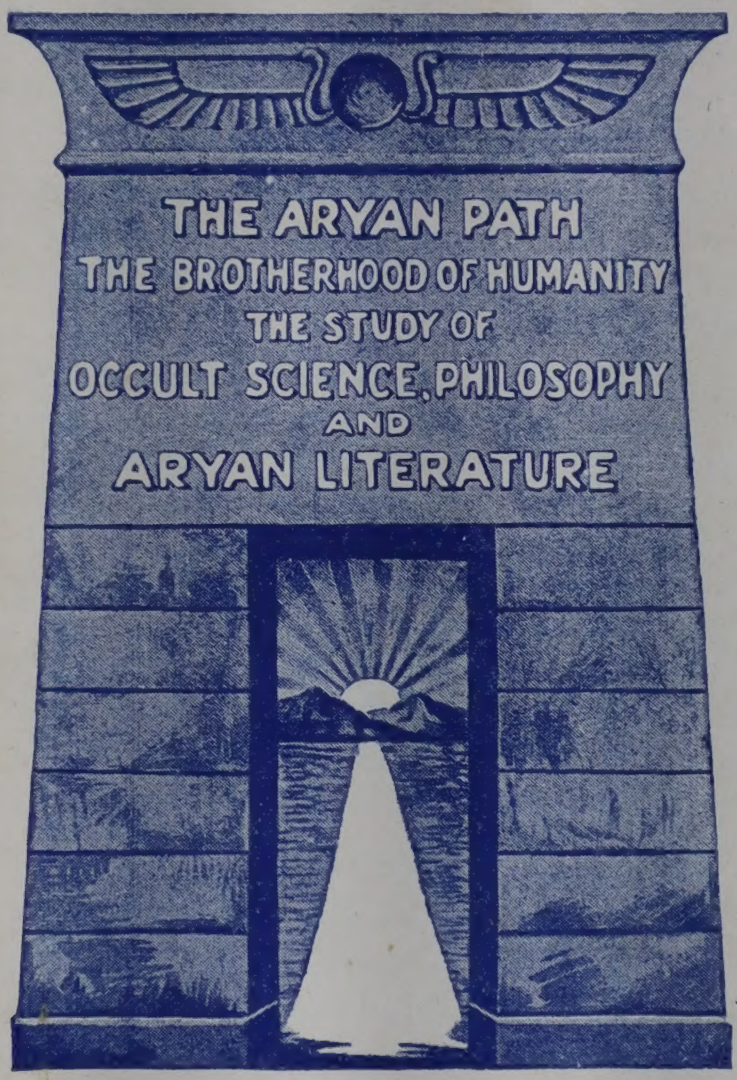
THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



Vol. XXIII No. 1

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It is he alone who has the love of humanity at heart, who is capable of grasping thoroughly the idea of a regenerating practical Brotherhood who is entitled to the possession of our secrets. He alone, such a man—will never misuse his powers, as there will be no fear that he should turn them to selfish ends. A man who places not the good of mankind above his own good is not worthy of becoming our *chela*—he is not worthy of becoming higher in Knowledge than his neighbour.

—Mahatma M.

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(a) To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour ;

(b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study ; and

(c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

सत्यान्नास्ति परो धर्मः ।

There Is No Religion Higher Than Truth

BOMBAY, 17th November, 1952. VOL. XXIII, No. 1

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THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th November 1952. VOL. XXIII. No. 1

A CYCLIC CHALLENGE TO RENEWED EFFORT

A new volume of this monthly begins with this number. For 22 years it has tried to bring some knowledge and inspiration to its readers so that they may learn the art of better living for themselves and the art of spiritual service of their fellows.

THE THEOSOPHICAL MOVEMENT does not aim at proselytizing; it has faith in the power of Theosophy to bring about an inner conversion in all those who, as moral beings exercising free-will, will evaluate, each for himself, the worth of the Esoteric Doctrines. Study and reflection aid understanding but if we want to know those Doctrines truly we must live the life. Our purpose always has been to try to awaken those divine Intuitions which form the unseen foundations of the human heart. The Esoteric Doctrines, when steadily and persistently studied, touch those intuitions which are native to all men. Thus spiritual aspirations are born and energize the man of mind, however worldly, to listen to the Voice of the Heart.

The human kingdom may be divided into three classes:—

(1) A very large number of men and women who live the life of the mind dependent on the senses. The morality of this class is guided by the senses and the mind; its views of right and wrong, of good and evil, are founded upon other-dependence. Their view of themselves as souls is either that souls do not exist, or that they exist as efflorescences of sense-mind processes, or are created by a personal god. These therefore live on and by the senses a life of egotism and selfishness; or on knowledge founded upon sense-data, explaining away many natural phenomena and making their personalities the subtle vehicles of prides and prejudices masking the old forces of egotism and selfishness; or by social conventions and religious beliefs, once again explaining away both cosmical and human phenomena. They pawn their human as well as their divine conscience to materialistic science or religious superstition.

(2) Men and women who, by the way of science, or by the way of religion or by both combined, have arrived at some recognition, however vague, of a power within themselves. They may call it the inner voice, or conscience, or soul, or what not. But they look for and ultimately require the sanction of that inner power for their actions in the daily routine of life. But the power of the without is very potent and in a thousand ways colours the expression of the within. Pseudo-mysticism, modern psychology and psychiatry and psychoanalysis, and numerous "New-thought" cults, so-called, become the grave of many who have freed themselves from scientific materialism and religious superstition. New forms of materialism and of psychological religious superstition assail them. Between the *Psyche* and the *Nous*, the personality and the individuality, no distinction is made, and the philosophy of life of this class is without a basis in right principles. The morality of this class is guided by what is considered the inner voice of the Soul, or Conscience, and many foolish, inconsistent and risky actions are done, puzzling themselves and not only others.

(3) Those who, in the course of their inner evolution through many peregrinations, have touched the hem of the Garment of Divine Wisdom or Theosophy. The real Soul-life has begun for them. There is, however, the danger of reversion to type; we know of those who, having appreciated the tenets of the Esoteric Philosophy, have

reverted to materialism, creedalism, the outer life of the senses, which first weakens and then smothers the very inner voice of conscience. But if the newcomer makes use of his fresh enthusiasm to turn a patient and persevering student, very soon his aspirations compel him to assimilate the teachings by practice and exercise. The morality of this class is not only guided by their own conscience but by their own Theosophical Knowledge as well. They examine their conduct and judge their actions by the Light of Theosophy and the Divine Paramitas. The earnest student perceives the profundity of the instruction: Apply, *apply*, APPLY.

Now, Theosophy is for all. It has the power to point out the short cut to the Path of Holiness and Discipleship to the materialist, the spiritist, the *litterateur*, the theologian, the student of comparative religions. Not the outer profession, but the inner motivation, the inner ideation, the inner aspiration,—whatever these be—can be lighted and brightened up by the truths of the Esoteric Philosophy. The one common factor, the one great measure is that man is taught to *seek* the Light within. By study and ideation, by inner communion and imagination the aspirant has to learn to hold grimly on to the Way of the Soul within.

Mistakes are bound to occur but sincerity and humility will minimize these. Unintentionally crimes may be committed, and unconsciously to himself a man, caught in the net of temptation, may fall into sin, but inner faith, penance and repentance, and holding on to the chosen Path and its Divine Discipline will keep him in the Kingdom of the Quickened and the Living.

Our Soul-Fire may burn low because of mistakes and sins but we can ever fan it into flame with the help of the Quenchless Fire of the Primeval Ascetics who are the Perpetual Lamps of Wisdom and Compassion. If we understand the meaning of the symbol of every ascetic's whirling the stick around his head in space, at the Festival of the Fires (See *The Secret Doctrine*, I. 203), we shall not only survive but also overcome the sins of commission which often result from our sins of omission. But let us take note of the proviso in *The Secret Doctrine, viz.*, that we must furnish flame to others from our lighted and burning fire.

Theoretically every student knows that the Inner Ego, the Higher Manas, is a projection and a reflection of the Supreme Spirit; also, that It has its seat in the real Heart; that It can and does speak; that our worldly vocation, our mundane busy-ness, our subtle egotism drowns its voice; theoretically we know all this. But we lack the Will to strike the blow of action; we do not endeavour to bring the Knowledge to energize conduct; we do not fulfil to the best of our ability the duty of passing on our Knowledge to others. Our weak promulgation will mar our task of application; on the contrary, our strong promulgation will compel us to apply more vigorously and thus real progress will be sustained and will continue.

However new the student, however young the aspirant, the triad of study, application and promulgation is necessary. He will in time become a more proficient scholar, a profounder ascetic in application, a more sagacious promulgator. Man is not man without Body, Mind-Soul and Spirit; an aspirant does not become a devotee-disciple without study which makes him humble, without application which creates inner harmony, without promulgation which develops more and more the sense of service. A true Devotee has Wisdom and centres himself in the Inner Ego and from there emits rays of beneficence in acts and words, in thought and feeling, his Will becoming more and more a vehicle of the Divine Will of his own Guru.

THE THEOSOPHICAL MOVEMENT has always held aloft the ideal of living by the Light of the God within. Its voice of personal conscience tells us what not to do; but there is also the Voice of the Divine Conscience; and there is the help of awakened Innate Ideas and Intuitions. The Master-Soul within us has first to be activated; then will come the time to find the Guru in the Hall of Wisdom. That which is uncreate abides in us; it has to become viable here in the personal man; and study, application and promulgation enable it to do so. Follows the recompense in the Hall of Wisdom when the proba-

tioner, the lay-chela, becomes the regular chela, servant and son of his Master.

