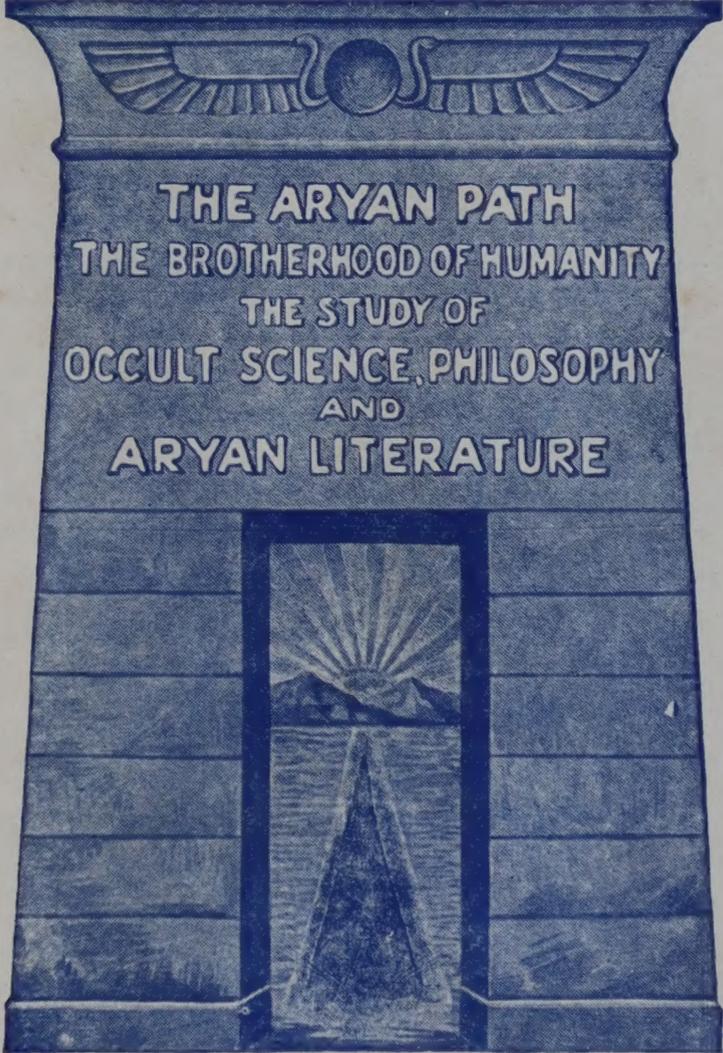




THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



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

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Only the feeling of true brotherhood, of true love towards humanity aroused in the soul of someone strong enough to stem this tide, can carry us through. For Love and Trust are the only weapons that can overcome the REAL enemies against which the true theosophist must fight. If I, or you, go into this battle from pride, from self-will, from desire to hold our position in the face of the world, from anything but the purest motives, we shall fail. Let us search ourselves well and look at it as we never looked before: see if there is in us the reality of the brotherhood which we preach and which we are supposed to represent.

—W. Q. JUDGE

are waking from the stupor of Kumbhakarana, most are not aware of what has happened while they have been asleep and snoring. Among such are many who call themselves theosophists.

Our special task has been to point the way to a different life and with renewed vigour we will continue that work. H. P. B. once wrote that the Path of the True Life had to be entered by persons one by one. However large the number, each has to find its beginning by self-effort at self-examination and to see in himself a unit linked to a mighty and a magnificent whole. Our task is to awaken individuals to recognize that "the now *ideal* human perfection is no dream, but a law of divine nature."

In the coming months and years, when the struggle between warring parties is bound to increase, there will also result an awakening of a greater number of persons who will belong to neither party, each of which has its own peculiar illusions and delusions, but, rising above both, will try to lend a helping hand all around. Wrote H. P. B. in "The Fall of Ideals" (*U. L. T. Pamphlet No. 27*):—

We, Theosophists of the Eastern school, believe in neither. Yet we go, perhaps, further still than the Biblical dead letter. For we say that while as *extra-cosmic* Entities there is neither god nor devil, that both exist, nevertheless. And we add that both dwell on earth in man, being in truth, *the very man himself*, who is, as a physical being, the devil, the true vehicle of *evil*, and as a spiritual entity—god or *good*. Hence, to say to mankind, "thou hast the devil," is to utter as metaphysical a truth as when saying to all its men, "Know ye not that god dwelleth in you?" Both statements are true. But, we are at the turning point of the great social cycle, and it is the former fact which has the upper hand at present.

The tragedy taking place all around us, especially at this hour in India, is apt to make us lose faith in the spiritual nature of man and the spiritual potencies of the Universe. In the same article, the whole of which every student should read afresh, H. P. B. says:—

Meanwhile, the periodical rise and fall of human character on the external planes takes place now, as it did before, and the ordinary average perception of man is too weak to see that both processes occur each time on a higher plane than the preceding. But as

such changes are not always the work of centuries, for often extreme changes are wrought by swift acting forces—e.g., by wars, speculations, epidemics, the devastations of famines or religious fanaticism—therefore, do the blind masses imagine that man ever was, is, and will be the same. To the eyes of us, moles, mankind is like our globe—seemingly stationary. And yet, both move in space and time with an equal velocity, around themselves and—*onward*.

In writing this H. P. B. emphasizes the task of "every man, as a unit" who "has it in his power to add his mite" in the grand task of ushering in peace and prosperity—active peace and real prosperity.

THE THEOSOPHICAL MOVEMENT is looking out for such persons as have awakened, so as to offer them a helping hand and to gain for itself friendly co-operation. Also it endeavours to awaken as many as possible to that blessed state, so that the "abnormal unnatural manifestation of vice and wickedness" may weaken and "the Higher Ego, or incarnating principle, the *nous* or *Mind*, may reign over the animal Ego" in an increasing number.

THE CURSE OF ALCOHOL

The Curse of Alcohol is the title of Theosophical Free Tract No. 10, issued under the auspices of the United Lodge of Theosophists, Bombay, on November 17th. Theosophical Free Tract No. 9, published on August 11th, which was on *Islam—Self-Surrender: A Study in Religious Tolerance*, has been in great demand among Hindus as well as Muslims. The co-operation of the Associates as well as of outside friends in the circularizing of these tracts on important subjects will be very much appreciated.

This Tract No. 10 brings out some valuable points for meeting the menace which alcoholic beverages represent to human welfare, economic, social, moral and intellectual. Theosophy is emphatic upon the evil of even moderate indulgence in this poison, and this tract not only points to the evils of alcoholic indulgence but also to the way to overcoming addiction to alcohol.

THEOSOPHY AND SOCIAL REFORMS *

We are told that "*Theosophy must be made practical*"; that it has "to infuse a new current of ideas and aspirations into modern thought, in short, to supply a logical basis for an elevated morality, a science and philosophy which is suited to the knowledge of the day." And perhaps at no other time in the history of our Movement has it been so necessary that students should know what *are* the teachings of practical Theosophy on social problems and reforms.

