATSKY

(*To be concluded*)

CONVERSATIONS ON OCCULTISM

[W. Q. Judge published in *The Path* fourteen instalments of "Conversations," two of which are between H. P. B. and himself and the rest between a Student and a Sage. We are reprinting them in the chronological order observed by Mr. Judge and to facilitate the work of the student we plan to complete the series in the current volume of THE THEOSOPHICAL MOVEMENT. Below we print the eighth instalment of the series from *The Path*, Vol. VIII, p. 79, for June 1893.—EDS.]

OCCULT VIBRATIONS

A FRAGMENT OF CONVERSATION WITH H. P. B. IN 1888

[The following was written by me at the dictation of H. P. B. in 1888 with the purpose of printing it at that time. But it was not used then, and as I brought it home with me it is now of interest.—W. Q. J.]

Ques—It has struck me while thinking over the difference between ordinary people and an adept or even a partly developed student, that the rate of vibration of the brain molecules, as well as the coördination of those with the vibrations of the higher brain, may lie at the bottom of the difference and also might explain many other problems.

H. P. B.—So they do. They make differences and also cause many curious phenomena; and the differences among all persons are greatly due to vibrations of all kinds.

Q.—In reading the article in the *Path* of April, 1886, this idea was again suggested. I open at p. 6, vol. I. "The Divine Resonance spoken of above is not the Divine Light itself. The Resonance is only the outbreathing of the first sound of the entire Aum.... It manifests itself not only as the power which stirs up and animates the particles of the universe, but also in the evolution and dissolution of man, of the animal and mineral kingdoms, and the Solar system. Among the Aryans it was represented by the planet Mercury, who has always been said to govern the intellectual faculties and to be the universal stimulator." What of this?

H. P. B.—Mercury was always known as the god of secret wisdom. He is Hermes as well as Budha the son of Soma. Speaking of matters on the lower plane, I would call the "Divine Resonance" you read of in the *Path*

"vibrations" and the originator, or that which gives the impulse to every kind of phenomena in the astral plane.

Q.—The differences found in human brains and natures must, then, have their root in differences of vibration?

H. P. B.—Most assuredly so.

Q.—Speaking of mankind as a whole, is it true that all have one key or rate of vibration to which they respond?

H. P. B.—Human beings in general are like so many keys on the piano, each having its own sound, and the combination of which produces other sounds in endless variety. Like inanimate nature they have a key-note from which all the varieties of character and constitution proceed by endless changes. Remember what was said in *Isis Unveiled* at p. 16, vol. I, "The Universe is the combination of a thousand elements, and yet the expression of a single spirit,—a chaos to the sense (physical), a cosmos to the reason" (manas).

Q.—So far this applies generally to nature. Does it explain the difference between the adept and ordinary people?

H. P. B.—Yes. This difference is that an adept may be compared to that one key which contains all the keys in the great harmony of nature. He has the synthesis of all keys in his thoughts, whereas ordinary man has the same key as a basis, but only acts and thinks

on one or a few changes of this great key, producing with his brain only a few chords out of the whole great possible harmony.

Q.—Has this something to do with the fact that a disciple may hear the voice of his master through the astral spaces, while another man cannot hear or communicate with the adepts?

H. P. B.—This is because the brain of a chela is attuned by training to the brain of the Master. His vibrations synchronize with those of the Adept, and the untrained brain is not so attuned. So the chela's brain is abnormal, looking at it from the standpoint of ordinary life, while that of the ordinary man is normal for worldly purposes. The latter person may be compared to those who are colour-blind.

Q.—How am I to understand this?

H. P. B.—What is considered normal from the view of the physician is considered abnormal from the view of occultism, and *vice versa*. The difference between a colour-blind signal man who mistakes the lamps and the adept who sees is that the one takes one colour for another, while the adept sees all the colours in every colour and yet does not confuse them together.

Q.—Has the adept, then, raised his vibrations so as to have them the same as those of nature as a whole?

H. P. B.—Yes; the highest adepts. But there are other adepts who, while vastly in advance of all men, are still unable to vibrate to such a degree.

