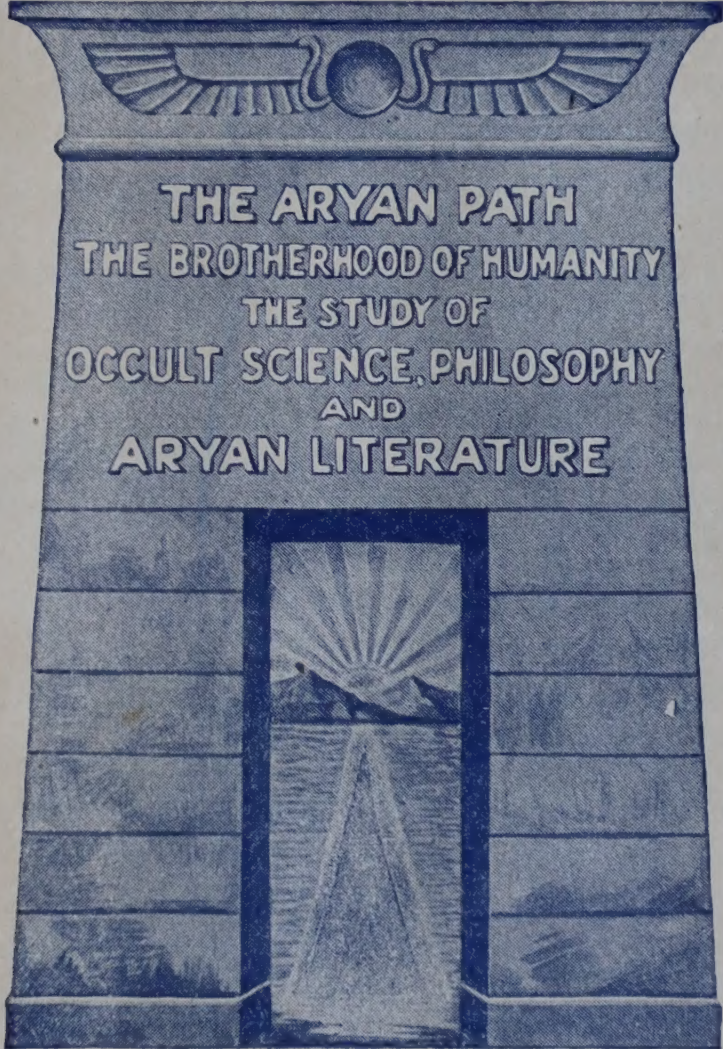




THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



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

Vol. XVI No. 1

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We work for true Religion and Science, in the interest of fact as against fiction and prejudice. It is our duty, as it is that of physical Science—professedly its mission—to throw light on facts in Nature hitherto surrounded by the darkness of ignorance. And since ignorance is justly regarded as the chief promoter of superstition, that work is, therefore, a noble and beneficent work. But natural Sciences are only one aspect of SCIENCE and TRUTH. Psychological and moral Sciences, or theosophy, the knowledge of divine truth, wheresoever found, are still more important in human affairs, and real Science should not be limited simply to the physical aspect of life and nature. Science is an abstract of every fact, a comprehension of every truth within the scope of human research and intelligence. “Shakespeare’s deep and accurate science in mental philosophy” (Coleridge), has proved more beneficent to the true philosopher in the study of the human heart—therefore, in the promotion of truth—than the more accurate, but certainly less deep, science of any Fellow of the Royal Institution.

—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 psysical powers latent in man.

सत्यान्नास्ति परो धर्मः ।



There Is No Religion Higher Than Truth

BOMBAY, 17th November 1945.

VOL. XVI. No. 1.

CONTENTS

Seventy Years Finished	1790	.. 1
Marking Time 2
The Adepts And Modern Science—By W. Q. Judge 3
The Co-operative Movement And Theosophy 6
Obscured Adepts 9
Questions Answered 12
Self-Defence—Self-Preservation 13

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THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th November 1945.

VOL. XVI. No. 1

SEVENTY YEARS FINISHED

With this number THE THEOSOPHICAL MOVEMENT commences its sixteenth volume. The Bombay U. L. T. commences its seventeenth season on the same date—the seventeenth day of the eleventh month. On the same date seventy years ago H. P. B. inaugurated the Theosophical Movement in the city of New York.

For all of us of the U. L. T. it is the opening of a year of special significance. One of the major objectives the U. L. T. has had in view is to restore in the entire Movement, the position of W. Q. Judge which was obscured in 1894-5 through ignorance of the true principles and of the Lines of the Original Impulse. The year which opens on this Birth-Day will see on 21st March 1946 the fiftieth anniversary of the passing of W. Q. Judge. His position has been more amply restored in the U. S. A., thanks to the work of Robert Crosbie and his faithful helpers. We who are working in the U. L. T. east of the Atlantic, have to make a special effort to popularize the teachings of W. Q. Judge, which are faithful translations of those of H. P. B., and their equivalents.

The most important aim of the original Movement was “the relief of human suffering under any or every form, moral as well as physical”; and H. P. B. added the consequential clause—“we believe the former to be more important than the latter.” And she further stated that “Theosophy has to inculcate ethics; it has to purify the Soul, if it would relieve the physical body, whose ailments, save cases of accidents, are all hereditary.”

“To purify the Soul” of another it is essential to elevate one’s own mind-soul. “The process of self-purification is not the work of a moment, nor

of a few months, but of years—nay, extending over a series of lives.” The acquisition and application of knowledge is the sure method of self-purification; to pass on the knowledge, to shed its light on other minds, the sure way of lessening the suffering of the race, moral and causal in the first instance.

What was true when H. P. B. wrote is equally true today, that “few are willing to become what is called “working members” and most prefer to remain the *drones* of Theosophy.” The living of the life, *i.e.*, the practice of Theosophy, depends on one’s knowledge; it is mysterious but comprehensible, it is vast and inexhaustible but easy to perform, inasmuch as at every stage that Knowledge reveals the next step, and the necessary strength to take it is secured. Having knowledge, at each step, at each stage, the practitioner is delivered from evil. This must not be taken to mean that there are no obstacles. The birth-pangs are severe, the travail of freeing the mind from the womb of creed-class-religion-race is hard. Weaknesses and vices of the mind are more formidable and therefore more exhausting than debility and diseases of the body. Man’s preoccupation with evil, his general methods of combating and conquering it, are not rooted in true knowledge and he does not understand the real meaning of these words:—

Learn now that there is no cure for desire, no cure for the love of reward, no cure for the misery of longing, save in the fixing of the sight and hearing upon that which is invisible and soundless. Begin even now to practise it, and so a thousand serpents will be kept from your path. Live in the eternal.