The whole process is epitomized in these verses of *The Voice of the Silence*:—

> Alas, alas, that all men should possess Alaya, be one with the Great Soul, and that possessing it, Alaya should so little avail them!
>
> Behold how like the moon, reflected in the tranquil waves, Alaya is reflected by the small and by the great, is mirrored in the tiniest atoms, yet fails to reach the heart of all. Alas, that so few men should profit by the gift, the priceless boon of learning truth, the right perception of existing things, the knowledge of the non-existent!

Each one of us possesses Alaya, is one with the Great Soul. Do we avail ourselves of its beneficence? Do we use the tiny aspect of the Great which mirrors itself in our being? Does its power activate our heart? Do our heart-throbs echo its light? Are we among the "so few" who "profit by the gift"? Are we making use of the "priceless boon"? Are we "*learning* truth"? Have *we* "the right perception of existing things"? To what extent have we discarded "the knowledge of the non-existent"?

We all know that there is something High in our hearts: what is the nature of That? What are we doing with it? Honest answers to these questions must be sought.

Our THEOSOPHICAL MOVEMENT in the coming year will, as it has done in the past, help its readers to formulate these questions, to secure answers to them, and to show the Path of the Divine Virtues, the soul of human virtues. May the Devotees of the Blessed Holy Ones unite to learn and to teach, to the greater glory of the eternal Movement of Theosophy!

LIFE HAS A PURPOSE

Who is there who would not welcome certain knowledge of the purpose of life? There must come a time in each one's life when he is confronted with such questions as: "What is all this striving in life for?" "Toward what distant goal is all life tending?" The various religions, scientific systems of thought and philosophies claim to provide answers to these questions, and the great majority of mankind relies upon one or another of these systems. But the ever-changing and conflicting theories as to what we are and why we are here which they put forward have only succeeded in filling men's minds with all sorts of misconceptions. Many have been led to believe that life has no purpose at all, that it is but an "empty dream," "a walking shadow," "full of sound and fury, signifying nothing." If only men were to think for themselves and to meditate upon birth and death, as the *Gita* advocates, they would be able to find a soul-satisfying and conclusive answer to the *raison d'être* of existence.

When we say that Life has a purpose, we are not referring to the human kingdom alone. It is stated in the *Rig-Veda*: "Desire first arose in IT, which was the primal germ of mind." Wherever there is embodied life, there is the evidence of desire for a sentient life, for it is the force which has brought into objective existence all forms of life. (*The Secret Doctrine*, I. 44) Desire ever seeks its fulfilment, and this implies purpose. *The Secret Doctrine* further asserts that "ALL IS LIFE, and every atom of even mineral dust is a LIFE." (I. 248) It follows, then, that every speck, every atom has its distinct mission in the life-cycle. The fact that there is harmony behind discords and order ruling chaos implies that Life has a plan, a purpose, a destination.

Recognizing this fact, the inquiring mind is faced with the *why* of life's expression in such multiform variety. Everywhere there is a progressive march towards a higher life, everywhere the impulse to take on a higher form. The well-known Kabalistic aphorism states: "A stone becomes a plant; a plant, a beast; a beast, a man; a man, a spirit; and the spirit, a god." Thus, there is "a series of stages toward an ever-growing perfectibility," extending gradually over millions of years.

> The Universe... manifests periodically, for purposes of the collective progress of the countless *lives*, the outbreathings of the One *Life*; in order that through

> the *Ever-Becoming*, every cosmic atom in this infinite Universe, passing from the formless and the intangible, through the mixed natures of the semi-terrestrial, down to matter in full generation, and then back again, reascending at each new period higher and nearer the final goal; that each atom, we say, *may reach through individual merits and efforts* that plane where it re-becomes the one unconditioned ALL. (*S. D.*, I. 268)

That is the purpose of life. All growth and development, external and internal, in the lower kingdoms is tending towards the same goal—MAN. Man is the highest and ultimate form on this earth—"the crown piece of evolution"—having become such by ascending through all the degrees of intelligence in the lower kingdoms. Life in the lowest of creatures, then, has as much a purpose as the highest of beings, with this difference: that in the case of man, his purpose—whatever it be—is a conscious one, while in the lower forms of life the purpose is unconscious. Having reached the man stage, the "pilgrim-soul" journeys "through various *states* of *not only matter* but Self-consciousness and self-perception, or of *perception* from apperception." (*S.D.*, I. 175)

In order to understand the *why* of man's existence, it becomes necessary to see *what* he is. "Man, Know Thyself!" has been the cry from time immemorial, but how many can really be said to know themselves? A little thought will show that we are not our bodies or our minds, because these are constantly changing, and in spite of that our identity remains the same throughout life. This points to a permanent consciousness which perceives change, but is itself unchanging. The real man is a consciousness inhabiting the personality, an emanation from the Divine Essence, "the man that was, that is, and will be, for whom the hour shall never strike"; while the body, the mind and everything else is impermanent, and hence an illusion. The body has been called the "true river of Lethe," for "souls plunged into it forget all"—their divine origin, their sacred mission and their final destiny.

The understanding of our real nature is essential because it is this understanding that, when gained, will determine the purpose of our life, and on it we shall base our actions. Those who look upon themselves as mere bodies will minister to the lower, personal, animal self and make it the be-all and end-all of life. They will concentrate all their energies and all their mental force on things that do not matter. But those who know that they are in essence immortal beings, emanations of the One Spiritual Consciousness, will act as such.

They will know that wealth, possessions and lower types of desires will all have to be left behind at death, because these do not adhere to the Spirit in man, and realizing this, they will feel it essential, in the words of Mr. Judge, to "minister to the needs of the Inner Man." If we seriously determined to live up to this injunction, it would produce something like a revolution in our lives. It would demand the disappearance of every petty ambition, the destruction of greeds and vanities, the death of fear, an end to the love of self, the attunement of our "heart and mind to the great mind and heart of all mankind." But mere intellectual acceptance of such a philosophy is not enough. We have to dwell on it day in and day out till every thought, and therefore every action, conforms to it.

The purpose of our life, then, is to learn to discern the real from the false, to stop making the lower, personal self the centre of our consciousness and, realizing our identity with the One Self, to live in the eternal. We are making a pilgrimage through material life in quest of conscious realization of our innate divinity and perfection. Thus man is an immortal seeking conscious immortality. This involves "reaching up to the image of the Heavenly Man," and ultimately becoming a Mahatma, for whom Nature holds no secret in any of her kingdoms.

How do we proceed towards the great goal, which is the same for all, though the means to reach it must vary with each one? It is by learning through the reaping of what we ourselves have sown, gaining fresh knowledge and powers in each life. Life is all made up of learning. It is commonly said that life is a school, where each experience is a lesson for the Soul. We have to pass through every trial, thus bringing about our all-round development, before we can really embody the truth. But merely passing through experiences is not learning the lessons of life. We have to learn, never to forget. The knowledge that we have to

obtain is not only information from without, but understanding of our own essential nature, for there is that in us which *knows*, for it is knowledge. Were we once to see ourselves as in the process of learning, our horizon would gradually widen, and we should come to see that process operative on a universal scale.

The process of learning is very slow. Life seems meaningless to many because they look on one single life as an end in itself, without forerunner or sequel. But, when considered as a series of incarnations during which the soul learns and develops, receiving its just dues, life assumes the greatest importance. No man can learn true and final Wisdom in one birth. Thus an understanding of the truths of Karma and Reincarnation is most important, for it endows life with a sacred purpose.

We have to strive for knowledge and strength and prepare ourselves, by study and otherwise, in order to be the better able to help and teach others, not in order that we ourselves may climb and make others serve us, as is a common aim. Our purpose is not to reach perfection ourselves, but to help our fellow-pilgrims to do likewise. A Master of Wisdom has said:—

> ...in our view the highest aspirations for the welfare of humanity become tainted with selfishness if, in the mind of the philanthropist there lurks the shadow of desire for self-benefit or a tendency to do injustice, even when these exist unconsciously to himself.

Without true sacrifice life loses its real meaning, for only in the service of others do we touch the deepest springs of our own existence. If we look back over our lives we shall find that it has been when we have rendered some service, done some sympathetic act for one of our fellow travellers on the voyage of life, that we have experienced a touch of the true happiness which all crave. It is only when we take life as a grand and noble opportunity to serve our fellow men that we shall make it what it should be. To those below us we can give help, and from those on a higher rung of life's ladder we can obtain assistance and guidance.

The goal may seem very far removed. At the present stage we can only reach out to it with the mind; full understanding can come only with perfect achievement. Where shall we begin? The starting-point is within ourselves; it is a change in the mental attitude. It is imperative that we think aright, for "...each man is of the same nature as that ideal on which his faith is fixed." (*Bhagavad-Gita*, XVII. 3) To right thought we must add right effort. All we have to do is to live in the best way we can, wherever we find ourselves. We are not to abandon the small plain duties of life. The *Gita* says, "...the devotee who is engaged in the right practice of his duties approacheth the Supreme Spirit in no long time" (V. 6); and, again, "...perfection is attained by devotion to natural duty." (XVIII. 45)

As we do our best with true devotion we shall find spiritual knowledge springing up spontaneously within us. Those who live the life shall know the doctrine; and no others. "...as you live your life each day with an uplifted purpose and unselfish desire, each and every event will bear for you a deep significance—an occult meaning." (*U. L. T. Pamphlet No. 36*, p. 7) Difficulties need not deject us. If we persevere, always keeping the true purpose of our life in view, and putting forth the necessary effort to fulfil that purpose, we shall surmount all obstacles.

Theosophy, then, being the Science of Life and the Art of Living, has a rational explanation to offer for all the problems that beset us. Theosophy alone gives a soul-satisfying answer to the all-important question which we all have to face at one time or another: "What am I here for?" Each may find the answer for himself once he begins to assimilate, to exemplify in practice and to disseminate the "Fundamental Principles of the philosophy of Theosophy." This threefold work, carried forward simultaneously, will bring "a truer realization of the SELF; a profounder conviction of Universal Brotherhood." That realization and that conviction would bring us appreciably nearer the attainment of the final goal of life.