Q.—Can the adept produce at his will a vibration which will change one colour to another?

H. P. B.—He can produce a sound which will alter a colour. It is the sound which produces the colour, and not the other or opposite. By correlating the vibrations of a sound in the proper way a new colour is made.

Q.—Is it true that on the astral plane every sound always produces a colour?

H. P. B.—Yes; but these are invisible because not yet correlated by the human brain so as to become visible on the earth plane. Read Galton, who gives experiments with colours and sounds as seen by psychics and sensitives, showing that many sensitive people always see a colour for every sound. The colour-blind man has coming to him the same vibrations as will show red, but not being able to sense these he alters the amount, so to say, and then sees a colour corresponding to the vibrations he can perceive out of the whole quantity. His astral senses may see the true colour, but the physical eye has its own vibrations, and these, being on the outer plane, overcome the others for the time, and the astral man is compelled to report to the brain that it saw correctly. For in each case the outer stimulus is sent to the inner man, who then is forced, as it were, to accept the message and to confirm it for the time so far as it goes. But there are cases where the inner man is able to even then overcome the outer defect and to make the brain see the difference. In many cases of lunacy the confusion among the vibrations of all kinds is so enormous that there is not correlation between the inner and the outer man, and we have then a case of aberration. But even in some of these unfortunate cases the person inside is all the time aware that he is not insane but cannot make himself be understood. Thus often persons are driven really insane by wrong treatment.

Q.—By what manner of vibrations do the elementals make colours and lights of variety?

H. P. B.—That is a question I cannot reply to though it is well known to me. Did I not tell you that secrets might be revealed too soon?

THE BUILDING OF THE HOME

VI.—THE FOOD OF THE BODY

Those who dress their meat but for themselves eat the bread of sin, being themselves sin incarnate.—*The Bhagavad-Gita*, III, 13.

Whatever thou eatest, commit unto me.—*The Bhagavad-Gita*, IX, 27.

The self procures vital airs from the food which the one life causes to be digested. For note that which you know, that did we not take food the material unit of the trinity would die and the self be disappointed, and then would get another body to try in again. For is it not permitted to each one to try and set up a habit in that material unit whereby we may as incarnated beings know the self? Then when that is done we do not live as others; but all the same, even then, the self must subsist, so to say, while in manifestation, by means of food, no matter if that food be of a different character, corresponding to the new state.—*Letters That Have Helped Me*, p.97.

The health of man depends upon the nourishment he imbibes—this on every plane. The state of man's mind is the result of the thoughts he has gathered in the past and which he now holds; his character is formed by the ethical ideas and the moral principles which he has absorbed; his bodily health is the outcome of his mental and moral states, plus the food he eats.

The lives which build the cells of the physical body are influenced by our kama-manas, but they are also influenced by the air we breathe, the water we drink and the food we eat. Occultism teaches that disease of the very tissues of man's body is nothing more nor less than the organic, nutritive, physiological sin of separateness.

One of the Sanskrit names of the physical body is *annamayakosha*, the sheath of food. The Upanishads repeat the ancient teaching of the Esoteric Philosophy—to which Mr. Judge has referred in *The Ocean of Theosophy*—about the relation between the newly incarnating ego and physical-plane food.

The subject is highly important and the Home-Builder must acquaint himself with its basic principles. The quality and the quantity of food selected by a person for his own use indicate the nature of the person; what and how much or how little he eats is at once an

indicator—pertaining to the causal plane—of the inner prevailing mood of the hour or of his psychic temperament; what and how he eats produces effects. The Law of Cycles operates for each in his eating, digesting and assimilating.

Occult science has its branch of dietetics and it is more comprehensive than its counterpart is in modern knowledge. We will but record some major principles, leaving their applications to the practitioner, offering this word of warning: do not dogmatise that vegetarianism is the only right thing, or that man is a carnivorous animal and must devour flesh; do not be a faddist, accepting or rejecting foods without a basis in knowledge and an appreciation of the important fact that the One Life sustains the vast variety of diversified manifestation.