Preoccupation with personality is preoccupation with evil and its progeny—suffering. For

himself, as for humanity, the relief from suffering is not achieved when means are adopted other than only one, the true one—Make the mind keep the company of the Divinity in the innermost heart. Even the most evil among the wicked, by turning within, breathe the fragrance of Akasha. It is the turning of the mind to the Shining One within which is recommended by Master Krishna—"Serve me, fix heart and mind on me, be my servant, my adorer, prostrate thyself before me, and thus, united unto me, at rest, thou shalt go unto me."

Thirty years more and the Century effort of H. P. B. will reveal the Pattern drawn by us all. What will be in 1975 is not very difficult to prognosticate, but every year of the remaining thirty will improve or disfigure the Pattern, as each one who calls himself a student, a promulgator or a devotee, acts true or faithless to the Teachings of Theosophy as recorded in the writings of H. P. Blavatsky and W. Q. Judge. Not "Drones" mentioned by the Guru but the egotistic will disfigure, and the selfless worker improve, the Pattern.

In the coming year then we must look out for students who are keen, servers who are unselfish, ever remembering that the mark of the true devotee is the zeal and assiduity with which he lives the Teachings and follows that which is implicit in the words, inspiring direct action, of H. P. B. :—

Follow the path I show, the Masters that are behind—and do not follow me or my Path.

The student-servers must establish some co-partnership of thought among themselves, and *work* together in unison and harmony, not to boost each other's personality but to bring out the Light which the personality masks. In these words of Robert Crosbie is enshrined a message of which all earnest students should make proper use :—

There is a getting closer together among "the faithful," and this of itself has its effect upon those about us, as well as upon others not so near. Union and harmony is the secret of strength. So the nearer and closer we get in thought, will and feeling, the more power will flow from us as a body, "till we saturate time and eras, that the men and women of races, ages to come, may prove brethren and lovers as we are."

MARKING TIME

How difficult it is to persuade the whole personality of the truth of facts recognised by the mind. Good advice is given us and we think: "Ah! I will apply this in my daily life." And then the days and the weeks pass. Some time later we meet with the same advice again in the course of our reading, and the injunction: "Arouse the inner attitude of attention." We assent again mentally, as we did in the former case, but what of application meanwhile? To our own disappointment and surprise we realise that we have never thought of the excellent teaching in the interval. Why? Are we not in earnest in our wish to make Theosophy a living power in our lives?

We may or we may not be in earnest, but our failure does not necessarily show that we are not. It merely indicates that for one reason or another we have not persuaded the personality of the necessity of following the advice we intuitively recognise as valuable.

Now this process of getting the lower man on our side is one which requires time, knowledge and systematic effort. That part of us which wants to "live the life" is in the position of a popular leader faced with the problem of getting his followers to live up to the principles he advocates. In this case the "followers" are the component parts of his own being. He has undertaken the task of instructing, guiding, persuading the millions of lives composing the cells of his body, to mention only the outermost vehicle. Each cell has habits and a memory of its own and these are based on long experience in a direction contrary to the new attitude which we wish to cultivate. Naturally, then, it will take time and effort to reorient the lives and give them a strong impulse towards the new goal. And even as a leader of men must work to keep his aims ever before the public he wishes to influence, so we must exert ourselves to make continual propaganda among the elements that compose the personal man.

That our efforts are not unremitting, that we do not know clearly what we want, that we give up the struggle too easily through misunderstanding the problem—these are the reasons that we make so little progress.

THE ADEPTS AND MODERN SCIENCE

[Reprinted from *The Path*, Vol. VIII, p. 129, August 1893.—Eds.]

Modern science is a bugbear for many a good Theosophist, causing him to hide his real opinions for fear they should conflict with science. But the latter is an unstable quantity, always shifting its ground, although never devoid of an overbearing assurance, even when it takes back what it had previously asserted. The views of scientific men have frequently been brought forward as a strong objection to the possibility of the existence of Adepts, Masters, Mahatmas, perfected men who have a complete knowledge of all that modern science is endeavouring to discover. Many trembling members of the Society, who do not doubt the Masters and their powers, would fain have those beings make their peace with science, so that the views of nature and man put forward by the Mahatmas might coincide with the ideas of modern investigators. It will be profitable to try to discover what is the attitude of the Adepts towards modern science.

The question was raised quite early in the history of the Society in the correspondence which Mr. Sinnett had with the Adept K. H. in India, and there is in the answers published by Mr. Sinnett in the *Occult World* enough to indicate clearly what is the attitude of such beings to modern science. That book will often have to be referred to in future years, because the letters given in its pages are valuable in more senses than has been thought; they ought to be studied by every member of the Society, and the ideas contained therein made a part of our mental furniture.

It is evident from the remarks made in the *Occult World* that the persons to whom the letters were written had a high respect for modern science; that they would have liked to see science convinced of the machinery of the occult Cosmos, with all that that implies; that they thought if modern scientific men could be convinced by extraordinary phenomena or otherwise about the Masters and Theosophy, very beneficial results to the Society would follow. There can be no doubt that if such a convincing were possible the results would have followed, but the hope of convincing our scientists

seemed vain, because no way exists to alter the attitude of materialistic modern science except by a complete reform in its methods and theories. This would be a bringing back of ancient thought, and not agreeable to modern men. To pander in any way to science would be impossible to the Masters. They hold the position that if the rules and conclusions of nineteenth century science differ from those of the Lodge of the Brothers, then so much the worse for modern conclusions, as they must all be revised in the future. The radical difference between occult and modern materialistic science is that the former has philanthropy as its basis, whereas the latter has no such basis. Let us now see what can be discovered from the letters written by K. H. to Mr. Sinnett and another.

