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THE STUDY OF
OCCULT SCIENCE, PHILOSOPHY
AND
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Business has been defined as "a lot of useless activities which we have created and now bow down to and worship." But there are some we know who are heretics in that direction, and I like these best. Well, the world we live in is governed by these very follies, and we are here to hold fast and get going a crop of better, finer ideas.

The fact that burdens are growing heavier cannot be accounted a bad sign; there must be in those to whom burdens come an unused strength that needs exercise. We will have to take the Bible saying as true that "the burden is to the strong." Too, it is well to know one's strength, which cannot be known without using it. By and by you will know what you *can* do, and the necessity for these trials will cease.—ROBERT CROSBIE

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- (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 October 1942.

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AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th October 1942.

VOL. XII. No. 12

IN THE WORLD OF BUSINESS

Every student of Theosophy has to keep his body and soul together, not merely because having been born he must live till death frees him temporarily, as millions of his fellow-men do. He has a definite purpose in maintaining his body in health: through it he is learning the truths of the Great Wisdom, and also through it he is promulgating the teachings which enrich the lives of others.

Theosophy recommends its votary to continue to live in the jungle of civilization in which he is born, but to learn to live not as an animal-man but as a human being. It warns against idleness of body and the greater evil, laziness of mind. Intelligent is the Law of Karma which compels men to work. Monetary poverty is a blessing in disguise, for it compels man to labour, to be occupied and thus keeps him out of mischief. For the student of Theosophy there is a higher impetus to go to work than that of securing the wherewithal for the body and means of recreation and of uplift for the mind. He has a Cause to serve, and one of the three ways of doing so is to provide financial aid to the Cause. His Lodge needs his service in work, in time, and also in money.

As the whole of life is made up of learning, each through his occupation—as a clerk or a manager, as a professional or a business man, as a shopkeeper or an industrialist—is learning the right duties of his calling. And something more. The student of Theosophy has the duty to restore to his profession—whatever it be,

humble or high—beauty and dignity and righteousness.

The status of the *Vaishya* of old with his duties and qualities enabled him to be a beneficent force in the country. He, by his gifts, enhanced the growth of the State, enabling the work of educationists, reformers and artists to progress. Especially did he contribute very substantially to the well-being of the labouring classes by his right and just treatment, and the employer and the employee working harmoniously brought prosperity to the kingdom. What a practical man of insight was the Sage who recorded this truth for our guidance:—

(The Law) should carefully compel Vaishyas and Shudras to perform their duties; for, if these two swerved from their duties, they would throw this world into confusion.—*Laws of Manu*, VIII. 418.

We have been living in a century which has been growing more and more chaotic as it advances; and is not the root cause thereof the neglect of duty and the claiming of rights on the part of capitalists and labourers alike? Much abuse of machinery has been heard, but the greedy exploiters of machinery have not been educated in the religion of duty. The spirit of retaliation has overtaken the exploited labourers, employed as well as unemployed; they also have failed, so far, to educate themselves in the religion of their duty. And so, in this field of business, trade, commerce, industry, students of Theosophy have on hand

the work of reform. Greed for wealth and power and the spirit of competition have to be overcome and all the business methods which harm our fellow-men renounced; and every student of Theosophy has a duty to set an example, whether he be a lawyer or a stenographer, a banker or a clerk, a manufacturer or a mechanic, a shopkeeper or a salesman. Those who fancy that Ancient India was only other-worldly will do well to read attentively the qualities and capacities which the *Laws of Manu* require in a Vaishya. Turn to Chapter IX and read, for example, Verses 326 to 332, which culminate in this:—

Let him exert himself to the utmost in order to increase his property *in a righteous manner* [not by cut-throat competition, by business lies, by trade trickeries, etc.] and let him zealously give food to all created beings. (*Laws of Manu*, IX. 333)

To sustain others and not only himself, to educate and elevate others and not only his near and dear ones, gives the Vaishya zeal to increase his wealth; but this thought of benefiting others also purifies his nature and enables him to abstain from evil-doing, sophistry and chicanery. What good does it do to others to receive gifts from one who has obtained his wealth by wrong means and wicked methods?

If a student of Theosophy is not able to be a Vaishya in these hard days of competition let him not become one of the army of the unemployed. Manu advises that "a Vaishya who is unable to subsist by his own duties may even maintain himself by a *Shudra* mode of living, avoiding forbidden acts, and he should give it up, as soon as he is able." (X. 98)

These old-world principles are practicable for us also. One of the tasks we students of Theosophy have before us, in following the injunction "Theosophy must be made practical," is to think and plan how our ethics can be applied to trade and industry, to shop and mart. As an example of this application we

reprint below an article from *Theosophy*, Vol. XI, p. 485, for September 1923, entitled—

THEOSOPHISTS IN INDUSTRY

Within the last decade one can perceive a change in attitude of many employers toward labour, of much greater extent than might be supposed. This change has been in the direction of greater consideration and toleration, of more industrial democracy.

When analyzed, however, the motives are seen to be, from the Theosophical stand-point, insufficient, arising as they do, largely from uneasiness at the growing power and demands of labour, or from that enlightened selfishness which sees, "as in a glass darkly," that Karmic Law compels at last, payment for actual service rendered—that Emerson's "Law of Compensation" works both ways. If Theosophy is to be of any avail whatever in the amelioration or prevention of the worst event which can befall a social system, it must, and soon, become a matter of practice as well as precept; a matter of daily living as well as of propaganda. It must also cease to be in practice, as largely heretofore, confined to individual personal conduct and a narrow circle of relationships, and must be applied on a large scale among increasing numbers of men having to do with large affairs of the world. The employer bears the heavier load of past guilt; consequently of future responsibility.

To how great an extent the Karma of the nation and of the individual will permit the participation of actual—not theoretical—Theosophists, in general affairs, can only be determined by future events.

It is only fair, however, that those Theosophists who may find themselves in responsible positions should be made aware of what action will be found necessary, and what consequences are to be faced. The employer whose will it is to be a Theosophist, must first of all assume the attitude that he holds in trust merely, all

his power and possessions, and that he has no more right to use them for selfish purposes than he has to embezzle someone else's money. He must be prepared to recompense labour of whatever grade, according to its actual value to the business, and to err on the side of generosity rather than the opposite; and if this, as may be the case, results in the discovery that an employee is worth more than the employer, he must be ready to face the fact and act accordingly. He must be ready to give to each man a full measure of responsibility, and to make him feel that he is not a machine, but one of the mechanics. He must provisionally accept, if he employs at all, each man at his own valuation, and extend true Theosophical charity toward his mistakes and failures, while at the same time avoiding the error of tolerating disloyalty, laziness and indifference, at the expense of the loyal and industrious.