A Poetical Translation of Chapter I of THE DHAMMAPADA

By Sir Edwin Arnold, K.C.I.E., C.S.I.

[Reprinted from *Lucifer*, Vol. IV, pp. 452-54, for August 1889.—Eds.]

Thought in the mind hath made us. What we are
By thought was wrought and built. If a man's mind
Hath evil thoughts, pain comes on him as comes
The wheel the ox behind.

All that we are is what we thought and willed;
Our thoughts shape us and frame. If one endure
In purity of thought, joy follows him
As his own shadow—sure.

"He hath defamed me, wronged me, injured me,
Abased me, beaten me!" If one should keep
Thoughts like these angry words within his breast
Hatreds will never sleep.

"He hath defamed me, wronged me, injured me,
Abased me, beaten me!" If one shall send
Such angry words away for pardoning thoughts
Hatreds will have an end.

For never anywhere at any time
Did hatred cease by hatred. Always 'tis
By love that hatred ceases—only Love,
The ancient Law is this.

The many, who are foolish, have forgot—
Or never knew—how mortal wrongs pass by:
But they who know and who remember, let
Transient quarrels die.

Whoso abides, looking for joy, unschooled,
Gluttonous, weak, in idle luxuries,
Mâra will overthrow him, as fierce winds
Level short-rooted trees.

Whoso abides, disowning joys, controlled,
Temperate, faithful, strong, shunning all ill,
Mâra shall no more overthrow that man
Than the wind doth a hill.

Whoso *Kâshya* wears—the yellow robe—
Being *anishkashya**—not sin-free,
Nor heeding truth and governance—unfit
To wear that dress is he.

But whoso, being *nishkashya*, pure,
Clean from offence, doth still in virtues dwell,
Regarding temperance and truth—that man
Weareth *Kâshya* well.

Whoso imagines truth in the untrue,
And in the true finds untruth—he expires
Never attaining knowledge: life is waste;
He follows vain desires.

Whoso discerns in truth the true, and sees
The false in falseness with unblinded eye,
He shall attain to knowledge; life with such
Aims well before it die.

As rain breaks through an ill-thatched roof, so break
Passions through minds that holy thought despise;
As rain runs from a perfect thatch, so run
Passions from off the wise.

The evil-doer mourneth in this world,
And mourneth in the world to come; in both
He grieveth. When he sees fruits of his deeds
To see he will be loath;

The righteous man rejoiceth in this world
And in the world to come; in both he takes
Pleasure. When he shall see fruit of his works
The good sight gladness makes.

Glad is he living, glad in dying, glad
Having once died; glad always, glad to know
What good deeds he hath done, glad to foresee
More good where he shall go.

The lawless man, who, not obeying LAW,
Leaf after leaf recites, and line by line,
No Buddhist is he, but a foolish herd
Who counts another's kine.

The law-obeying, loving one, who knows
Only one verse of DHARMA, but hath ceased
From envy, hatred, malice, foolishness—
He is the Buddhist Priest.

* There is a play here upon the words *Kâshya*, "the yellow robe" of the Buddhist Priest, and *Kashya*, "impurity."

THE ADEPTS

SOME OBJECTIONS AND ANSWERS TO THEM

[The following is reprinted from *The Path*, Vol. VII, pp. 317-19, for January 1893.—EDS.]

In this I purpose to give but the condensed form of some objections made to the theory of the existence of the Adepts, and of the answers which might be made. The objections are variously founded, applying as well to the names Masters and Mahatmas as to other designations.

"MASTERS" IS OBJECTIONABLE because contrary to Republicanism or Democracy or Individualism.

But *master* comes from *magister*, who is a teacher, an expounder as well as applier of the law; hence *magistrate*. Every one, in fact, has a master, whether it be physically, mentally or morally; and this objection is but the old and foolish exhibition of contempt for regulations of a government from which America escaped long ago.

THE OBJECTOR HAS NEVER SEEN AN ADEPT. This would apply equally to the assertion of the existence of Napoleon or any other character one has not seen, and with more force. For there was but one Napoleon, while there have been and are many Adepts. The ancients all relate histories of Adepts; the Hindus of today do the same; many of the writers of the middle ages and the traditions of the same period speak of them as accepted facts; the traditions of all countries not so new as this give similar testimony; the Chinese, Tibetans, Burmese and other Oriental people tell of such personages, while Chinese, Buddhist and Hindu literature teems with testimony. Hence to support the doctrine there is a mass of human testimony larger than that which declares that Buonaparte once dominated Europe. Lastly, several reputable Europeans and Americans, members of the Theosophical Society, affirm on their own knowledge the existence of these Adepts.

THE MODERN CRITIC SAYS: *First*, why do not these Adepts come out to satisfy curiosity if they are men? This question is out of the same spirit that creates the sensational, vulgar, and prying newspaper which spreads before the public, because it is called for by the public, the private details of everyone's existence. *Second*, why not appear and destroy evil if they have great powers? The Adepts have replied that there is no power to destroy the evil man has produced but in the efforts he himself makes for purification. *Thirdly*, why not come and wipe out abuses? *Fourthly*, why not multiply food in famine time?

Other replies to these may be thus tabulated:—

(*a*) The nature of humanity at present is the product of evolution, and only evolution conducted in an orderly manner can alter by perfecting, refining and purging.

(*b*) It is ridiculous for the Western nations to demand that the Adepts shall multiply food when every one knows there is at all times enough food in hand, either unused or locked up by the men of greed, to feed all the hungry.

(*c*) If food were multiplied thus in the Western world, those who did it would be imprisoned and classed as criminal, for inevitably either the food would be said to be stolen or else the charge of interfering with trade would follow. In Berlin in 1892 the starving people took bread from the shops and were punished for theft. The moral and conclusion are obviously against the objector.

(*d*) No one can disprove the claim made that Adepts have multiplied food in famine times in Eastern lands where condemnation and persecution do not follow that act.

(*e*) Admitting that the Adepts have great powers, they have disclaimed the power to alter human nature in any other way than through the processes of evolution and always strictly under a rigid law of justice.

(*f*) The Adepts do not yet appear publicly and proclaim themselves to the world for reasons found in the above replies, and also because the cycle must run its course, since, if they proclaimed themselves out of time, a wrong result would be produced, just as a note, good in itself, is a producer of discord when sounded out of time, place, or tune. This reason is the reason deduced from the law of cycles.

WHAT, THEN, ARE THE ADEPTS DOING? Not possibly could all their work be stated. But, for a part:—

(*a*) Assisting all good movements by acting on men from behind the scenes through mental influence.

(*b*) Preparing as many men and women who are fit for it so that they may, in their next incarnation, appear in the world as active devotees to the good of the Human Family.

(*c*) Spreading now, through impulses given in many places which must not be mentioned, a philosophy of life which will gradually affect the race mind, and in particular the active, conquering Western peoples, thus preparing the whole people to change and evolve yet further and further until evils disappear and better days and people reappear.

WILLIAM BREHON

MORE LIGHT

The article "What Is Light?" in THE THEOSOPHICAL MOVEMENT for May 1952 (Vol. XXII, p. 144) raises some interesting possibilities. Surely the fact that there are the two apparently opposed and yet essential theories—the corpuscular and the undulatory—as to the nature of light, brings us back to the Kabalistic definition of Deity as a circle whose central point is everywhere and whose circumference is nowhere; of nature as the reflection of Deity; and of man as the reflection of both. What is a corpuscle but a point? And a wave, an undulation, when seen in its entirety, in the round, so to say, is always a circle. The undulation is only a cross section of the total circle, as may be recognized from watching the ripples rolling outward from a stone dropped in a lake.

But, as H. P. Blavatsky brings out in the metaphysics of *The Secret Doctrine*, the point and the circle are in reality not separate.

> It is the Point in the Mundane Egg..., the germ within the latter which will become the Universe, the ALL, the boundless, periodical Kosmos, this germ being latent and active, periodically and by turns. The one circle is divine Unity, from which all proceeds, whither all returns. Its circumference—a forcibly limited symbol, in view of the limitation of the human mind—indicates the abstract, ever incognisable PRESENCE, and its plane, the Universal Soul, although the two are one. (I. 1)
>
> ...in this ALL lies concealed its coeternal and coeval emanation or inherent radiation, which, upon becoming periodically Brahmâ (the male-female Potency) becomes or expands itself into the manifested Universe. (I. 7)

The source of everything is not the circle nor the point, but THAT which shows itself as both. So neither the corpuscular nor the undulatory theory can oust the other from pre-eminence. What is needed is a three-dimensional view-point, so to say, that will show the link between the two antagonistic theories. The corpuscular theory does not yet attribute intelligence and spirit to its "points" and the exponents of the undulatory theory have still to learn the characteristics of ether, the grossest form of the *Anima Mundi* or *Akâsa*. But unite the two theories we must.

As for man, who reflects god and nature, can we go further and use this same synthesis of "opposites"—the point and the circle—on the problem of what reincarnates? Most people think of a being, an ego, as the reincarnating entity, yet the orthodox Hinayana Buddhist holds that there is no separate unit or ego that reincarnates, but only a wave, an undulation that carries along the karmic merits and demerits from one life to another. It is not difficult to see these two viewpoints as having a resemblance to the corpuscular and undulatory theories of light. Each has a half-truth, which needs its other aspect to give the complete picture.

In fact, this fundamental symbol of the circle and the point has a reconciling power that will help to synthesize the "opposites" in many fields that still puzzle us today.

QUESTIONS ANSWERED
AT AN INFORMAL "OCEAN" CLASS
CHAPTER VIII
I.—REINCARNATION AND "NEW THINKERS"

Q.—How do we know that we come back to this earth?