Mr. Sinnett writes, "The idea I had especially in my mind when I wrote the letter above referred to was that, of all tests of phenomena one could wish for, the best would be the production in our presence in India of a copy of the *London Times* of that day's date. With such a piece of evidence in my hand, I argued, I would undertake to convert everybody in Simla who was capable of linking two ideas together, to a belief in the possibility of obtaining by occult agency physical results which were beyond the control of modern science." To this he received a reply from K. H., who said: "Precisely because the test of the *London newspaper* would close the mouths of the sceptics it is inadmissible. See it in what light you will, the world is yet in its first stage of disenfranchisement, hence unprepared... But as on the one hand science would find itself unable in its present state to account for the wonders given in its name, and on the other the ignorant masses would still be left to view the phenomenon in the light of a miracle, every one who would be thus made a witness to the occurrence would be thrown off his balance and the result would be deplorable." In this is the first indication of the philanthropic basis, although later it is definitely stated. For here we see that the Adepts would not do that which might result

in the mental confusion of so many persons as are included in "ignorant masses." He then goes on to say: "Were we to accede to your desires, know you really what consequence would follow in the trail of success? The inexorable shadow which follows all human innovations moves on, yet few are they who are ever conscious of its approach and dangers. What are they then to expect who would offer to the world an innovation which, owing to human ignorance, if believed in will surely be attributed to those dark agencies that two-thirds of humanity believe in and dread as yet?"

Here again we see that Adepts will not do that which, however agreeable to science, extraordinary and interesting in itself, might result in causing the masses once more to consider that they had proof of the agency of devils or other dreaded unseen beings. The object of the Adepts being to increase the knowledge of the greater number and to destroy dogmatism with superstition, they will not do that which would in any way tend to defeat what they have in view. In the letter quoted from, the Adept then goes on to show that the number of persons free from ignorant prejudice and religious bigotry is still very small. It is very true that such an extraordinary thing as the production of the *Times* in India across several thousand miles of ocean might convince even hundreds of scientific men of the possibility of this being done by a knowledge of law, but their belief would have but little effect on the immense masses of uneducated persons in the West who are still bound up in religious bigotry and prejudice. The Adept hints that "the inexorable shadow that follows all human innovations" would be a sudden blazing forth again of ignorant superstition among the masses, which, gaining force, and sweeping all other men along in the immense current thus generated, the very purpose of the phenomenon would then be negatived. On this the Adept writes a little further on, "As for human nature in general, it is the same now as it was a million years ago, prejudice based upon selfishness, a general unwillingness to give up an established order of things for new modes of life and thought—and occult study requires all that and much more—proud and stubborn resistance to truth if it but

upsets the previous notion of things: such are the characteristics of the age." "However successful, the danger would be growing proportionately with success," that is, the danger would grow in proportion to the success of the phenomenon produced. "No choice would soon remain but to go on, ever crescendo, or to fall, in this endless struggle with prejudice and ignorance, killed by your own weapons. Test after test would be required and would have to be furnished; every subsequent phenomenon expected to be more marvellous than the preceding one. Your daily remark is, that one cannot be expected to believe unless he becomes an eye-witness. Would the lifetime of a man suffice to satisfy the whole world of sceptics? . . . In common with many you blame us for our great secrecy. Yet we know something of human nature, for the experience of long centuries, aye of ages, has taught us. And we know that so long as science has anything to learn, and a shadow of religious dogmatism lingers in the hearts of the multitudes, the world's prejudices have to be conquered step by step, not at a rush." These simple remarks are philosophical, historically accurate, and perfectly true. All spiritualistic mediums know that their visitors require test after test. Even the dabbler in psychic matters is aware that his audience or his friends require a constant increase of phenomena and results, and every earnest student of occultism is aware of the fact that in his own circle there are fifty unbelievers to one believer, and that the believers require that they shall see the same thing over again that others report.

Proceeding with this matter to another letter, the Adept says: "We will be at cross purposes in our correspondence until it has been made entirely plain that occult science has its own methods of research as fixed and arbitrary as the methods of its antithesis, physical science, are in their way. If the latter has its *dicta*, so also has the former." He then goes on to show that the person desiring to know their science must abide by their rules, and taking his correspondent as an illustration, he says: "You seek all this, and yet, as you say yourself, hitherto you have not found sufficient reasons to even give up your modes of life, directly hostile to such communication."

This means of course that scientific men as well as other enquirers must conform to the rules of occult science if they wish to know it, and must themselves change their modes of thought and action. He then goes on to analyze the motives of his correspondent, and these motives would be the same as those impelling science to investigate. They are described to be the desire to have positive proofs of forces in nature unknown to science, the hope to appropriate them, the wish to demonstrate their existence to some others in the West, the ability to contemplate future life as an objective reality built upon knowledge and not faith, and to learn the truth about the Lodge and the Brothers. These motives, he says, are selfish from the stand-point of the Adepts, and this again emphasizes the philanthropy behind occult science. The motives are selfish because, as he says, "The highest aspirations for the welfare of humanity become tainted with selfishness if in the mind of the philanthropist there lurks a shadow of a desire for self-benefit, or a tendency to do injustice, even where these exist unconsciously to himself. Yet you have ever discussed but to put down the idea of a universal brotherhood, questioned its usefulness, and advised to remodel the Theosophical Society on the principle of a college for the special study of occultism."

The Adept makes it very clear that such a proposition could not be entertained, showing once more that the Brotherhood, and not the study of secret laws of nature, is the real object the inner Lodge has in view. Brotherhood as an object is the highest philanthropy, and especially so when connected with science.