He must redouble his own personal efficiency and industry, in order to prove his right to the position he holds, to maintain the respect of his men and his influence for the better over them, to set an example which will be generally followed to the benefit of all, and to offset the inevitable immediate financial loss which results in the application of an unselfish policy under present conditions. In other words, what is called for is a socialization, *from within outwards*, of the entire enterprise. And this must be carried out without advertisement or proclamation, all of which only arouse suspicion and distrust. No benefit can result from promiscuous revelations of the ruling motive; it is necessary first that sincerity and good faith be shown and accepted; after that inquiry and instillation of the philosophy may follow in individual cases.

The above may be considered the duty (Dharma) of the employer who would be a Theosophist in actual earnest. But he must be ready also to face his Karma, which will be:

(a) Immediate suspicion of ulterior motives and sham on the part of all concerned, or in

some cases being classed as a fool, or "easy."

(b) Antagonism from other employers, and a withdrawal of the mutual support which has to such an extent preserved the employer class against greater numbers of opponents, up to the present time.

(c) Robbery, betrayal, incompetence, laziness, and disloyalty from a greater number of employees, according to the Karma of the individual employer, and which, when summarily dealt with in the interests of the loyal men, will result in outbursts of hatred and vengeance far more virulent than those experienced by the frankly predatory employer.

(d) Implacable hatred and personal danger from that element of the population which is purely destructionist, and to whose purposes a just and fair employer is the greatest of menaces.

The Theosophical employer must be ready, not only to face these conditions for an indefinite time, running the risk of ruin or near ruin, but must do so without becoming discouraged, embittered, or contemptuous, and without ceasing to look for the sources of trouble within his own nature rather than without; in other words, when misfortune or betrayal befalls, to ask himself: "In what respect have *I* failed in the spirit of brotherhood? In what action have *I* been unwise? In what have *I* been slack and inefficient?" This course is hard; as hard as can be imagined. But if entered upon with the determination to continue to the end, sooner or later, as surely as the sun shines, an end- and exosmosis will be set up which will gradually, by the natural action of Karma operating through labour turnover and business circumstances, eliminate the unworthy and replace them with the worthy, and in the end result in a group which will be a family rather than an organization, and a family mutually devoted to one another's interest—a *nucleus of brotherhood*, and an example which will spread endlessly.

Under modern conditions, the greater

number of employers are those who are employed in turn by others; that is, managers or executives in some degree; and this condition is on the increase. It is quite probable that the greater number of actual Theosophists (as distinguished from the merely intellectual or theoretical), will find themselves in this category. He who finds himself between a fair employer and loyal men, has only to see that he himself renders full and fair service to both: in transmitting and enhancing the fair dealing of the employer to the men, and in helping and guiding the men in rendering full service, while in every case giving full credit to all subordinates. More often, however, the executive finds himself between disaffected labour and an unfair employer, or between an unfair employer and labour not yet disaffected, but becoming so; very rarely between a fair employer and disaffected labour. There is nothing to do in any of these cases but to render himself invaluable to the employer, and at the same time use his influence to gain credit, appreciation, and better conditions for labour. If he proves himself efficient and tactful it will be less difficult than may be supposed to influence conditions for the better; either through insensibly changing the attitude of the employer by example, or convincing him by results, that generosity is the best policy. If, as may happen, he finds himself under circumstances where nothing apparent can be accomplished, recourse may be had to the "fulfilment of every duty"; and if conditions refuse to ameliorate, he will, as soon as his own Karma is worked out and his own nature measurably purified, find that opportunities open for change to a situation where altruistic work *can* be made effective.

But whether downtrodden employee, harassed employer, or employer-employee between the upper and nether millstones, all must remember that the reward of effort, as well as reasons for suffering and disappointments, must be looked for *inside* and not *outside*; for

nothing effective can be accomplished except from the permanent basis of realization of one's self as SPIRIT. He who thus realizes, even slightly, becomes independent of personal circumstances to a degree not to be understood by others.

The road is dark and hard for all who are in earnest about *really* helping humanity; but some must do it, or all will go down in a hell of mutual and general destruction and misery; civilization is on the brink. *Some are now carrying Theosophy into industry.* Are there others with sufficient courage and conviction to sacrifice themselves for the common good, without hope of personal reward or fear of personal consequences?

To the workman under an unjust employer, or suffering the pangs of poverty, there is nothing more unwelcome than that cardinal doctrine of Theosophy which states that all circumstances are the results of past action, and only to be escaped by ungrudging fulfilment of all duties pertaining to whatever circumstances in which he finds himself. This is all too apt to seem submission to lifelong and hopeless slavery; and therefore this view will be accepted at first only by those whose perceptions have been clarified by many lives of suffering. Yet to every man lie just here the laboratory and apparatus for the testing of the doctrine; and a "test" being the constant demand of those who investigate Theosophy, it might be supposed that the opportunity would be seized more often than it is. Circumstances are hard to change; but everyone can change his *attitude* toward them; change of the quality of action follows change of attitude, and finally change of circumstance as well.

To the man who, through Karmic enlightenment, sheer hopelessness, or conviction from reasoning, decides on an earnest adoption of Theosophy as a rule of life, we would give a ray from the light of experience of countless thousands.

The attitude must first be adopted, that whatever be the circumstances, they must have been *earned*; and from this it follows that every pain *not resented* is so much gotten rid of forever, unless invited back again; therefore the unjust master is only the unconscious instrument for the infliction of earned punishment, who in turn, is earning in his blindness the same punishment for his own future. It must be realized that the attitude with which an employer, or anyone else, receives service, has nothing to do with the duty of every man to do his best under all circumstances. If this attitude is adopted, and strictly lived up to, unpleasant consequences of uncertain duration are to be expected; the chief of which is that advantage will promptly be taken of one's good nature to heap up work without additional recompense; the "good old plug" and not the balky horse, is the one overloaded by the average employer. Second, a Theosophical employee who is fulfilling his every duty, will be set down as a stool-pigeon or an "easy mark" by his fellow workmen and ostracized to a greater or less extent. But if he is working steadily and effectively for the bettering of the conditions of his fellow workmen, and not solely for himself, the fact will soon be recognized. And if he is, as he should be, striving to increase his own capacity and efficiency, his value to the employer will sooner or later make his efforts for fellow workmen effective.