Ans.—How do we know that we are here? How do we know that we are? We know we *are*; and in exactly the same way that we know that we are, we know that we *were*. We know that we *shall be* in exactly the same way that we know that we are. We know that circumstances of environment, of body, of mind, are constantly changing; that we are not now in the same circumstances, physically or mentally, that we were in yesterday or 10 years ago or 25 years ago. By that we know the future—that 25 years from now we shall not be in the same environment, physically and metaphysically. There is *reincarnation*, which only means a change of environment.

Remember that there is more than one kind of change. There is that change which the books call continuous; that is, it goes on all the time unnoticed by ourselves. The moment that we reflect, we see this to be true of our minds, of our hopes and fears and memories and conduct in every sense—there is a continuous change of form and state. That's reincarnation in a continuous sense.

Then there is what is called incidental, accidental, minor and periodic reincarnation. We know that every night when we go to sleep we leave the body and we leave the bodily world; we leave the mind and we leave the mind world; we leave the senses and we leave the sense world, absolutely everything connected with them. We go away; the body stays here. We can see the retreat from the body; we can see the retreat from the senses. We go away, and then next morning we come back again; that is periodic or incidental reincarnation. It means leaving and returning to the *same body*, the *same mind*.

Then there is a third kind of reincarnation where we leave the environment, physical and metaphysical, altogether and completely. After a long cycle, we return again, step by step downward—as we return in the morning from sleep—except that we come into a new body, new circumstances, new sense organs, new mental organs. That is what we usually call reincarnation, and it is reincarnation in the third sense, *physical* reincarnation.

A man has but to turn within himself to see that there is something in him which does not change, to see that *that* is the real. Now, if that has not changed in all the period of our memory, what earthly reason have we to think that it ever will change? Is not this the enduring, the immortal Self of each one of us, the reincarnating being? Each one has but to reflect within himself to see that, aside from this unchanging Self, everything else is constantly changing, step by step, stage by stage. There is *continuous* reincarnation.

Remember that fundamentally the word "reincarnation" means merely a change of state, form and relation for the enduring Self—and the whole subject becomes easy.

Q.—On p. 67 (2nd Indian ed.) it says, "... the time shall come when what is now known as mineral matter will have passed on to the human stage and out into that of thinker." Does that mean that present mineral matter will one day be a thinker?

Ans.—Let us turn back to Mr. Judge's Preface to the *Ocean*, the very first sentence. It runs something like this: "An attempt is made in the pages of this book to treat of Theosophy so as to be understood by the ordinary reader." Now, the attempt is made to arouse our own thinking principle, or the creative principle which we call *Imagination*, in just such terms as Mr. Judge uses in the sentence questioned.

Is there anything startling in the thought that all this mass of nervous matter, vital matter, which now constitutes the flesh, the brains, the blood cells, that we call, as a whole, our body—is there anything beyond our understanding when one says that all this which is now flesh was, only a few years ago, plain carbon, hydrogen, oxygen and nitrogen? We can see how the inanimate becomes the animate, the senseless becomes the sensitive.

Carry the picture one step further: In this body of ours, there are portions which are not merely sensitive, but which are of such an extreme sensitiveness that they are immediately responsive to our will. We do not have to use anything chemical, anything physical, any agency that our mind can grasp, to make this sensitive matter of our body respond instantly to an extremely sensitive, non-material something which we call our *Will.* We will to speak: instantly the body adjusts itself and a volume of sound goes out. We will to walk: and instantly this, which only a little while ago was dust, gets up and walks.

Now, does it require any great stretch of our imagination, any departure from a straight line of reasoning, to say that some day all this which we now call dust will become sensitized matter and stay that way? It won't slip back. All this that we now call the sensitized matter which makes up our nature, physical and metaphysical, will some day become *self-conscious,* be able to act of its own will, as we act of our own will.

Don't we see that every use of our will is producing something besides obedience on the part of the principles that in their combination we call our body? Every use of our will makes an impression on them, and if the will is strong enough, if the repetition is frequent enough, after a while that dumb flesh begins to be able to act of its own will. We do not have to give a thought to the complicated motions of those few striæ which make up our vocal cords; we just will to say, "Good morning!" and this matter shapes itself. Yet the baby has quite a time learning that, teaching the matter of its throat and brain to respond to its will. Once that is done, they do their work themselves.

Take another illustration: A man says to himself, "I'll go down to the corner store." It is half a mile away. At once something more than the mere response of the body *as a mass* to his will takes place—the eyes, the nerves, the legs move of themselves. He never has to give another thought; they bring him up in front of the grocery store, open the door for him and take him inside.

Q.—Yet these things wouldn't move of themselves without the man there, would they? How about that sensitized flesh? Is it ever going to become self-conscious thinkers without man being there?

Ans.—The question is: Does the body move of itself? We know it does not. Does the brain work of itself? We know it does not. Would this body have come into being, would these bodily powers, as we call them, have become manifested, had we not been there seated in their midst—however invisible—disciplining and drilling, and drilling and disciplining? No, of course not.

The next part of the question is: Suppose man went away, suppose there were no men on earth, would the animal kingdom and the vegetable kingdom and the mineral kingdom proceed? No. How do we know that? Take Mr. Man out of the body, and what happens to the body? We say it rots, it decomposes. We simply mean that the body's only sense of its own is for its various elements to separate and go, each its own way, and finally return to its own natural state. Call it the mineral kingdom, or call it the cellular state, which is the basis of the vegetable kingdom. When it gets to its own natural state, it stops there.

Consider this proposition—that everything is self-existent on its own plane, whatever that plane may be. It has only an artificial, that is, a sustained or temporary position, on any other plane of life than its own. But why does the mineral stop at the mineral kingdom when our body goes to pieces? Why doesn't it go back and become electricity, or any other of a thousand forms of energy? Because that life in the form that we use and call our body is self-existent on the plane of *matter.*

We know that energy isn't self-existent on the plane of matter. You can incarnate energy to the

thousandth part of a second in matter and it leaves our head and goes back to its own plane. But this life which we call our body sinks back into the animal kingdom, to the vegetable kingdom and the mineral kingdom and halts there. Why? Because in its evolution that form of life has already gained enough experience to be self-existent on that plane which we name the mineral.

What about ourselves? Our whole experience should tell us where our native habitat is and where we are immortal; that is, on the plane of thought. There is our natural plane. It does not make any difference what we are thinking about —Man is a Thinker and he is eternally thinking. You can't recall a time when you weren't thinking; you can't imagine a time when you won't be thinking. *Man* means a Thinker; that is where we are self-existent, on the plane of thought, pure or impure. If it is on the plane of pure thought, we call it Higher Manas; if it is on the plane of impure thought, then we call it Lower Manas; but in any event, our plane of life is that of the Thinker.

This Thinker is constantly using the most highly evolved forms of life, which as a lump total we call matter. It therefore is constantly gaining impressions from the Thinker. Some day, then, those impressions will become self-germinative, and behold! we have a new Thinker. That's why it is that the flesh of our bodies and the life in the mineral kingdom will some day become self-conscious Thinkers.

We have to get behind the words to the idea, and the idea is the incessant flow of thought. You can express any idea in any kind of words, but a man never will be able to get the idea, no matter what words are chosen, unless he looks *through* the words to the ideas. Just so, we shall never recognize the real man until we look through body and senses—which belong to the mineral, vegetable and animal kingdoms just as much as to us—look through body and senses to what? To the Thinker.

Q.—If all this is true, then there must be a beginning to man?

Ans.—How could there be a beginning to anything? If there is something that once was not and now is, we are confronted with a miracle. All religious people believe in miracles but none of them are able to produce any!

Q.—What do you mean by the expression, a "new Thinker"?

Ans.—We haven't produced anything new when we wake up a sleeping man; we have produced a *change of state* in the same man. We haven't produced anything new when we put a waking man to sleep; what we have done is to produce a *change of state* in Mr. Man. The sleeping state always is, but not all beings are in it at the same time. The waking state always is, but not all beings are awake at the same time. The thinking state always is, but not all beings are in the thinking state.

For example, when a man is in the state called in the books "concentration," he isn't thinking; he can't think, because he is beyond the state called thought. When a man is in the state called in our books "meditation," he can't think—he is beyond the state called thought. He has risen beyond the native habitat of the human race, and when a man is in the state pure and simple, the highest of all, that the books call *Atman*—that is, the Knower, the Perceiver—then he is outside of the circle of manifested existence, which is in him, but he is not in it.

Every one of us is a Perceiver, just as much a Perceiver as we ever were or ever will be. So is every atom of our body the perceiver. But we look directly upon ideas; the lives below man look directly upon sensation. We say, *waking*, *dreaming*, *sleeping*, because our attention has not been directed to the state of nature beyond life or man as immortal. But there are other names for these states of consciousness. Think of the mineral kingdom as a state of consciousness. Just as with us, we know that sleeping is a state, or dreaming is a state, or waking is a state. Think of the vegetable kingdom as meaning life in a given state of consciousness, and the forms built in that state. Think of the animal kingdom as life in a given state of consciousness with the appropriate forms built in them.

Now we—in the state called the Thinker, which is our natural state—are not any the less

the Perceiver, because we are also at the same time the Thinker, and the being which feels. But neither are we the Thinker pure and simple, nor are we the creature that is the experiencer of effects pure and simple—nor are we the Perceiver pure and simple. It is impossible to dissociate the three. If a man were in the state called the Perceiver, and if he were in that state pure and simple, all this that is a mystery to us would be just as objective in the spiritual sense as we here and now are objective to each other in the "sense use" of the term.

Q.—Could not the question of the "new Thinker" be answered by the statement on p. 58 (2nd Indian ed.), that these Elder Brothers set fire to our minds, the lower principles and the Monad, thus lighting up Manas? Is that just what you are trying to say in other words?