The question never is of kinds of food, but of fitness for each particular case; for when all is said and done, each body extracts from any kind of food only that which conforms to the nature of the possessor of the body, and that nature is subject to change from within. The main thing to be observed is to keep the body efficient as an instrument for the soul who inhabits it, by whatever means and food may be found necessary for that purpose. Here, like and dislike are set aside and only the purpose of soul is considered.—*Notes on the Bhagavad-Gita*, p. 223.

To begin with—temperance. Not to eat more than enough, nor too little. Whatever the food, this should be the rule. Says Manu :—

Excessive eating is prejudicial to health, to fame, and to (bliss in) heaven ; it prevents (the acquisition of) spiritual merit, and is odious among men ; one ought, for these reasons, to avoid it carefully. (II, 57)

Foods are classified into three divisions : *tamasic* or impure, stale, tasteless, rotting, polluted by others ; *rajasic* or emotion-stirring, bitter, sour, saline, pungent, dry, burning, excessively hot ; lastly, *satvic* or pure (enhancer of age, vitality, strength, health, joy, cheerfulness), savoury, oleaginous, substantial and agreeable. It is not said all vegetables are *satvic* and all meats *tamasic* ; the qualities are mentioned. For some bodies meats may be found health-giving, for others they may prove poisonous.

In *Dnyaneshwari*, which H. P. B. calls "that king of mystic works," we find some very important statements on the subject. It is said that "the connection between foul eatables and sin is direct." And the explanation is offered :—

Eat that food, which will nourish purity (Satva) in you. There is no more powerful reason for good or bad temperament than the food consumed. Even a sane man on consumption of liquor will get unbalanced and excited. Nectar wards off death and and poison causes it. The seven elements (*Dhatu*) in the body are constituted out of the food consumed and the mind conceives ideas, corresponding to these seven physical elements. The constitution of the mind follows the constitution of these elements in the same manner as water gets heated, when the pot containing it is put over the fire. Similarly the other two attributes are brought out by inferior food.

Then the book proceeds to explain the threefold division of food :—

When the mind of a man has a pure tendency, he is inclined to relish juicy food,—items which have a natural taste or which have

been well cooked and served with sauce, which are attractive in form, and soft to touch and which are pleasant to taste. He is attracted towards food which is small in bulk, but great in nourishment like words from the mouth of the preceptor, which are few and far between. There is therefore relish as well as nourishment in such food. A regular and daily supply of such food increases the good in one, just as the sun is the cause of the day from dawn till evening. Coming to the mind and the body, such food reduces the chances of disease. Such food is conducive to health, without which all joys are useless.

The second quality of food (*Rajas*) is likened in bitterness to poison though not as fatal, in heat to quicklime, and is sour. Such food contains an excess of salt and is also consumed, while it is very hot. These pungent things hurt without wounding. Just as a crowbar can upset a pile of stones, men, who are fond of this food, consume condiments, which are drier than ashes and which hurt not only the outside but the inside. They like food which gives exertion to the teeth and food which inflames the nostrils and the mouth. They stuff their stomachs pell-mell with fire and eat in excess, because the palate remains unsatisfied. To mustard, clove and ginger, they add large quantities of water. These stimulants hurt the stomach and are the forerunners of disease.

The last kind of food is that of those with dark tendencies (*Tamas*). Its characteristic is that it is foul and rotten. It is stale, unripe or overdone and it is dry without juice. Such men dislike pure and clean food. They do not relish it, till it begins to rot. Or, they eat a hotchpotch, where nothing can be distinguished. Only such an irregular and unclean meal will satisfy the sinner. They like prohibited food and prohibited drink. The connection between foul eatables and sin is direct. Such food hurts the stomach and other organs. But those with dark tendencies prefer to mortify them with it.

In each kingdom there are *tamasic*, *rajasic* and *satvic* beings. What should the practitioner

aim at? Says *The Key to Theosophy*, p. 218:—

He must eat to live, and so we advise really earnest students to eat such food as will least clog and weight their brains and bodies, and will have the smallest effect in hampering and retarding the development of their intuition, their inner faculties and powers.

