

THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to
The Living of the Higher Life

I TO "APPEAR AS NOTHING IN THE EYES OF MEN"	441
I SOME OBSERVATIONS ON THE SIGNIFICANCE OF CYCLES	444
I THE POWER OF EVIL MAGNETISM	449
V THE SILVER HATCHET	452
V WHO OR WHAT ARE THE MYSTERIOUS LIPIKA?	463
I THE FOUR LINKS OF THE GOLDEN CHAIN:	
4. REINCARNATION	466
I DESIRE FOR OCCULTISM	469
I EXTRACTS FROM UNPUBLISHED LETTERS	472
X IN THE LIGHT OF THEOSOPHY	475

THEOSOPHY COMPANY (INDIA) PRIVATE LTD.
40 New Marine Lines, Bombay I, India

Publishers' Announcements

THE THEOSOPHICAL MOVEMENT: Established November, 1930. Published monthly by Theosophy Company (India) Private Ltd., 40, New Marine Lines, Bombay 1, India.

This Magazine is an Independent Journal, unconnected with any theosophical society or other organization. The Publishers assume full responsibility for all unsigned articles herein.

SUBSCRIPTIONS: No subscriptions are accepted for less than one year of 12 numbers, each beginning with the November issue. All subscriptions should be accompanied by the necessary remittance. Price, Rs. 4, 8s., \$2, per annum, post free.

COMMUNICATIONS: Contributions submitted for publication should be typewritten, on one side of the paper only, with wide margins, and addressed to the Editors. Copies should in all cases be retained by the writers, as no manuscripts are returned.

CORRESPONDENCE: Letters from subscribers and readers are welcomed, with criticisms, comments or questions on any subject treated in the Magazine. Questions on Theosophical philosophy and history will be replied to direct, or, if of sufficient general interest, in the pages of the Magazine.

BEQUESTS AND DONATIONS: Gifts and legacies will be gladly received from those in sympathy with the objects of this Magazine, when such benefactions are unencumbered and unrestricted. Donors should make their gifts direct to **THEOSOPHY COMPANY (INDIA) PRIVATE LTD.**, which is an incorporated association, legally empowered to receive such donations and bequests in furtherance of its objects. These objects are:

- (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.

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

THE THEOSOPHICAL MOVEMENT

VOL. XXXIII. No. 12

17th October 1963

TO “APPEAR AS NOTHING IN THE EYES OF MEN”

That power which the disciple shall covet is that which shall make him appear as nothing in the eyes of men.

—*Light on the Path*

These words from *Light on the Path* have doubtless seemed to many “a hard saying,” understandable as they are in the light of the first of the “Notes” included in that work of which it was written in *Lucifer* for December 1888 (Vol. III, p. 347):—

This little book — a true jewel — belongs to, and emanates from the same school of Indo-Aryan and Buddhist thought and learning as the teachings in the SECRET DOCTRINE.

In that first note it was stated that “Ambition is the first curse: the great tempter of the man who is rising above his fellows.” And it was added:—

It is the simplest form of looking for reward. Men of intelligence and power are led away from their higher possibilities by it continually. Yet it is a necessary teacher. Its results turn to dust and ashes in the mouth; like death and estrangement it shows the man at last that to work for self is to work for disappointment.

Nevertheless, “A strange power indeed to covet!” will be the reaction to the opening quotation in this article on the part of the unthinking many, perhaps of the majority, including, paradoxically, not a few who have acquired that power without desiring it in the least; perhaps, indeed, without the slightest suspicion that others may be so regarding them!

To make one’s mark in the world, to be recognized as “Somebody,” if not as a Very Important Person, is almost certainly, however unconsciously to themselves, the hope behind the efforts of many a social climber, no less than of many a business magnate and many a politician, and even of not a few writers, composers and artists, however mixed in the better of these with the worthier motive of sharing their dreams and insights with the less sensitive majority.

Honest self-examination should reveal this weakness of the personality, in which so many share. Who does not feel a quick surge of resentment, even though unexpressed, at any evidence of others' regarding us with disesteem or — perhaps even harder for the sensitive to bear — with amused tolerance? Such a tell-tale sign should not be passed over by the sincere aspirant.

How many even of those familiar with the *Letters That Have Helped Me* have seriously put themselves to the test of trying to apply the directions given in the first of the extracts in the section entitled "On Occult Philosophy"? It is a serious test that Mr. Judge proposes and the difficulty experienced by one who tries it will show him how far he has so far been from coveting the power to appear in others' eyes as nothing. It is there suggested:—

Begin by trying to conquer the habit, almost universal, of pushing yourself forward. This arises from personality. Do not monopolize the conversation. Keep in the background. If someone begins to tell you about himself and his doings, do not take first chance to tell him about yourself, but listen to him and talk solely to bring him out. And when he has finished suppress in yourself the desire to tell about yourself, your opinions and experiences. . . . Try to recollect that you are a very small affair in the world, and that the people around do not value you at all and grieve not when you are absent. Your only true greatness lies in your inner true self and it is not desirous of obtaining the applause of others.

And how truly was it added:—

If you will follow these directions for one week you will find they will take considerable effort, and you will begin to discover a part of the meaning of the saying, "Man, know thyself."

Unwise is the aspirant who, confronted with the result of this test, concedes the strong hold that this weakness has upon him but takes refuge in the delusion that it is after all a minor fault, even "an amiable weakness," as if there were any such! That the contrary is the case was indicated by Madame Blavatsky when she wrote in *The Key to Theosophy* that in almost every case the cause of people's turning against the Theosophical Society and its leaders in her day was "wounded vanity in some form or other. . . . Generally, because their *dicta* and advice are not taken as final and authoritative. . . . Because, in short, they cannot bear to stand second to anybody in anything."

In *Letters That Have Helped Me* "the word of Masters" was quoted: "He who does what he can and all that he can, and all that he knows how to do, does enough for us," and it was explained that "this task includes that of divesting yourself of all personality through interior effort, because that work, if done in the right spirit, is even more important to the race than any outward work we can do."

Frank self-praise is rather ludicrous, and has been held up to ridicule in the couplet:—

I am the master of this college
And what I don't know is not knowledge.

This invites the smile of derision even from the hapless students of this paragon in his own eyes; but self-praise, in however poor taste it be, seems less contemptible than the self-depreciation that but too plainly looks for contradiction from the hearer. Both weaknesses, however, should reveal to him who has them the strength of his own *ahankaric* tendencies.

In "Some Words on Daily Life" included in *U.L.T. Pamphlet No. 22*, a Master of Wisdom called for forgetting SELF in working for others, and for heeding only the praise or blame of the God within one's own soul, called "the HIGHER CONSCIOUSNESS."

The verdicts of the self-appointed "judges," including, alas, some who, being students of Masters' Teachings, should know better, can be impersonally considered for such truth as they may contain, applied when seen to be just, and otherwise ignored.

The humble and sincere aspirant leaves to the crowd such satisfaction as it may give them to proclaim, "Behold, I know," as know perhaps indeed they do the "Doctrine of the Eye." It is "they who in humbleness have garnered," who low confess, "Thus have I heard," the followers of the "Doctrine of the Heart," who are named in *The Voice of the Silence* as "the elect." These are they who have been able to "discern the real from the false, the ever-fleeting from the everlasting... to separate Head-learning from Soul-wisdom."

The Dharma of the "Eye" is the embodiment of the external, and the non-existing.

The Dharma of the "Heart" is the embodiment of Bodhi, the Permanent and Everlasting.

"Great Sifter" is the name of the "Heart Doctrine," O Disciple.

And, among the worthless husks that are driven by "the wheel of the Good Law... from out the golden grain" must surely be the craving of the personality for notice and for praise.

Meanwhile the world of real Occultists smiles silently, and goes on with its laborious process of sifting out the *living germs* from the masses of men. *For occultists must be found and fostered and prepared for coming ages when power will be needed and pretensions go for naught.*

SOME OBSERVATIONS ON THE SIGNIFICANCE OF CYCLES

[As gathered from *The Secret Doctrine*]

Early in the first volume of her monumental work, *The Secret Doctrine*, Madame H. P. Blavatsky enunciates the Three Fundamental Propositions of Theosophy which underlie and pervade the entire system of thought and on whose clear apprehension depends the understanding of all that is expounded in the two volumes that make up this magnificent work; and one of the Three Fundamentals is the Law of Cycles or Periodicity, the other two being the philosophical and metaphysical answers Theosophy gives to the problems of God and the Evolution of the Soul.

The great law of Cycles or Periodicity is a fundamental law in every scheme of manifestation, which extends to such vast stretches of time as to give us the most staggering figures that simply baffle our imagination when reckoned in mortal years. Everything in the Kosmos takes place according to a regular sequence of cycles and nothing ever happens haphazardly, from the wonderful precision of the movements of a Solar System down to the most ordinary and commonplace events that we can observe in Nature right here on our own Earth. And the same law holds sway also beyond this Solar System and in fact everywhere in the infinities of Space. *The Secret Doctrine* points out that, "outside the boundaries of the solar system, it is other Suns, and especially the mysterious 'central Sun' . . . that determine the motion of bodies and their direction." (I. 673)

Indeed, "no greater riddle exists in science, no problem is more hopelessly insoluble, than the question: How old — even approximately — are the Sun and Moon, the Earth and Man?" And this is as true today as when Madame Blavatsky wrote these words in *The Secret Doctrine* (II. 66) in 1888, for modern science still knows next to nothing about the truth of this matter. Occult Science, on the other hand, is absolutely clear on this point and declares that the Earth has an immense antiquity. This should be apparent even to a student of exoteric Hinduism who studies the well-preserved Chronology of the Brahmins, whose figures, says Madame Blavatsky, are "accepted throughout India, and they dovetail pretty nearly with those of the Secret works." (II. 70)

And now let us consider those staggering figures which are given to us by the Brahmins and the Occultists. The following table gives the outline of the whole scheme of manifestation:—

	MORTAL YEARS
360 (odd) mortal days make.....	I
Krita Yuga has.....	1,728,000
Treta Yuga has.....	1,296,000
Dvapara Yuga has.....	864,000

Kali Yuga has.....	432,000
Maha Yuga, or the four preceding, has.....	4,320,000
71 Maha Yugas form the reign of one Manu, or.....	306,720,000
14 Manus are.....	4,294,080,000
Add the dawns or twilights between each Manu.....	25,920,000
These reigns and dawns make 1000 Maha Yugas, a Kalpa, or Day of Brahma.....	4,320,000,000
Brahma's Night equals his Day and Day and Night together make.....	8,640,000,000
360 of these Days make Brahma's Year.....	3,110,400,000,000
100 of these Years make Brahma's Life.....	311,040,000,000,000