The world is on the eve of a great revolution or shifting of responsibility from the former "governing classes" to the masses, from the conqueror to free men. On every side the erstwhile inarticulate are making themselves heard, and new, or rather, different forms of government are already in practice or gradually coming into practice. Die-hards and the over-enthusiastic are, as ever, disturbing the path of the constitutional reformer.

Running through the different ideas of change we find the demand for Rights. Rights for those who have been denied them; unwillingness on the part of those who have always had them to see Rights for others. In very few places or men do we see right principles of action spoken of, for the basic conception of life is still "selfishness." Ordinary people as well as the highly educated still confuse principles and the capacity to carry them out correctly. To further their own ideas they will try to kill a good principle by showing intellectually that it will not work, or that it has not worked, when the fault has been the incapacity of those whose duty it was to put the principle into action. Altering forms may but give a new incarnation to old, bad, mind and soul principles.

Students who think of Theosophy as a "bundle of metaphysical ethics, epitomized in theoretical dissertations" do not seek out the Theosophical principles which should underlie the various

changes that are taking place and so miss a valuable opportunity to guide the new currents, at least in the realm of ideas. When in some of the following quotations, H. P. B. speaks of the "cultured" classes, students of Theosophy should include themselves in this class for they have the true culture. It is a humiliating experience so to see ourselves, especially in connection with social reform.

Since the days of more general education in Western lands, the mind of the "common people" or the masses has begun to awaken, and it is this mind that is clamouring for its "rights!" The same struggle is evident where peoples or races are demanding their freedom or rights. But H. P. B. says the "poor working-classes" are the "heart" of a nation. To help the heart to become articulate without letting the mind become self-centred or selfish is possible only with the aid of right philosophy. The heart of the physical body is the organ by means of which the blood, life itself, courses throughout the body, keeping it alive. But it is more than this. It stands for the spiritual, throbbing heart of that universal aspect of nature called Maha-Buddhi, Compassion Absolute. When this aspect is focalized in any form we see what its nature is, for it has been portrayed by the Buddhas and the Christs of the Race. When the physical heart is diseased or irregular in its working, or allows itself to be diseased, *i. e.*, to become self-centred, a diseased condition of the nation and the world arises.

Two great aspects of the functioning of the heart are its selflessness, keeping nothing for itself, and its responsibility as the means for keeping the body alive. These two aspects are shown in the human character as the willing helpfulness which the poor always show to their fellow poor, and the sense of responsibility they show in doing their work to the best of their ability. Giving a square deal, in fact. Often we do not take into account the value of the sense of responsibility shown by the "workers" towards their employers and towards the State. We only observe the chaos caused when that sense is lost!

* This article refers specifically to British conditions, for it is written by a theosophist in Britain but the arguments are applicable to every country and the principles advanced can be used by theosophists everywhere.—EDS.

One great question today is: Is the awakening mind ruling the heart and demanding freedom and rights without paying the due price for them, *i.e.*, the acceptance of responsibility? If so, the condition of the world will be the same as before, only the causes of the bad condition will be the masses instead of the former rulers. The sense of responsibility must be strengthened in and by the masses themselves or the condition of mankind will be worse than before, for the rot will permeate body, mind *and* heart.

It is difficult, and dangerous in these days, to generalize too much, but a deeper understanding of the whole question can be gained by a study (and not a mere reading) of various articles and letters and sections in *The Key to Theosophy*. We will find H.P.B.'s sage advice on any conceivable subject.

Though it is true that the Theosophical Movement does not take part in politics, yet it is interesting to note what is the function of the Movement.

Intrinsically, Theosophy is the most serious movement of this age; and one, moreover, which threatens the very life of most of the time-honoured humbugs, prejudices, and social evils of the day—those evils which fatten and make happy the upper ten and their imitators and sycophants, the wealthy dozens of the middle classes, while they positively crush and starve out of existence the millions of the poor.

Lest anyone should feel that this is not true today, let him note that, as quoted in an article in the English Press lately,¹ in South Africa only 3 out of 11 native children receive any education at all, and what they receive costs £3 per head as against the white child's education cost of £20. There is no relief for native unemployment, old age or blindness. In the native reserves 60 per cent. of the children die before they reach their eighteenth birthday. Children are supposed to be fed by the mother's labour on the little plot of land in the Reserve, while the man works in a mine. A steady stream of wealth for the last two generations has come mainly to the owning class in Britain. A native man got (in 1937) £47 per year including the cost of his keep, as against the

European worker's £390 per year. The law forbids, owing to the colour bar, any native's rising in the social scale; he can do no skilled work in a mine, nor can he be apprenticed to any craft.

Vernon Bartlett, in the *News Chronicle*, February 18th and 19th, 1947, writing on the problems in South Africa, states:—

State expenditure on Native education has quadrupled in the last ten years. Eight hundred and sixty thousand pounds are now spent annually on free school meals for Native children...the most bitter industrial dispute in the union today is over a Government scheme to train some Natives as builders in order that they may do something towards checking the miserable shortage of cheap houses.

The Native population has increased "in proportion to the expenditure on health and social services—it is four times greater today than it was seventy years ago."

In England itself, in York, as stated by B. Seebohm Rowntree, in 1889 one-sixth of the working-class population had incomes below a level which left no margin for more than bare physical needs. In 1936, less than one-fourteenth were in this state.

In the 1870's (as reported in the *Star* of August 13th, 1937), 100,000 to 150,000 paupers were claiming relief in London. In 1886, the Lord Mayor of London collected £80,000 for the poor, "a trifling sum, badly distributed, which merely demoralized the apathetic wretches who hung about the gin-shops." (Interesting to link up here H. P. B.'s references to "charity.") In 1887 poverty was so extreme that many people slept regularly in such places as Trafalgar Square, wrapped in newspapers.

In 1897 (fifty years ago), in York, the death-rate of the poorest workers was double that of the best-paid workers. In the poorest class, 247 children per 1000 did not live till their first birthday. In the middle class the figure was 94 per 1000. As recently as 1900 at York, 228 houses shared 33 closets, mostly earth closets. In the 1860's a fourth of the bridegrooms and a third of the brides at Manchester register-offices could not write their names. Read the remarks written in 1887 and reprinted in this magazine (Vol. XIII, p. 94, April 1943), in reference to the flogging of "babies" who had been taught to

¹ H. N. Brailsford in *Reynolds News*, February 2nd, 1947.

steal, and link it up with the cruelty cases lately in the English papers where children have been beaten by parents and foster-parents, burnt, tied to banisters for hours, etc. Also read the Curtis Report on the present treatment of old people, waiting for death. Read what has come to light about the Reformatories, and what *Our Towns* has to say regarding the condition of the poor in the cities in England, a condition that would perhaps not have been brought to light save through the evacuation of children and mothers to "safer" places in the last war. As recorded in the *News Chronicle* of February 14th, quoting from the current issue of the *British Medical Journal*, "families of a tenth of the population, living in derelict and insanitary homes, are regarded as 'unable to adapt themselves to modern civilization'!" They are "habitually filthy, lousy and feckless."