The same book further states:—

Every kind of animal tissue, however you may cook it, still retains certain marked characteristics of the animal which it belonged to, which characteristics can be recognised. And apart from that, every one knows by the taste what meat he is eating. We go a step farther, and prove that when the flesh of animals is assimilated by man as food, it imparts to him, physiologically, some of the characteristics of the animal it came from. Moreover, occult science teaches and proves this to its students by ocular demonstration, showing also that this "coarsening" or "animalizing" effect on man is greatest from the flesh of the larger animals, less for birds, still less for fish and other cold-blooded animals, and least of all when he eats only vegetables.

Extending the same principle, we might refer to the "coarsening" effects of certain vegetables in comparison to others, and so on. But there is another factor—the cook. The principle implicit in the following remarks of H. P. B. applies to food stuffs as well:—

Wine and Spirits are supposed to contain and preserve the bad magnetism of all the men who helped in their fabrication; the meat of each animal, to preserve the psychic characteristics of its kind.—*Raja-Yoga or Occultism*, p. 21.

So it is not only the question of meat or vegetables, but also the person who handles them.

In another place Dnyaneshwar Maharaj explains:—

Just as a tortoise extends his limbs or withdraws them at his pleasure, so, he, who has complete control over his senses, which obey his orders, may be recognised as stable-minded (*Sthira Budhi*). I must, however,

stress a particular point. There are some who, while controlling the other senses such as ears, eyes, nose, etc., let loose the sense of taste and by this means get entangled in all sorts of objects of senses. If one were to cut off the leaves, but put water in the roots, the tree will never be destroyed. On the contrary, by means of that water, the leaves will come forth again in greater strength. Without doubt, therefore, it is through one's food that objects of senses get control over one's mind. It is easy to shut off the action of other senses, but it is not possible to carry on without food, on which, sustenance of the physical body depends.

Thus we see the application to food of the teaching about the invisible which we have been considering in previous instalments of this series. Intimacy between food and soul, between man and gods, makes the selection and consumption of edibles a very different matter for the Theosophical Home-Builder.

Rooted in this idea is the practice of saying grace before eating. "When eating bamboo sprouts, remember the man who planted them," says the Chinese proverb. *The Laws of Manu* instruct:—

Let him always worship his food, and eat it without contempt; when he sees it, let him rejoice, show a pleased face, and pray that he may always obtain it. Food, that is always worshipped, gives strength and manly vigour; but eaten irreverently, it destroys them both. Let him not give to any man what he leaves, and beware of eating between (the meal-times); let him not over-eat himself, nor go anywhere without having purified himself (after his meal). (II, 54-56)

At this point we may quote appropriately Dr. Mariano R. Castex of Buenos Aires who, speaking from observation and experiment of his own, states that emotional outbursts while eating lead directly to intestinal toxemia. Other doctors are of the opinion that the more fixed and sinister forms of emotion, such as envy, jealousy, etc., predispose powerfully towards cancer. "Better a meal of herbs and

love therewith, than a stalled ox and hatred withal."

Modern civilization does not recognize the real meaning and value of the kitchen in the home; modern knowledge aids sense-life and sensuous living but disregards soul and its sheaths. Inner purity is sacrificed to outer cleanliness in all things, and more—outer cleanliness is subordinated to mere appearances. Nowhere, perhaps, is this more visible than in the matter of food and the kitchen. In setting an example in right Home-Building the Theosophical practitioner has to learn to pay special attention to this. The health of the body and the well-being of the whole personality, in not a negligible measure, depends on (1) the physical cleanliness and (2) the magnetic purity of the kitchen and (3) the psychic disposition of the workers who labour there. The words which Anna Hempstead Branch puts in the mouth of "the Monk in the Kitchen" have a message bearing on what we are considering.

What are ye?

I know not.

Brazen pan and iron pot,

Yellow brick and gray flagstone

That my feet have trod upon—

Ye seem to me

Vessels of bright mystery.