We are now in the *Kali Yuga* (the Dark Age) and the year 1898 is said to have marked the completion of only the first five thousand years of this *Yuga*. "The Secret Doctrine maintains that, notwithstanding the general cataclysms and disturbances of our globe . . . physical Humanity has existed upon it for the last 18,000,000 years. This period was preceded by 300,000,000 years of the mineral and vegetable development." (II. 149)

Concerning these figures, H.P.B. makes some very pertinent observations which should be quoted:—

The sacredness of the cycle of 4320, with additional cyphers, lies in the fact that the figures which compose it, taken separately or joined in various combinations, are each and all symbolical of the greatest mysteries in Nature. Indeed, whether one takes the 4 separately, or the 3 by itself, or the two together making 7, or again the three added together and yielding 9, all these numbers have their application in the most sacred and occult things, and record the workings of Nature in her eternally periodical phenomena. They are never erring, perpetually recurring numbers, unveiling, to him who studies the secrets of Nature, a truly divine System, an *intelligent* plan in Cosmogony, which results in natural cosmic divisions of times, seasons, invisible influences, astronomical phenomena, with their action and reaction on terrestrial and even moral nature; on birth, death, and growth, on health and disease. All these natural events are based and depend upon cyclical processes in the Kosmos itself, producing periodic agencies which, acting from without, affect the Earth and all that lives and breathes on it, from one end to the other of any Manvantara. Causes and effects are esoteric, exoteric, and *endexoteric*, so to say. (II. 73-74)

"The Occultists trace cycle merging into cycle, containing and contained in an endless series" (II. 189). Different nations on earth, therefore, may be under the sway of different cycles at one and the same time. With its newly acquired facility to overcome the limitations of space and time with such ease, physical science has now brought together the old and the new worlds into a very close embrace, so that we are all faced today with the question of either one world or none. Hence, prac-

tically all the nations on earth are now under the sway of *Kali Yuga*. Nevertheless we must emphasize the fact that it lies within the power of any individual who so wills not to fall under its baneful influence but to transcend it triumphantly and rise above it.

It would be well if we could to some extent correlate the figures of the cyclic periods given above with the processes of evolution that are gone through on the Seven Globes of this Earth (A to G) by means of Rounds, Races, etc. We are told that "there are seven Rounds in every manvantara" (II. 434); and that we are now on Globe D, in the Fifth Root Race of the Fourth Round.

The existence and influence of the Law of Cycles or Periodicity has no doubt been recognized clearly in all departments of physical nature, but its real cause or even significance is still not understood. While no one denies "the absolute universality of that law of periodicity, of flux and reflux, ebb and flow, which physical science has observed and recorded in all departments of nature" (I. 17) — *e.g.*, the orderly recurrence of the seasons, of day and night, sleeping and waking, life and death — very few know how to utilize this knowledge in daily life, for the cultivation and formation of good habits, for the strengthening of virtues and for the eradication of all undesirable traits.

As we said at the outset, the working of this Law of Cycles or Periodicity can be seen everywhere and in everything, from the highest cosmic processes down to the most minute details of our day-to-day life. Remembering that "everything in the metaphysical as in the physical Universe is septenary" (I. 158), we must admit that every planet must be having its six companion Globes. Of these Seven Globes, only the Fourth, the middle one, is on the visible, physical plane of existence. The impulse of Life, it is said, vivifies these Seven Globes one after another in regular succession, thus covering all the seven in one circling or "Round," as it is called technically. It requires seven such Rounds, or Seven Cycles in all, to complete the entire evolutionary scheme for one Manvantara on any septenary globe like our Earth. So our Earth has to live through Seven Rounds. During the first three, it forms and consolidates; during the fourth it settles and hardens; during the last three it gradually returns to its first ethereal form — it is spiritualized, so to say. In other words, until the middle of the Fourth Round the descent of Spirit into Matter takes place till it has penetrated into the densest form of substance (Involution), and then for the other half of the cycle, from the middle of the Fourth Round onwards, Spirit tries to liberate itself once again from the bondage of Matter, to re-ascend from the deepest depths of materiality to its highest point (Evolution). As we have already gone past this turning point, Humanity should be able to proceed now on its upward evolutionary arc.

The evolution and progress of humanity, like that of the lower kingdoms of Nature, proceeds in definite and regular stages under this great Law of Cycles or Periodicity. Thus there are Cycles of Spirituality and Cycles of Materiality. But the fact that cycles do recur does not imply that the selfsame experience gone through before is once again repeated;

it only means that the same tendencies or characteristics in the human race which were once in the forefront are again in evidence, and yet the entire experience may be altogether on a higher plane than before. In fact, this is always so as far as great Mother Nature is concerned, for we are told clearly that "every Round repeats on a higher scale the evolutionary work of the preceding Round." (I. 187)

Whether or not the same holds good in the case of man will depend entirely on the individual's self-determination and self-effort; for, if he always wills aright and follows faithfully the Light of Spiritual Knowledge, he can march steadily onward, ascending with every step the great ladder of evolution; on the other hand, if he is content to live a humdrum life steeped in the gratification of mere personal pleasures, he will just go round and round in the same rut and will have to repeat the same experiences until the required lesson is learnt. In that case he not only retards his onward progress but also faces the grave danger of slipping down and thereby undoing his own previous achievements, so that he may have to begin the climb all over again! Man can and should always take advantage of the Law of Cycles to develop and strengthen the nobler qualities in him and to suppress and eliminate his defects and weaknesses. The cyclic return of impressions, whether in the realm of thoughts, feelings or actions, is a definite fact in Nature and the impulse once given gathers more and more strength and momentum with each repetition. Man's progress is dependent entirely on his own self-induced and self-devised ways and means. "A Dhyān Chohan has to become one; he cannot be born or appear suddenly on the plane of life as a full-blown angel." (I. 221)

What is known as a Grand Cycle, it is said, "includes the progress of mankind from the appearance of primordial man of ethereal form" (I. 642). Then, in the working out of the evolutionary processes on the Seven Globes of this Earth, when the Life Wave has gone through all of them and completed one Round, seven minor cycles are thereby covered which are designated as Racial Cycles. But included within a Racial Cycle again are many minor national as well as tribal cycles which are known in Eastern esotericism as Karmic Cycles (I. 642). It is said that "History repeats herself, for she proceeds, like everything else, in cycles; and dead facts and events deliberately drowned in the sea of modern scepticism will ascend once more and reappear on the surface." (I. 676)

Madame Blavatsky points out that at present "*we are at the bottom of a cycle and evidently in a transitory state*. Plato divides the intellectual progress of the universe during every cycle into fertile and barren periods" (II. 74). Then she explains that when everything in this manifested world goes on in harmony with the divine spirit, our earth and everything pertaining to it enjoys a fertile period.

But during the barren periods . . . the spiritual sight of the majority of mankind is so blinded as to lose every notion of the superior powers of its own divine spirit. We are in a barren period: the eighteenth cen-

ture, during which the malignant fever of scepticism broke out so irrepressibly, has entailed unbelief as an hereditary disease upon the nineteenth. The divine intellect is veiled in man; his animal brain alone *philosophizes*. And philosophizing alone, how can it understand the "SOUL DOCTRINE"? (II. 74)

It is under this Cyclic Law that the rise and fall of nations and races takes place:—

Evolution in general, events, mankind, and everything else in Nature proceed in cycles. We have spoken of seven Races, five of which have nearly completed their earthly career, and have claimed that every Root-Race, with its sub-races and innumerable family divisions and tribes, was entirely distinct from its preceding and succeeding race. . . . The human Races are born one from the other, grow, develop, become old, and die. Their sub-races and nations follow the same rule. (II. 443-44)

But the disappearance of an old race and the emergence of a new one are so gradual that there is

enormous overlapping of one race over the race which succeeds it. . . . Occult philosophy teaches that even now, under our very eyes, the new Race and Races are preparing to be formed, and that it is in America that the transformation will take place, and has already silently commenced. . . . The Cycles of Matter will be succeeded by Cycles of Spirituality and a fully developed mind. On the law of parallel history and races, the majority of the future mankind will be composed of glorious Adepts. (II. 444 and 446)

With the periodical appearance and disappearance of such mighty races and civilizations on earth as that of the Third great Root Race of the Lemurians or that of the Fourth-Race Atlanteans, the world has had to undergo several times a complete alteration and transformation of its surface by the displacement of its land and water areas. This also takes place according to cyclic law, and it is effected by means of fires or floods which bring about great upheavals and cataclysms.

Thus, with the rise and fall of races and nations the world experiences corresponding cycles of mental and moral achievements as well as decline at different periods in its long, long history. It is in accordance with this law of periodicity that efforts for the spiritual elevation of humanity as a whole have been made from time to time at appropriate periods by great World Teachers, and this is what constitutes the vast and immemorial Theosophical Movement. At this time we should take particular note of the centenary cycle commenced in the 14th century of our era for the repeated revival of spirituality on this earth in the last quarter of every century, and under this cycle falls H.P.B.'s effort in the last century to spread broadcast the teachings of Theosophy in the world.

THE POWER OF EVIL MAGNETISM

Theosophy affirms that a powerful current of magnetism emanates from ideas as well as from all physical bodies and all human beings. More, that such is the sympathy existing between the kingdoms of Nature that the magnetic emanation of one object or being can affect another, albeit unconsciously. Man, with his power of will, occupies a superior position in the scheme of things, and, by that will-force, can impart his own life or the magnetic atmosphere developed in him to so-called inanimate objects, thereby animating them to a certain degree. The magnetic influence he imparts may be good or evil, depending on his own motive and magnetic purity or impurity.

There is a persisting and widely-prevalent belief that misfortune, unhappiness and even death sometimes attach themselves to certain objects. This may be branded by the sophisticated as superstition, nevertheless Theosophy not only asserts that this is possible but also offers an explanation.

Ample evidence has been put forward for the protective power of talismans "imbued by the influence of that greatest of all magnets, the human will, with a potency for good" (*Isis Unveiled*, I. 462); but a potency for ill can also be communicated to an object by a malevolent will.

The evil magnetism of certain objects can be explained in more than one way. One explanation is the deliberate laying of a curse. Disaster dogging the path of the possessors of stolen treasure, for instance, might, perhaps, be attributable to such a curse. Ideas of the "evil eye," the ability to lay curses, bewitchings, etc., have been deeply embedded in the common mind since the earliest times, and are no less so at present, despite all the efforts of science to discredit the notion. One reason for this is that the traditions are largely true and rest upon a truly scientific basis, though unrecognized by modern science. Many a phenomenon that science pooh-poohs would be understandable if the interrelation between man and the elemental world were understood. In one of his "Conversations on Occultism" Mr. Judge explains that anything used by a person is connected with his elementals and his magnetism. Each object "has certain magnetic relations peculiar to itself, and all of them are soaked, to a greater or less extent, with your magnetism as well as nervous fluid. . . . The elementals are connected, each class according to its substance, with those objects by means of the magnetic fluid" (*Vernal Blooms*, pp. 147-48). These elementals are acted upon by our thoughts and desires, and can be imbued with potentialities for harm by an evilly-inclined powerful will. Some elementals are described as being "of horrible malignity." It needs to be borne in mind, however, that the power to bless that some individuals have is just as potent as is the power of a curse, and that the latter affects not him who has a pure conscience and the welfare of humanity at heart.