Merely rehousing such families is a waste of time and money. They create another slum in their new abode.

Low wages, combined with prodigal expenditure on cigarettes and the cinema, and to a less extent on drink, lead to constant indebtedness.

Bills and pawn tickets accumulate like autumn leaves and a summons to appear at a magistrate's court is a common occurrence.

Family discipline consists of alternate bribes and cuffs.

By persistent and personal endeavour it is hoped to prevent the decay spreading.

Two important points are garnered from a study of H.P.B.'s writings on this subject:—

1. The responsibility for the *condition* of the poor lies largely at the door of the rich who gain money and power at the expense of the poor.

2. The responsibility also for the *conduct* of the poor lies in not inconsiderable part at the door of the rich.

We also learn something not generally accepted today with regard to the improvement of physical conditions. Many people, both rich and middle-class, who mean well and are beginning to think more about these things, are decrying the movement towards the improvement of *conditions*, because they say that it is no good to alter conditions if you do not alter the *character* of those

who are going to live in those conditions. Students often quote H.P.B.:—

Mere physical philanthropy, apart from the infusion of new influences and ennobling conceptions of life into the minds of the masses, is worthless.

But there are other statements of H. P. B.'s which, taken in connection with the above, will give a truer picture of Theosophic principles on social reform. Her pen was ever used on behalf of "orphan Humanity," and her warm heart felt with the sufferings of men.

In the present state of society, especially in so-called civilized countries, we are continuously brought face to face with the fact that large numbers of people are suffering from misery, poverty and disease. Their physical condition is wretched, and their mental and spiritual faculties are often almost dormant. On the other hand, many persons at the opposite end of the social scale are leading lives of careless indifference, material luxury, and selfish indulgence. Neither of these forms of existence is mere chance.

This sentence is not, as it is usually taken to be, merely a statement that the law of Karma brings to each the conditions he has earned, for the next sentence shows what was in her mind:—

Both are the effects of the conditions which surround those who are subject to them.

In other words, the conditions are one thing, the cause; the effects are those things arising from the cause. And we find Aphorisms 12 and 13 illuminating:—

Karmic causes already set in motion must be allowed to sweep on until exhausted, but this permits no man to refuse to help his fellows and every sentient being.

The effects may be counteracted or mitigated by the thoughts and acts of oneself or of another, and then the resulting effects represent the combination and interaction of the whole number of causes involved in producing the effects.

Though it may be a person's Karma to be born in the most terrible of slums, that is no reason why we should build the slums or allow them to exist. Slums can be taken to mean crowded houses and districts, narrow streets, too many people forced to live in one room, no facilities for real cleaning, appalling lavatory conditions, old buildings full of insects, no place for children to play in. There are also the thousands of dwellings of the not-so-poor, but not yet the so-called

“middle class,” where bath-tubs have been installed, but, since the Regulations said nothing about fixing the bath to the water supply, cannot be used save by boiling the water in kettles on gas at the most expensive rate, *i. e.*, the cheap slot basis. Much has been done by building wash-houses connected with crowded places, but it is humiliating to wonder how many “decent” people with a horror of “dirt” would bathe daily or clean their houses and clothes properly were physical conditions of this nature their daily lot! How many of us do create slum conditions in untidy cupboards, rooms, etc.!

H.P.B. leaves us in no doubt about where the onus rests for the condition of the dwellers in our slums:—

The neglect of social duty on the one side is most closely connected with the stunted and arrested development on the other.

What is social duty?

Contrast the lives not only of the masses of the people, but of many of those who are called the middle and upper classes, with what they might be under healthier and nobler conditions, where justice, kindness, and love were paramount, instead of the selfishness, indifference, and brutality which now too often seem to reign supreme.

Whereon is spent the enormous wealth accumulated through private enterprise by the more enlightened through the ruin of the less intelligent? Is it to relieve human suffering in every form that riches are so greedily pursued? Not at all... what good has all this great civilization and progress done to the millions in the European slums, to the armies of the “great unwashed”?

Let us look at the conditions. There are two methods of tackling this aspect: (1) To cease to make bad conditions; (2) to make better ones. But what should be the principle underlying the better conditions?

Now, true evolution teaches us that by altering the surroundings of the organism we can alter and improve the organism; and in the strictest sense this is true with regard to man.

If humanity can only be developed mentally and spiritually by the enforcement, first of all, of the soundest and most scientific physiological laws, it is the bounden duty of all who strive for this development to do their utmost to see that those laws shall be generally carried out.

There are so many implications in the last quotation that it would better be left to the

individual student for his earnest study and meditation.

One such effort towards training and development in her day was the endeavour to educate all children. How far the “reform” succeeded can be seen, on the positive side in the awakened mind of the masses, and on the negative side, through a study of *Our Towns*. H.P.B. wrote:—

I quite agree that there is a great advantage to a small child bred in the slums, having the gutter for playground, and living amid continued coarseness of gesture and word, in being placed daily in a bright, clean school-room hung with pictures, and often gay with flowers. There it is taught to be clean; gentle, orderly; there it learns to sing and to play; has toys that awaken its intelligence; learns to use its fingers deftly; is spoken to with a smile instead of a frown; is gently rebuked or coaxed instead of cursed. All this humanises the children, arouses their brains, and renders them susceptible to intellectual and moral influences. The schools are not all they might be and ought to be; but, compared with the homes, they are paradises; and they slowly are reacting on the homes.

Every Theosophist... is bound to do his utmost to help on, by all the means in his power, every wise and well-considered social effort which has for its object the amelioration of the condition of the poor.

True it is that, side by side with physical improvement, there must be mental, moral and spiritual upliftment. But how is this to be attained? Normally we take it for granted that it is the poor who need the moral upliftment, but the following extracts are illuminating:—

Such efforts [for the amelioration of the condition of the poor] should be made with a view to their ultimate social emancipation or the development of the sense of duty in those who now so often neglect it in nearly every relation of life.

A terrible responsibility lies on the shoulders of those whose contribution to the welfare of humanity should be to set the example of a true, spiritual life, and who, instead, lead the masses downwards on the path of selfishness and degradation.

Those intellectual classes reacting upon the ignorant masses—which they attract and which look up to them as noble and fit examples to be followed—degrade and morally ruin those they ought to protect and guide.