For ye do bear a shape, and so

Though ye were made by man, I know

An inner spirit also made,

And ye his breathings have obeyed.

When I polish the brazen pan

I hear a creature laugh afar

In the gardens of a star,

And from his burning presence run

Flaming wheels of many a sun.

Whoever makes a thing more bright

He is an angel of all light.

And the labours of such an angel of light affect not only the health of mortal bodies but touch also the inner world of *devattas* or nature-spirits who say to each who feeds them with gleam and shine—

Beauties from thy hands have flown
Like white doves wheeling in mid-air.
Nay—thy soul remembers not?
Work on, and cleanse thy iron pot.

But the kitchen is only one part of the home; there are other parts where also we need rhythm and harmony, for "*Order is a lovely thing*,"
and

Whoever makes a thing more bright
He is an angel of all light.

To how many individuals in our day of confused issues and conflicting panaceas do the words of Mr. Jack Common in "Thinking Back a Bit" (*The Adelphi*, January-March, 1942) apply, that nobody could ever be quite sure what pose, what behaviour, was definitely the best. So they lived like an actor in a repertory company, playing many parts none too well,

only to find themselves at last "completely harlequined in the broken vision of a shattered world."

There has been "a sort of Humpty-dumpty crash of all the arcades of Christendom," and Mr. Common's analysis of why the old ideology has not worked is penetrating and the hope that he holds out for the future is well grounded if men come to see the unity, the unity that Theosophy also proclaims, which in the individual means integration, singleness of purpose and of aim, and in the aggregate means Universal Brotherhood. Mr. Common writes:—

There'll be no more Christendom, not again that painful division of the universe into the twin negations, or not-matter, not-spirit, nor the fearful separations of soul from body, and individual from Man. We've lived too many centuries in the tragic tension of that double-vision. What it brought us must still live on and break to resurrection many times in unrecognised names; the faculty of finding inner heavens, the star-reach, the incorporeal tenderness. But it's hell, that hell of material mechanism unmitigated by the least grace of spirit which only men trained for generations in isolating spirit from things could create, the hell which is everywhere about us now—which will be overlived in virtue of a very different vision. That's certain, so let's look for it.

IN THE LIGHT OF THEOSOPHY

Dr. Ananda K. Coomaraswamy, who wrote in the January *Review of Religion* on "Eastern Religions and Western Thought," agrees with Theosophy in seeing as the chief value of Comparative Religion

the demonstration of the common metaphysical principles upon which all religions rest, and apart from which religions would represent, not the Truth, but only what men have believed.

The Philosophia Perennis or Sanātana Dharma, on "the catholicity and single origin" of whose "universal and unanimous tradition" he insists, is what we know in its modern partial restatement as Theosophy.

Dr. Coomaraswamy boldly challenges the current academic notion of a human "progress," with the correlative "development" of "systems" of "religious philosophy" [which ignore]... what India has known so well, that there are things to which the historical method, valid only for the classification of facts and not for the elucidation of principles, does not apply.

He believes that

there is and can be only one Truth (expressed, as far as expression is possible, in the Philosophia Perennis, the intellectual birthright of all humanity).

It is not a sectarian concept which he puts forward. He correlates the "eternity of the Vedas" with the Buddhist doctrine of the "timelessness of the Dhamma," and "the Christian dogma of the eternity of the Divine Word" etc. He cites St. Augustine's proclamation in the *Lib. de vera religione*, Chapter 10, none the less true for having been subsequently recanted:—

That which is called the Christian religion existed among the ancients, and never did not exist, from the beginning of the human race until Christ came in the flesh, at which time the true religion which already existed began to be called Christianity.

H. P. B. calls the *Vedas* "the greatest of all authorities, though needing the key to read it correctly." Dr. Coomaraswamy writes of them:—

That the Vedic incantations and sacrifices represent a primitive "worship of the powers of nature" is a favourite dogma of the Orientalist and anthropologist. We, on the contrary, deny absolutely that the Vedic formulæ could have been invented, or rather "heard," without a full understanding of their meaning: we maintain with Andrae that primitive symbolism is rooted in the highest, and is never "blind."