Even if a curse has not been will-fully laid upon an object, the associations clustering about it could affect a sensitive. Through the astral emanations of the things contacted, a certain class of sensitive persons

are brought in contact with the current of the astral light connected with those things, and which retains pictures of the events associated with their history (*Isis Unveiled*, I. 182 ff.) The evil use to which an object has been put leaves its indelible impress upon it, and a sensitive person handling that object might, through the power of suggestion, fall a prey to its evil influence. On the other hand, the association with an object of good, beneficent and happy events would also leave upon it their indelible impress.

There is still another possible explanation as to why some things carry with them a fiendish, devilish influence. The ancients taught that the astral light is projected from the eyes, the thumbs and the palms of the hands. The pure life-giving Light, or magnetic fluid, is called in *The Secret Doctrine* (I. 76 fn.) "Od," while "Ob" is the name given to "the messenger of death," "the nefarious evil fluid" charged with malicious will and hatred and used by sorcerers. This invisible fluid may be directed against a given object or person with fatal force. But, as said before, the pure in heart have naught to fear.

The following quotations from Theosophical writings throw further light on what has been said above:—

Study magnetism with the help of occult doctrines, and then that which now will appear incomprehensible, *absurd* in the light of physical science, will become all clear. (A MASTER OF WISDOM)

Magnetism . . . is the alphabet of magic. It is idle for any one to attempt to understand either the theory or the practice of the latter until the fundamental principle of magnetic attractions and repulsions throughout nature is recognized.

Many so-called popular superstitions are but evidences of an instinctive perception of this law. An untutored people are taught by the experience of many generations that certain phenomena occur under fixed conditions; they give these conditions and obtain the expected results. Ignorant of the laws, they explain the fact by supernaturalism, for experience has been their sole teacher.

In India, as well as in Russia and some other countries, there is an instinctive repugnance to stepping across a man's shadow, especially if he have red hair; and in the former country, natives are extremely reluctant to shake hands with persons of another race. These are not idle fancies. Every person emits a magnetic exhalation or aura, and a man may be in perfect physical health, but at the same time his exhalation may have a morbid character for others sensitive to such subtle influences. Dr. Esdaile and other mesmerists long since taught us that Oriental people, especially Hindus, are more susceptible than the white-skinned races. Baron Reichenbach's experiments — and, in fact, the world's entire experience — prove that these magnetic exhalations are most intense from the extremities. Therapeutic manipulations show this; hand-shaking is, therefore, most calculated to communicate antipathetic magnetic conditions, and the Hindus do wisely in keeping their ancient "superstition" — derived from Manu

— constantly in mind. . . . *Oriental experience for a hundred centuries has shown that the germs of moral contagion linger about localities, and impure magnetism can be communicated by the touch. (Isis Unveiled, II. 610-11)*

Apply a piece of iron to a magnet, and it becomes imbued with its subtle principle and capable of imparting it to other iron in its turn. It neither weighs more nor appears different from what it was before. And yet, one of the most subtle potencies of nature has entered into its substance. A talisman, in itself perhaps a worthless bit of metal, a scrap of paper, or a shred of any fabric, has nevertheless been imbued by the influence of that greatest of all magnets, the human will, with a potency for good or ill just as recognizable and as real in its effects as the subtle property which the iron acquired by contact with the physical magnet. Let the bloodhound snuff an article of clothing that has been worn by the fugitive, and he will track him through swamp and forest to his hiding-place. Give one of Professor Buchanan's "psychometers" a manuscript, no matter how old, and he will describe to you the character of the writer, and perhaps even his personal appearance. Hand a clairvoyant a lock of hair or some article that has been in contact with the person of whom it is desired to know something, and she will come into sympathy with him so intimate that she may trace him through his whole life. . . .

With these familiar illustrations of the possibility of a subtle fluid communicated from one individual to another, or to substances which he touches, it becomes less difficult to understand that by a determined concentration of the will an otherwise inert object may become imbued with protective or destructive power according to the purpose directing. (*Isis Unveiled, I. 462-63*)

TALISMAN. From the Arabic *tilism* or *tilsam*, a "magic image." An object, whether in stone, metal, or sacred wood; often a piece of parchment filled with characters and images traced under certain planetary influences in magical formulæ, given by one versed in occult sciences to one unversed, either with the object of preserving him from evil, or for the accomplishment of certain desires. The greatest virtue and efficacy of the talisman, however, resides in the faith of its possessor; not because of the credulity of the latter, or that it possesses no virtue, but because faith is a quality *endowed with a most potent creative power*; and therefore — unconsciously to the believer — intensifies a hundredfold the power originally imparted to the talisman by its maker. (*The Theosophical Glossary*)

The story, "The Silver Hatchet," which begins on the following page, is a true instance of the power of evil magnetism. Attention may be invited also to another story, "The Sentient Dagger," reprinted from *The Path* for September 1890 in THE THEOSOPHICAL MOVEMENT for November 1956.

THE SILVER HATCHET

[The following story by A. Conan Doyle was reprinted by Madame Blavatsky in *The Theosophist*, Vol. V, pp. 235-39, for July 1884, with the following editorial note:—

“We reprint this from a *Christmas Annual*, edited, we believe, by Messrs. Ward, Lock and Co., in London. The story, we have condensed is worth perusal, since its subject is directly connected with occult sciences, the evil magnetism impressed upon any material object being shown, in its fatal influences, no idle superstition, but an occult, invisible power worthy of the most profound and careful investigation by our great scientific minds. The murderous influence impressed upon the hatchet, in this narrative, is of the same kind as the suicidal influence that lingered in a certain sentry box wherein over a dozen soldiers committed suicide, one after the other, a fact which happened in Germany, and the circumstances of which were well ascertained by official inquest.”

Attention is invited to the article which precedes: “The Power of Evil Magnetism.”—EDS.]

On the 3rd of December 1861, Dr. Otto von Hopstein, Regius Professor of Comparative Anatomy of the University of Buda-Pesth, and Curator of the Academical Museum, was foully and brutally murdered within a stone's throw of the entrance to the college quadrangle.

Besides the eminent position of the victim and his popularity amongst both students and townsfolk, there were other circumstances which excited public interest very strongly, and drew general attention throughout Austria and Hungary to this murder. The *Pesther Abendblatt* of the following day had an article upon it, which may still be consulted by the curious, and from which I translate a few passages giving a succinct account of the circumstances under which the crime was committed, and the peculiar features in the case which puzzled the Hungarian police.

It appears [said that very excellent paper], that Professor von Hopstein left the University about half past four in the afternoon, in order to meet the train which is due from Vienna, at three minutes after five. He was accompanied by his old and dear friend, Herr Wilhelm Schlessinger, Sub-Curator of the Museum and Privat-docent of Chemistry. The object of these two gentlemen in meeting this particular train was to receive the legacy bequeathed by Graf von Schulling to the University of Buda-Pesth. It is well known that this unfortunate nobleman, whose tragic fate is still fresh in the recollection of the public, left his unique collection of mediæval weapons, as well as several priceless black-letter editions, to enrich the already celebrated museum of his Alma Mater. The worthy Professor was too much of an enthusiast in such matters to entrust the reception or care of this valuable legacy to any subordinate, and, with the assistance of Herr

Schlessinger, he succeeded in removing the whole collection from the train, and stowing it away in a light cart which had been sent by the University authorities. Most of the books and more fragile articles were packed in cases of pine wood, but many of the weapons were simply done round with straw, so that considerable labour was involved in moving them all. The Professor was so nervous, however, lest any of them should be injured that he refused to allow any of the railway employees to assist. Every article was carried across the platform by Herr Schlessinger, and handed to Professor von Hopstein in the cart, who packed it away. When everything was in, the two gentlemen, still faithful to their charge, drove back to the University, the Professor being in excellent spirits, and not a little proud of the physical exertion which he had shown himself capable of. He made some joking allusion to it to Reinmaul, the janitor, who, with his friend Schiffer, a Bohemian Jew, met the cart on its return, and unloaded the contents. Leaving his curiosities safe in the storeroom, and locking the door, the Professor handed the key to his sub-curator, and, bidding everyone good evening, departed in the direction of his lodgings. Schlessinger took a last look to reassure himself that all was right, and also went off, leaving Reinmaul and his friend Schiffer smoking in the janitor's lodge.

At eleven o'clock, about an hour and a half after von Hopstein's departure, a soldier of the 14th regiment of Jager, passing the front of the University on his way to the barracks, came upon the lifeless body of the Professor lying a little way from the side of the road. He had fallen upon his face with both arms stretched out. His head was literally split in two halves by a tremendous blow, which, it is conjectured, must have been struck from behind, there remaining a peaceful smile upon the old man's face, as if he had been still dwelling upon his new archæological acquisition when death had overtaken him. There is no other mark of violence upon the body except a bruise over the left patella, caused probably by the fall. The most mysterious part of the affair is that the Professor's purse, containing forty-three gulden, and his valuable watch, have been untouched. Robbery cannot, therefore, have been the incentive to the deed, unless the assassins were disturbed before they could complete their work.

This idea is negatived by the fact that the body must have lain at least an hour before any one discovered it. The whole affair is wrapped in mystery. Dr. Langemann, the eminent medico-jurist, has pronounced that the wound is such as might have been inflicted by a heavy sword bayonet wielded by a powerful arm. The police are extremely reticent upon the subject, and it is suspected that they are in possession of a clue which may lead to important results.

Thus far the *Pesther Abendblatt*. The researches of the police failed, however, to throw the least glimmer of light upon the matter. There was absolutely no trace of the murderer, nor could any amount of ingenuity invent any reason which could have induced anyone to commit the dreadful deed. The deceased Professor was a man so wrapped in his home

studies and pursuits that he lived apart from the world, and had certainly never raised the slightest animosity in any human breast. It must have been some fiend, some savage, who loved blood for its own sake, who struck that merciless blow.