The work of Theosophy is, therefore, both for the amelioration of the condition of the poor and for the upliftment of their moral standard through

the upliftment of the moral standard of the rich. For this reason, as politics are still out of the hands of the "masses," she tells us:—

To seek to achieve political reforms before we have effected a reform in *human nature is like putting new wine into old bottles*. Make men feel and recognize in their innermost hearts what is their real, true duty to all men, and every old abuse of power, every iniquitous law in the national policy, based on human, social or political selfishness, will disappear of itself.... No lasting political reform can be ever achieved with the same selfish men at the head of affairs as of old.

Though "as a Society, we carefully avoid" politics, yet Theosophy must show us the way to right principles and throw a clear light on wrong principles in the political field.

The Society, she wrote in 1879, is "unconcerned about politics," and yet is "hostile to the insane dreams of Socialism and of Communism." "Shall we take this sentence as a condemnation of the Social trend of today in the West? It is obvious from the context that her condemnation applied only to those baser types of both Socialism and Communism, which, rooted in selfishness, could be described by her as "but disguised conspiracies of brutal force and sluggishness against honest labour. The date when she wrote, also, is against its application to such developments as those under Britain's Labour Government. The Fabian Society was founded only in 1888. The Independent Labour Party was formed only in 1893. Socialism of the Marxian type, which emphasized class war, was already in the field. In connection, moreover, with her statement, we must take the following as referring to two different methods by which "bread and comfort" would *not* be obtained for all, *i. e.*, violence, on the one hand, and a "cold, reasoning diplomatic policy" on the other.

It is not violence that can ever insure bread and comfort for all; nor is the kingdom of peace and love, of mutual help and charity and "food for all," to be conquered by a cold, reasoning, diplomatic policy. It is only by the close brotherly union of men's inner SELVES, of soul-solidarity, of the growth and development of that feeling which makes one suffer when one thinks of the suffering of others, that the reign of Justice and equality for all can ever be inaugurated. This is the first of the three fundamental objects for

which the Theosophical Society was established, and called the "Universal Brotherhood of Man," without distinction of *race, colour, or creed*.

Finally:—

Theosophists are of necessity the friends of all movements in the world, whether intellectual or simply practical, for the amelioration of the condition of mankind. We are the friends of all those who fight against drunkenness, against cruelty to animals, against injustice to women, against corruption in society or in government, although we do not meddle in politics. We are the friends of those who exercise practical charity, who seek to lift a little of the tremendous weight of misery that is crushing down the poor.... The function of Theosophists is to open men's hearts and understandings to charity, justice, and generosity, attributes which belong specifically to the human kingdom and are natural to man when he has developed the qualities of a human being. Theosophy teaches the animal-man to be a human-man; and when people have learned to think and feel as truly human beings should feel and think they will act humanely, and works of charity, justice, and generosity will be done spontaneously by all.

"How many of you have helped humanity to carry its smallest burden, that you should all regard yourselves as Theosophists?... Feel yourselves the vehicles of the whole humanity, mankind as part of yourselves, and act accordingly."

There is plenty of practical Theosophy for all students in the above. There is the fight against drunkenness. Have we the courage to learn first and then speak against the whole trade with its power of bringing revenue to the country at the price of the degradation of human beings? Though individually we may refuse to take shares in the trade, as citizens of any country who gains revenue from this trade we are morally responsible. Does our fight against cruelty to animals end with the saving of the life of a mouse which dirties our larder and home, or do we go on to learn the facts of the systematic scientific, diabolical cruelty to animals practised for the alleged purpose of the good of humanity? Do we take the trouble to learn about the pseudo-scientific physiological laws imposed on the masses through financial interests in the name of health?

The number of those who make Theosophy a *vocation* is small, but the field of application is very large.

THE MESSAGE OF A MODERN MYSTIC

KAHLIL GIBRAN

The world has all along been carried forward on the path of progress by those who have visioned the far-off future. The reason is that it is the spirit of the unborn which has to activate the existing and the evanescent if the wheel of evolution is to come full circle. For man is, indeed, "a dreamer of dreams," an epitome of what is yet to be, the oak in the acorn. This he is because he is endowed with the divine faculty of imagination.

Though everyone has this faculty, yet the mystic has it in a more abundant measure than the average man. Therefore it is that he wings his way through the infinite empyrean and sings of the beauty of truth and the truth of beauty. And, hearing his song, humanity now and again abandons its pedestrian pace and attempts to fly towards the radiant region of the ideal in order to catch something of the light of the Limitless.

Every age has its fraternity of the mystics; in fact, no period of human history has ever been without them; how could it be? For otherwise mankind, deprived of the dynamic vision and values of life which the mystic alone can embody and express in words of chastening wonder, would wallow in the mire of the matter-of-fact and the materialistic.

What are these visions to us? They are the variegated visions of the One Life, the One Law—the Life of life and the Law of laws—on the one hand, and, on the other, a gamut of values centred in the trinity of the True, the Good and the Beautiful.

No doubt, it is imagination which enables the mystic to see that which is still in the realm of the unseen, to hear that which as yet dwells in the domain of the silent and to feel that which is involved in the intangible. "Mysticism" literally means, "shutting one's eyes"! But it is imagination which has been made luminous by love, intensive as well as extensive, love for the Light Ineffable, which never shone on sea or land, but which ever shines steadfastly in the sky

of the soul. And so the constant cry of the mystic in the making is, "I am only waiting for Love." As the light pours forth from the sky, so does inspiration flow to the mystic from above. For he sits under the *Ashwattha* tree, the roots of which are in heaven.

Mysticism, however, is not the preserve or privilege of any particular part of humanity, just as it is not the monopoly of any special period of history. The Spirit "bloweth where it listeth" and when and how it listeth. And so there have been, and are even now, mystics both in the East and in the West.

Coming nearer home, in our own times we had the great mystic Rabindranath Tagore, while in the neighbouring country of Lebanon we had Kahlil Gibran (1883-1931), who passed away sixteen years ago. Most of us in India are familiar with some of the works of the former, but we have not read much of the latter. If, however, we study his books *The Prophet*, *The Madman*, *Tears and Laughter* and *Spirits Rebellious* we shall begin to live in the aura of Alaya. Here are a few quotations chosen at random from the last two, to illustrate the tonic character of his concepts:—

Beauty is that which attracts your soul, and that which loves to give and not to receive. When you meet Beauty, you feel that the hands deep within your inner self are stretched forth to bring her into the domain of your heart. It is a magnificence combined of sorrow and joy; it is the Unseen which you see, and the Vague you understand, and the Mute which you hear,—it is the Holy of Holies that begins in your self and ends vastly beyond your earthly imagination.

Advise me not, my blamer, for Calamities have opened my heart and Tears have cleansed my eyes, and Errors have taught me the language of the hearts.

Speak not of peoples and laws and kingdoms, for the whole earth is my birthplace and all humans are my brothers.

Dry your tears, my friends, and raise your heads as the flowers

Raise their crowns to greet the dawn.

Look at the bride of Death standing like a column of light

Between my bed and the infinite;
Hold your breath and listen with me to the beckoning
rustle of
Her white wings.