An article in *The Indian Social Reformer* for 11th April, well headed "Some Historical Misconceptions," soberly repeats one such without challenge, a notion for which Max Müller and the Orientalists who have followed his lead are primarily responsible. Thus it is stated:—

The authors of the "Vedic Index" take 500 B. C. as the limit separating the Vedic from the later periods but *evidently writing was not known until a much later period.* (Italics ours)

Students who want to go into this question seriously will find a mine of information in "Was Writing Known Before Pânini?" in *Five Years of Theosophy*, but we shall bring together a few of the arguments put forward there, as well as by H. P. B., for the antiquity of writing in India.

According to *The Indian Social Reformer*, Pânini, the celebrated grammarian, to whom the Occultists assign a date nearer to 700 than 600 B. C., and who "composed the most elaborate and scientific system of grammar ever known," comprising no less than 3,996 rules, must have been illiterate and have entrusted his stupendous achievement wholly to the memory of his disciples. Indians' powers of memory are proverbially great but considering the fact cited in the article mentioned in *Five Years* that

Europe now possesses 10,000 of our Sanskrit texts; and considering that we have, or have had, many other tens of thousands which the parsimony of Karma has hitherto withheld from the museums and libraries of Europe, what a memory must have been theirs!

But this is not all. Not only are the *Vedas* in an archaic form of Sanskrit which could hardly have survived unmodified in purely oral tradition, but also the contact of India with other nations in remote antiquity has been abundantly established. The ancient Hindus had travelled far and wide in very ancient times. Moreover, India was visited by merchants from Phœnicia, which is conceded to have had the art of writing long before 1,250 B. C. "Writing," H. P. B. tells us, "was known to mankind many hundreds of millenniums ago," having been "invented by the Atlanteans, and not at all by the Phœnicians." But

even if the Aryans had learned from Phœnicia how to write—to every educated Hindu an absurdity—they

must have possessed the art 2,000 or at least 1,000 years earlier than the period supposed by Western critics.

How the misapprehension about our ancestors' literacy arose is explained by H. P. B. in *The Theosophical Glossary*:—

Spoken and "Silent Speech" (writing) are a "gift of the gods," say all the national traditions....

"Dēvanāgarī (Sk.) Lit., "the language or letters of the dēvas" or gods. The characters of the Sanskrit language. The alphabet and the art of writing were kept secret for ages, as the *Dwijas* (Twice-born) and the *Dikshitas* (Initiates) alone were permitted to use this art.... Therefore is the word *lipi*, "writing," absent from the oldest MSS.

Furthermore, as H. P. B. mentions, the rocks in Iran and Central Asia (whence the philologists and historians show us the ancestors of the same Pānini, the Brahmins, coming into India) are covered with writing, two and three thousand years old (12,000, according to some fearless palæontologists).

In an address broadcast from New York on 13th December 1941 which is published in *International Conciliation* for January, Prof. James T. Shotwell of Columbia University came close to Theosophical principles when he recognised that permanent peace lies in following the methods of democracy which are those of co-operation and understanding, and of equal justice to all.

Theosophical, also, is the mental honesty which places squarely where it belongs the blame for the calamitous American failure to carry on after the last war:—"We had no clear sense of our responsibilities as a member of a world community of nations." The fight against disease and famine must, as Professor Shotwell sees, be a co-operative effort, but it is open to question how far "the standards of human dignity, equality and tolerance" can be re-established in other countries, save by the influence of example. Similarly he calls for the restoring of freedom "not only to those who have been conquered but to those who have surrendered their liberty to tyrants at home." Men have forged their own shackles. They are the slaves not of the tyrants but of their own false ideologies. Who but themselves can put those aside?

The observation of Colton is profoundly true that "Liberty will not descend to a people." Neither can it be conferred upon a people from without. The spreading of the ideas of universal

brotherhood and of the dignity and the responsibility of every human soul would have prevented this present cataclysm as it alone can prevent its recurrence.