Though the officials were unable to come to any conclusions upon the matter, popular suspicion was not long in pitching upon a scape-goat. In the first published accounts of the murder the name of one Schiffer had been mentioned as having remained with the janitor after the Professor's departure. This man was a Jew, and Jews have never been popular in Hungary. A cry was at once raised for Schiffer's arrest; but as there was not the slightest grain of evidence against him the authorities very properly refused to consent to so arbitrary a proceeding. Reinmaul, who was an old and most respected citizen, declared solemnly that Schiffer was with him until the startled cry of the soldier had caused them both to run out to the scene of the tragedy. No one ever dreamed of implicating Reinmaul in such a matter; but still, it was rumoured that his ancient and well-known friendship for Schiffer might have induced him to tell a falsehood in order to screen him. Popular feeling ran very high upon the subject, and there seemed a danger of Schiffer's being mobbed in the street, when an incident occurred which threw a very different light upon the matter.

On the morning of the 12th of December, just nine days after the mysterious murder of the Professor, Schiffer, the Bohemian Jew, was found lying in the north-western corner of the Grand Platz stone dead, and so mutilated that he was hardly recognizable. His head was cloven open in very much the same way as that of von Hopstein, and his body exhibited numerous deep gashes, as if the murderer had been so carried away and transported with fury that he had continued to hack the lifeless body. Snow had fallen heavily the day before, and was lying at least a foot deep all over the square; some had fallen during the night too, as was evidenced by a thin layer lying like a winding sheet over the murdered man. It was hoped at first that this circumstance might assist in giving a clue by enabling the footsteps of the assassin to be traced; but the crime had been committed, unfortunately, in a place much frequented during the day, and there were innumerable tracks in every direction. Besides, the newly-fallen snow had blurred the footsteps to such an extent that it would have been impossible to draw trustworthy evidence from them.

In this case there was exactly the same impenetrable mystery and absence of motive which had characterized the murder of Professor von Hopstein. In the dead man's pocket there was found a notebook containing a considerable sum in gold, and several very valuable bills, but no attempt had been made to rifle him. Supposing that anyone to whom he had lent money (and this was the first idea which occurred to the police) had taken this means of evading his debt, it was hardly conceivable that he would have left such a valuable spoil untouched. Schiffer lodged with a widow, named Gruga, at 49 Marie Theresa Strasse, and the evidence of his landlady and her children showed that he had remained shut up

in his room the whole of the preceding day in a state of deep dejection, caused by the suspicion which the populace had fastened upon him. She had heard him go out about eleven o'clock at night for his last and fatal walk, and as he had a latch-key she had gone to bed without waiting for him. His object in choosing such a late hour for a ramble obviously was that he did not consider himself safe if recognized in the streets.

The occurrence of this second murder, so shortly after the first, threw not only the town of Buda-Pesth, but the whole of Hungary into a terrible state of excitement, and even of terror. Vague dangers seemed to hang over the head of every man. The only parallel to this intense feeling was to be found in our own country at the time of the Williams' murders described by De Quincey. There were so many resemblances between the cases of von Hopstein and of Schiffer that no one could doubt that there existed a connection between the two. The absence of object and of robbery, the utter want of any clue to the assassin, and, lastly, the ghastly nature of the wounds, evidently inflicted by the same or a similar weapon, all pointed in one direction. Things were in this state when the incidents, which I am now about to relate, occurred; and in order to make them intelligible I must lead up to them from a fresh point of departure.

Otto von Schlegel was a younger son of the old Silesian family of that name. His father had originally destined him for the army, but at the advice of his teachers, who saw the surprising talent of the youth, had sent him to the University of Buda-Pesth to be educated in medicine. Here young Schlegel carried everything before him, and promised to be one of the most brilliant graduates turned out for many a year. Though a hard reader, he was no bookworm, but an active, powerful young fellow, full of animal spirits and vivacity, and extremely popular among his fellow-students.

The New Year examinations were at hand, and Schlegel was working hard — so hard that even the strange murders in the town, and the general excitement in men's minds, failed to turn his thoughts from his studies. Upon Christmas Eve, when every house was illuminated, and the roar of drinking songs came from the Bierkeller in the Student-quartier, he refused the many invitations to roistering suppers which were showered upon him, and went off with his books under his arm to the rooms of Leopold Strauss, to work with him into the small hours of the morning.

Strauss and Schlegel were bosom friends. They were both Silesians, and had known each other from boyhood. Their affection had become proverbial in the University. Strauss was almost as distinguished a student as Schlegel, and there had been many a tough struggle for academic honours between the two fellow-countrymen, which had only served to strengthen their friendship by a bond of mutual respect. Schlegel admired the dogged pluck and never-failing good temper of his old playmate; while the latter considered Schlegel, with his many talents and brilliant versatility, the most accomplished of mortals.

The friends were still working together, the one reading from a volume on anatomy, the other holding a skull and marking off the various

parts mentioned in the text, when the deep-toned bell of St. Gregory's church struck the hour of midnight.

"Hark to that!" said Schlegel, snapping up the book and stretching out his long legs towards the cheery fire. "Why, it's Christmas morning, old friend!" . . .

"And what is the news amongst the students?" asked Strauss.

"They talk, I believe, of nothing but the murders. But I have worked hard of late, as you know, and hear little of the gossip."

"Have you had time," inquired Strauss, "to look over the books and the weapons which our dear old Professor was so concerned about the very day he met his death? They say they are well worth a visit."

"I saw them today," said Schlegel, lighting his pipe. "Reinmaul, the Janitor, showed me over the storeroom, and I helped to label many of them from the original catalogue of Graf Schulling's museum. As far as we can see, there is but one article missing of all the collection."

"One missing!" exclaimed Strauss. "That would grieve old von Hopstein's ghost. Is it anything of value?"

"It is described as an antique hatchet, with a head of steel and a handle of chased silver. We have applied to the railway company, and no doubt it will be found."

"I trust so," echoed Strauss; and the conversation drifted off into other channels. The fire was burning low and the bottle of Rhenish was empty before the two friends rose from their chairs, and von Schlegel prepared to depart.

"Ugh! It's a bitter night!" he said, standing on the doorstep and folding his cloak round him. "Why, Leopold, you have your cap on. You are not going out, are you?"

"Yes, I am coming with you," said Strauss, shutting the door behind him. "I feel heavy," he continued, taking his friend's arm, and walking down the street with him. "I think a walk as far as your lodgings, in the crisp frosty air, is just the thing to set me right." . . .

The two students went down Stephen Strasse together and across Julien Platz, talking on a variety of topics. As they passed the corner of the Grand Platz, however, where Schiffer had been found dead, the conversation turned naturally upon the murder.

"That's where they found him," remarked von Schlegel, pointing to the fatal spot.

"Perhaps the murderer is near us now," said Strauss. "Let us hasten on."

They both turned to go, when von Schlegel gave a sudden cry of pain and stooped down.

"Something has cut through my boot!" he cried; and feeling about with his hand in the snow, he pulled out a small glistening battle-axe, made apparently entirely of metal. It had been lying with the blade turned slightly upwards, so as to cut the foot of the student when he trod upon it.

"The weapon of the murderer!" he ejaculated.

"The silver hatchet from the museum!" cried Strauss in the same

breath.

There could be no doubt that it was both the one and the other. There could not be two such curious weapons, and the character of the wound was just such as would be inflicted by a similar instrument. The murderer had evidently thrown it aside after committing the dreadful deed, and it had lain concealed in the snow some twenty metres from the spot ever since. It was extraordinary that of all the people who had passed and repassed none had discovered it; but the snow was deep, and it was a little off the beaten track.

"What are we to do with it?" said von Schlegel, holding it in his hand. He shuddered as he noticed by the light of the moon that the head of it was all dabbled with drak-brown stains.

"Take it to the Commissary of Police," suggested Strauss.

"He'll be in bed now. Still, I think you are right. But it is nearly four o'clock. I will wait until morning, and take it round before breakfast. Meanwhile I must carry it with me to my lodgings."

"That is the best plan," said his friend; and the two walked on together talking of the remarkable find which they had made. When they came to Schlegel's door, Strauss said good-bye, refusing an invitation to go in, and walked briskly down the street in the direction of his own lodgings.

Schlegel was stooping down putting the key into the lock when a strange change came over him. He trembled violently and dropped the key from his quivering fingers. His right hand closed convulsively round the handle of the silver hatchet, and his eye followed the retreating figure of his friend with a vindictive glare. In spite of the coldness of the night the perspiration streamed down his face. For a moment he seemed to struggle with himself, holding his hand up to his throat as if he were suffocating. Then, with crouching body and rapid noiseless steps, he crept after his late companion.

Strauss was plodding sturdily along through the snow, humming snatches of a student song and little dreaming of the dark figure which pursued him. At the Grand Platz it was forty yards behind him; at the Julien Platz it was but twenty; in Stephen Strasse it was ten, and gaining on him with panther-like rapidity. Already it was almost within arm's length of the unsuspecting man, and the hatchet glittered coldly in the moonlight, when some slight noise must have reached Strauss's ears, for he faced suddenly round upon his pursuer. He started and uttered an exclamation, as his eye met the white set face, with flashing eyes and clenched teeth, which seemed to be suspended in the air behind him.

"What, Otto!" he exclaimed, recognizing his friend. "Art thou ill? You look pale. Come with me to my — Ah! hold, you madman, hold! Drop that axe! Drop it, I say, or by heaven I'll choke you!"

Von Schlegel had thrown himself upon him with a wild cry and uplifted weapon, but the student was stout-hearted and resolute. He rushed inside the sweep of the hatchet and caught his assailant round the waist, narrowly escaping a blow which would have cloven his head. The two staggered for a moment in a deadly wrestle, Schlegel endeavouring to

shorten his weapon; but Strauss with a desperate wrench managed to bring him to the ground, and they rolled together in the snow, Strauss clinging to the other's right arm and shouting frantically for assistance. It was as well that he did so, for Schlegel would certainly have succeeded in freeing his arm had it not been for the arrival of two stalwart gendarmes attracted by the uproar. Even then the three of them found it difficult to overcome the maniacal strength of Schlegel, and they were utterly unable to wrench the silver hatchet from his grasp. One of the gendarmes, however, had a coil of rope round his waist, with which he rapidly secured the student's arms to his sides. In this way, half pushed, half dragged, he was conveyed, in spite of furious cries and frenzied struggles, to the central police-station.

Strauss assisted in coercing his former friend, and accompanied the police to the station, protesting loudly at the same time against any unnecessary violence, and giving it as his opinion that a lunatic asylum would be a more fitting place for the prisoner. . . .

. . . He followed mechanically to the police-station, lost in grief and amazement.