Selfishness, my brother, is the cause of blind
superiority, and superiority creates clanship and
clanship creates authority which leads to discord and
subjugation.

The only authority I obey is the knowledge of
guarding and acquiescing in the natural Law of Justice.

The house that does not comfort the needy is
worthy of naught but destruction.

Heaven fills my lamp with oil and I place it at my
window to direct the stranger through the dark.

Money is like a stringed instrument; he who does
not know how to use it properly will hear only discord-
ant music. Money is like love; it kills slowly and
painfully the one who withholds it, and it enlivens the
other who turns it upon his fellow-men.

Only those return to Eternity
Who on earth seek out Eternity.

In the depth of my Soul there is
A wordless song—a song that lives
In the seed of my heart.

It is a song composed by contemplation,
And published by silence,
And shunned by clamour,
And folded by truth,
And repeated by dreams,
And understood by love,
And hidden by awakening,
And sung by the soul.

Man is my sweetheart,
I want to belong to him.

If the people understood what silence reveals to
them, they would have been as close to God as the
flowers of the valleys.

Are you doing yourselves justice when you lift
your eyes towards Almighty God and call him Father,
and then turn around, bow your heads before a man
and call him Master?

Some of these thoughts are contrary to con-
cepts that we usually cherish, but something
within us intuitively testifies to their being true.
It is because mystics and men of God often give
utterance to such so-called "contrary" concepts
that they are called "spirits rebellious." In the
ultimate, however, they turn out to be more in
harmony with the Eternal than we who pride
ourselves on our lesser harmonies, bound hand
and foot in our cramping systems and shibboleths.
For is not a mystic "a link between this and the
coming world"? "He is a pure spring from
which all thirsty souls may drink."

But, alas, humanity has often been ungrateful
to such bringers of light and of the beatitude of
living, so much so that it has placed on their
heads a crown of thorns. Would that even now
we might learn how to find "a budding wreath
of laurel" for their foreheads that are touched
with the rays of the dawn of the Eternal!

HAPPINESS

"Let us, then, live happily, we who own nothing can call nothing our own."—THE DHAMMAPADA.

We have never quite forgotten that golden
age when we felt ourselves "one with the ever-
present as the ever to be unknown and invisible
All," that childhood passed with, nursed and
tended by those who had given us life and called
us forth to intelligent, conscious life. Some rue
the complexity of Western civilization and advo-
cate a return to simplicity. Almost all, in some
moments, feel this world, in which man's hand is
raised against man, to be discordant with that to
which their nobler part aspires. In our hearts is
both the conviction that the misery of mutual
strife is not our legitimate estate, and the knowl-

edge of the world of bliss of the soul, innocent
of fear and greed. If this knowledge had not
been imparted to us by those early Instructors
we could not have endured these countless cen-
turies of suffering without abandoning that human
struggle towards some ideal: Brotherhood,
freedom, equality of opportunity, peace, beauty,
happiness.

It is a human characteristic that we cannot
remain content with our present lot. We want
more money, new clothes, a higher social position,
to extend our knowledge, to express ourselves
more effectively in music, in painting, or in wri-

ting, to live better lives, to be loved more by others. The range of desire is infinite, but absence of desire would be death, for it is desire that moves us to action and movement is the essential characteristic of life. Desire is common to us and the animals, but while in them the same desires are active and satisfied alternately, in us desires ramify incessantly. A cow will eat grass until satisfied, when it will rest until it is hungry for grass again. We constantly crave different foods and novel methods of preparing the same foods, and, in addition, some constantly try to widen their knowledge of foods and methods of preparation which will serve the body best. Similar considerations apply to every desire which we share with the animal, while deeper are those longings for abstractions such as happiness unknown by it.

Happiness is not the same as satisfaction of desire. The pleasure derived from satisfaction can occupy no more than an infinitesimal fraction of the lives of the most fortunate. The gift of a coveted toy is a moment of ecstasy for the child, a moment which cannot be repeated. It will give further moments of pleasure scattered among hours spent in the common round until the toy is discarded as a commonplace thing. During the bombardment of London, millions must have longed for blessed relief. A sudden end to it and to the War, might have sent us delirious with joy for a moment; but, irrespective of the end, the extent of any increase in happiness is out of proportion to the intensity of the former longing for peace. Our attitude to our lot differs little.

While we stake our happiness on getting what we desire, on possessions, as Britain is staking hers on maintaining and increasing her standard of living, we remain the sport of circumstances. If we fail to get what we want we are dissatisfied. If we succeed, we experience a moment of pleasure, then what came as a luxury remains as a necessity, as something the possession of which gives little pleasure, but the loss of which would cause pain and discontent. A comfortable house or a car may be taken so much for granted that little enjoyment is derived from it, yet the loss or even the possibility of loss would be painful. Often the more possessions we have the more fearful of their loss we are.

It is not of things alone we make possessions but also of position, children, friends, beauty. We grasp those near to us as if to crush and mould them upon ourselves, instead of standing back to give them space in which to grow and expand. How often as parents we resent the growing independence of our children and want to remain their presiding angel and chief confidant, or cannot rejoice in the liberty of a beautiful butterfly without reducing it to a possession in a glass case. In each is Soames, the "Man of Property," who cannot understand that he can possess no one and nothing, not only because he has to lose them; but, primarily, because what he sees and tries to grasp is but a fraction of their total nature. He does not possess the beauty of a picture by purchasing the canvas. It must deepen understanding and inspire an appreciation which is active, not passive, a bringing into play of the powers of the individual soul. That in turn depends upon the sincerity and strength of the efforts which have been made in the past to understand, to live or to express the noble feelings which the artist tried to portray in his picture. Worthy parenthood does not find its chief joy in the possession of children, or in their worldly achievements, but in helping them to a fuller expression of ideals of conduct than the parents have achieved, but which ideals they are strenuously trying to realize. The happiness a toy will bring to the child after the first rapture of possession will depend, not upon its expensiveness, but upon the power of his own imagination; for the happiness of man is not in possessions, in pleasure, but in activity. This is part of the Third Fundamental Proposition of Theosophy, the Law of Being, that man must progress by self-induced and self-devised efforts.

Much enjoyment of films, novels and sporting events, such as football and baseball matches, is passive, an abrogation of the Law of Being, when no creative efforts are put forward by the individual and there is simply a titillation of ignoble elements in human nature. Such pleasure "is of the dark *tamas* quality which both in the beginning and the end arising from sleep, idleness and carelessness, tendeth both in the beginning and the end to stupefy the soul."