USING THINGS

[The following article is reprinted from *Theosophy*, Vol. XIV, p. 502, for September 1926.—Eds.]

Material existence is not self-sustaining, nor have its utmost satisfactions more than aperitif power. Seeking material satisfaction for itself is a dull and lackwitted proceeding, a plucking of green apples; many there are who have filled bag and stomach without ever understanding why the world has turned so

suddenly sour.

But the Theosophist, if he be one in truth, has discovered the impostor, at least academically. Then what shall we do with this vast creation? Despise it, and count manifestation a mistake? That *would* be to commit the fashionable antinomy reversed, and to postulate a lawless and purposeless universe. Material existence is the necessary fertilizer for the flower of a further life. Without countless incarnations we would not now be reaching for release or understanding. Then, if matter is an endless dissatisfaction—as it is with all, whether so known or not—why blame it that it cannot give eternal peace?

The physical plane is a true mirror of Narcissus; mistake it for the real world, and it will give nothing but a bright-surfaced emptiness. Understand it *as* a mirror, and self-knowledge will reflect therefrom. But for all that, it is our own creation, product of the Soul's endless ideation, and as truly alive as that Soul itself of which it is indissoluble part. To understand Self, that outgrowth of Self must also be known to the core. To cease warring with Self, means also peace with the world of matter; peace *with* victory.

The work of our and other hands, the seemingly blind things of nature: they are all here to be dissolved by understanding. Understanding comes from right use.

An unrecognized curse of the common man is his contempt for the labour of his hands; a contempt which is really self-contempt, and so contempt of Self. A labourer will sometimes go out of his way to stain the new concrete he has just finished. But it is the same attitude which shows in the rest of us as dislike and depreciation of the duties we have to perform; it is an inner compromise. Either the duty is worth doing, or it is not. If the former, it is worthy of the highest respect, and contempt arises from the unwhipped elementals of our lower nature. There is here an urgent task of self-reform to be looked to. If the

latter, why do we do it? The answer can only be cowardice or selfish desire. If we have a "duty" truly to be despised by the Soul, one which harms others or degrades self, in following it we are attempting what is as impossible as lifting oneself by the bootstraps, if we hope to gain ultimate good from the performance. But let it be remembered that true standards of duty are not the world's. In the eyes of the world a stock-gambler—if successful—is higher than a street-sweeper. *Not so under Karmic law.*

So with the use of material objects: let us either use them or not use them; and this applies even down to matters of dress. Making due allowance for common-sense exigencies, let everything be in its place and so used as to carry out that purpose of its maker which is its inner life.

Do not use an axe for cutting wire or a handkerchief for cleaning windows. Wear shoes which are clean and well laced, when possible—or else go barefoot, if shoes seem unworthy of you. If necktie or waistcoat seems beneath the notice of a being bent on spiritual evolution, then reject it; but do not express contempt by wearing it wrinkled and stained.

All of this is of the quality of Tamas, and has the same moral value as epithets scrawled on his master's desk by a whipped school-boy. Fully half the material woes of the race arise from this lazy, contemptuous, indifferent, and rebellious attitude carried through life after life.

Study the recondite action of Karma, and *apply* it in all the intricate relations of life, gauging the fortunes of men with an observant and interested eye—and you will see this demonstrated beyond peradventure.

"Unlucky!" The word is a self-confession. Under Karmic law, if we toss into confusion and despise these lives of which the visible world is composed, how shall we expect not to reap in kind? We take too romantic a view of Karma. We are willing to pay for our evil deeds of derring-do, as we imagine them to

have been in past lives; but for every misfortune incurred by dipping red hands in the blood of a fellow-being, we have ten brought on by trying to do clean work with *dirty* hands.

This, assuredly, is not "occultism" from the view of astral and psychic sight-seers, but the occultism of every day which is most hidden from the many.

FROM THE NOTE BOOK OF AN UNPOPULAR PHILOSOPHER

[The following is reprinted from *Lucifer*, Vol. II, p. 84, for March 1888.—EDS.]

PROFANE NOTES PERPLEXITIES

I have seen mediums (for "fire and flame phenomena" as they are called in America) take burning live coals in their hands and closing their fingers upon them never even get a burn. I have seen others handle red-hot and white-hot lamp-glasses, pokers, and have heard from several trustworthy eye-witnesses that the medium D. D. Home used to cool his countenance, when entranced, by burying his face in a bed of live coals in the grate of the fire-place, not a hair of his head being singed; and he took up handfuls of burning coals with naked hands and even gave them to other persons to hold—without any injury.

And having seen all this, and heard all this, what am I to think, when I find Isaiah saying (vi. 6), "Then flew one of the seraphims unto me, having a live coal which he had taken with the TONGS from off the altar."

Query: Why such precautions?

Why should a seraph need *tongs*? A seraph is higher than a common angel—for he is an angel of the highest order in the celestial hierarchy. Moreover, the plural of the word *seraph* means "burning, fiery," hence of the

same nature as the fire. Shall we infer from this that spiritual mediums are of a still higher hierarchy than even seraphs ?

A Heathen Brother, a high graduate, writes : " This week a zealous *padri* pestered us with questions I could not answer. He clamoured to be told why, if we write after our names, ' M. A.'s ' and ' B. A.'s ' we persist in believing various doctrines taught in the Purānas. ' How can you, O foolish Gentiles, ' he exclaimed ; ' Why should you, O god-forsaken, unregenerate idolaters, ' he cried, ' believe that not only did your Brahmā form birds from his vital vigour, sheep from his breast, goats from his mouth, kine from his belly, horses, deer and elephants from his sides, whilst from the hairs of his body sprang herbs, roots, plants &c. : but even that sun and moon, fishes in the seas and fowls in the air, stones and trees, rivers and mountains, that all the animate and inanimate nature, in short, talks with your false god and praises, making *puja* (obeisance) to him ! ' What could I answer to this irate father, who called our sacred scriptures silly *fairy tales*, and proclaimed the supremacy of his religion over ours ? Already visions of Jordan and baptism have begun to haunt my restless dreams. I cannot bear to be laughed at by one, the doctrines of whose religion seem so infinitely superior in matter of Science to ours. Advise and help me..."