Inspector Baumgarten, one of the most energetic and best known of the police officials, was on duty in the absence of the Commissary. He was a wiry little active man, quiet and retiring in his habits, but possessed of great sagacity and a vigilance which never relaxed. Now, though he had had a six hours' vigil, he sat as erect as ever, with his pen behind his ear, at his official desk, while his friend, Sub-Inspector Winkel, snored in a chair at the side of the stove. Even the inspector's usually immovable features betrayed surprise, however, when the door was flung open and von Schlegel was dragged in with pale face and disordered clothes, the silver hatchet still grasped firmly in his hand. Still more surprised was he when Strauss and the gendarmes gave their account, which was duly entered in the official register.

"Young man, young man," said Inspector Baumgarten, laying down his pen, and fixing his eyes sternly upon the prisoner, "this is pretty work for Christmas morning; why have you done this thing?"

"God knows!" cried von Schlegel, covering his face with his hands and dropping the hatchet. A change had come over him, his fury and excitement were gone, and he seemed utterly prostrated with grief.

"You have rendered yourself liable to a strong suspicion of having committed the other murders which have disgraced our city."

"No, no, indeed!" said von Schlegel earnestly. "God forbid!"

"At least, you are guilty of attempting the life of Herr Leopold Strauss."

"The dearest friend I have in the world," groaned the student. "O, how could I! How could I!"

"His being your friend makes your crime ten times more heinous," said the inspector severely. "Remove him for the remainder of the night to the — But steady! Who comes here?"

The door was pushed open, and a man came into the room, so haggard and careworn that he looked more like a ghost than a human being.

He tottered as he walked, and had to clutch at the backs of the chairs as he approached the inspector's desk. It was hard to recognize in this miserable-looking object the once cheerful and rubicund sub-curator of the museum and privat-docent of chemistry, Herr Wilhelm Schlessinger. The practised eye of Baumgarten, however, was not to be baffled by any change.

"Good-morning, mein Herr," he said. "You are up early. No doubt the reason is that you have heard that one of your students, von Schlegel, is arrested for attempting the life of Leopold Strauss?"

"No; I have come for myself," said Schlessinger, speaking huskily, and putting his hand up to his throat. "I have come to ease my soul of the weight of a great sin, though, God knows, an unmeditated one. It was I who — But, merciful heaven! there it is — the horrid thing! O that I had never seen it!"

He shrank back in a paroxysm of terror, glaring at the silver hatchet where it lay upon the floor, and pointing at it with his emaciated hand.

"There it lies!" he yelled. "Look at it! It has come to condemn me. See that brown rust on it! Do you know what that is? That is the blood of my dearest, best friend, Professor von Hopstein. I saw it gush over the very handle as I drove the blade through his brain. Mein Gott, I see it now!"

"Sub-Inspector Winkel," said Baumgarten, endeavouring to preserve his official austerity, "you will arrest this man, charged on his own confession with the murder of the late Professor. I also deliver into your hands von Schlegel here, charged with a murderous assault upon Herr Strauss. You will also keep this hatchet" — here he picked it from the floor — "which has apparently been used for both crimes."

Wilhelm Schlessinger had been leaning against the table, with a face of ashy paleness. As the inspector ceased speaking, he looked up excitedly.

"What did you say?" he cried. "Von Schlegel attack Strauss! The two dearest friends in the college! I slay my old master! It is magic, I say; it is a charm! There is a spell upon us! It is — Ah, I have it! It is that hatchet — that thrice accursed hatchet!" and he pointed convulsively at the weapon which Inspector Baumgarten still held in his hand.

The inspector smiled contemptuously.

"Restrain yourself, mein Herr," he said. "You do but make your case worse by such wild excuses for the wicked deed you confess to. Magic and charms are not known in the legal vocabulary, as my friend Winkel will assure you."

"I know not," remarked his sub-inspector, shrugging his broad shoulders. "There are many strange things in the world. Who knows but that —"

"What!" roared Inspector Baumgarten furiously. "You would undertake to contradict me! You would set up your opinion! You would be the champion of these accursed murderers! Fool, miserable fool, your hour has come!" And rushing at the astounded Winkel, he dealt a blow at him with the silver hatchet which would certainly have justified his last assertion had it not been that, in his fury, he overlooked the lowness

of the rafters above his head. The blade of the hatchet struck one of these, and remained there quivering, while the handle was splintered into a thousand pieces.

"What have I done?" gasped Baumgarten, falling back into his chair. "What have I done?"

"You have proved Herr Schlessinger's words to be correct," said von Schlegel, stepping forward, for the astonished policemen had let go their grasp of him. "That is what you have done. Against reason, science, and everything else though it be, there is a charm at work. There must be! Strauss, old boy, you know I would not, in my right senses, hurt one hair of your head. And you, Schlessinger, we both know you loved the old man who is dead. And you, Inspector Baumgarten, you would not willingly have struck your friend the sub-inspector?"

"Not for the whole world," groaned the inspector, covering his face with his hands.

"Then is it not clear? But now, thank Heaven, the accursed thing is broken, and can never do harm again. But, see, what is that?"

Right in the centre of the room was lying a thin brown cylinder of parchment. One glance at the fragments of the handle of the weapon showed that it had been hollow. This roll of paper had apparently been hidden away inside the metal case thus formed, having been introduced through a small hole, which had been afterwards soldered up. Von Schlegel opened the document. The writing upon it was almost illegible from age; but as far as they could make out, it was in mediæval German, which may be roughly translated:—

This weapon was used by Max von Erlichingen for the murder of Joanna Bodeck. Therefore do I, Johann Bodeck, accurse it by the power which has been bequeathed to me as one of the Council of the Rosy Cross. May it deal to others the grief which it has dealt to me! May every hand that grasps it be reddened in the blood of a friend!

"Ever evil, never good,
Reddened with a loved one's blood."

There was a dead silence in the room when von Schlegel had finished spelling out this strange document. As he put it down, Strauss laid his hand affectionately upon his arm.

"No such proof is needed by me, old friend," he said. "At the very moment that you struck at me I forgave you in my heart. I well know that if the poor Professor were in the room he would say as much to Herr Wilhelm Schlessinger."

"Gentlemen," remarked the inspector, standing up and resuming his official tones, "this affair, strange as it is, must be treated according to rule and precedent. Sub-Inspector Winkel, as your superior officer, I command you to arrest me upon a charge of murderously assaulting you. You will commit me to prison for the night, together with Herr von Schlegel and Herr Wilhelm Schlessinger. We shall take our trial at the coming sitting of the judges. In the mean time take care of that piece of

evidence" — pointing to the piece of parchment — "and, while I am away, devote your time and energy to utilizing the clue you have obtained in discovering who it was who slew Herr Schiffer, the Bohemian Jew."

The one missing link in the chain of evidence was soon supplied. On the 28th of December, the wife of Reinmaul, the janitor, coming into the bedroom after a short absence, found her husband hanging lifeless from a hook in the wall. He had tied a long bolster-case round his neck and stood upon a chair in order to commit the fatal deed. On the table was a note in which he confessed to the murder of Schiffer, the Jew, adding that the deceased had been his oldest friend, and that he had slain him without premeditation in obedience to some uncontrollable impulse. Remorse and grief, he said, had driven him to self-destruction; and he wound up his confession by commending his soul to the mercy of Heaven.

The trial which ensued was one of the strangest which ever occurred in the whole history of jurisprudence. It was in vain that the prosecuting counsel urged the improbability of the explanation offered by the prisoners, and deprecated the introduction of such an element as magic into a nineteenth-century law-court. The chain of facts was too strong, and the prisoners were unanimously acquitted. "This silver hatchet," remarked the judge in his summing up, "has hung untouched upon the wall in the mansion of Graf von Schulling for nearly two hundred years. The shocking manner in which he met his death at the hands of his favourite house steward is still fresh in your recollection. It has come out in evidence that, a few days before the murder, the steward had overhauled the old weapons and cleaned them. In doing this he must have touched the handle of this hatchet. Immediately afterwards, he slew his master, whom he had served faithfully for twenty years. The weapon then came, in conformity with the Count's will, to Buda-Pesth, where, at the station, Herr Wilhelm Schlessinger grasped it, and, within two hours, used it against the person of the deceased Professor. The next man whom we find touching it is the Janitor Reinmaul, who helped to remove the weapons from the cart to the storeroom. At the first opportunity he buried it in the body of his friend Schiffer. We then have the attempted murder of Strauss by Schlegel, and of Winkel by Inspector Baumgarten, all immediately following the taking of the hatchet into the hand. Lastly, comes the providential discovery of the extraordinary document which has been read to you by the clerk of the court. I invite your most careful consideration, gentlemen of the jury, to this chain of facts, knowing that you will find a verdict according to your consciences without fear and without favour."

Perhaps the most interesting piece of evidence to the English reader, though it found few supporters among the Hungarian audience, was that of Dr. Langemann, the eminent medico-jurist, who has written text-books upon metallurgy and toxicology.¹

He said:—

¹ We recommend this latter portion to our readers and students.—ED. [*The Theosophist*]

I am not so sure, gentlemen, that there is need to fall back upon necromancy or the black art for an explanation of what has occurred. What I say is merely a hypothesis, without proof of any sort, but in a case so extraordinary every suggestion may be of value. The Rosicrucians, to whom allusion is made in this paper, were the most profound chemists of the early Middle Ages, and included the principal alchemists, whose names have descended to us. Much as chemistry has advanced, there are some points in which the ancients were ahead of us, and in none more so than in the manufacture of poisons of subtle and deadly action. This man, Bodeck, as one of the elders of the Rosicrucians, possessed, no doubt, the recipe of many such mixtures, some of which, like the *aqua Tofana* of the Medicis, would poison by penetrating through the pores of the skin. It is conceivable that the handle of this silver hatchet has been anointed by some preparation which is a diffusible poison, having the effect upon the human body of bringing on sudden and acute attacks of homicidal mania. In such attacks it is well known that the madman's rage is turned against those whom he loved best when sane. I have, as I remarked before, no proof to support me in my theory, and simply put it forward for what it is worth.

With this extract from the speech of the learned and ingenious professor, we may close the account of this famous trial.

A man dies of a contagious disease; months after his death, aye, years — a bit of clothing, an object touched by him during his sickness, may communicate the disease to a person more physiologically sensitive than the persons around him, while having no effect upon the latter. And why should not an idea, a *thought*, exercise the same influence? Thought is *no less material nor objective* than the imponderable and mysterious germs of various infectious diseases, the causes of which are such a puzzle for science. Since the mind of a living person can so influence another mind that the former can force the latter to think and believe whatever it will — in short, can *psychologize* another mind, so can the thought of a person already dead. Once generated and sent out, that thought will live upon its own energy. It has become independent of the brain and mind which gave it birth. So long as its concentrated energy remains undissipated, it can act as a potential influence when brought into contact with the living brain and nervous system of a person susceptible predisposed. The unhealthy action thus provoked may lead the sensitive into a temporary insanity of self-delusion that quite clouds the sense of his own individuality. The morbid action thus once set up, the whole floating group of the dead man's thoughts rushes into the sensitive's brain, and he can give what seems test after test of the presence of the deceased and convince the predisposed investigator that the individuality of the *control*, "guide," or communicating intelligence is thoroughly established.