There is no need for what Professor Shotwell refers to as "the re-establishment of the realm of law within the moral order." That law needs no restoring; recalcitrant mankind is caught today between the upper and the nether millstones of its ceaseless grinding. It needs but to be recognised and worked with for the way out to be found.

Among the objections to philosophy which Neal W. Klausner refutes in the Winter 1942 *Personalist* (U. S. A.) is the old short-sighted charge that philosophy "is unrelated to life and has no practical worth," to which he counters:—

Man needs facts—let there be no question about that—but man also needs ideas.... "Philosophy" so it has been charged, "bakes no bread." To this we need only reply, "Man does not live by bread alone."

Another even more puerile objection which Mr. Klausner attacks is that the study of philosophy results in a loss of faith. It is the very position of Theosophy which Mr. Klausner takes when he declares:—

It is simply not true that the critical examination of principles and beliefs necessarily means their weakening. A belief which cannot endure the questions of an inquiring mind is too unstable to deserve survival. It should be unwelcome in any philosophy. On the other hand, beliefs which, submitted to the tests of reason and verification seem to hold together may be courageously proclaimed.

Man's disuse of the instruments of discovery which are in his hands is, he declares, "not only intellectual but moral failure."

Theosophy encourages virile questioning and condemns blind belief. It recognises no mysteries into which the mind of man may not inquire. But faith in that which commends itself alike to the mind and the heart is only strengthened by subjecting the truths of Theosophy to the most rigorous and searching inquiry.

"Blind faith" is an expression sometimes used to indicate belief without perception or understanding; while the true perception of the *Manas* is that enlightened belief, which is the real meaning of the word "faith." This belief should at the same time be accompanied by *knowledge*, i. e., experience, for true *knowledge* brings with it faith.

The spiritual effort represented by the launching of the Theosophical Movement in 1875 having been preceded by a wave of mediumistic and psychic phenomena, it is not surprising that at this stage of the cycle interest in the phenomena of hypnotism should be reported growing in the U. S. A.

The newest claimant for attention is a technique of "autohypnosis" imparted for an enormous fee by a young man in New York City who, in a psychology course at New York University, "made a routine acquaintance with hypnotism and decided that it would be a promising field for research."

Life for 10th November 1941 and *The Magazine Digest* for January 1942 describe Mr. Andrew Salter's "discovery" and his technique. He specialises in changing the patient's attitude, that of the drunkard towards alcohol and that of the obese individual towards fattening foods. He puts the patient under hypnosis a few times himself "to teach the subject to induce his own trances." Then he gives him a formula for putting himself to sleep, culminating in the affirmation "Now I am in a deep hypnotic state."

After the hypnotic state is achieved, you can make suggestions to yourself which you will carry out in your waking hours, such as:

... "I am going to overcome my drinking habits
... I hate drink... I loathe it... it nauseates me..."

There is little difference between this technique and ordinary auto-suggestion except that here the patient fools himself into fancying that while in a hypnotic trance he can give himself suggestions. Who gives them and to whom?

The possibilities of auto-suggestion have been explored and exploited by Christian Science and other mental and so-called spiritual healing cults. The fact that it is here applied to emotional attitudes rather than to disease does not change the leopard's spots. "Imagination and faith are almost omnipotent" and auto-suggestion derives its power primarily from them, just as do all patent medicines and quack nostrums. But the fact that a dangerous remedy sometimes effects cures is no justification for its employment.

Mr. Salter is mistaken in regarding the use of autohypnosis "to mask the pain of physical ailments which require medical attention" as the only possible danger connected with the practice. To tell oneself lies with whatever motive corrupts

the mind and makes it doubly difficult to distinguish truth from falsehood. One of the uses which Salter suggests for his technique is to enable individuals to ward off fatigue and hunger and to "immunise themselves against fear and pain and the horror of war." An engine-driver, too, could no doubt be trained to run without a qualm past danger signals, but would it be advisable?