I sent him in answer " the Book of Common Prayer, " according to the use of the Church of England. I marked the " Morning Prayer, " No. 8, the *Benedicite, Omnia Opera*, for him with a red cross, to read to his *padri* at the first opportunity. For there, filling over three columns, we find : " Oh, ye Sun and Moon, bless ye the Lord : praise him, and magnify him for ever. " " Oh, ye Whales and Wells, Seas and Floods, Fowls of the Air, and all ye Beasts and Cattle, Mountains and Green things upon the Earth, Ice and Snow, Frost and

Cold, Fire and Heat, &c., &c., bless ye the Lord : praise him, and magnify him for ever. "

This, I believe, will moderate the zeal of the good missionary. The difference between the fish and fowls, cereals, plants and whales, and other marketable product of sea and land of the Heathen, and those of the Christian, seems quite imperceptible to an unbiassed mind.

Decidedly, the promise of the Jewish God, " I shall give you the heathen for your inheritance, " seems premature.

THE DRUM OF SHIVA

Surrounded by his Instruments, the Dancer stood ready to perform.

Confusion reigned supreme. While a few Instruments earnestly tried to play their part in rhythmic harmony, most vied with one another in desperate efforts to gain supremacy.

The Dancer grew bewildered. He renounced his vain endeavours to create, from the chaos that surrounded him, the cosmos of a Dance, and, plunging into meditation, sought inspiration in the within.

As he searched his heart, the Drummer approached and silently sat in the shadow close by. His hands began wistfully to beat the Drum. Now appealing, now pausing, the Drum's haunting rhythm filled the air, urging the Dancer on.

The Instruments ceased their turmoil and listened.

Little by little, the drumming developed a continuous rhythmic expression calling in cadenced sequence for their united action. The Instruments fell in line one by one, improvising on the Drummer's theme, throbbing in a magic round of musical numbers.

The Singer slipped into his raga ; the Cymbals tinkled forth their clear punctuations ; the *Dilruba's* plaint painted the background on which the *Vina's* chant embroidered itself ; the Flute dropped its dew-like pearls on the air, while from the depths of the Conch rumbled

the vibrations of a lowly seductive accompaniment. Each Instrument expressed its Soul in perfect harmony with the *Leitmotif* drawn by the swift hand of the Drummer.

Out of Chaos, Harmony wove and hung its Cosmic Web in an atmosphere of light. Guidance had come at last.

The Dancer rose. As a blue shadow silhouetted against the flickering glow of the fire he ventured from step to step, from gesture to gesture, ever more sure, wrapped in vision, saturated with rhythm, worshipping and

offering in turn.

The moving tide of the music surged from him in ever fresh expression. The roughness of the ground, his own limitations, he sensed no more. The Soul was free, the Mind pellucid, the Body light. And in the Heart a fire was bursting into flames of sunrise as, following the all-controlling beating of the Drum, Music and Dance opened their wings in the eternity of Time...

Drummer, Dancer and Instruments were ONE.

CONVERSATIONS ON OCCULTISM

[W. Q. Judge published in *The Path* fourteen instalments of "Conversations," two of which are between H. P. B. and himself and the rest between a Student and a Sage. We have reprinted them in the chronological order observed by Mr. Judge and to facilitate the work of the student we have completed the series in the current volume of THE THEOSOPHICAL MOVEMENT. Below we print the fourteenth and last instalment of the series from *The Path*, Vol. IX, p. 340, for February 1895.—Eds.]

THE DESTRUCTION OF EVIL

Student.—At a former time you spoke of entities that crowd the spaces about us. Are these all unconscious or otherwise?

Sage.—They are not all unconscious. First, there are the humdrum masses of elementals that move like nerve-currents with every motion of man, beast, or natural elements. Next are classes of those which have a peculiar power and consciousness of their own and not easily reached by any man. Then come the shades of the dead, whether mere floating shells, or animated elementals, or infused with galvanic and extraordinary action by the Brothers of the Shadow. Last, the Brothers of the Shadow, devoid of physical bodies save in rare cases, bad souls living long in that realm and working according to their nature for no other end than evil until they are finally annihilated—they are the lost souls of Kâma Lôka as distinguished from the "animated corpses" devoid of souls which live and move among men. These Black entities are the Dugpas, the Black Magicians.

Student.—Have they anything to do with the shocks, knocks, bad influences, disintegration of soft material accompanied by noises more or less distinct?

Sage.—Yes, they have. Not always, of course. But where they are actually seen at the time preceding such occurrence, they are the agents.

Student.—Then I am to suppose that if such takes place with me I am the attracting person, the unfortunate channel through which they have come?

Sage.—No, you are thoroughly in error there. You are not such channel in that case. You are in fact the opposite, and the very cause for the temporary defeat of that dark entity. You have mistaken the appearance, the outer manipulation of forces, for the thing itself. If you were their channel, their agent, the cause for their coming and thus making their presence possible, there would be no noise and no explosion. They would then act in and

through you for the hurt of others, silently and insidiously. They approach your sphere and attempt to make entry. The strength of your character, of your aspiration, of your life, throws them off, and they are obliged, like rain-clouds, to discharge themselves. The more strong they are, the louder will be their retreating manifestation. For the time they are temporarily destroyed or, rather, put outside the combat, and, like a war vessel, have to retire for repairs. In their case this consists in accumulating force for a new attack, there or elsewhere.

Student.—If, then, such loud explosions, with pulverization of wall-plaster and the like, take place, and such an evil entity is seen astrally, it follows that the person near whom it all occurred—if identification due to solitude is possible—was in fact the person who, by reason of inner power and opposition to the evil entity, became the cause for its bursting or temporary defeat?

Sage.—Yes, that is correct. The person is not the cause for the entity's approach, nor its friend, but is the safeguard in fact for those who otherwise would be insidiously affected. Uninformed students are likely to argue the other way, but that will be due to want of correct knowledge. I will describe to you condensedly an actual case. Sitting at rest on a seat, eyes closed, I saw approach one of those evil entities along the astral currents, and looking as a man. His hands like claws reached out to affect me; on his face was a devilish expression. Full of force he moved quickly up. But as I looked at him the confidence I felt and the protection about me acted as an intense shock to him, and he appeared to burst from within, to stagger, fall to pieces, and then disappeared. Just as the disintegration began, a loud noise was caused by the sudden discharge of astral electricity, causing reactions that immediately transmitted themselves into the objects in the room, until, reaching the limit of tension, they created a

noise. This is just the phenomenon of thunder, which accompanies discharges in the clouds and is followed by equilibrium.

Student.—Can I carry this explanation into every objective phenomenon, say, then, of spiritualistic rappings?