Ans.—In the chapter on Manas, speaking of the lighting up of Manas, it says the Elder Brothers set fire to the Monad and the combined lower principles and thus initiated a new hierarchy of self-conscious thinkers. Is that the same as has been said? Surely. What is the Monad in any sense and in every sense? It is Life regarded as a unit. What are the combined lower principles? The mineral monad's life knows one state and one only—which, from the point of view of consciousness, would correspond to dreamless sleep, utterly *unconscious* of everything external. So, it is a one-principled life.

Take the same Life and, should there be the incipient dawning of another kind of consciousness, that of contact and touch, we have the vegetable kingdom. It is the same Monad; that is, Life with two principles partially awakened. Take that identical Monad or Life which already is responsive to two states; let it develop, however incipiently, another degree of consciousness—not the sense of contact but the sense of externality which is the opposite of the sense of contact—and we have the animal kingdom. Remember all the time that growth in ability to receive *impressions* means the development of a higher faculty.

The Monad or Life has reached the point where it is saturated, not merely with impressions from these three states but also with what Leibnitz called the "apperception" of the higher state—due to a partial waking of the higher nature—that is, the waking up of the impressions gained through æons of experience in the lower state. Then, what happens? The Elder Brothers set fire to the Monad and the combined lower principles. Who are those Elder Brothers? We are—who else?

How do we "set fire"? Use your imagination. Here is a candle; it went through an infinity of forms and experiences before a force unknown to it pressed that suet and that tallow into the shape we call a candle. Then there is all the experience gained in invisible impressions, moulded to the form that we call a candle. Observe it still more closely. In the centre of the candle is another kind of form and shape which also has been through an infinity of transformations, and that accumulation of impressions we call a wick. There is matter sleeping—Life which has been through an infinity of transmigrations and knows nothing about it, loaded with impressions which aren't alive. Along comes somebody and touches a match to the wick; you light up that candle. What has entered? Fire, and as the fire burns, what does it do to the wick and the candle? It consumes them. The fire is there all the time, but an intentional intelligence had to come into play to unite invisible fire with fireless elements—then you have the lighted candle.

Now, what are we? Are we a candle? No. Are we a wick? No. Are we the fire? In one sense, yes. What we have done is to set fire to this candle called the body by entering into it and giving it the fire of our self-conscious intelligence.

It is a miracle when you come to think about it—one of the profoundest miracles in the world. In the first place, what is fire, and how is it that fire is the Monad, because fire is eternally one? In the second, it does not make a bit of difference what the fuel is—fire is one though the fuels be many: Why? What is the third miracle? It is the very thing we are talking about. Watch that candle, and pretty soon there will be no tallow; there will be no suet; there will be no wick; there will not be *anything* physical—it will all have been transformed into fire. There is the return from matter to spirit.

THE ASPIRANT'S PATH OF ACTION

Though it is invariably true that the will of the individual must be left free, we daily circumscribe our range of choices. Habit really is a kind of limitation imposed by us on our will, thus hindering it from moving in directions not congenial to the habit. Thus, when a man chooses to lead a normal life, he, by that choice, bars himself from all ways of life antagonistic to it. He has put reins on his free-will, not in the sense that it is now fettered and bound to a lifetime of slavery, but in the sense that the will shall henceforth canalize itself towards a predetermined purpose.

In much the same manner, as a man progresses towards greater moral responsibility, he finds that he is definitely curtailing his "freedom" in directions which are hostile to the assuming of a responsible position. The reins have now to be held with a firmer hand. It is for this reason that the student of Theosophy finds that his path of action is no longer a highway whereon he can meander at his pleasure. Through his mere determination to walk the Path he finds that the carrying out of his choice necessitates deliberate and definite abandonment of certain positions previously held.

If this be so, what is the course of action on which the Associate enters ? Each student formulates this for himself. Yet, whatever the mode of formulation, his aspirations start to converge round one central point. He is fired by the conviction that the Great Gurus exist and can be found and by the promise that if he takes one step in Their direction, They will take one in his. If he only knew it, even this intellectual acceptance of the existence of these exalted Beings has already effected a change in his inner make-up. He has in his heart drawn nearer to the circle of ascetics and begins, however unconsciously, to feel the warmth of that approach. Is it in his power to know Them—not from afar, but in the close proximity of the pupil to the Teacher ? In this, the student is not left to conjectures. He is given the assurance that if he leads the life necessary, if he earnestly endeavours to make Theosophy a living power in his life, he cannot but draw nearer to the Masters and thus may hope ultimately to open up for himself conscious communication with the Master.

But before the Great Guru can be contacted, the Guru within has to be recognized. Obeisance to him must be complete ere the disciple can earn the privilege of seeing his Guru face to face. This obedience to the Guru within is the aspirant's Path of Action. It is the path of his choice. The making of the will a ready agent of that choosing is the responsibility of the disciple. By freely exercising his individual will, he fetters himself. He resolves to heed no voice save that of his inmost Self. He determines to carry out its behests unflinchingly.

To some natures, this discipline savours too much of bondage, of restrictions imposed upon personal liberty. The very fact that the restriction is felt to be irksome shows that no firm position was assumed at the moment of choosing. Were the aspirant to go deeper into the causes of his *malaise*, he would find that the rebellion against discipline lies deep within his own nature and that he stands confused because it is his own lower nature that he is asked to fight. In fact, he has taken upon himself the waging of the greatest of all wars. No longer may the desires be allowed to run into mischief, no longer may unbrotherliness be indulged in. All actions must now be brought to the bar of judgment and made subservient to the paramount purpose of benefiting mankind. Such a discipline naturally demands the relinquishment of more than one personal habit and the acceptance of a few ascetic rules.

But these are not arbitrarily imposed on him, while their execution is certainly not for a mere outer show of virtue. These steps in discipline are, in fact, but the avenues through which great transformations are to be achieved, first within the pupil himself and then, through his agency, in the world without. For, before the aspirant can lay claim to the hidden aspects of knowledge, he must have mastered, partially at least, those already given out and have gained a thorough familiarity

with his own constitution. He must also, through regulated thought, have opened up those inner avenues which make possible the conjunction of his mind and soul.

That this must be so requires no detailed explanations. The Master is the summation of all things spiritual and can therefore be contacted only through the Higher Mind, which is the principle in us which can touch spirituality. The eschewing of vice and of the grosser emotions becomes therefore imperative, not because these are recognized as bad by convention or by social usage, but because they tarnish the lower mind and make it dull and dark so that it reflects no light from the higher regions of Mind and Soul.

The purificatory processes, however, essential though they are, are not by themselves sufficient for the disciple's purpose. To know his Guru, he has to know His philosophy; for the Guru is the living embodiment of that philosophy. The learning of the philosophy by "heart" is the first field of endeavour where docility and obedience are put to the test. We cannot be half-hearted and accept that philosophy in part. We cannot say that we are devoted and yet try to graft tenets borrowed from the teachings of others on to the philosophy of Theosophy. But in regard to true docility and obedience to the Guru's teachings, a more subtle obstacle may present itself. To some minds, metaphysics does not come easily and the temptation comes to pass over, if not to ignore, the abstruse and the recondite. This is a grave mistake. Were these teachings not required to strengthen our reasoning and to develop our intuition, they would never have been presented. Many a teaching helpful to the awakening of the intuitive faculty is locked up in the seemingly impenetrable metaphysical teachings.

But, even if we do show our devotion by diligent study religiously pursued, we cannot expect by that alone to reach the plane where the Masters are. The fruits of study contain seeds which must be sown in the congenial soil of our purified natures. Our gratitude for the knowledge gained must assume the concrete shape of dedicated service. Dedicated to whom? By his very exaltation the Guru demands no service. Hence the injunction: "If you want to serve us, serve our Humanity." This statement negatively rendered yields ideas for serious thought. If I have not served humanity, nor tended it, nor fed it, nor supported it by the ardour and strength I have derived from the philosophy, I cannot be said to have served my Master in the slightest degree. Further, if thus I have been of no service, I may have been of disservice, for I have most probably failed to do that which it was desirable for me to accomplish. That the responsibility of the pupil has increased is evident, for, he claims to share, in however humble a degree, the knowledge of his Guru. Further, by that very claim, he becomes to that extent a sharer in his Guru's responsibility.

He desires to be permitted to work for humanity. And, though he may not be told what to do, a partial responsibility is set apart for him. It may be the fulfilment of the small plain duties of life, done with the newer orientation; it may be the propagation of the philosophy or it may be some special task assigned to him. The outer crust of this duty may be dull and unpleasing, yet he has to import into it the light of his living philosophy and to work on it with the dignity demanded of his position as one aspiring to serve as an agent of his Guru on earth. Can there be a nobler path than this? Can "freedom" give that strength which such docility and obedience give? Each aspirant has to answer these questions each hour, when all seems going smoothly as well as in the time of trial and martyrdom.

THE QUESTION OF AUTHORITY

Endless is the search for Truth. This is not because there is no lasting Truth to be found, as the negators of science would have us believe. Neither is it because truth is a mystery of God not to be inquired into, as dogmatic religionists presume, thus evading the real issue. The reason is that there are fathomless depths of knowing and boundless fields of knowledge beyond whatever may be known by the finite mind. In this sense there is no finality to anything. Nevertheless, there are certainties of consciousness possible of attainment. Otherwise spiritual knowledge would be a mere fancy. It is not so.

We have to make the best of relative truths, but Absoluteness is the everlasting foundation without which relativities could not exist. Worshippers of change, as much as worshippers of stereotyped patterns, lose the faculty to perceive immortality. Yet what is mortal could never be without the immortal as its basis and support. Changelessness underlies all change. Unity is essential to diversity. Without metaphysical verities brotherhood would be an idle dream, its practical realization would be impossible; and justice in the working of natural law would be inadmissible. Such is not the case. Intuitive perception tells us that it is not so. The teachings of Theosophy awaken man to a realization of the supreme fact that the only true and final authority for anything lies *within*.