—*The Theosophist*, January 1882

WHO OR WHAT ARE THE MYSTERIOUS LIPIKA ?

Every student of *The Secret Doctrine* must have wondered about the Lipika, for so many apparently contradictory statements are made about them in that work. This should make us pause and ask ourselves why. Are some of the statements wrong? Are they so given to "try" us? Or do they seem contradictory because of the difficulty of the subject? In any case, a study of what is written about the Lipika brings to light the essence of the whole teaching — the Oneness of all.

We are told (*S.D.*, I. 128) that they are the "Spirits of the Universe" of which there are three chief groups, "each group being again divided into Seven sub-groups" (*S.D.*, I. 127). They "belong to the most occult portion of Cosmogogenesis."

On page 148 of the *Transactions of the Blavatsky Lodge* we are told that "the first, the second, third or primordial seven or Lipika, are all one." How can this be? Because all manifestation, apart from the original radiation, is emanation, and the Lipika, following or being part of this emanation, "emanate from one plane to another," so that it is a repetition of "as above, so below." This means that "they are all differentiated in matter or density, not in qualities; the same qualities descend on to the last plane, our own." (*Transactions*, p. 148)

Keeping in mind that we can never understand today the relation of the Lipika to the primordial principle because none, "save the highest Initiates, can explain this to your satisfaction" (*Transactions*, p. 146), we can pass on and begin to try to understand those Lipika who are "on the plane corresponding to the highest plane of our chain of globes" (*Transactions*, p. 149). We learn about these that they "are concerned with Humanity's hereafter" (*S.D.*, I. 126). How? By impressing "on the (to us) invisible tablets of the Astral Light . . . a faithful record of every act, and even thought, of man, of all that was, is, or ever will be, in the phenomenal Universe." (*S.D.*, I. 104)

They "project into objectivity from the passive Universal Mind the ideal plan of the universe" (*S.D.*, I. 104). With reference to the Universal Mind, we learn that "the Lipika proceed from Mahat" (*Transactions*, p. 148). They "are called in the Kabala the four Recording Angels; in India, the four Maharajahs, those who record every thought and deed of man; they are called by St. John in the Revelation, the Book of Life. They are directly connected with Karma and what the Christians call the Day of Judgment; in the East it was called the Day after Mahamanvantara, or the 'Day-Be-With-Us.'" (*Transactions*, p. 148)

These Maharajahs "are a division, four taken from one of the Septenates that emanates from Mahat" (*Transactions*, p. 148). *The Secret Doctrine* (I. 122-23) speaks of

four winged wheels at each corner . . . for the four holy ones and their armies (hosts) . . . These are the "four Maharajahs" or great Kings of the Dhyān-Chohans, the Devas who preside, each over one of the

four cardinal points. They are the Regents or Angels who rule over the Cosmical Forces of North, South, East and West, Forces having each a distinct occult property. These BEINGS are also connected with Karma, as the latter needs physical and material agents to carry out her decrees, such as the four kinds of winds, for instance, professedly admitted by Science to have their respective evil and beneficent influences upon the health of Mankind and every living thing. There is occult philosophy in that Roman Catholic doctrine which traces the various public calamities, such as epidemics of disease, and wars, and so on, to the invisible "Messengers" from North and West.

We are further told that

belief in the "Four Maharajahs" — the Regents of the Four cardinal points — was universal. . . . For the Church there are two kinds of Sidereal beings, the Angels and the Devils. For the Kabalist and Occultist there is but one; and neither of them makes any difference between "the Rectors of Light" and the Cosmocratores. . . . It is not the "Rector" or "Maharajah" who punishes or rewards. . . . but man himself — his deeds or Karma, attracting individually and collectively (as in the case of whole nations sometimes), every kind of evil and calamity. (*S.D.*, I. 123-24)

They are the protectors of mankind and also the Agents of Karma on Earth. . . . (*S.D.*, I. 126)

Connected as the Lipika are with the destiny of every man and the birth of every child, whose life is already traced in the Astral Light — not fatalistically, but only because the future, like the PAST, is ever alive in the PRESENT — they may also be said to exercise an influence on the Science of Horoscopy. We must admit the truth of the latter whether we will or not. (*S.D.*, I. 105)

One other mysterious hint is given: "The Lipika separate the world (or plane) of pure spirit from that of Matter" (*S.D.*, I. 130). They make "an impassable barrier between the personal Ego and the impersonal SELF" (*S.D.*, I. 129). This, the "forbidden line . . . is the boundary that separates the finite — however infinite in man's sight — from the truly INFINITE." (*S.D.*, I. 132)

How shall we regard these Beings? As symbols and imageries? As Entities? As Persons, Gods?

First, as H.P.B. tells us (*S.D.*, I. 106), "we must admit the existence of these Entities, if we would not reject the existence of spiritual humanity within physical mankind."

Secondly, we must dwell upon one other extract from *The Secret Doctrine* (I. 277). We are told that

every "Spirit" so-called is either a *disembodied* or a *future man*. As from the highest Archangel (Dhyān Chohan) down to the last conscious "Builder" (the inferior class of Spiritual Entities), all such are *men*, having lived æons ago, in other Manvantaras, on this or other Spheres.

Man stands between these and the "inferior, semi-intelligent and non-intelligent Elementals" who are "all *future* men." (S.D., I. 277)

Once we recognize that even the highest Lipika have been men and that in due course we can rise to that estate, and that the least non-intelligent Elemental will rise to our estate and then to that of the highest, and that all these work *together* for the common good, we get a glimpse of the unity of all, the inherent sameness of all, the inner potentialities of all; and we can begin to work with the lower and with the higher, with the one with a sense of responsibility and with the other with a sense of reverence and gratitude. Why gratitude? Because at some stage in their evolution the Lipika must have sacrificed their bliss in order to work for the ALL and its differentiated parts. To do so they have had to give up their separative individualities to become a part of the individuality of their Hierarchy. To give food for thought along this line we quote from a very important passage on pp. 274-76 of Volume I of *The Secret Doctrine*:—

The whole Kosmos is guided, controlled, and animated by almost endless series of Hierarchies of sentient Beings, each having a mission to perform, and who . . . are "messengers" in the sense only that they are the agents of Karmic and Cosmic Laws. . . . Each of these Beings either *was*, or prepares to become, a man, if not in the present, then in a past or a coming cycle (Manvantara). They are *perfected* when not *incipient*, men; and differ morally from the terrestrial human beings on their higher (less material) spheres, only in that they are devoid of the feeling of personality and of the *human* emotional nature — two purely earthly characteristics. . . . None of these Beings, high or low, have either individuality or personality as separate Entities, *i.e.*, they have no individuality in the sense in which a man says, "*I am myself* and no one else"; in other words, they are conscious of no such distinct separateness as men and things have on earth. Individuality is the characteristic of their respective hierarchies, not of their units; and these characteristics vary only with the degree of the plane to which those hierarchies belong: the nearer to the region of Homogeneity and the One Divine, the purer and the less accentuated that individuality in the Hierarchy. They are finite, in all respects, with the exception of their higher principles — the immortal sparks reflecting the universal divine flame — individualized and separated only on the spheres of Illusion by a differentiation as illusive as the rest. . . . They are, as much as man himself is, the slaves and creatures of immutable Karmic and Cosmic law. . . . They can have no personal qualities. . . . Thus it is, by eating of the fruit of knowledge which dispels ignorance, that man becomes like one of the Elohim or the Dhyanis; and once on *their* plane the Spirit of Solidarity and perfect Harmony, which reigns in every Hierarchy, must extend over him and protect him in every particular.

THE FOUR LINKS OF THE GOLDEN CHAIN

IV.—REINCARNATION

As already stated in previous articles in this series, Reincarnation is the fourth link of the Golden Chain which should bind humanity into one family, the first three being Universal Unity and Causation, Human Solidarity, and the Law of Karma. These three subjects have been dealt with separately in previous numbers of *THE THEOSOPHICAL MOVEMENT*.

There is nothing new in these principles. The great Teachers down the ages have taught them and urged their application in daily life. Karma and reincarnation are considered to be the twin doctrines of responsibility and hope. When the many aspects of the Law of Karma are understood, man realizes his responsibility to himself and to the world, and he comes to recognize that for the stupendous task ahead of him one life is not enough, that reincarnation is a logical necessity. Reincarnation becomes the means for the fulfilment of the Law of Karma. The goal for every human being is perfection in all departments of his nature, the attainment of self-conscious immortality, union with the Universal Self, the Supreme Self. Throughout his incarnations man has to remember that he is preparing himself for the spiritual service of the human race, that the goal before him is to become a Master of Wisdom and of Compassion.

Why is reincarnation called the doctrine of hope? Hope to undo the errors of the past, hope to create a brighter morrow. Mr. Judge, in concluding his article, "Musings on the True Theosophist's Path" (reprinted in *U.L.T. Pamphlet No. 36*), states:—

There is to be abandoned hope for the gratification of our passions, our curiosities, our ambition or desire for gain. There is also another Hope — the true; and he is a wise man who comes to the knowledge of it. Sister to Patience, they together are the Godmothers of Right Living, and two of the Ten who assist the Teacher.

So, when reincarnation is known as the doctrine of hope, it should be taken as this right hope which rises eternally in the human heart. It is the doctrine of hope because Those who have freed Themselves from the bondage of compulsory reincarnation, who have formed a Guardian Wall which shields mankind from further sorrow and misery, are pillars of hope for mortal man. What man has done, that man can do. Their living example is an assurance for all of us, an inspiration and an encouragement to follow in their footsteps. Secondly, reincarnation is the doctrine of hope because it means constant motion, change from the embodied to the disembodied state and *vice versa*, whereas eternal heaven or hell means a stoppage of progress after one incarnated existence. Life is motion and motion is change; so with every movement the soul can march onward and forward in the right direction. Through his right efforts man can attract to himself purer lives, well-controlled and orderly, so that the personality may become the friend of the soul and the lives

may be raised to the nature, stature and dignity of conscious godhood. Thus each incarnation may provide him with a better body and brain, a reflecting, clear mind and a pure heart for the service of human souls. Reincarnation alone would facilitate the task of understanding Nature and working on in harmony with her. Madame Blavatsky has stated in *The Key to Theosophy* (pp. 152-53):—

From strength to strength, from the beauty and perfection of one plane to the greater beauty and perfection of another, with accessions of new glory, of fresh knowledge and power in each cycle, such is the destiny of every Ego, which thus becomes its own Saviour in each world and incarnation.