Sage.—No, not to every case. It holds with many, but specially relates to the conscious entities I was speaking of. Very often the small taps and raps one hears are produced under the law referred to, but without the presence of such an entity. These are the final dissipations of collected energy. That does not always argue a present extraneous and conscious entity. But in so far as these taps are the conclusion of an operation, that is, the thunder from one astral cloud to another, they are dissipations of accumulated force. With this distinction in mind you should not be confused.

Student.—Have not colours a good deal to do with this matter?

Sage.—Yes; but just now we will not go into the question of colour except to say that the evil entities referred to often assume a garb of good colour, but are not able to hide the darkness that belongs to their nature.

“KNOW THYSELF”

Through its meetings, periodicals and publications, sincere efforts are being made by the United Lodge of Theosophists to shed the lustre of wisdom on the path of inquirers and students. Everyone drawn into the beneficent orbit of Theosophy is helped, in proportion to his own self-induced and self-devised efforts and the sincerity of his self-examination, to find his own place on the path to perfection. From this vantage-ground he can take stock of progress in controlling lower propensities and can estimate the trials through which he has to go before the journey's end, before he can see in his own self the Self of all.

The impersonal philosophy, while mindful

of Karmic disabilities, racial and particular, cannot but stress the ultimate ideals of life—difficult though they be to realise and to substitute for the easy expedients into which most of us are tempted to drift. Our willing submission to the lure of the low has made stupendous additions on the debit side of our Karmic ledger. It becomes our Dharma to find ways and means to square this old account before we can make a new start on a clean slate.

Luckily, there are many among us who have an uneasy feeling that all is not well with our world and that there may be something, somewhere, different and better. This presupposes, whether we are cognisant of the fact or not, that most of us have had some contact with ethical truths in prior incarnations. This is why all great Teachers have advised man to search his heart and to heed the whisperings of the inner voice. This is also why sincerity of heart is stressed. Views sincerely held may vary as souls differ in their experience, progress and capacity, but sincerity there must be, the yearning for a truthful life to the extent of present possibilities. A man accustomed to speak the truth at all times is untrue to himself if he utters but one lie; while another, by a single effort at speaking the truth, raises himself to that extent.

Once the desire springs in the heart of a man to improve his lot spiritually he sees the necessity of self-examination, and the teachings of Theosophy provide him with a balance and a measuring-rod.

An earnest desire to know oneself, as one is at the core, is in itself an achievement of some importance, because, for the fulfilment of this desire one needs all the sincerity, honesty, humility and courage of which one is capable. Such a desire implies not only courage to face one by one one's own creations of the lower self—the elusive skeletons in the cupboard. It implies also that one is resolved to lay hold of them, to pull them out of hiding and to crush and kill them.

If we energise ourselves we can set up an inner court of inquiry, with most of the con-

stituents of a mundane Court of Law. There is each one's Divine Self to preside as judge. If the incarnated ego be divided into its component parts, the animal soul is the accused on trial; and the human soul is the complainant. The Voice of Conscience—the connecting link between the lower and the higher selves—assumes the rôle of prosecutor.

But there must be no advocates, with their excuses, arguments and specious pleadings of extenuating circumstances. A just and compassionate Karma takes care of all the extenuating circumstances that we can justly plead. There is no occasion to vitiate a self-induced honest inquiry into one's inner condition by making excuses for the accused. The subtle lower self will not fail to take advantage of the slightest leniency on the part of the prosecutor, to frustrate the purpose of the self-examination. What is discovered with courage must be honestly placed before the Divine Self for judgment, and the verdict received in all humility by the ego, who has then to carry out the court's decree.

Humble acceptance of responsibility for what we are saves us from many a pitfall and much bitterness. It opens out vast vistas of the upward path of life. It broadens our sympathies and makes us view with forbearance and generosity faults and foibles in others. It makes us more responsive to the cry of suffering from far and near and thus takes us towards the realisation of Universal Brotherhood. It composes the inner conflict and is indispensable to that true concept of life, based on altruism and non-attachment, which is the harbinger of the peace and the bliss for which all yearn, but which only those who give up all can hope to achieve.

As we think, so we will become, tomorrow or after many days. While the desires that ruled us were unbalanced and lacked one-pointedness, the propelling force of Will was allowed to dissipate. When the lower personality has been put under check, thoughts and desires become inevitably focussed on a higher and nobler way of life. When service is recognised as the means and self-effacement as the end, the concentrated Will will bring us through the raging sea of worldly ambition, egotism and passion, to a safe anchorage in the port of peace.

CONSCIOUSNESS

[The following article was first printed by H. P. Blavatsky in *Lucifer*, Vol. III, p. 94, for October 1888.—Eds.]

Consciousness is the seat of the real life of the human individual. The mere carrying on of his bodily functions is not his life. Those functions are the channels and avenues through which his real being has communion with the phenomenal world, and with other units of consciousness similar to his own. Through them his life is greatly affected; by their means his thoughts are fed, his feelings modified, his actions suggested. But let us consider the modes in which consciousness may work, and the specific forms in which it may manifest itself. Observation of human modes and objects of life indicates three classes of consciousness. In other words, there are three modes of existence which the consciousness of an individual may fall into, or work itself into, and the adoption of the particular mode, knowingly and deliberately, or the contrary, determines the character and intrinsic value of the consciousness.

The elementary or simplest mode of consciousness we designate as *lineal*. In this, the feelings, thoughts, and energies of the individual lie not only on one plane but merely in one direction on that plane.

The consciousness which belongs to this class is limited to the faculty of moving *backwards or forwards in a straight line*. It is bound like a railway-train to its special track. This form of consciousness is very common. It is the lot of those who have only one aim in life, and that a personal one. Whatever the chief aim of the life may be, whether that of the shopkeeper, merely to earn money, or of the professional man in his special sphere, or of society men and women, in their incessant flittings to and fro in the whirl of pleasure and excitement, it matters nothing; the consciousness, which is the essence of the individual,

exercises itself and possesses power only in the limited sphere described. It is simply necessary to look around to observe many examples of this class. A very large number of men and women of the present day belong to it.

In the second class the consciousness enjoys a wider freedom.

The dimensions of the realm over which it rules lie in two directions; for, in addition to backward and forward movement, the consciousness may traverse regions that lie to the right and to the left.