What is authority? The answer is twofold: Authority may be briefly defined as "a right to command or to act"; hence, the exercise of "power or command." This usually flows from a precedent of one kind or another which is assumed to justify it. More specifically, authority is defined as (a) "an opinion, saying, or statement taken as a precedent"; "a book containing such a statement or opinion, or the author of the book." Authority is thus assumed to be "power derived from opinion, office or station." Note that this sort of "authority" has no existence unless it is "taken" as such, or enforced. A true meaning of the term is more nearly approached when authority is defined as (b) "influence of character;... the accumulated weight of the expressed opinions of the great men of the past"—provided these are based on principles or truths that are or may become self-evident.

The best definitions of genuine authority are to be derived from affirmations and suggestions in Theosophical teachings. The authority on which we ultimately rely is Faith, defined by W. Q. Judge as "the intuitional feeling—'*that is true.*'" (*Letters That Have Helped Me*, Indian ed., p. 9) Hence, from the Theosophical point of view, as a note in the same book puts it, "we are not to act without the inner asseveration." (p. 22) Any other kind of "authority" is and has been for centuries a benumbing weight upon the inquiring soul. This weight is thrown off as men attain knowledge. H. P. B. wrote in the Preface to *Isis Unveiled*:—

> In our studies, mysteries were shown to be no mysteries....and science, theology, every human hypothesis and conception born of imperfect knowledge, lost forever their authoritative character in our sight. (I. vi-vii)

Does this mean that only Theosophical books are to be regarded as authoritative? Not at all, however true they be. Blind acceptance of anything does no one any good. This is not meant to rule out respect for spiritual instructors or high regard for sacred texts, but only to indicate that real intuitive knowledge has to be acquired. Even the Buddha admonished His disciples not to accept anything He said without knowing it for themselves: "*Do not believe merely on the authority of your teachers and masters*, or believe and practise merely *because they believe and practise.*"

It was said in the *Introductory* to *The Secret Doctrine*:—

> It is above everything important to keep in mind that no theosophical book acquires the least additional value from pretended authority. (I, xix)

Yet, in the face of this, how many books have been written, even in the name of Theosophy, claiming to be authoritative, to check-up 100 per cent with *The Secret Doctrine*, or even, in some cases, to give out new and greater truths, never heretofore revealed! Those who contemplate the

true import of the original message of Theosophy need not be taken in by these claims. They in fact have a duty to expose them wherever they can. Under the caption "Correspondence," an inquirer asked the Editors of *Lucifer* (April 1888, Vol. II, p. 156) :—

> What books do you specially advise to be read in connection with *Esoteric Buddhism* ? and any remarks upon them.

The reply was :—

> "Five Years of Theosophy," or better the back numbers of the "*Theosophist*," and the "*Path*," also "Light on the Path."
>
> When the general outlines have been mastered, other books can be recommended; but it must always be borne in mind that with *very* few exceptions *all books on these subjects are the works of students, not of Masters*, and must therefore be studied with caution and a well-balanced mind. All *theories* should be tested by the reason and not accepted *en bloc* as revelation.

These are wise, common-sense and fair warnings. What, then, with regard to such works as *The Secret Doctrine* ? Mr. Judge answered this question most forcibly and impressively :—

> If any authority pertains to the *Secret Doctrine*, it must be sought inside, not outside. It must rest on its comprehensiveness, its completeness, its continuity and reasonableness; in other words, on its *Philosophical synthesis*, a thing missed alike by the superficial and the contentious, by the indolent, the superstitious, and the dogmatic. ("The Synthesis of Occult Science" : *U.L.T. Pamphlet No. 3*, p. 22)

Constant and consistent devotion to truth is required. "There is no religion higher than Truth." What one really *knows* is authority for the one who knows, not for anyone else. Any other kind of authority is mere presumption. This applies especially and most intimately to the affairs of everyday life. Those who, with a little knowledge of Theosophy, presume to know all about another and his motives are arrogant. Such arrogance compares unfavourably with the compassionate humility and inner strength of the great and wise Adepts whose teachings such students may profess to follow. "Human nature is unfathomable," wrote a Master of Wisdom. "No man but a sage or true seer can judge another's Karma." This time-honoured aphorism (No. 28) (*U.L.T. Pamphlet No. 21*, p. 8) is often unwisely ignored. How can tyros in Theosophy presume to "guide the destinies of others" ? And this in the face of the *Secret Doctrine* teaching regarding soul-evolution by self-induced and self-devised efforts ! The Wise abstain from superficial judgments because They know better. They accept as authority nothing less than the highest sanction of the spiritual consciousness that illumines Their own Souls—checked up with that of countless others. Accordingly They strive to enlighten, instruct and help Their younger brothers in ways that aid them to help themselves to stand on their own. This They do with compassionate understanding.

No one truly wise could ever remark unsympathetically of the suffering of another : "It is his Karma." When the speaker's turn comes to experience similar Karma, the lesson may be learned. Then the understanding compassion of Those who have learned fully may take on a more vitally profound meaning. In such ways gratitude is born naturally, not by hunting for it. Those who seek gratitude are not likely to find it. Gratitude comes of itself from the heart of the grateful. Can any one be grateful for kicks and scorns on the way of life's great endeavour ? Inwardly we know better. That is why W.Q J. so wisely and knowingly admonished us to "try as much as possible to be real brothers, and thus get nearer the truth," to "get up as fast as possible the feeling of brotherhood." This does not mean to surrender the power of judgment.

Mr. Judge has written :—

> As far as your private conclusions are concerned, use your discrimination always. Do not adopt any conclusions merely because they are uttered by one in whom you have confidence, but adopt them when they coincide with your intuition. To be even unconsciously deluded by the influence of another is to have a counterfeit faith. (*Letters That Have Helped Me*, p. 23)

The question of authority has been dealt with in so many ways in the original Theosophical teaching because of the vital necessity to understand it clearly and to practise it. In "A Year on the Path" Mr. Judge wrote :—

> All our devotion to Aryan literature and philosophy arises from a belief that the millions of minds who have trodden weary steps before ours, left a path which might be followed with profit, yet with discrimination. For we implicitly believe that in this curve of the cycle, the final authority is *the man himself*. (*The Path*, March 1887, Vol. I, p. 355)

MAGICAL BELIEFS RENASCENT IN WEST AFRICA

Dr. Albert Schweitzer's leading article in the Autumn 1952 *Tomorrow*, recording some of his observations in the parapsychological field during his nearly 40 years in the Gaboon region of West Africa, has been given the inappropriate title: "Old Black Magic Reborn." He writes of "a considerable new wave of traditional and magical ideas," a return of the Africans to "their most ancient beliefs," but most of these as he describes them are far from being "black magic," a term which, moreover, appears nowhere in his article.

He gives, to be sure, striking instances of death brought about by the violation of taboos, whether general or laid upon a particular person, ascribing these to the resulting violent psychological shock, so implicit is the victims' faith that such violation will have dire consequences.

He mentions also, as a frequent epidemic phenomenon among white as well as Negro Christians of the Gaboon, "hysterical, convulsionary crises" accompanied by "speaking with tongues" and prophesying, "all very like those current in the early era of the Christian church." He sensibly regards these epidemics as "undeniably dangerous extravagances."

He refers also to phenomena performed by the fetishists, including the frequent successes of their practice of "magic medicine," ascribed by Dr. Schweitzer to psychotherapy.

Beyond, however, a passing mention of "the undeniable results of sympathetic magic (employing nail and hair clippings of the person on whom one wants to act)" which he attributes to "a subtle psychological process," not yet understood, Dr. Schweitzer does not go into the use of magical power for evil purposes, which is what constitutes "black magic."

He carefully distinguishes the fetishists, moreover, from the members of secret societies. The former, he writes,

> belong, in a certain sense, to a much lower category: their powers are not the superior ones bestowed by ecstasy.

The members of the secret societies, it is stated, produce, by the absorption of *Iboga* (a plant apparently used for somewhat the same purpose as was the *soma* in ancient India), a state of ecstasy by means of which the adepts "get to know the other, the true world, compared to which the daily world is nothing more than an illusion." Dr. Schweitzer writes that, though the Negroes of the Gaboon have no feeling of dependency in relation to a divine being, they share with all primitive peoples

> belief in a supernatural force placed above all other forces, even that of divinities and fetishes—a supernatural force which the initiate can compel to serve him once he has mastered the means.

Compare this with the summing up of the 10 Items of Oriental Psychology: "One common vital principle pervades all things, and this is controllable by the perfected human will." (*Isis Unveiled*, II. 590)

The initiates who have experienced the ecstasy are said to be "convinced that they have found the truth about the universe, beings and things." They are also said to be "content with the knowledge that such a power exists and that it is at their disposal. They do not make any use of it." The fact, however, that no visible use of the power is made in the presence of the uninitiated does not seem to justify the conclusion that it is never used, especially as Dr. Schweitzer states:—

> These societies do not operate in public; they have no name; their assemblies are not open to the uninitiated: they are secret in a real sense.

The statement that "white men occasionally have themselves initiated into secret societies and become faithful and absolutely believing members of such groups" is interesting in the light of H.P.B.'s statement that

> in the East only, and on the boundless tracts of unexplored Africa, will the student of psychology find abundant food for his truth-hungering soul. (*Isis*, I. 211)

No wonder, in the light of his observations in West Africa, that a man so thoughtful and so honest as Dr. Schweitzer confesses that "the magical beliefs of primitive people...have left their mark on my mind," though he adds that he has "come to believe that the more one tries to explain, *the less one's ability to do so.*"

His reference, however, to "the mystery of the human soul" as "the source, no doubt, of all other mysteries, including those studied by parapsychology," shows that Dr. Schweitzer has in his hand the end of the thread that might, if followed, lead him through the labyrinth.