In another letter, written after consultation with much higher Adepts, who have never been mentioned and who are utterly unknown even to Theosophists, being too high to be encountered, he takes up the same subject, saying, "In conformity with exact science you define but one cosmic energy, and see no difference between the energy expended by the traveller who pushes aside the bush that obstructs his path and the scientific experimenter who expends an equal amount of energy in setting the pendulum in motion. We do; for we know there is a world of difference between the two. The one uselessly dissipates

and scatters force; the other concentrates and stores it; and here please understand that I do not refer to the relative utility of the two, as one might imagine, but only to the fact that in the one case there is brute force flung out without any transmutation of that brute energy into the higher potential form of spiritual dynamics, and in the other there is just that.... Now for us poor unknown philanthropists no fact of either of these sciences is interesting except in the degree of its potentiality for moral results, and in the ratio of its usefulness to mankind. And what, in its proud isolation, can be more utterly indifferent to every one and everything, or more bound to nothing but the selfish requisites for its advancement, than this materialistic science of fact? May I ask, then, what have the laws of Faraday, Tyndall, or others to do with philanthropy in their abstract relations with humanity, viewed as an intelligent whole? What care they for man as an isolated atom of this great and harmonious whole, even though they may be sometimes of practical use to him? Cosmic energy is something eternal and incessant; matter is indestructible: and there stand the scientific facts. Doubt them and you are an ignoramus; deny them, a dangerous lunatic, a bigot: pretend to improve upon the theories, an impertinent charlatan. And yet even these scientific facts never suggested any proof to the world of experimenters that nature consciously prefers that matter should be indestructible under organic rather than inorganic forms, and that she works slowly but incessantly towards the realization of this object—the evolution of conscious life out of unconscious material.... Still less does exact science perceive that while the building ant, the busy bee, the nidificent bird, accumulates each in its own humble way as much cosmic energy in its potential form as a Hayden, a Plato, or a ploughman turning his furrow.... The hunter who kills game for his pleasure or profit, the positivist who applies his intellect to proving that *plus* multiplied by *plus* equals *minus*, are wasting and scattering energy no less than the tiger which springs upon its prey. They all rob nature instead of enriching her, and will all, in the degree of their intelligence find themselves accountable.... Exact experimental science has nothing to do

with morality, virtue, philanthropy—therefore, can make no claim upon our help until it blends itself with metaphysics. Being a cold classification of facts outside of man, and existing before and after him, her domain of usefulness ceases for us at the outer boundary of these facts; and whatever the inferences and results for humanity from the materials acquired by her method, she little cares. Therefore as our sphere lies entirely outside of hers,—as far as the path of Uranus is outside the earth's,—we distinctly refuse to be broken on any wheel of her construction. . . . The truths and mysteries of Occultism constitute, indeed, a body of the highest spiritual importance, at once profound and practical for the world at-large, yet it is not as an addition to the tangled mass of theory or speculation that they are being given to you, but for their practical bearing on the interests of mankind."

We have in these extracts a clear outline of the exact position of the Adepts towards modern science, together with the statement of the reasons why they do not come forth by astounding phenomena to convince the world of their existence. The reason for the refusal is that the world is not ready, but is in such a condition that the end would be obstructed and damage be the result. Their attitude to modern science is that they accept the facts of science wherever they prove the truths of Occultism, but they consider modern science to be materialistic and also devoid of philanthropy. This we must admit to be the case, and as the student who has had experience in these matters knows for himself that the Adepts have the truth and possess a knowledge of nature's laws, he approves of their refusing to come down to science and of their demand that science must rise to them. He also knows that in the course of the cycles the mass of men will have been educated and developed to such a position that a new school, at once religious and scientific, will have possession of the earth and rule among all men who possess civilization.

WILLIAM Q. JUDGE.

THE CO-OPERATIVE MOVEMENT AND THEO- SOPHY

Theosophists, being of necessity the friends of all movements for the amelioration of the condition of mankind, must naturally sympathise with a movement of such idealistic aims as well as practical achievements as the modern Co-operative Movement, which has just finished its first century of useful work. Its very slogan appears in *The Key to Theosophy*, where H. P. B. declares that "true brotherhood and sisterhood, in which *each shall live for all and all for each*" (Italics ours) "lies at the root of the elevation of the race" and "is one of the fundamental Theosophical principles," to be lived as well as taught by every student of Theosophy.

Co-operation is natural in Nature as for man. The carbon-dioxide—oxygen exchange, on which vegetable as well as animal life depends, teaches a powerful lesson in co-operation, as does the harmonious functioning of man's organs, which is indispensable to health. "Disease of the very tissue of man's body is neither more nor less than the 'sin of separateness.'" Interdependence is the law of human relationships and every great achievement in the past, from the Pyramids to the Guilds of mediæval Europe, has been a triumph of co-operation.

Unorganised co-operation there has always been, but the formal Co-operative Movement of our day was launched in 1844 by fourteen weavers of Rochdale, England, humble men, but fired with no less an aim than "to arrange the powers of production, distribution, education and government." They pooled their very modest resources (£28/-) to start a co-operative store. The subsequent spectacular success of co-operation owes much to the sound and broad base they laid in democratic principles. From the start there was one vote for each member, man or woman, belonging to whatever race or creed and irrespective of political affiliations. The "Equitable Pioneers of Rochdale" bought at wholesale rates and sold at market prices to members and the public on equal terms, but with a bonus to members in proportion

to their purchases. The bonus on member purchases in Britain, which by 1944 had nine million co-operators, runs into tens of millions of pounds a year. Co-operation dispenses to a great extent with the middleman, saving what would be his profits for the producer or the ultimate consumer.

The general principles proved applicable to a wide range of co-operative efforts. German and Italian credit co-operatives were early established, the former type having been copied in the rural credit societies officially sponsored and fostered since 1904 in India, where the chief emphasis of the movement has always been upon the agriculturists' need for cheaper credit. But even in India co-operation has proved its usefulness in many other lines, such as marketing and distribution, housing, the consolidation of land holdings, irrigation, arbitration and insurance. What the individual is powerless to accomplish the combined many can achieve.

Only 1 in every 50 people in India belongs to a co-operative society. The showing in European countries is proportionately far higher; in the United States a little less good, though the volume and variety of co-operative effort in the latter is a convincing demonstration of what, conditions favouring, spontaneous collaboration can achieve. Rural electrification on a large scale is one illustration.

Co-operation in the occupied countries of Europe suffered a serious set-back. Naturally, associations cultivating the spirit of self-help and independence were felt to hold a threat to totalitarian prestige. In pre-war Europe, it is estimated, one in four belonged to consumer co-operatives. The revival of these in Germany and the Nazi-occupied territories is especially important for the distribution of relief supplies. Director General Herbert H. Lehman of the United Nations Relief and Rehabilitation Administration declared not long ago: "Application of the co-operative principles will facilitate relief and rehabilitation and promote enduring peace." "The very bases of the policies of UNRRA, he said, were "the Rochdale co-operative policies of no discrimination because of race, creed or political belief and of no exploitation of the many by the few."