This form of consciousness we shall term the *superficial*; it has length and breadth, but no depth. It is the possession of those who, while devoted to one special employment which absorbs their chief energies, also occupy themselves, as adjuncts of life, in other spheres having for them a particular interest. This consciousness predominates largely amongst men and women who, following a daily avocation to supply the main needs of life, have sufficient mental or emotional activity to lead them into secondary engagements that exercise thought or fulfil an aim. The persons possessing this form of consciousness are active and seem to follow a purpose, though the purpose may not be noble or of intrinsic value. Naturally, this consciousness enjoys much more of life than the form belonging to the class designated as lineal. Men of business, not wholly immersed in the getting of money, clergymen and ministers of wise sympathies, teachers not limited to one peculiar tendency of thought, and persons whose lives generally are *useful and active*, are those who belong to the second class of superficial consciousness.

The consciousness, the nature of which remains to be described, is of vastly greater extent than either of the two classes already discussed.

Its dimensions lie in three directions. Not only does it exist in all directions superficially, but it further penetrates below the surface in possessing the quality of *depth*. It is true that

the superficial area may vary in extent. This may appear, to the observer, but limited, or it may seem to spread far and wide, but the circumstance of depth in its nature and extent will be recognised only by the few, and not even by them to its full extent. The territory below the surface can neither be seen nor gauged, except by the faculties of a consciousness of similar nature. In the depth of an object there is capacity for substance, and consciousness is of a nature so real that wherever it exists in depth it is as true substance. The objects with which the lineal and superficial forms of consciousness deal are but of temporal character and will pass away, but those that are the possession of the solid form are secure beyond possibility of removal.

Within that deep region, and corresponding to its intricacy and in the extent to which it penetrates, there are tracks of infinite variety and number.

In exploring these, the consciousness may find unending employment. This class of consciousness gives to the world those men from whom it learns, whose depth of nature is the abyss from which spring fountains and rills that irrigate life, and turn its wheels, and cause it to be fruitful.

Such men are the richest of earthly beings; their wealth is inexhaustible and imperishable. That depth, in which their consciousness revels, belongs to another world than that of ordinary human existence; it is the universe of eternal and infinite life, of which they are already subjects.

The first-named form of consciousness we should term sensuous, or that which operates merely through the senses and the nervous system; the second form we should call the intellectual or inner-sensuous; the third form is the spiritual or super-sensuous.

Sensuous consciousness delights merely in the external forms of objects and receives impressions only from those forms as they are

found.

Intellectual consciousness finds its exciting cause not so much in the forms of external objects as in their movements and the effects of those movements upon the objects themselves.

The spiritual consciousness moves amidst the *hidden causes* of the sensuous and intellectual.

I.

THE SIX HONOURED ONES OF CHINA

[This is an Editorial foot-note in *Lucifer* III, p. 485, for February, 1889.—Eds.]

"The six honoured ones," are those of every nation which had a cult based on astronomy. The "God" was the Sun. Ahura Mazda and his six Amshaspends of the Mazdeans are the later development of the 12 Zodiacal signs divided into six double houses the Sun being the seventh and always made the representative (or synthesis) of the six. As Proclus has it: "The Framer made the heavens six in number, and for the seventh he cast into the midst the fire of the Sun" (*Timæus*), and this idea is pre-eminent in the Christian (especially the Roman Catholic) idea, *i. e.*, the Sun-Christ, who is also Michael, and his six and *seven* Eyes, or Spirit of the Planets. The "six—seven" are a movable and interchangeable number and are ever made to correlate in religious symbolism. As correctly shown by Mr. G. Massey there are seven circles to Meru and six parallel ridges across it, there are seven manifestations of light and only six days of creation, etc. The mystery of the "double heaven" is one of the oldest and most Kabalistic and the six chambers, divisions, etc., in most of the temples of antiquity with the officiating priest, representing the Sun, the seventh, left abundant witnesses behind them."

IN THE LIGHT OF THEOSOPHY

That cemeteries are wasteful of land and of public money, as Lord Horder, President of the Cremation Society, urged at its last annual general meeting in London (*The Manchester Guardian*, 9th May 1942), is true. There are, however, even more cogent objections to burial as a mode of disposal of the corpse. The unwholesomeness of burial grounds should be obvious to any thoughtful person. The "graveyard ghost," which under certain atmospheric conditions becomes visible over the grave like a luminous figure of the man that was, is not only a psychic phenomenon. It has a physical aspect also, being composed of the gases given off from the decaying body. These continue to poison the atmosphere until the dissolution of the corpse is complete. H. P. B. mentions in *Raja-Yoga* (pp. 92-3) that a burying ground is one of the localities most favourable for the evocation of spirits—sufficient indication, surely, of an atmosphere moribund for the living.

She appended significant foot-notes to the following sentences in Eliphas Lévi's "Death." (*The Theosophist*, Vol. III, p. 13, October 1881):—

Preserving corpses is to create phantoms in the imagination of the earth [To intensify these images in the astral or sidereal light—ED. THEOS.]; the spectres of the night-mare, 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.

On this the Editorial comment was:—

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

The rapid spread of this practice of "purification by fire" must be gratifying to every Theosophist, who will agree with Lord Horder on the desirability of a crematorium for every town and city.

One of the directions in which Theosophy demands "the working out of clear unequivocal conceptions of ethic ideas and duties, such as shall best and most fully satisfy the right and altruistic feelings in men" is that of the treatment of prisoners and ex-convicts. The recent abolition

of flogging—that hideous survival of the dark ages—in the prisons of Mysore State is a commendable application of Universal Brotherhood on the negative side. The activity of the U. P. Discharged Prisoners' Aid Society, Council House, Lucknow, represents a tentative positive application. That Society has recently published in Hindi and in Urdu the prize-winning book in its contest for the best book on penology. *Dand Shastra* (Urdu: *Saza Ka Ilm*) by Shri Prakash Narain Saxena, Chief Probation Officer in the United Provinces, is announced as the first book on penology in either language. It discusses penal theory and methods, jail history, the classification and the treatment of prisoners and such modern crime-prevention methods as probation, parole, the indeterminate sentence and aid to discharged prisoners.

Theosophy emphatically condemns all brutality and especially capital punishment. It recognises the radical importance of motives and strikes at the root of barbarous penal practices by repudiating revenge altogether as a legitimate excuse for punishment. For revenge it substitutes the rehabilitation of the criminal.

Theosophy's stand on penology is based on the fundamental conviction of the Law of Brotherhood. There are admittedly criminals who, in their present state of mind, must, for the good of society, be placed where they can do a minimum of mischief. But it is not enough to shut them up, not enough to spare them the abject ignominy of corporal punishment. Every effort must be made to educate them to a better point of view, to equip them to earn an honest livelihood. And when they come out of prison they must not be handicapped at every turn by distrust and faunts of past blunders. Discharged Prisoners' Aid Societies can do much, but the greatest need is for a change of heart on the part of those in power and of the public. No man in whom the Divine Spark dwells is beyond redemption. None can be redeemed but by himself.