More in accord with the Law of Being is any striving towards a goal, its more lasting joy being the overcoming of obstacles, not the achievement. Rare is the man who can rest in leisured enjoyment of wealth garnered and not work, harder perhaps than any drudge, to multiply that wealth. The members of the many expeditions to the Poles cheerfully accepted hardships which might embitter others, to find the locality of a geometrical point. The horrors of the War had their compensation in—what millions lack in peace—some clearly defined objective of strivings. But the happiness in such endeavours cannot fill our lives, even if our creative energies are so sustained that after fulfilling one project we can find another immediately. Inevitably we shall conflict with others; irksome duties, loss of family or friends, domestic difficulties, bodily illness will divert our energies. We need some undertaking that shall fill every moment of our lives.

The complete law of Human Being is that of the "fundamental identity of all Souls with the Universal Over-Soul, the latter being itself an aspect of the Unknown Root," and of "the obligatory pilgrimage for every Soul—a spark of the former"—through the cycle of descent into matter and then reascent in order to win, by self-induced and self-devised efforts, conscious life in Spirit. As we descend in our consideration of the several natures of men from the Atma, or Spirit, we can observe no differences until we meet Manas, or Mind. Spirit transcends full comprehension by our minds, the glory even of its Divine Form is like unto "the radiance shed by a thousand suns rising together into the heavens." Buddhi, spiritual discernment, is the efflorescence of our experiences in ages past, the depository of divine and eternal ideas gathered by the mind, which are the spiritual heritage of all mankind. They are our only enduring possessions for they become part of ourselves and make possible that conscious life in Spirit which is also a realization of the fundamental identity of all mankind. Manas is our conscious centre, our outlook upon the world, which differs in each man and is at once the canalizer of the creative activity of con-

sciousness, and the harvester of the lessons of experience. The direction of that activity to possessions, our gaining of which must be another's loss, confines the consciousness within narrow bounds, as the reduction of this picture or that butterfly to a possession prevents the full appreciation of its beauty. "Give up thy life, if thou would'st live."

Suffering in some form is inevitable while we are incarnate beings. We cannot withdraw from an obligatory pilgrimage. As we deepen our hearts and broaden our minds we emancipate ourselves from the pain of loss of material possessions, only to understand the greater anguish of loss of friends. Then, when we begin to realize that death is no loss, comes "mental woe unspeakable; woe for the living Dead, and helpless pity for the men of karmic sorrow." Happiness is in no paradise in heaven or on earth where all things and beings are shaped to our desire. They have their own life and evolution; nor, if such a paradise were possible, could we rest there more than a short time but would needs arise and voyage on.

The upward pilgrimage of the soul is not a continuous straining towards a mountain peak, but a reascent into our own nature. Hence true happiness, or true Being, is both activity and repose: a strenuous endeavour to assimilate the eternal and universal truths in the lessons of experience, which draw us "towards the Diamond Soul," and a resting in our own nature. Each man can say of his own universe or microcosm: "I established it with a single portion of myself and remain separate." It is not a way of life or a condition, yet includes them all. Happiness is the life of the dutiful wife who fed the Buddha in his last extremity, as of the Buddha himself; it is leisure and the performance of duty; it is pleasure and pain; it is reasoning and delight in music, colour and form. Each of these can form an avenue for creative activity and for acquiring the lessons of experience; all of them can be comprehended as "divine manifestations" of the Spirit, which "are without end."

IN THE LIGHT OF THEOSOPHY

The key-note of the convocation address delivered at Madras University on October 6th by Shri B. G. Kher, Bombay Prime Minister, and published in *The Hindu*, was the transcendence by social and moral qualities of mere intellectual achievement. The unprecedented challenge of increased scientific power and control could not be met without education that should "quicken the social conscience and strengthen the sense of human solidarity."

The supreme objective of education he defined as enabling students to gain a correct sense of values and a proper understanding of human nature and thus to acquire a genuine respect for human individuality. The most effective approach to the understanding of others, which he called "the basis of all civilized life," was, he said, to try to understand ourselves, which meant

the cultivation of the power of reflective self-criticism through which we can learn to appraise the social and moral implications of our own conduct... I feel very strongly that if education addresses itself seriously to developing this capacity of self-criticism and we give more time and attention to a dispassionate examination of our own thoughts and actions, life will become more meaningful.

This, he said, would reduce conflict and re-
crimination and if education could quicken the sense that minding what we do is more important than criticising others, it would help in the acquirement of self-control and in the needed raising of the standards of public as well as of private conduct.

... the chief object of general education is neither the increase of knowledge nor of skill nor even the attainment of what may be described as "passive" virtue. It is rather to enable people to do better, to behave better, to use their increasing knowledge and skill in the service of the common good.

It appears to me that the most signal failure of modern education lies in its inability to give the proper orientation to our ideals, attitudes and emotions which ultimately determine our conduct. It has made no conscious and well-co-ordinated effort to direct them into proper channels, with the result that the mainsprings that motivate the life of the adolescents and the adults, have been neglected and there is no assurance that those who receive this education will

be strong enough morally and intellectually to meet the challenge of the Age.

The recognition of this failure of modern education, described by the Bombay Prime Minister, is one of the reasons behind the effort represented by the Indian Institute of Culture at Bangalore. Another reason for that effort is one also well formulated by Shri Kher in the same address:—

We have been far too apt in the past to let our masses lead poor, barren and limited lives and have not made sufficient provision for enriching their life with wide cultural and intellectual interests.

He was not oblivious, he said, of the urgent need for improvement in the economic condition of the people, but he considered that the raising of the economic and the intellectual standards presented a single integrated problem, success in solving which required simultaneous efforts on both fronts.

He particularly commended Discussion Groups in which the various aspects of a question are co-operatively examined and thereby understanding of the issues involved is enriched. He stressed also the importance of the right approach to the art and literature which "mirror the soul of a people as well as the minds of great individuals."

I feel that the real value of the study of these great cultural achievements of the human race will be lost if they are looked upon merely as technical subjects to be mastered through intellectual exercise. They must be interpreted essentially as means through which the collective mind of the race has expressed itself in a variety of beautiful and moving forms.

That is the approach to the great books considered in the Institute's Discussion Group, and the hope expressed by Shri Kher for the graduates he was addressing is also the hope of the promoters of the Indian Institute of Culture for those who enjoy its benefits, *viz.*, that while

... this education may not—and perhaps should not—ensure for all of them a life of ease and comfort, it will enable them to live decently and usefully—jealous of their own honour, mindful of the rights of others and willing, above all, to give the best of themselves to the service of all good and worthy causes. For, it is only dedication to great causes that can exalt us and give meaning to our life.

A brief survey of international economic organizations published by the Central Office of Information, lists 21 organizations from 66 States. It emphasises, however, according to the *Times* leader of 30th September, the "formidable obstacles still to be overcome before nations in conference can construct even the framework of economic unity." The problems of peace-time economy proved very different from the simpler, if cruder, demands of war-time necessity, and while the transitional agencies could not carry their work through to the peace-time stage, the permanent organizations founded for economic co-operation are finding themselves the legatees of tasks too vast to deal with. But the chief fact that emerges is

the futility of international machinery in the absence of international good-will. The co-operation of Governments in organizing civil aviation has proved effective because the will to organize was there, and under its impulse an international body has worked smoothly and with commendable speed.... If the end is desired, the instruments are at hand. The task is to breathe life into the agencies already created.