Not the least hopeful aspect of co-operation

is its expansive tendency. The bulking of orders naturally makes for cheapness to consumers. Producers' overhead costs are reduced in proportion to the volume of output. The larger the number of dependable co-operators in a credit society, the smaller the risk for each. Co-operative wholesale societies, provincial marketing societies and central co-operative banks make possible many savings to local co-operative groups. The next step in expansion, and one full of promise for human solidarity and peace, is to cross national lines in co-operative effort. Mr. V. Benes, former Czechoslovakian Senator and brother of President Benes, has declared that international collaboration between the co-operative movements in the various nations must be promoted to build an international world, which must be not among statesmen alone but also among ordinary men. Even before this war a beginning in international co-operative trading had been made, and last year the Centennial Co-operative Congress at Chicago voted for the formation of an International Co-operative Business Association and an International Co-operative Credit Institution to help establish and finance world trade on a co-operative basis.

Great as its potential contribution is, however, the Co-operative Movement has its limitations and its dangers. Some types of co-operation cannot reach the poorest stratum of society. Honesty, loyalty, ability, as well as resources, can be developed by co-operation, but these must all be present in some measure from the start. In an impoverished country like India, for example, dependent so largely upon a variable climate, the individual without resources, however honest and able, represents a credit risk which unlimited-liability societies, such as most of the rural credit societies are, must hesitate to assume.

In India also what should be essentially a democratic and spontaneous movement from within the classes concerned has been from the first artificially superimposed, Government-fostered and Government-controlled. This feature, however necessary in view of the poverty and illiteracy of the majority of the Indian people, handicaps the development of initiative and of responsibility, which are among the best gifts

offered by the Movement elsewhere to individual co-operators.

The Co-operative Movement in India has been criticised also for its neglect of educational and social activities. These have been to the fore in Britain, where the co-operatives in the quarter century from 1918 to 1943 paid out in educational and social work among members £5-1/4 million, in free death benefits £10 million and in charity £2-1/2 million.

Mr. Lewis Mumford, in *The Condition of Man*, sees the foundations of the present Co-operative Movement in "the will to apply Christian standards to economic life." What can "Christian standards" as used here mean but the principles of universal brotherhood?—an ideal which is no monopoly of Christianity. The movement which came into being at Rochdale Mr. Mumford sees as "perhaps the last embodiment of mediæval Protestantism, with its demand for a truly Christian economic order." Its further spread in our day awaits, he adds, "a moral and spiritual regeneration at least as deep, as engrossing, as that which created the protestant personality." Without such a moral change, he warns,

co-operation is open to the attritions, diversions, and dissipations resulting from the impulses it seeks to supplant; acquisitiveness and worldly self-seeking.

While, from one point of view, co-operation is "enlightened self-interest," or "the voluntary association of individuals having common economic needs who combine towards the achievement of the common economic end they have in view," it has failed of its chief mission unless, as Shri V. L.

Mehta adds, the co-operators "bring into this combination a moral effort and a progressively developing realisation of moral obligation."

The success of the Co-operative Movement, no less than of the Theosophical Movement, depends upon the readiness to sacrifice on the part of those who have accepted its ideals. The man who is credited with having done the most to build up the great and efficient consumer-co-operative organisation in Britain, J. T. W. Mitchell, never received over £150/- a year for his labours. The Co-operative Movement in India derives much of what virility it possesses, in spite of Government coddling, to the service given without thought of self by volunteer sympathisers with a cause that holds so bright a promise for their poorer and too often uneducated neighbours.

The Co-operative Movement has been called "democracy's second chance." Education in co-operative ideals and principles is therefore even more important than training in co-operative technique, since the co-operative ideal is of vastly greater value to the world than all the tangible benefits that demonstrate its efficacy in practice. If co-operation, which Mr. L. P. Jacks has called "the most difficult and beautiful art in the world," is to make its highest potential gifts to humanity, the profit motive must not be emphasised at the expense of the opportunity for development of individual character and for making a positive contribution to society. For, as Mr. Herbert Lehman recently declared:—

The strength of democracy lies in its people, and the strength of the people lies in its conscience.

I care very little for theosophists loaded with Jewelry like a Greek corpse and in tiger striped satin and velvet dresses. I care a good deal for those who have theosophy in their hearts, not on their lips alone.

—H. P. B.

OBSCURED ADEPTS

The fact that an individual Soul does not return to Earth in entire forgetfulness, but is lighted by the glory of its recent experience in a more spiritual state, may suggest, through some points of resemblance, that when a Great Teacher comes back to renew his ministrations to man he is enveloped by a trailing cloud of glory composed of many lesser Souls who have been earning such a privilege; a privilege that could be accorded only to the noblest Strivers among the many who would watch with eagerness the preparations for the return of the Great One. The object of their extraordinary experience would be to allow them to prove whether, in spite of the obscurations incident to any human birth, they were strong enough to gain a far deeper comprehension of life than could otherwise be attained; and whether, especially, they were able to give a far greater self-sacrificing support to the difficult work of the Teacher. The suggestions made in this paragraph may receive some corroboration from remarks made by William Q. Judge in his article "Cycles," where he speaks of Souls who

have passed through many occult initiations in previous lives, but are now condemned . . . to the penance of living in circumstances and in bodies that hem them in, as well as for a time make them forget the glorious past. These *obscured adepts* are . . . witnesses to the truth, leaving . . . suggestions for keeping spirituality bright,—seed-thoughts, as it were, ready for the new mental soil.

These ideas may indicate a real meaning of the fact that many noble Souls appeared in various important countries during the eighteenth and nineteenth centuries and created in every form of higher thought that upward swing called Idealism. The time was ripe to provide for and to sustain the great influx into the West of that Light of Spiritual Knowledge to be sent out as part of the long-prepared Seven-Century Plan of Tsong-Kha-Pa and his body of Co-Workers.