This philosophy, with its implications and practical applications, should be learnt by all members of society. Prisoners and convicts were

formerly members of that society and when out will rebecome citizens. Society has a direct relation to them: to what extent is that society responsible for the manufacture of criminals? This is a thought that Theosophy would like to see discussed by the general public.

New evidence for the Asiatic origin of the American Red Indians of the extreme Northwest is found in resemblances in the songs from both sides of Bering Strait, Dr. Marius Barbeau brings out in "Asiatic Survivals in Indian Songs." (*The Scientific Monthly*, April 1942) Not only do the Indian Songs resemble in many cases those of Siberia; there is a melodic resemblance between the American Indians' songs and those of the Japanese. One funeral song in northern British Columbia was said by Prof. Kiang Kang-hu of McGill University to quite resemble a Buddhist funeral chant among the nomads of Mongolia. Another recalled a ceremonial song of coffin carriers in Pekin. Even the refrain *Hayu, hayu, hayu!*, meaningless to the American Indians who sing it, Professor Kiang identified as the Chinese dirge-singers' frequently repeated exclamation for "Alas!". Of another dirge he declared,

It sounds very much like a Buddhist chant in a funeral service. This chant comes from Hindu music.

One lullaby recalled a Japanese lullaby, another, a Chinese shepherd song. Dr. Barbeau hails the opening by these discoveries of a new field of investigation.

That there was early communication between north-east Asia and north-west America and even at one time a land connection where Bering Strait now is, H. P. B. writes is evident, but she warns against falling into the old rut and supposing no other means of populating the Western Hemisphere except by way of Bering Strait. Investigation would reveal equally surprising analogues between South America and the older hemisphere. H. P. B., who points to some of these, tells us that

at some prehistoric time, and long after the globe teemed with civilized nations, Asia, America and perhaps Europe were parts of one vast continental formation, whether united by such narrow strips of land as evidently once existed where now is Behring Strait...or by larger stretches of land.

Again, it was written,

that there was a time when the Indian peninsula was at one end of the line, and South America at the other, connected by a belt of islands and continents...

A traveller with a canoe could once "have walked over from Siam, crossed the Polynesian Islands and trudged into any part of the continent of South America."

Miss Stella Gibbons offers in *Housewife* for June a prescription for "How to Enjoy Life." It contains some pointers valuable not only for the man or the woman for whom the enjoyment of pleasure and the avoidance of pain seem all-important ends in themselves. Several of them can be applied with profit by the earnest student of Theosophy. Miss Gibbons advises the cultivation of calmness, cheerfulness, courage, the imposition of self-discipline—"There is a great interest, and pleasure, in watching bad habits fade!" She recognises that "a soft life is not good for most of us." She discounts money as a help to the enjoyment of life. She warns against concentrating all one's happiness on one person and against indulging in fault-finding or grief. She insists on looking on the bright side, on enjoying the beauties of nature, the unexpected small pleasures and satisfactions. The cultivation of variety in taste which she recommends is a great help to the adaptability which the aspirant is enjoined to develop.

There is, however, obvious danger in the recommendation to cultivate the senses, if it be not qualified. And her advice includes a subtler danger. Living on two levels and hushing the deeper one to sleep, a secret of enjoyment offered from the writer's personal experience with grief, is not altogether advisable. To go on being unhappy inside while forcing oneself on the surface to enjoy "all the everyday pageant of existence" tends to disintegrate the consciousness, when integration is the major aim. For self-realisation, body, soul and spirit have to work together like the tumblers of a lock. Grief must not be indulged but faced and conquered. That can only be by taking the wider view, by lifting the consciousness above self-pity by dwelling upon high ideals, by acquiring an understanding of the purpose of life and setting oneself to attain it. For H. P. B. reminds us that

joys and pleasures teach us nothing; they are evanescent, and can only bring in the long run satiety.... The object of doing our duties to all men and to ourselves the last, is not the attainment of personal happiness, but of the happiness of others; the fulfilment of right for the sake of right, not for what it may bring us. Happiness, or rather contentment, may indeed follow the performance of duty, but is not and must not be the motive for it.

Mr. Alan Tomkins described in *The Sunday Despatch* for 10th May a demonstration of hypnotism by a professional entertainer calling himself "Cosmo." Two people in Mr. Tomkins's office were put under hypnosis very quickly, one after the other. Both were caught as they fell backward from a standing position when overpowered by the hypnotic influence. The young woman retained consciousness of what was happening around her but could not move or even open her eyes until stood up and told to wake up. The man was in a state of cataleptic rigidity.

We picked him up several times, holding his head and feet, and he was as stiff as a frozen board. When we stood him up he was like a tin soldier.

"Catch," said the demonstrator, pushing him towards me. I did so and pushed him back. He remained like a soldier at attention, feet closed, and we pushed him back and forward, letting him fall to an angle of 45 degrees before catching him.

The victim on being awakened "vowed he had not the slightest recollection of being pushed about on his feet like one of those dollies on a weighted base."

The hypnotist claimed that he could put about sixty per cent. of people to sleep as easily as snapping his fingers but he had to "get the vibrations" of the subject, who must not resist or let his mind wander. It is indeed a matter of vibrations, but Cosmo was mistaken in averring that it had "nothing to do with will-power." H. P. B. writes that

in the hypnotization by preliminary passes, it is the human will—whether conscious or otherwise—of the operator himself, that acts upon the nervous system of the patient. And it is again through the vibrations—only *atomic*, not *molecular*—produced by that act of energy called WILL in the ether of space (therefore, on quite a different plane) that the *super-hypnotic* state (*i. e.*, "suggestion," etc.) is induced. (*Raja-Yoga*, p. 124).

Occultism regards as black magic and sorcery all promiscuous attempts to deprive reasonable, thinking men of their own free-will and powers of ratiocination. Too often, moreover, hypnotists "inoculate the subjects with their own physical as well as mental ills and vices." Experiments in "suggestion" by persons ignorant of the occult laws, H. P. B. pronounces the most dangerous of pastimes.

An article on "The Credulous Physician" by "One of Them" in *The New Statesman and Nation* for 6th June gives much food for thought. Remedies in favour with the Royal College of Physicians just over 300 years ago, it seems, contained ingredients revolting enough by modern standards, from excrement, human and animal, to "spirits of earthworms." But the writer questions how much less credulous than his predecessor in the days of the first London Pharmacopœia is the average general practitioner of the present day if he accepts the claims of the synthetic chemist, couched in an unintelligible jargon.