IN THE LIGHT OF THEOSOPHY

On June 24th, 1922, Herr Walter Rathenau, the high-minded Jewish Minister of Foreign Affairs in the Weimar Republic, the democratic German Government formed after the first World War, was assassinated on his way to his office. Two of the three assassins committed suicide before they could be captured. The third was Ernest Werner Teshow.

Many have marvelled at the magnanimity which permitted Frau Rathenau, the mother of the assassinated Minister, to write as she did to Teshow's mother a few days after the tragedy:—

> In grief unspeakable, I give you my hand, you of all women the most to be pitied. Say to your son that in the name and spirit of him he has murdered, I forgive, even as God may forgive, if before an earthly judge he make a full confession of his guilt and before a heavenly one repent. Had he known my son, one of the noblest men earth bore, he had rather have turned the weapon on himself. May these words give peace to your soul.
>
> Mathilda Rathenau.

In *India and Israel* for September the regeneration wrought in Teshow by this letter is described by Rabbi Ely E. Pilchik of Newark, U. S. A. In prison, Teshow read every book and article of Walter Rathenau, studied Jewish history and learned Hebrew to read the Jewish scriptures. After his release in 1927 for good behaviour, he joined the French Foreign Legion under an assumed name and as an Adjutant acquitted himself well in the second World War. He cultivated the acquaintance of Jews in his unit and even smuggled 700 Jews out of occupied France.

When Rathenau's nephew joined his unit Teshow confessed to him his identity and showed him the faded letter of Frau Rathenau, which he called "his most precious possession." He is quoted as saying:—

> It opened up a new world to me....I have devoted all my energies these last fifteen years in an attempt to suppress the evil in my own soul. Just as Mother Rathenau conquered herself when she wrote this letter to my mother, I have tried to master myself.

In the light of this example of nobleness enkindling nobleness, how well justified is Rabbi Pilchik's Day of Atonement exhortation:—

> Repent within yourselves! Forgive those who have offended against you! By your repenting and by your forgiving—here and now—you are kindling the hope for world peace.

Something of the spirit of the War Resisters' International (88, Park Avenue, Bush Hill Park, Enfield, Middlesex, England) and of the young Pacifists whose Cause that deserving organization serves was brought out in our June issue (p. 171) in connection with an appeal for support of its good work. Its recent News Releases continue to bring dark news of the treatment of conscientious objectors in several countries called democracies, against which the splendid courage of these martyrs of conscience shines out brightly. There is something radically wrong when a State can find no alternative to military service for some of its noblest youth except a prison term. No State can afford to go on indefinitely sacrificing on the altar of military might such precious assets as the active years of citizens with moral principles proof against all hardships.

The War Resisters' International is rendering a useful service, not only in making individual sufferers feel the warmth of comradeship and sympathy, but also in applying irritants to the world conscience by publicizing individual cases of victimization for loyalty to principles. Its effort rests on the faith that inspired India's successful non-violent freedom struggle—a faith in the inherent decency of man and the conviction that, beyond a certain point, the conscience of the aggressor, individual or national, cannot "take" further oppression of the innocent. Sooner or later, the right of conscientious objection must be recognized by civilized governments and alternative employment offered those whose principles forbid their taking up arms against their brother men. That day, however distant, is hastened by all this suffering in the spirit expressed by James Cox, Jr., an American Muslim conscientious

objector sentenced to five years in prison and a $10,000 fine, who is quoted in the W. R. I. News Release for July :—

> When questioned as to his feelings towards the Judge who had sentenced him, Cox replied, "Why should I have any resentment towards the Judge? I don't want him to have any resentment towards me. He thought he was judging me, but he wasn't. He was being judged."

The importance of the householder stage has been recognized in India since the days of the great lawgiver Manu. And few in any country would deny the extent to which the happiness of the home depends upon the wife and mother. It is well when she takes up her duties as home-maker well trained to perform her tasks efficiently and to keep her family in health. But teachers and students of Home Science need such a reminder of its objects and its limitations as Shri C. Rajagopalachari, Chief Minister of Madras, gave its votaries at the All-India Home Science Congress held in Madras on September 23rd.

He raised the fundamental question of the objectives of Home Science studies, which the academic approach sometimes obscures. Home Science was not, he said, a preparation for a profession or a trade. It was "a science of family happiness," and the studies, he said, should end in a practical application of the things learned to the homes to which the girls would go, which would not always provide modern furniture and equipment such as electric switches, etc.

Especially important was his stress on the wider aspect of Home Science. The ability to make one's husband and one's children happy called for more than good cooking and good housekeeping. It demanded self-control, kindness, affection, and very many other things which could be learned from literature and from poetry.

The attention of our readers is especially invited to an important series, "The Building of the Home," in our 12th volume (November 1941 to February 1942 and April to June 1942), in which practical suggestions from the Theosophical point of view were presented.

In his *Saturday Review* of August 2nd, Mr. Norman Cousins put forward, with his characteristic inspired common-sense, a practical proposal for advance towards effective world unity. He is addressing his countrymen, but if America does not rise to his challenge why should not India, strong in idealism and in her attitude of friendliness to all, take the initiative in inviting representatives of all peoples to consider together the problems of *man*? Who so well able as Indians, free as their country is of all entangling coalitions and alliances, to call others to attempt "a fresh start within the United Nations," cutting the knots which seem to defy disentanglement and moving towards the government on a world scale which he declares the human race needs and deserves? And who should be able to respond with greater enthusiasm than the sons of glorious ancient Aryavarta to Mr. Cousins's appeal to "assert the moral stature with which the past has invested us"?

Mr. Cousins envisages a mighty movement on behalf of peace, food and freedom, backed by the sincerity, integrity and resoluteness of countless millions of human beings and seeking "nothing except the greater good of man." Especially hopeful is his brushing aside of inhibiting anxiety about the possible response to the proposal in certain quarters.

> What others may fail to do is of less concern to me than what we ourselves fail to do. The forward thrusts in history have not always been the product of universal assent but of courageous and persistent leadership behind a great idea. Ours is the business of hope.

An important judgment delivered in the Bombay High Court by Mr. Justice M. C. Chagla, Chief Justice of Bombay, on September 12th includes a definition of religion which echoes the Theosophical emphasis on the importance of ethics, Madame Blavatsky having called ethics "the soul of the Wisdom-Religion." (*The Key to Theosophy*, 2nd Indian ed., p. 14)

He said :—

> ...even where you have a religion which does not believe in a creator, every religion must believe in a

conscience and it must believe in ethical and moral precepts. Therefore whatever binds a man to his own conscience and whatever moral and ethical principles regulate the lives of men, that alone can constitute religion as understood in the Constitution.

Two petitions presented by representatives of different denominations had questioned the validity of the Bombay Public Trusts Act as contravening the Constitutional guarantees of religious freedom. Both petitions were dismissed, the Chief Justice and Mr. Justice Shah delivering separate but concurrent judgments. The Chief Justice referred to the changed concept of the State since the days when its only function had been to preserve law and order. The present-day Welfare State had wider functions.

The individual's right to religious freedom under Article 25 of the Indian Constitution was, the judgment said, subject to public order, morality and health. Similarly, though Article 26 dealt with the rights of religious denominations or sections thereof, the Act questioned, which aimed at seeing that religious and charitable trusts were administered in the interest of the beneficiaries and of the public, was upheld by the Court.

There is something unrealistic, in the present world context, in the choice of subjects—"The Church," "Inter-Communion" and "Ways of Worship"—for the third world conference under Christian auspices on "Faith and Order." This conference, held at Lund in Sweden during the second fortnight of August, is reported by D. M. Mackinnon in *The New Statesman and Nation* for September 13th. We are not concerned here with the political cross currents that made the author entitle his report "Christ and Cæsar."

The absence of representatives of the Roman Catholic and Greek Catholic Churches, as well as of the Dutch Reformed Church of South Africa "of its own choice," is eloquent of the lack of unity in the Christian fold. And this, as Mr. Mackinnon points out, in spite of the vital, even vehement, debate as to whether Roman Catholics and Protestants could join in the sacred rite of Communion, "had its setting in a world largely estranged from Christianity."

No wonder, with such concentration on secondary issues, the contribution of this "untidy conference, all bits and pieces" to the cause of Christian unity is pronounced uncertain. Mr. Mackinnon reports, however, that "many of the theologically abler delegates felt themselves impelled towards a deeper study of the central mystery of the Christian faith, the Person of Christ." It would have been better still if they had felt themselves impelled to a deeper study of his teachings, free of the interpretations, rites and dogmas which have combined to almost smother his original message; and to comparing it with the teachings of earlier great reformers and benefactors of mankind throughout the world.

His Highness the Rajpramukh of Mysore, replying to the address presented to him by the President and officers of the Dakshin Bharath Sri Jain Swetambar Therapanthi Sabha in Bangalore on September 15th, paid a high tribute to Jain philosophy while recognizing the unity of mankind and of human aspiration. "Truth is like a mountain and it can provide many viewpoints." Ethics, religion and philosophy were but different approaches to the goal of peace.

Ahimsa, so strongly stressed in Jainism, was, His Highness said, "the key concept that opens the doorway of any discipline that brings about man's good." He praised the universal character of Jain philosophy and its unifying doctrines, as well as its requirements for a righteous life: the abjuring of destroying, untruthfulness, appropriation of what is not given and clinging to possessions; and the practice of celibacy. These, His Highness said, could not only bring all men together but also grow into the cardinal virtues.

We welcome the project of an "International Digest of Psychical Research and Occult Studies," in which character appears the new *Tomorrow* (edited and published by Mrs. Eileen J. Garrett,

11 East 44th Street, New York 17, N. Y.). By advancing "the understanding of the unrevealed in the human psyche," *Tomorrow* can serve a useful purpose in connection with the third object of the present Theosophical Movement, in so far as that object can be served independently of the basic first object of this Movement, which is concerned with the promotion of human brotherhood.