For Them, the incarnating of these Souls may have meant a definite hope of a wide-spread understanding and adoption of what was to be called Theosophy,—may have meant a possible revival of ancient spirituality in both East and West. On the other side, for the Souls who

incarnated, it would have meant a marvellous opportunity of fresh growth in True Knowledge, of closer contact and egoic companionship with those Greater Beings who stood back of them and back of the whole Occult Movement, of which those Souls, as Men, might form an important part. For them as Souls, therefore, as Masters' Disciples, coming somewhat obscured for the life period, that particular incarnation would be an unusual developing and testing time—a time of offered possibilities such as they might wait long indeed to find repeated. Could they remove enough of their earth-life obscurations, could they as men intuit the *inner* character of the period, could they place themselves frankly in the tide of the Theosophical Movement and drive their canoes steadily along with that current, passing by many tempting side streams, they would reach a degree of attainment which their Souls longed for and which would place them far, far ahead for their next incarnating effort.

Inspection of the period and its personages seems to show that there was less intuition among men than Masters may have wished and needed, of the nature and measureless importance of the Invisible Movement, or even of its existence. Some such intuition there was; indeed much—among the *Beginners* of lines of action; those who had, even unawares or without brain memory, the full Inspiration of their Purpose in coming. Accordingly, the middle and later eighteenth century seethed with change, internal and external. French philosophers tore ruthlessly at the foundations and the impressive towers of middle-age theology; German idealistic thinkers carried aloft their structures of non-materialism. One particularly important Effort was in the politico-governmental field, that inspired and made by the Englishman, Thomas Paine. He envisioned and gave to others a preview in America of a new order of polity and statesmanship such as would befit the oncoming higher race.

In this he touched and partly revealed the very essence of the great Occult Plan. He and a few perceptive associates strove against manifold ignorance and actually succeeded in founding such an order; but so little was their effort understood by the commonalty below them that, when their

powerful influence was gone, their Vision too was gradually dissipated. Today little more remains than its shell. Typical of the present American commercialized thought-level is the fact that the picture of Paine's Vision is now vulgarized by being stamped on every United States dollar bill! Countless dirty fingers handle it, but few minds, even the cleaner ones, pause to study the meaning of that strange picture. Paine seems to have been definitely working under the Fifth Impulsion of the Plan, which was only less great than the two to follow it. The "new order of the ages," as he and his fellows perceived and created it, had it remained operative, had it been understood and followed by a sufficient number of people, would have fulfilled the Occult Hope to provide a natural abiding-place and field of development for the Spiritual-Humanitarian Movement which the Great Beings were promulgating.

Other spiritual and intellectual Heads of uplifting efforts in the eighteenth century, though they too had no detailed brain memory of the past, gave proof of their Souls' egoic knowledge of what was happening on the Invisible plane, and of their past and present connection with it. In various ways they showed that they came with a sense of being "dedicated spirits"; and they were able to maintain that sense, even unawares often and in spite of bitter frustrations and defeats. All these were Adepts less obscured, who shed the brighter light in that trail of glory which, unrecognized, preceded and accompanied the Great Teacher.

It seems to have been especially among the later comers, those more contemporary with the Teacher, that the obscurations proved too heavy. They reacted against the fallen idealisms and philosophic panaceas of the preceding period. They permitted the disappointments of the earlier time to shut out a perception of a possible Philosophy great enough to transcend all failures. Since their minds were half closed in that direction, they could not receive any illuminating flashes from the Spiritual Level that might have led them to anticipate some new and higher philosophic Revealing and might have imbued them with the faith to try to understand it. They seem not to have firmly kept enough of

what as Souls they had started with, that sense of being *dedicated* to a great Cause, no matter what the vicissitudes encountered. If this is true, it is not strange that they became the victims of the past period's failures, and also incapable of evaluating properly the happenings of their own present. For instance, they did not realize the significance of the Spiritualism that arose in the middle of the nineteenth century; or the probable results of the revivals, at about the same time, of ritualistic ecclesiasticism. Some of them even became Spiritualists themselves or clung with wavering religiosity to the old-time theology. Many others were thrown out of poise by the domination of the latest sciences.

All of them did indeed interpret in some measure that Philosophy, the earlier vibration of which surrounded them like the air they breathed; but, thinking as little of it as of the air, and calling it something else, they could not perceive hints of the actual oncoming to the West of a new and greater Knowledge. Hence, though they depicted the sharp conflicts between all the currents of thought, they did not rise far enough above them. They cast flitting lights here and there on the battle-fields, they gave genuine guidance now and then, but were mostly too conventional, too purely literary and merely intellectual, or too largely scientific, to have remained fluidic toward the Spiritual in their own minds and hearts. They were not porous to the secret influences, or able even to guess at events soon to occur, and so they could not realize their own hidden responsibility to their age.

Therefore, when the public Teaching began in 1877, these men, having followed without sufficient thought the usual processes of physical and psychic change, had become too old in body and mind to respond. Mentally fixed in "Use and Wont," some had become incapable of lifting themselves above revered worn-out traditions. Others were too poor in health to retain a Manasic control; and merely lived on, choked about by family and friendly attentions, in the self-enclosing Thought-Domiciles they had earlier built for themselves. Still others, not quite incapacitated by age or health, seem to have settled into the comforts of successful worldly life and physical

ease with a concomitant lack of nourishment or atrophy of the spiritual. Doubtless the intellectual habits of most informed them of the publication of strange doctrines from the East, proceeding from strangely unconventional Sources; but they did not perceive the real importance of these, and often turned rather to the materials of the European Orientalists which had been given out during the decade or two preceding.

Then there were those of a slightly later generation, those who were in active life in the time of H. P. B.'s publications, those who gathered around her in the New York quarters and in London. It may naturally be supposed that Adepts were among them likewise. Many of those men were really intellectual lights of the time, and they were deeply interested in what they heard and saw. They had it in their power to influence permanently hundreds of others, either their peers in advancement or the eager thinking ones a degree or two lower than they. Some did in fact seize the opportunity, and did give generously of their special abilities, their money and their time. But of the many others,—what became of them and of their possible educative efforts? Why, with their Occult Guide actually moving among them in human form, with the presentation of Occult Teachings which egoically they knew, with their interest alive and active,—why did not many of these finely developed men, naturally obeying Occult law, form a phalanx of supporters around the Teacher and the Teachings which would have quashed at once adverse activity? Are the obscurities of the Dark Age so black as to kill such pure-hearted loyalties? Did many of them fail to go beyond their personal intellectual interest, fail to see the immeasurable depths in the words ALTRUISM IS THE WAY? Did they forget that on the Occult Path "all of us have to get rid of our . . . illusory, apparent self, to recognise our true Self, in a transcendental divine life," and that, if we would not be selfish, we must strive to make other people see that truth, and recognize the reality of the transcendental Self in them?