Here is a formula of a local anæsthetic frequently used by dentists when extracting a tooth: "P-amino-benzoyl-diethyl-amino-ethanol-hydrochloride." Is the dentist any less credulous for using such a preparation rather than "the ashes of emmets burnt in an earthenware crucible"?

Those who look upon the human body as a temple which it is a sacred duty to keep pure and undefiled will not find it encouraging that "the synthetic chemist is corroborating the curative value of some of these fantastic remedies."

A new synthetic preparation called "Alantoin"... is an oxidation product of nucleic acid, which occurs naturally in all urine and in the excretion of maggots. Alantoin has been found very useful in the treatment of chronic suppuration and ulceration. Both maggots and urine were used by the old-time credulous physicians in the cure of suppuration and ulceration. Is it not possible that in time to come "the moss growing on a man's skull," "crabs' eyes," and even "blind puppies" may all be found to contain some obscure chemical substance beneficial in the treatment of disease?

Quite possible. The wave of medical fashion may indeed bring back these and other superstitions as disgusting as the repulsive serum therapy, whose day to pass discredited from the scene is overdue.

Captain H. R. Robinson gives in *A Modern de Quincey* a first-hand account of magical practices to bestow invulnerability, which he observed in the East. He accepted the offer of an old Burmese hermit to confer on him protection against death from a bullet-wound or the thrust of a knife. The method was to tattoo several groups of three circles, some with centre dots; on various parts of his body, a pagoda on his chest and on his upper arms the likeness, "made from the Burmese figures from one to ten," of a cock (which H. P. B. describes as "a very occult bird... the most magnetic and sensitive of all birds"). The purpose was beneficent but there was the employment of a repulsive tattooing fluid, a brew of lizard entrails, prepared to the chanting of mantras.

A few days later Captain Robinson found in the hermit's hut a grey-robed Chinese priest. He offered the Captain another charm of more inclusive effect, assuring protection from any wound with either knife or gun.

He would, he said, write out the charm, and I must attend there every night for thirty-nine nights and, when he had burned the charm, eat the ashes with my rice.

The requirement of nightly attendance at the hermit's hut was too much, so Captain Robinson declined, but he witnessed a convincing demonstration of the old priest's own invulnerability. The Chinaman took down from the wall a razor-sharp Burmese dah, a two-foot sword, and invited its use upon himself. The Burmese hermit slashed with a will at the thighs of the seated Chinaman. The rough cloth was cut through as if with scissors, but "the flesh underneath showed only a thin red line, as of a scar newly healed."

Theosophy recognizes the possibility of invulnerability and *Isis Unveiled* presents several interesting cases (Vol. I, pp. 378-9) and also clues to their understanding.

Switzerland's abolition of capital punishment for murder is welcome news conveyed by *Wartime Bulletin* No. 6 of the National Council for the Abolition of the Death Penalty. New Zealand's similar step was referred to with approbation in *The Aryan Path* for May 1942 but, as this *Wartime Bulletin* points out, the example of Switzerland, in the very midst of war-torn Europe, is even more inspiring. For, while the vote which now goes into effect was given under a plebiscite held in 1938, when war was only threatening, the country's holding to that decision in spite of subsequent events is in itself a moral triumph. To quote from the *Bulletin*:—

Switzerland has taken its decision with warring nations on its every frontier and lying, as it does, within the very shadow of two powerful States which have exalted violence and brutality as the central principles of their creeds. Few finer examples of the triumph of human reason and sanity over the worship of brute force are recorded in history. We are conscious of profound gratitude to this small democracy which so staunchly adheres to its high traditions of civilised life when, almost everywhere else, the contagion of violence sweeps humane standards away.

The brutalising effect upon whoever must carry out the execution, the fallibility of human judgment and the irrevocable nature of the death-penalty, the very questionable value of capital punishment as a deterrent, these are obvious even to humanitarians who take no account of unseen forces. But the convinced student of Theosophy sees even greater dangers in capital punishment. For Theosophy says that the individual murdered by the State in retaliation

for his crime is a very real menace to the living. Shot out of life only half-dead—because the destruction of the physical body does not affect the cohesive force of the other constituents—brooding resentfully over his crime, his punishment and the revenge that he would like to wreak upon his persecutors, he injects evil thoughts and impulses into the minds of sensitives. The student's attention is invited to Mr. Judge's article on "Theosophy and Capital Punishment" reprinted from *The Path* for September 1895 in *The Aryan Path* for November 1930.

"Normally bodily proportions follow a regular and smoothly running pattern of growth from conception to adulthood," declared Prof. Earl W. Count of the New York Medical College before the New York meeting of the American Association of Anatomists. (*Science News Letter*, 11th April) "Long before we are born," the account states, "probably from the hour of conception itself, the rate at which our bodies will grow has been established, and with it also the rates of growth of the various parts of our bodies." The bodily proportions "adjust to each other in a way to trace a smooth curve on the graph."

What is surprising is the complacency with which minds claiming to be scientific can admit effects and ignore causes. "Spurts of growth," Professor Count remarked, "do not seem to alter the actual proportions of the body." Why not? Why is the general human shape preserved from birth to death? Why do human beings, or any other sentient creatures, bring forth their like? Science gives no reasonable explanation; Theosophy teaches of a subtle body, the *linga sarira*, which is the model on which the physical molecules arrange themselves, a form already perfect in shape before birth but expanding apace with the physical body.

The whole issue of the quarrel between the profane and the esoteric sciences depends upon the belief in, and demonstration of, the existence of an astral body within the physical, the former independent of the latter. (*The Secret Doctrine*, II. 149)

Another suggestive point brought out by Professor Count was the cyclical aspect of the physical growth curve.

Cutting of the molar teeth appear to be landmarks in the history of human body growth. From the beginning of pre-birth existence until the first permanent molar appears, one type of curve records the rate of growth. From the eruption of the first molar until that of the second, a rapid spurt occurs; then a second and more complicated change in growth rate follows, until the cutting of the third molar, or wisdom tooth, marks the end of bodily growth. Strangely enough, the second spurt in growth does not affect the magnitude of the end result, because it also brings with it an eventual slowing-down.

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The United Lodge of Theosophists

DECLARATION

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

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

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

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

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

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

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

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

Correspondence should be addressed to

The United Lodge of Theosophists

51, MAHATMA GANDHI ROAD, BOMBAY, INDIA.

OTHER LODGES

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