What neither politicians nor economists seem to realize is that the "life" of an organization comes from a totally different level than the consciousness that constructs forms and organizations. Neither reason and intellect nor emotional good-will make a living unity of any group.

Dr. Oswaldo Aranha, of Brazil, at the opening of the second session of the U. N. General Assembly, said:—

Our aim is not to maintain peace through political balance; the strife must be terminated by ideas and not by force of arms. The world we want to preserve is one based on persuasion.... The totalitarian world collapsed because it dared to affront the moral conscience of the world. Our real agenda then is a moral one, and our task is one of definition.

The unassailable basis for union—similarity of aim, purpose and teaching—is the foundation that is lacking. If, instead of defining international relations in terms of politics and economics, U. N. O. and the various organizations were to lift their problems to the moral plane, and begin to define man's nature and the nature of all group relationships, in philosophical and moral terms, before trying to plan, this would be the real

rehabilitation. It means the realization that Life is one *in essence and in action*, however diverse in form and function. It means the acceptance of the law of cause and effect as ruling the moral nature and conditions just as surely as it does the physical. It means the recognition of life as a school, of each man as an evolving god, a seed of the Supreme, as yet unable to show forth its latent powers fully because of the over-development of the outer selfish personality, but with the power to conquer and transform the lower till it fully expresses the higher. It may seem impractical to start with "mere ideas," but when the so-called practical methods turn out to be akin to that of Mother Partington trying to sweep back the Atlantic Ocean with a broom, why should one not attempt the opposite pole of action?

A significant contribution on "Rationalism and Telepathy" by Mr. Hector Hawton appeared in the September *Literary Guide and Rationalist Review*. "The critic who explained every oddity by coincidence" could never be convinced, he wrote, of the reality of thought transference, by the evidence of individuals, but recent laboratory experiments were scepticism-shaking. The card-guessing experiments devised by Prof. J. B. Rhine of Duke University (U. S. A.) had been repeated by Dr. S. G. Soal, a mathematician, of London University. In the five years before the war he had recorded 128,350 card guesses, with negative results for their exceeding ordinary probability expectation.

Then he noticed a curious thing. Some subjects failed to guess the card turned up (which might have been relevant for telepathy), but they guessed correctly either the card that had preceded it or the card that followed it. This was not what is normally meant by telepathy: Was it possible that the barriers of time as well as space were being broken through?

Two only out of Dr. Soal's 160 subjects gave interesting results. The further series of experiments with them gave statistical results which his collaborator at Cambridge, Prof. C. D. Broad, called "fantastically beyond chance expectation," adding that "they provide evidence which is statistically overwhelming for the occurrence, not only of telepathy, but of pre-cognition."

Mr. Hawton urged that rationalists accept the data and the statistical analysis. "It is bad enough," he wrote, "to work out a rational explanation of telepathy; it is a thousand times worse when you also have to account for pre-cognition or even account for the facts without telepathy and pre-cognition."

Prof. J. B. S. Haldane "does not believe that telepathy need upset Materialism," but that is whistling in the dark. Mr. Hawton admits that, so far as he knows, the only theories worked out in detail to account for telepathy are non-materialistic, e. g., Professor Broad's belief in the possibility of a "psychic factor" and Mr. Whately Carington's "ingenious use of the concept of a universal Unconscious mind." Materialism may ignore the implications of telepathy and pre-cognition, as it has ignored the implications of hypnotism, but it cannot face them and survive.

Mr. Hawton considers that "the determinism that is implied by 'seeing the future' of another mind is extremely awkward for the advocates of free will." But no determinism is involved in the Theosophical explanation of the Astral Light, that tenuous tablet of the unseen universe upon which are impressed not only past and present images but also pictures of coming events the causes for which are sufficiently well marked and made. If events which are effects of long-forgotten causes can be discerned in that record by him who wills to see it opened, how much more the image of the next card to be turned up by the other participant in such experiments as those of Dr. Soal!

Let science but accept as a working hypothesis the related propositions put forward by Theosophy, that mind is not wholly dependent upon a brain and that a medium exists through which the influencing thought can be sent, and which, moreover, holds the record of every thought and act, or all that has been known or can be known, and it will be on the way to justifying H. P. B.'s hope "that materialistic science will amend its ways, and will gradually accept the esoteric teachings—if even at first divorced from their (to science) too metaphysical elements."

We have been interested in seeing two booklets, in English and in Gujarati, on the important subject of funeral reform in India. The author is Shri C. Tejpal of the Civil Station, Rajkot, a veteran campaigner who has worked for years by pen and voice to bring about improvement in Hindu funeral customs, and by Hindus he means all who live on this subcontinent. He holds the unwritten law that the dead must be carried on the shoulders of the living to be largely responsible for the perpetuation of orthodox tyranny and untouchability. The Editor of *The Indian Social Reformer*, in his issue of August 16th, 1924, declared:—

The most cruel weapon in the hand of orthodoxy, before which even some of the bravest hearts have quailed, is to prevent, on pain of excommunication, the services of men of the caste to carry the dead bodies of persons, in families who have adopted social reforms, to the burning ghat.

He pronounced "the use of a hearse in place of men to carry dead bodies to the cemetery... an important step towards emancipating individuals from caste tyranny."

The other object of Shri Tejpal's agitation for reform is crematoria, for which he urges health and sanitary grounds. Those grounds undoubtedly exist. The "graveyard spook" which under certain atmospheric conditions becomes visible in cemeteries, to the terror of the ignorant and superstitious, is formed physically of the gases given off from the decaying body. Seen or unseen, those emanations form a menace to the living. Decaying corpses also draw unclean psychic influences to their neighbourhood. H. P. B. names a burying ground among the localities most favourable for the evocation of "spirits." She quotes with approval Eliphas Lévi's allegation that

the spectres of the nightmare, of hallucination, and fear, are but the wandering photographs of preserved corpses, which spread, amid the living, plague, cholera, contagious diseases, sadness, scepticism and disgust of life.

There are, she declares, "occult reasons why cremation should be an imperative necessity."

Calcutta has had a crematorium since 1906. Lucknow was reported to be planning one in 1934, and Secunderabad in 1946. Rajkot has a modern

crematorium built by the Rajkot Social Service League for the free use of the public.

This brings up the important point that crematoria should be available to all. There is no caste or creed in death and what Mr. Tejpal calls "Nationalizing the dead" is desirable from every point of view but that of orthodoxy and fanaticism. A municipal crematorium for Bombay has been talked about for several years but is not yet built. This is an urgent present need.