Thus it may be that though most, even among the less awake, contributed something in aid of the Theosophical Movement, yet the Higher Beings who were trying to lead those Souls, darkly

obscured, into giving the needed intelligent, unreserved and active support in spreading the new spiritualizing influences and planting the new "seed-thoughts,"—it may be that They sadly felt obliged (judging from Their own exalted stand-point), to put in Their Register opposite many of these names the mark "Partial Failure." Perhaps these most obscured Adepts, like other and ordinary men, lived partly in vain because they did not go through with their appointed work in life.

What bearing has this on the men of the present? All possible bearing. For the present is the past repeated and intensified. Though no one can think of making any personal claim, is it not reasonable to suppose that obscured Adepts are on Earth now, with the same purposes as then? Besides, *now* no one need have advanced far in adeptship to find his guidance and his duty, because now the full teachings of Theosophy are published broadcast. This fact gives every man today an immeasurable advantage over even greater men heretofore; and this fact puts on every man today a responsibility far more serious than that in earlier time, when the Movement was as yet largely in the Invisible. Our period too is more weighty with possibilities than even the two preceding centuries. For the Seventh Impulsion of the Seven-Century Plan is not far away, and every line of action grows more tense. The intellectual and spiritual vibration is higher, and will be higher still. Many of the needed "seed-thoughts" have already been put into the "new mental soil" and in their sprouting they are breaking up the old hard ground. Much possible evil looms ahead, but also much good streaks with gold those evil shadows. To the seeing eye the combat is open and plain. The alignment of Theosophists, as of all men, is in the making.

Where *will we* place ourselves? For it is a question of Will. We may yield allegiance in partial measure, along with many well-meaning companionable friends "interested in Theosophy" but seeing no urgent need—or for private reasons feeling incapable—of unremitting devotion. But the higher choice,—how far superior!—is to struggle to plant ourselves "nearer the altar of sacrifice" and go definitely, strongly and unreservedly under that Spiritual Impulsion which, if properly supported by the humanity it is intended to benefit, will uplift their whole world!

QUESTIONS ANSWERED

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

चित्रं वटतरोर्मूले वृद्धाः शिष्या गुरुर्युवा ।

गुरोस्तु मौनं व्याख्यानं शिष्यास्तु चिन्तनसंशयाः ॥

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

Q.—“No one can do anything that is not related to past experience whether in this life or some other.” So we read in *The Friendly Philosopher*. This seems a strange teaching in view of the fact that man is the thinker—Manas—and that Manas is creative and free. Now from the above sentence it would seem that man is not free but bound to his past.

Ans.—The difficulty probably arises from a mistaken idea of what is meant by freedom and creativeness. Man is free and the action of Manas is creative. But creation does not mean making something out of nothing. Every sort of making, whether of a material object or of an idea, implies material from which it is made. The artist makes. But he must have something to make out of, and Nature supplies the medium. Furthermore, in moulding the material the creator has to consider and respect the laws that govern it and the possibilities inherent in it. In other words, he is bound by what his medium can or cannot be made to produce. You cannot make a silk purse out of a sow's ear, as the saying goes. But this fact does not make the artist less of a creator. The genius, the truly creative worker, is the one who takes the old material as he finds it and fashions it into something new. By the use of his godlike faculty he forms, as Browning puts it, “of three notes, not a fourth, but a star.” The same old notes that bore us when we hear them as a finger exercise, hold us spell-bound in certain combinations devised by the master musician. The same old words that sound dull and banal in one connection are inspiring in another. The familiar hymn which speaks of the servant making

drudgery divine by sweeping a room as to God's laws refers to the really creative element in action.

Now the material the thinker has to make his life out of is all related to the past. Where could he get his tools and his clay except from stores he has himself accumulated in former days? In earlier years of this incarnation, or in previous lives? The creative act performed by Manas is to select, arrange and reshape the results of the past in accordance with present aims.

Q.—In what sense can study be called sacrifice?

Ans.—There is a passage in the letter from a Master, published as *U. L. T. Pamphlet No. 29*, which may throw light on this:—

The idea I wish to convey is that the result of the highest intellection in the scientifically occupied brain is the evolution of a sublimated form of spiritual energy, which, in the cosmic action, is productive of illimitable results; while the automatically acting brain holds, or stores up in itself, only a certain quantum of brute force that is unfruitful of benefit for the individual or humanity. The human brain is an exhaustless generator of the most refined quality of cosmic force out of the low, brute energy of Nature; and the complete adept has made himself a centre from which irradiate potentialities that beget correlations upon correlations through Æons of time to come.

To use the brain, then, consciously, not automatically, even in the performance of daily duties is to make of us that generator which serves evolution by converting brute energy into “the most refined quality of cosmic force.” By so doing we add to the “sacrifice,” the Yagna which exists as an invisible presence at all times.

The connection between this and the exhortation to study is obvious. Even the poor efforts of the ordinary aspirant as he strives earnestly to understand the principles underlying life gradually train the brain to work as such a transformer of brute energy. Thus understood, silent study and the thoughtful silent repetition of sacred texts is clearly seen to be a form of sacrifice.

SELF-DEFENCE—SELF-PRESERVATION

The instinct of self-defence and self-preservation is part of the power to wound.

What is the self we feel the need to defend or preserve? The teachings tell us it is a passing illusion, yet it defends itself on the slightest provocation, lest it should lose itself.

The instinct to preserve and defend oneself is deep-seated and varied in expression; it ranges from the automatic raising of the hand to ward off danger, to the use of the cruel tongue and the warped mind, barbed like steel. Theosophical students are advised to watch this enemy in their nature and to eliminate it before it reaches the higher spiral of the heresy of separateness. For this reason H. P. B. warned us to start right by cultivating compassion, love and sympathy for others, while learning how to withstand or endure injustice to oneself. Just as personal affection may easily turn to lust; personal forbearance to wrath; and charity, which gives our personality a "good" feeling, to covetousness; so the sense of righteousness centred in the personality may turn to self-righteousness. "I, before the world, for I know," say the self-righteous, those whose pride separates them from those higher than themselves and also from those lower, leaving them stranded and separate like the haughty fool who sits upon the lofty tower unperceived by any but himself.