Thus, it is only through reincarnation, the doctrine of hope, that human destiny can be fulfilled.

Reincarnation specifically pertains to the human kingdom because only a human being is self-conscious, aware of his own divine parentage, and is trying to reach and express that divinity. In the kingdoms below there is no self-conscious Ego to incarnate in a new form and survive that form. The animal form is only a collection of lives animated by the Life-energy and with a certain degree of intelligence, ever progressing through natural impulse. Once a man, always a man, is a Theosophical axiom. However wicked one may have been, the soul that he is cannot go back to a lower form as that would be against the Law. It is possible only for the lower types of lives making up the body and the personality of man to go to the lower forms when impressed with animal tendencies. Thus, man becomes responsible for retarding the progress of those lives.

Many people ask: As we do not remember our past incarnations, how can it be proved that we have lived before? We have the authority of the great Teachers. Sri Krishna tells Arjuna in the Fourth Discourse of the *Bhagavad-Gita*: “Both I and thou have passed through many births, O harasser of thy foes! Mine are known unto me, but thou knowest not of thine.” Why? Because of the imperfection of Arjuna’s instruments in contradistinction to Sri Krishna’s. In the case of Sri Krishna memory does not act as an obstacle. There is a continuity of consciousness which has transcended the past, the present and the future, and lives in the Eternal Now. Lord Buddha, too, remembered his past lives and taught:—

The Books say well, my Brothers! each man’s life
The outcome of his former living is;
The bygone wrongs bring forth sorrows and woes,
The bygone right breeds bliss.

So we have the authority of the “Books,” the Scriptures of the world, besides the first-hand knowledge of the Great Ones. The present physical, mental and moral make-up of every human being is the result of his former incarnations. He can take a turn for the better in whichever direction he pleases on the basis of right knowledge. Poets and writers have intuitively felt that they have lived before. And many children

show forth one or another talent from early childhood, which also proves that they must have acquired it in the past.

Man, the eternal pilgrim, the beam or the ray of the universal flame of Light, starts his journey at the dawn of manifestation and gets more and more involved in thicker and thicker coats of matter, passing through different forms from the most spiritual to the most earthy, and thus finishes half his journey under the evolutionary law. He acquires the form of man and unfolds from within himself reflective consciousness with the aid of the Solar Gods, the Divine Intelligences who incarnated amid early humanity, and moves onward through his own effort and choice, until through successive lives on earth he reaches spiritual enlightenment and conscious Godhood. It is this self-conscious Ego that incarnates life after life in better and better bodies.

This Theosophical teaching about the evolution of man and his unfoldment is indeed quite contrary to the concept of the creation of everything by a creator, according to his whims, which does not satisfy the human heart or the human mind. That wrong concept makes man not only irresponsible but also dependent on the outer crutches of the church and the priest, isolating religion and philosophy from his daily life and its manifold activities. Once man's constitution is clearly grasped, it will not be difficult to perceive that he is an immortal Ego, attracted to particular parents, family, race and all other outer environment in terms of his past Karma and past affinities and the necessity of soul-unfoldment. He is born on earth for one purpose and one only — for the preservation of the just, the destruction of the wicked and the establishment of righteousness. Thus, for every favourable or unfavourable situation he himself becomes responsible. That is why it is stated again in *The Key to Theosophy* (p. 152):—

...for logic, consistency, profound philosophy, divine mercy and equity, this doctrine of Reincarnation has not its equal on earth.

Reincarnation and Karma solve all problems of life, inequalities, troubles, difficulties of all sorts on one plane or another. When man ceases to work for personal gain or glory, but works for and as the Self of all creatures, then and then only is he on the way to freedom. It may take him few or many lives to free himself from the bondage of the rounds of births and deaths, but when he has repaid to the last coin his debt of a personal nature, then another Path opens before him. Compulsory incarnation on earth is no longer his lot, but he can incarnate out of his own free will under the Law of Cycles because he has chosen the Path of Renunciation to help suffering humanity to find its own way. When *a-dharma* prevails, when the mighty art is lost, "whenever there is a decline of virtue and an insurrection of vice and injustice in the world," a great Teacher incarnates and by example and precept draws the attention of mankind to the Four Links of the Golden Chain which would remove all distinctions of castes and creeds and religions and races and bind humanity into one family, one Universal Brotherhood.

DESIRE FOR OCCULTISM

Once the desire for Occultism has really awakened in a man's heart, there remains for him no hope of peace, no place of rest and comfort in all the world.—H.P.B.

While the world is plunged in gratifying the desires of the senses, there are not a few of our race who are goaded by mental desires — great knowledge, power over the hearts of men, serenity to pursue one aim or another; and some among these are attracted by the lure of the Occult. We are not referring to those who run after astrologers and palmists, gipsies and psychics, fakes and faquires, but to those serious-minded men who perseveringly follow the search of higher knowledge. H.P.B.'s remark quoted above applies to such earnest minds.

Among the records of the Great Lodge there are the life stories of abject suffering, or varied experience of such men, resulting in many failures and a few successes. The Adepts of the Great Fraternity, possessing full knowledge of the Law of Cycles and knowing that in this era an increase of psychism was due, helped H.P.B. to warn, to advise and to offer suitable explanations so that men and women drawn by the lure of the Occult might save themselves much trouble and suffering. Several of the articles reprinted in the book *Raja-Yoga or Occultism* show this very clearly, and among them is "Occultism versus the Occult Arts" from which the above quotation is taken. Among the students of Theosophy there are many who have come to the U.L.T. goaded by the lure of the Occult; some have already learnt the wisdom of this article; others fancy that somehow not all that is said is applicable to them!

As the human will is weak, generally speaking, and remains to be developed, there is real lack of sustenance of the right kind for such men and women. Unless the will to gain knowledge becomes natural and manifests in the habit of learning the lessons of life, no progress is made. Unless a child acquires the habit of going to school regularly, he never learns, so with these men and women who desire to know, to gain *siddhis*, to possess power; unless they develop a will to go to school, they will not learn, they will not grow. And for almost all such it is well that their will to go to school is weak. For, as H.P.B. points out, "His heart is too full of passion and selfish desire to permit him to pass the Golden Gate."

There is misunderstanding about the nature of Will, its movements and manifestations. Theosophy teaches that the main characteristic of real will is that it flows steadily all the time, is steadfast in all events. It is an inner steadfastness and without it real progress is not possible. In the olden days, among Hindus, sage instructors instituted the elaborate exercise of *Sandhya-Puja*, and men were made to go through it every day at dawn and twilight. This ritual accustomed the elemental lives of the personality to move with and in rhythm and thus help the consciousness to turn inwards: this dual process developed the spiritual will. But such elaborate exercises are not suitable for men and women of our era. Cyclic conditions and their influence require very different means. In

previous yugas the rites of sacrifice, *yagna*, were elaborate; at the dawn of Kali Yuga, Krishna inaugurated a mighty change; He introduced simplicity: "A leaf, a flower, or fruit, or water." Two thousand five hundred years later and also two thousand five hundred years ago, Gautama, the Buddha, took men's minds a step further; in confirming the *Gita* teaching, He emphasized the inner ritual as real, outer sacrifices of objects to God and Gods as dangerous and futile; and in our own times H.P.B. carried on the mission of making men reliant on the Self within and transforming all life-actions into sacrifices, because all deeds are to be infused with the pure thoughts of the indwelling Ego.

Theosophy teaches its votaries to cast off outer formalism — not only the formalism of creed and caste, but every type of formalism. Our actions devised by the reasoning mind in which is induced the light of the Wisdom-Religion have to be made sacred. When the Esotericist is asked to make his psycho-mental luggage ready for the journey to the Temple of Occultism, he is called upon to cast off what is not really needed and to secure that which is necessary. What specialized actions, such as *Sandhya-Puja* and *Yagnas*, were intended to achieve in the olden days can now be achieved by a more subjective method, in the hourly affairs of life. Through right performance of duty, the inner spiritual will can be developed.

Next, Theosophy points out that there are those who have laboured along this line in past lives and whose will to know the secrets of Mother Nature has awakened. For such the almost frightening statement is made: "There remains for him no hope of peace, no place of rest and comfort in all the world."

It is the "Desire for Another World" which makes this one reposeless, comfortless. It is this desire for another world which stirs the slumbering elementals of a certain kind. The Veil between the visible and the invisible is loosened and, unknown to himself, the student is influenced and impressed by the denizens of the invisible. Elementals or Devatas, Gods or Devas, Sapta Rishis and others, as well as Mahatmas, Bodhi-sattvas and Nirmanakayas live in the infinitudes of space. The student-aspirant draws to himself the influence therefrom according to the Law of Consubstantiality. If he is not careful and watchful to walk strictly the path shown by the Masters of H.P.B. he is bound to go wrong. Enough has been said in our books about the dangers of the elemental forces; but these are not the only tempters. The student needs to reflect on this statement of H. P.B.'s: "Those who fall off from our *living* human Mahatmas to fall into the *Saptarishi* — the Star Rishis, are no Theosophists."

What precaution should the student take? In what particular way should he behave so that he shall not fall off? Once the Path of Life and Light is entered, there cannot but be contact with the invisible realm where dwell a vast host, from Masers of Life and Light to Magicians of the Black Art and of Soul Death. For the novice there is protection in his pure faith which must without delay be strengthened by true Knowledge. Knowledge alone cannot save but salvation cannot be attained

without knowledge. Application follows, and therefore needs, knowledge. If we examine our habits, methods of doing things, modes of thought and speech, we glimpse what corrections we need to make. The way we talk, the way we walk, the way we eat, the way we do things — small, plain things — affect astral forms in Astral Light, because behind and within all physical actions there is our thought energy. The Astral Light is both lower and higher, and our deeds, words, emotions and thoughts attract and imprison elementals of the lower or become channels of the influence which flows from the higher.

The nature and flow of our magnetism undergo a change with our thought-feeling, and the latter modulates the tone of our speech and the harmony of our actions. For the man devoid of the desire for Occultism, confined to the three-dimensional world of gross matter, his manners and methods matter little; but for one whose desire for Occultism has awakened and has made him touch the World Invisible, they matter enormously.

H. P. B. mentions the passing of the Golden Gate. There are several golden gates, which the strength of our purified and radiant magnetism or *prana* enables us to unlock and pass. The Wisdom of Virtues holds the Keys. As a string vibrates and gives forth an audible note, so the nerves of the human body vibrate in correspondence with various emotions under the general impulse of the circulating Prana, thus producing undulations in the psychic Aura of the person which result in chromatic effects. Therefore it is written in the Mirror of Magic:—

Man is a Musician, his body a Vina, his nerves its strings. They thrill with Raga and out flows the music, sad and pensive or genial and cheery; exciting or becalming. Radiant love or blackening lust streams forth to gladden the hearts or pollute the ears of all who hear. Beware, O Musician, what thy Vina intones.