If, however, *Tomorrow* is to avoid the pitfalls in the field of psychical research and make the most constructive contribution possible, it must, we suggest, adopt at least as a working hypothesis the proposition that law governs the psychic no less than the spiritual realm, which rules out the very possibility of "miracle." It may well, further, analyze the causes for the largely barren results of the S. P. R.'s seven decades of activity. These, to our mind, are: (1) its squirrel-like industry in amassing evidence for phenomena without commensurate effort to relate them to general laws; (2) its absorption in the phenomena of the *séance* room and of mediumship and its concentration on the hypothesis of discarnate human agency to the neglect, until recently, of the study of the powers of the incarnated soul; (3) its unconcern with the moral factor; and (4) its false assumption that it was entering unexplored territory and its consequent neglect of the tested findings of countless generations in the ancient East, to many of which the writings of Madame Helena Petrovna Blavatsky offer priceless clues. The unjust hostile verdict of a youthful investigator, which the S. P. R. bears the responsibility for disseminating widely, and the repetition by slanderers of charges long since disproved have too long prevented due scientific attention to her own deliberately produced phenomena and to her exposition, in *Isis Unveiled* and in her many articles, of the laws which govern the exercise of such powers and the terrible dangers incurred by their misuse.

Prof. A. V. Hill, famous physiologist and Nobel Laureate presiding over this year's meeting of the British Association, injected into the race mind a poisonous suggestion which we are glad to see vigorously countered in the leading editorial comment in *The New Statesman and Nation* for September 6th, under the caption, "False Dilemma for Scientists."

Professor Hill spoke on "The Ethical Dilemma of Science" which he suggested might be presented by the unrestricted growth of population —the greatest, to his mind, of the world's problems. It is a thousand pities that the questions should have been raised, even hypothetically, whether "doing good," *e.g.*, preventing and curing disease and reducing infant mortality, thereby increasing the life span, is justified "when the foreseeable consequence is evil"; and whether human rights "extend to unlimited reproduction, with a consequent obligation on those more careful."

The selfishness natural to the lower man will be tremendously reinforced by this "scientific" argument which offers a specious justification for denying the implications of human brotherhood. It will, as *The New Statesman and Nation* points out,

> provide all the excuses needed by those who want to escape from the "obligation on those more careful" to relieve the poverty and misery of the people of the under-developed territories.

That limitation of births follows a rise in the standard of living has been sufficiently well demonstrated to make the problem truly, as the Editor avers, not an ethical dilemma for the scientists but a technical one.

> To make limitation of population a pre-condition of scientific or technical assistance is a fallacy because the reverse is true. To be able to develop the natural resources of the under-developed countries and release the innate capacities of the people, mass-diseases must be controlled. The problem for the scientist is how to feed the lives thus saved until limitation of births begins to operate. . . .There is no "ethical dilemma for science," but there is a real challenge.

Leonard Moskovit describes in *Unesco Features* for September 19th the services freely rendered by workers of the Service Civil International and its British branch, the International Voluntary Service for Peace, poor in purse but rich in vision

and in the spirit of devoted service. The SCI, set up shortly after the first World War, rests on faith in the power of voluntary service that ignores national, creedal and political lines, to stimulate international friendship.

Volunteer work camps of the SCI had long served in Europe, aiding war-ravaged and flood-stricken areas. Some of the SCI volunteers had worked in India in 1934 after the Bihar earthquake. Others have been serving in this sub-continent since 1949, and are to be here for five years more, receiving no remuneration, only their simple maintenance and travel costs being paid.

The quiet and efficient work of these skilled and selfless workers in India and Pakistan is too little known. Quarrying rock, building homes for refugees, a school here, the wing of a hospital there; constructing a mile-long wooden channel for fresh water for a village in the Himalayan foot-hills where lack of pure water was causing sickness—these are some of their achievements, small perhaps in face of the wide-spread need but mighty in the spirit of service which animates them and which is well described by Mr. Muskovit :—

> Faced with the problem of using small numbers to the best advantage, the group adopted the principle; go where the need is greatest—that is, where the work is hardest.

It is good to know that Indians and Pakistanis, fired by the example, are volunteering and are being trained. One of the first long-term volunteers from Pakistan is quoted as declaring :—

> I believe that it is a very important thing that people from the East and the West are doing practical work, not merely talking, with brotherly love for universal peace in this critical period.

Disinterested labour with the hands in the spirit of brotherhood may do more to cement international friendship and to promote lasting peace than any number of verbal protestations of mutual esteem.

In a leaflet entitled "Reform of Hindu Funerals," in which Shri P. Kodanda Rao of the Servants of India Society, Bangalore, calls for a review of all Hindu funeral ceremonies, he commends the recent action of the Bombay Municipal Corporation in arranging for the installing in that city of a modern crematorium. It had long been needed.

It is to be hoped that the decision of the Madras Corporation, which is said to be pending, will be favourable and that the Bangalore Corporation, though it has for the present decided against it, will yet also provide a modern crematorium. Death knows neither caste nor creed and is the great leveller and it is good that in cosmopolitan Bombay the modern crematorium will be for all castes and classes.

Theosophy favours cremation or "purification by fire" on occult as well as hygienic grounds. Madame Blavatsky commented in *The Theosophist* (Vol. III, p. 13) on Éliphas Lévi's statement. He had written in "Death" that

> ...the spectres of the nightmare, of hallucination, and fear, are but the wandering photographs of preserved corpses. It is these preserved or imperfectly destroyed corpses, which spread, amid the living, plague, cholera, contagious diseases, sadness, scepticism and disgust of life.

In her editorial foot-note on this, H.P.B. wrote :—

> People begin intuitionally to recognize the great truth, and societies for burning bodies and *crematories* are now started in many places in Europe.

As the world approaches 1975, students of Theosophy should expect to have their Faith emboldened from time to time by actual presages of the coming era. The August 1952 issue of the National Geographic Magazine contains an article entitled *High Adventure in the Himalayas* by Thomas Weir of the Scottish Mountaineering Club. The expedition to which he belonged recently explored the Tibet-Nepal border. Almost at the end of his descriptive account appear the following interesting paragraphs :—

> Holy men *en route* from Tibet to India were colourful figures on this path. We talked with them, drinking tea together. To these men the body is

nothing, the present is nothing, war is nothing, if the ultimate truth that each man has a greater self is realized. Ambition, lust, greed, comfort, ego—these are only a few of the things that stand between man and his Creator.

The inner joy is their goal, oneness with God, not necessarily a Hindu God but a Universal God. They have no doubt about reincarnation. One life is too short to attain the Ultimate, according to them.

The Christian Science Monitor of 30th July reports a significant discovery made in the ruins at Palenque in Southern Mexico by Dr. Rafael Ortillana of the National Anthropological Institute, Mexico City, and two fellow-scientists. They found, below the ground level, a secret chamber in the centre of an 80-foot high truncated pyramid which forms the base of the "Temple of Inscriptions," so called because of its hieroglyphic mural "believed to be the Mayan Code of Laws." The pyramids of Mexico had all been assumed to be solid and this discovery not only opens a new avenue of investigation but also presents an additional analogy between the Mexican pyramids and those of Egypt.

The discoverers found, at the foot of a triangular stair-well, typical of Mayan architecture, an altar room with beautifully intricate bas-reliefs, almost perfectly preserved, offerings of pearls, a well-moulded plaster head, and ornaments. In the very centre of the room is a five-ton stone slab symbolically carved and bearing an inscription yet to be deciphered. This slab rests on another large stone which, it is suggested, may prove, when the slab is lifted, to be a hollow sarcophagus.

H. P. Blavatsky, discussing the pyramids of Egypt, shows their real purpose to have been very different from that of serving as sepulchres of kings. She writes of the pyramid that

> externally, it symbolized the creative principle of nature, and illustrated also the principles of geometry, mathematics, astrology, and astronomy. Internally, it was a majestic fane, in whose sombre recesses were performed the Mysteries. (*Isis Unveiled*, I. 519)

The porphyry Sarcophagus in the Great Pyramid of Cheops was, she explains, "the *baptismal font*, upon emerging from which, the neophyte was 'born again,' and became an *adept*." The form and shape of the Sarcophagus in which the candidate for initiation spent the period of his figurative "death" before his triumphant "resurrection" changed its form and shape with every country, while retaining its symbolism of a vessel or container of germs or the germ of life. (*The Secret Doctrine*, II. 462)

The evidence which she assembles points irrefutably to the similarity of religious thought throughout the ancient world. This claim is not disproved by the degenerate Maya practice of human sacrifice, as witness the six skeletons found outside the last door to the secret chamber. These are believed, from their jade-encrusted teeth, to be those of young nobles, probably left to guard it when the priests and nobles suddenly and inexplicably deserted Palenque, an exodus assigned to the 9th century A.D. The ruins of Palenque may no more be the work of the Mayas than the Cyclopean ruins of Peru are those of the Incas who used them.

The first pyramids of Egypt, H. P. B. indicates, were built by the last remnants of the Atlanteans and she demands :—

> What archæologist will dare assert that the same hand which planned the Pyramids of Egypt...did *not* ...trace the hieroglyphics...on the ruins of Palenque ...? (*S:D.*, II. 430)

BOOKS

By H. P. BLAVATSKY

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Centenary Anniversary Edition. A photographic reprint of the original edition of 1877. Two volumes bound in one.

The Secret Doctrine
A photographic reprint of the original edition of 1888. Two volumes bound in one.

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A photographic reprint of the original edition of 1892.

Transactions of the Blavatsky Lodge
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Theosophy—Los Angeles—XLIst Volume
The Aryan Path—Bombay—XXIIIrd Volume
The Theosophical Movement—Bombay—XXIIIrd Volume

BULLETINS

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

Reg. No. B 1922

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.

U. L. T. LODGES

AMSTERDAM, Z., HOLLAND ..... 123 Stadionweg
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