The Eastern Anthropologist is a new English quarterly published from Lucknow by the Ethnographic and Folk Culture Society, U. P., which has some good work to its credit. This magazine, available from the Universal Publishers, Ltd., The Mall, Lucknow, at Rs. 3/- (annual subscription, Rs. 10/-) is a potentially valuable addition to the literature in this field. The Editor, Dr. D. N. Majumdar, writes:—

Our folk culture is rich, full of import and is of abiding value. We had neglected this precious source of our inspiration, our heritage of the past, our vision was circumscribed, our gaze dazzled by the "light" of other lands; the mist descended on our past, we groped in the dark but today the sky has become clear and as Pandit Nehru has said, "a new star has risen" and we need not stumble or falter.

For the full exploitation of the resources of our folk culture, however, the inner, spiritual meaning that the myths enshrine must be sought. It will not suffice to chronicle and catalogue and to put forward the stereotyped explanations of the anthropology of the materialistic modern Western school.

Just as the Western Orientalists have largely reduced the study of Buddhism to a scholastic exercise in whittling dead-letter texts and analyzing doctrinal developments, drying up for their readers the life-giving sap of the Buddha's message and example, so anthropologists of the orthodox school have quite generally taken the husk of myth and legend and let the kernel go. It would be something to be grateful for if they but gathered facts and reliable versions of traditions, which others armed with the key of Universal Symbolism could interpret. Too often, however, with the origin of

mankind in savagery as their fundamental proposition, the anthropologists have proceeded to deductions which can only mislead.

We believe, with Plato and many other authorities on the subject, that "myths are the vehicles of great truths well worth the seeking." Madame Blavatsky felt convinced that

no mythological story, no traditional event in the folklore of a people has ever been, at any time, pure fiction, but that every one of such narratives has an actual, historical lining to it.—*The Secret Doctrine* I. 303.

Even more specifically she declared that "there is 'history' in most of the allegories and 'myths' of India, and events, real actual events, are concealed under them." None of the mythological stories in the world's scriptures

are meaningless and baseless stories, invented to entrap the unwary profane: all are allegories intended to convey, under a more or less fantastic veil, the great truths gathered in the same field of prehistoric tradition.—*The Secret Doctrine* II. 410.

The fables of the mythopæic ages will be found to have but allegorized the greatest truths of geology and anthropology. It is in these ridiculously expressed fables that science will have to look for her "missing links."

Otherwise, whence such strange "coincidences" in the respective histories of nations and peoples so widely thrown apart? Whence that identity of primitive conceptions which, fables and legends though they are termed now, contain in them nevertheless the kernel of historical facts, of a truth thickly overgrown with the husks of popular embellishment, but still a truth?—*Isis Unveiled* I. 122.

Shri S. C. Dube writes in the first (September 1947) number of *The Eastern Anthropologist* on "Myths, Religion and Ritual of the Kamars," a small aboriginal hill tribe in the Central Provinces. He finds their folklore "not very rich in respect of traditional myths and legends" but the student of *The Secret Doctrine* will find not a few points which link their stories with the common source and teaching, e.g., their stories of cosmogenesis and anthropogenesis with their hints at the periodic destruction and renovation of the world; the flood story, with slight variations; the successive production of habitable land, of plants and of

men; the difficulties in introducing the present mode of procreation; the divine instructor of mankind in the use of fire and in the useful arts, and the constantly recurring numbers 12 and 7.

The Kamars practise the ceremonial thrusting of seven iron nails into the earth to tie down the ghost of one who died an unnatural death. They have a number of gods to whom they sacrifice but they "have no definite ideas about the forms and characteristics of their deities." They believe in reincarnation, at least for some, and apparently not in transmigration.

Among the Kamars the belief in *jiv*... is universal. It is the *jiv* which keeps a man living and talking.... Death occurs when the *jiv* leaves the body permanently. ... All dream experiences are realities encountered by the *jiv* in its ramblings. The trees also have *jiv*. "What else is it except the *jiv* which keeps a tree green?" asked Latti, explaining to me that although the trees cannot move they do possess a *jiv* which often goes out. Even the rocks have a *jiv*.

This last may refer to the life or consciousness present in every form, but it may also refer to what H.P.B. describes in *Transactions*, p. 97:—

...every plant without an exception feels and has a consciousness of its own. But besides the latter, every plant—from the gigantic tree down to the minutest fern or blade of grass—has, Occultism teaches us, an Elemental entity of which it is the outward clothing on this plane.... Elementals are attached only to the four terrestrial Elements and only to the two lower kingdoms in which they inmetalize and inherbalize, so to speak.

The "sinister Kangaroo" with its remote, still strangeness, and the "curious Emu" of weird beauty, were used as emblems by Alister Kershaw in a wireless talk (*Listener* 24-7-47), to bring out the feeling of "the unspeakable oldness of Australia."

It is always called a "new" country, most inappropriately, in my opinion. In England everything gently leads back, step by step, forming a continuous

history of a thousand years and more. The continuity makes 1066 seem like yesterday. In Australian history—human history—goes back, say, two hundred years and then—bang! you go over the edge into a past which has no link with the present and yet a past which is the present. A Yankee at King Arthur's court could not feel any stranger than an Australian in Australia. This is not really off the subject: it is a quality which is very evident. You get an indication of it when you look at a house in the country: it does not belong, it seems to be perched there so incongruously—really a "machine for living in," not part of the landscape as both the manor and cottage are in England."

One has only to link this up with what *The Secret Doctrine* says to see whence the feeling derives. Australia formed part of the continent of Lemuria, the home of the first physical human stock, the Third Race humanity, fallen into generation for the first time as two-sexed beings, to whom the "Gods," as Incarnating Egos, gave the light of Mind. Lemuria itself ended its career as an active field of experience for progressing humanity, some 700,000 years before the early Eocene Age. Australia has more than one animal form that has not altered from early periods, unlike the fauna in younger parts of the world, and even domestic animal stock has to be revived periodically by the introduction of fresh stock from outside.

Now why has less change taken place in Australia than elsewhere? Where is the *raison d'être* for such a "curse of retardation"? It is simply because the nature of the environment develops *pari passu* with the race concerned. Correspondences rule in every quarter. The survivors of those later Lemurians, who escaped the destruction of their fellows when the main continent was submerged, became the ancestors of a portion of the present native tribes. Being a very low sub-race, ... their stock has since existed in an environment strongly subjected to the *law of retardation*. Australia is one of the oldest lands now above the waters, and in the senile decrepitude of old age, its "virgin soil" notwithstanding. It can produce no new forms, unless helped by new and fresh races, and artificial cultivation and breeding.—*The Secret Doctrine*. II. 197.

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The U. L. T.—Its Mission and Its Future

MAGAZINES

Theosophy — Los Angeles—XXXVIth volume

The Aryan Path — Bombay XVIIIth „

The Theosophical Movement „ XVIIIth „

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

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