Gerald Heard's *Training for the Life of the Spirit* is an instance of that permeation of Theosophical ideas into the literature of the West of which H. P. B. wrote in "The Tidal Wave." From the first he recognises the cyclic appearance of Great Teachers who, having delivered their message, retire from the world of men.

Forerunner types showing what we may become, have already appeared. Though not frequent, they have in fact been appearing with considerable constancy for thousands of years.

It is of the Path to these Great Ones that Mr. Heard writes. These, he says, "are those whom we generally call, rather loosely, saints." But Mr. Heard does not go to the Theosophical records at hand to point out who these saint-teachers were and how, especially since the days of San-kha-pa in the fourteenth century, they have made their appearance in the Western world at hundred-year intervals.

Teachers and the path to them being admitted, comes the necessity to discover that way of life which They teach. Mr. Heard holds out no hope "unless the ego is transcended by the experience of a new consciousness," which comes to birth only as a result of a "whole will which wills one thing always." That one-pointedness makes ready the pupil that the Teacher may appear. Says Mr. Heard:—

If we desire sufficiently to find such direction, guides will be sent. In the spiritual world, more quickly than anywhere else, demand, true demand, not lazy protest, creates supply.

Frugality, abstinence and control of the sex impulse, which latter is helped by *sat sang*, or association "with those who cherish the same sexual ideal," serve as indicators on the "map" which Mr. Heard puts in the hands of the aspirant.

This map is intended to lead the student to those great Forerunner Types above referred to. Meditation, Devotion, Purity, Selflessness are all necessary adjuncts to the Living of the Life, but without adequate knowledge of the philosophy of Theosophy the student lacks the power necessary to overcome his difficulties and ends in some psychic bog. Knowledge would replace with a positive self-conscious realisation what otherwise must remain at best an unfulfilled aspiration.

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By W. Q. JUDGE

The Ocean of Theosophy

Letters That Have Helped Me

Echoes from the Orient

The Bhagavad-Gita

Notes on the Bhagavad-Gita

The Yoga Aphorisms of Patanjali

An Epitome of Theosophy

By ROBERT CROSBIE

The Friendly Philosopher

Answers to Questions on The Ocean of Theosophy

OTHER BOOKS

Light on the Path

"No-Man's-Land"

The Laws of Healing—Physical and Metaphysical
Where Are the Dead?—Theosophy Versus Spiritualism.

Index to The Key to Theosophy

Index to The Secret Doctrine

MAGAZINES

Theosophy — Los Angeles XXXth volume
The Aryan Path — Bombay XIIIth ,,
The Theosophical Movement ,, XIIth ,,

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

The United Lodge of Theosophists

DECLARATION

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

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

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

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

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

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

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

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

Correspondence should be addressed to

The United Lodge of Theosophists

51, MAHATMA GANDHI ROAD, BOMBAY, INDIA.

OTHER LODGES

LOS ANGELES, CALIFORNIA, U. S. A.....	Theosophy Hall, 245 W. 33rd Street
BERKELEY, CALIFORNIA, U. S. A.....	Masonic Temple Building
SAN FRANCISCO, CALIFORNIA, U. S. A.....	Pacific Bldg., 4th and Market Streets
NEW YORK, N. Y., U. S. A.....	24 East Sixtieth Street
SANTA MONICA, CALIFORNIA, U. S. A.....	Theosophy Hall, 1434 Tenth Street
SAN DIEGO, CALIFORNIA, U. S. A.....	505 Commonwealth Building
PHOENIX, ARIZONA, U. S. A.....	32 North Central Ave.
PHILADELPHIA, PA., U. S. A.....	Lewis Tower, N. E. Cor. 15th and Locust Sts.
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LONDON, ONTARIO, CANADA.....	424 Wellington Street
LONDON, ENGLAND.....	17 Great Cumberland Place, London W. 1.
PARIS, FRANCE.....	14 rue de l'Abbé de l'Epée 5e
AMSTERDAM, HOLLAND.....	24 Vondelstraat
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MATUNGA, BOMBAY, INDIA.....	Putla House, Bhaudaji Road
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