Do not be always in the mood ready to fight, and on guard ready to resist, the student is warned. Reflection on this throws light on our mental condition at most times of the day. Few of us can stand by placidly when we are accused of wrong-doing or wrong understanding, or can cease trying to impress on others what we think is the right and the true. Few of us can stand aside and let others state wrong things without trying to correct them, or can give wholeheartedly to others the same freedom of belief and action and feeling that we demand for ourselves.

The attitude of always being ready to defend oneself is seated in the idea we hold of our own importance. We think we are defending truth when correcting others in their misstatements, but rarely do we change their point of view, and if we search deeply it is *our* sense of the fitness of things

that has been disturbed and that gets satisfaction from the correction. Whether we are right or not does not matter. If the others are wrong, time will put them right at the right time, *i. e.*, at that time when they are ready to learn, and therefore are at the point where they will take the next step and correct themselves. When we correct their failings their instinct of self-preservation grows and often the implements of war are used in defence. Far better to leave people with their wrong conceptions until we are able to illuminate their minds, *i. e.*, until we are much further on the Path of Evolution than we now are. We are fortunate to have Lodge meetings, for there the impersonal approach is made, and to that we can leave the correction of wrong thinking, feeling and action in others.

Naturally there are special cases where it is the duty of one to correct another, but these cases refer to parents, teachers and so on; or where help is asked for. No one has the right to withhold help and advice under such circumstances, but it is good to practise withholding it *until* it is asked for. The best method of advice and help is example. In all other cases it is good to keep in mind Mr. Judge's words:—

Construe the words of the *Gita* about one's own duty to mean that you have nothing to do in the smallest particular with other people's fancies, tales, facts, or other matters.

An application of this will lead the student to "become as nothing in the eyes of men."

Let us turn the picture the other way round. None of us like to be corrected and we fight bitterly to prove we are right. Even if we are at last convinced we were wrong, what is the effect? Dislike of the one who corrected us, and a stronger feeling of self-preservation—for we seek a scapegoat to blame for having led us astray.

What is the self? More than we realise we live in our friends; the impression we have of their regard for us makes us what we are to ourselves. But when we awaken to what they really think of us the bubble of self-respect often bursts and we either profit by it and search our own character,

or go within our chrysalis of self-esteem and build it stronger than ever, coarsening it with hatred and a desire to hit back. The result may show itself either in deep depression or more self-assertiveness than before. But between these two effects there is the centre point of humility, of the willingness to learn, and even gratitude that at last we see ourselves as we appear to others, *i. e.*, as we are reflected upon the world around.

If an injustice has been done to us, we must learn courageous endurance. And let us not be too quick to call it an injustice. As a witty saying puts it: "Never complain that people speak untruth of you; think what they could say if they knew the truth!" Bit by bit we must learn to welcome all injustice to ourselves, all occasions that disturb our pride, for they all lead us, if rightly experienced, to become more impersonal channels of service.

Light on the Path tells us that the disciple must become as nothing in the eyes of men, but it is hard for us to be as nothing to others. Indeed it is hard to understand the phrase in its deeper sense. Must we look like fools to men? If so, will they not look upon our philosophy as foolish? Must we be less than other men? Not so: the statement surely means that we have lost the mood of always being ready to "assert" this or that, to "defend" this idea or that. It does not mean that one can become careless of bodily appearance, action, thought or feeling; it does not mean the unworldliness of the tramp or the pretended fakir who pollutes the atmosphere with untidiness, dirt, or sickly humility. The Great Ones go unnoticed in Their work. The works of Great Nature are mostly taken for granted, for they are done behind the scenes. To be as nothing in the eyes of men should mean that we are constantly doing the work of the Great Ones and of Nature, so unobtrusively as to pass unnoticed by others.

There are a right way and a wrong way of using the personality. The personality of the Prince Siddhartha shines as it focusses the Rays of the Mighty Buddha. The personalities of Jesus and of Lao-Tze shine as they focus the Rays of

Spirit and send them forth for our benefit. Our personality, when it has lost the power to wound, *i. e.*, lost its instinct for self-preservation and defence, will begin to radiate forth the beauty of the God within. We cannot be without a personality for the Soul needs one to function through on earth; but only when the personality ceases to demand for itself and can say "Thy will be done, not mine," will it be a true and faithful servant of the God within.

The good side of the personality shows itself in affection, forbearance and charity. But when the affection is kept personal it strengthens the personality even if it does not turn to lust. It is through the love we feel for one or more friends that we must reach the love of the nation, of the race and finally of humanity itself. We cannot love humanity if we do not love our neighbour. But love of humanity means the power to give the deep love we feel for our dearest friend to any member of the great human family.

We are told that forbearance may turn to wrath if it is personal forbearance. If we practise it by holding ourselves in and putting up with someone or something, we can do this for a time, but in the end the strain often proves too much and we give vent to wrath. Real forbearance is the beginning of the process that will lead to the courageous endurance of injustice to oneself, and this becomes perfect when the snake of self is killed.

We are also told that personal charity may turn to covetousness. When we take personal gratification in rendering charity we harbour the memory of these acts; we collect the memory of such deeds as we collect other possessions and fill the mind with personal images of this nature. Impersonal charity is forgotten as soon as done and is done because it *needs* to be done and one happens to be there at the right time.

To cultivate non-aggressiveness in this way does not mean that we are never to defend or fight; it is only self-defence and self-preservation that we are warned against.

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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.

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PAPEETE, TAHITI.....	Rue du Docteur Fernand Cassiau
MATUNGA, BOMBAY (19), INDIA.....	Anandi Nivas, Bhaudaji Road
BANGALORE CITY, INDIA.....	"Maitri Bhavan," 15, Sir Krishna Rao Road, Basavangudi
SYDNEY, AUSTRALIA.....	Federation House, 166 Philip Street