There is a road, steep and thorny, beset with perils of every kind — but yet a road; and it leads to the Heart of the Universe. I can tell you how to find Those who will show you the secret gateway that leads inward only, and closes fast behind the neophyte for evermore. There is no danger that dauntless courage cannot conquer. There is no trial that spotless purity cannot pass through. There is no difficulty that strong intellect cannot surmount. For those who win onwards, there is reward past all telling: the power to bless and save humanity. For those who fail, there are other lives in which success may come.

—H. P. BLAVATSKY

EXTRACTS FROM UNPUBLISHED LETTERS

It is very encouraging to note what you say, that you feel much better and stronger in several ways. Your desire to be fit and worthy of spiritual attainments will be realized by you in proportion as you engage yourself in the service of others. But to serve is not an easy thing: we require not only capacity and zeal, but also the knowledge to serve *rightly*. This world is full of well-meaning good people who are willing to do all they can for their fellows; but to do the right thing in the right place at the right time is possible only when the tenets and doctrines of Theosophy are applied. Such application makes study an uttermost necessity. The goodness of men is in their hearts, as the intelligence of men is in their heads, but neither of these is a safe or complete guide; even the voice of conscience has its limitations. Our intelligence and moral nature require a guide and a friend; such guidance and friendship are to be found in the philosophy of Theosophy and the ethics which are the logical outcome thereof. Herein you will get something to brood over with a view to practical application. After due reflection should come determination and then persistent, persevering application, in continuity, as much as possible. Generally speaking we know too much, not too little, and what we lack is application of the things we know. If study is to be continued — and it must be fruitful to be continual — then application of the study-themes becomes part and parcel of the study. Now this application has to do with service. Quick and correct application is rooted in service. Just as when we are able to explain to others what we think we know, we prove to ourselves that we do know, so also when we are able to help others to apply to themselves what we have been able to apply to ourselves, we prove that our application has been a true one. I hope this is clear to you.

Regular study, every day, at a fixed time, is what you need. Next to that, it will help you if you show the wisdom of practising control of speech and spend some time every day in quietness and thought. Control of speech means not only avoidance of gossip, but also the cutting out of small talk and unnecessary verbiage. Thus you will conserve energy and put to use what goes to waste at present.

Theosophy teaches that while it is valuable to consider what we do, it is much more important to reflect upon how it is done. Above all, labouring in unison and harmony with others on the spot and in thought and imagination with those who are not visible, you will be able to achieve very substantially. We belong to a far-flung kingdom and the work which you will do in London will affect brothers and sisters in the Movement, and without it, and draw to you and your colleagues influences and inspirations. It is a grand and glorious work in which we are engaged and, if we but attempt it, it will cleanse us of our follies and foibles, remove our weaknesses, and strengthen and even unfold capabilities.

We need help in time, money and work. So vast a field and so few the tillers and the sowers! But one gets what one deserves. Often I have been thinking lately how much we hinder the Great Workers in comparison to the help and service we render. Well, we have to keep on purifying ourselves and become as radiant as is possible for us.

All the difficulties that naturally arise in our work carry within them the germs of beneficence, and our Movement would not be a living Movement without difficulties. So, however much one grumbles, one is thankful that there are not only people who are *tamasic* and stagnating but that something is moving.

Everywhere people are ready to listen to the Message of H.P.B. and W. Q. Judge and there are enough in many places who even seem willing to turn students. But there is a dearth — and that is not very unnatural — of those who feel for human souls sufficiently keenly to shoulder the responsibilities of Theosophical service along our lines. The immense value of those lines is rarely perceived.

All of us have to do our best in the interests of the Movement. We must all try to live and let live, to give and take, while we adhere strictly to the lines and programme as far as the work is concerned. We have all of us to bear in mind Mr. Judge's short but excellent article, "Methods of Theosophical Work."

Some students are more occupied with trimming and training the animal self than with unfolding the Higher by seeking friendship with the Inner Ego or Higher Manas. The outer shows itself and speaks openly; the inner is silent and in secrecy shows and speaks its benign blessing. Therefore our students need right study, both metaphysical and moral, which awakens and confirms convictions. One must see before he acts.

We lack workers and not only funds. The pull and the lure of the world is great on many of the modern generation of young people and their spirit of sacrifice naturally suffers. But all the same if we do our best with faith and trust we are bound to succeed. Like Tennyson's "Brook," Theosophy will keep going though men may come and men may go. It is one thing to start working for Theosophy. It is another thing to stick to the path year after year.

Many have lost faith in the philosophy and its Teachers, because they themselves credulously fell prey to false ones; such is human nature! Lack of knowledge and disinclination to study even at this hour have worked and work havoc with them; but after a while of vegetating let us hope they will return to clean fields and immemorial pastures to graze and grow. Till then one must like a good shepherd tactfully drive them to those farms.

Devotion and enthusiasm are like nourishing vegetables which must be procured from those who have grown them, and then one must learn how to cook them and that means one's own tasty temperament. We are attempting at the U.L.T. to sell these commodities at the price of discretion and understanding. New people get it and some work at it by study and reflection. Persistency is lacking; procrastination is indulged in and perversity might result. If we indulge in *Rajas* and let the motions of Time overtake us, then *Tamasic* perversity is the outcome and we take to the path of frustration and failure. But if we overtake time and at seconds and minutes and during hours and days move rightly, then *Sattvic* perseverance results and we feel more and more energized. The *Voice* indicates that the sublime Patience of the Inner Ego and the Perseverance of the embodied Soul form a pair which we neglect in life. Our ideas of Patience and Perseverance must be from the higher and spiritual point of view. Patience is connected with the "star whose ray thou art," while Perseverance is an act of memory of the being for whom the hour shall never strike. The divine aspect of human virtues — that is *the* requirement. It is easy to blame others and the philosophy itself for our failures and frustrations. You name some classes — let us look at them: Those who are bored — have they adopted the method we have suggested? What do we bring to the meetings, our feeling of boredom? What about one's own contribution by thought on Sunday, by right question on Wednesday, by attention and preparation on Friday, and so forth? Then there are those who feel frustrated because they have not the opportunities for platform work: Is service of Theosophy the pure motive or is there also the ingredient of "Behold how much I know"? In apportioning work, justice and fair play should be used. But you have put your finger on one major factor — lack of unison, the beginning of which is in lack of friendliness. There is talk of brotherhood, without an effort at brother-life on the part of some. Brotherhood is and remains an abstraction; concrete brothers are needed — brothers of service to the older by devotion, to our equals by affection, to our dependants in age of body or mind by kindness and encouragement. *Acts* of a brother are needed in our Movement. And if it is not to deteriorate we must brighten up our own inner selves as you yourself truly point out. Companionship follows association, friendship follows acquaintanceship. Cultivation of the former is needed. Our students have to learn to sustain themselves by Theosophical attitude, but often their conversation deteriorates into mundane lines and even personality washing and gossip. It all comes round or boils down to one's own head and heart. Cliquism is another feature. A going round, a generous gesture, universality — such expressions are rare. It will do you immense good to cultivate these expressions before or after Lodge meetings. Try!

IN THE LIGHT OF THEOSOPHY

Juvenile delinquency is on the increase in the country, according to Shri D. N. Ray, Director, Central Bureau of Correctional Services. A general breaking up of family control is responsible for it, he said in an interview reported in *The Times of India* of September 2nd.

The latest figures available with the bureau reveal that 53,776 delinquents of the age-group 7-20 were apprehended in 1961. A comparison with the figures for 1958 shows that the increase is most pronounced in the age-group 16-20 in which the number of delinquents has increased from 15,000 in 1958 to 33,000 in 1961.

Suicide, too, is most prominent in the age-group 16-20, but, instead of being pre-planned, is generally committed on the spur of the moment.

There have been fewer jail sentences, however, because of the fact that juvenile courts now consider psychological treatment of delinquents to be better than conviction.

According to Shri Ray, delinquency is not as pronounced in rural areas as in big cities like Bombay and Calcutta. Serious offences like murder, suicide, rape and kidnapping are more frequent in urban areas than in the villages, where "the tendency to steal jackfruit from the orchard is about all a delinquent is capable of." Moreover, rural society tolerates nine out of ten delinquents, whereas the margin of tolerance in urban areas is not so large.

The familiar approach to social problems, conflicts and maladjustments is institutional: we expect some "organization," some "social and welfare agency," either governmental or private, to take over such problems. The idea of collective personal responsibility for most of the problems of our time may seem unpalatable, but to ignore it is to delay the effective solution of those problems. Institutions cannot, in the nature of things, compensate for the moral irresponsibility of the people at large, but will inevitably become infected with the apathy of the society they are created to serve. There is really no substitute for individual responsibility, individual initiative, individual reform.

Juvenile delinquency, one of the diseases of civilization, is a problem which should be recognized as the responsibility of society as a whole. Crime is an index to the moral and mental tenor of society and only a general reform in fundamental ethics and education which teaches man to reform himself will help to solve the problem. The need to present right ideas to minds in which they can fructify, thus leaving no room for destructive ideas, is an urgent one.

In a paper delivered at the Tenth Anniversary Convocation of the Fund for the Republic in New York and printed in the July *Science Digest*, Lewis Mumford poses a question essential to our life and happiness: "Are we selling our souls for progress?" Up to now, Mr. Mumford states,

we have regarded the spread of experimental science and mechanical invention as the soundest guarantee of a peaceful, productive, above all democratic industrial society. Many have even comfortably supposed that the revolt against arbitrary political power in the 17th Century was casually connected with the industrial revolution that accompanied it.

But what we have interpreted as the new freedom now turns out to be a much more sophisticated version of the old slavery: for the rise of political democracy during the last few centuries has been increasingly nullified by the successful resurrection of a centralized authoritarian technics — a technics that had in fact for long lapsed in many parts of the world.

Let us fool ourselves no longer. With the knitting together of a scientific ideology, authoritarian technics found an instrument at hand that has now given it absolute command of physical energies of cosmic dimensions.

The inventors of nuclear bombs, space rockets and computers are the pyramid builders of our own age: psychologically inflated by a similar myth of unqualified power, boasting through their science of their increasing omnipotence, if not omniscience, moved by obsessions and compulsions no less irrational than those of earlier absolute systems: particularly the notion that the system itself must be expanded, at whatever eventual cost to life.

In this new system, all its human components, even the technical and managerial elite, even the sacred priesthood of science, are themselves trapped by the very perfection of the organization they have invented.

Like the Pharaohs of the Pyramid Age, these servants of the system identify its good with their own kind of well-being: as with the Divine King, their praise of the system is an act of self-worship.

Under the pretext of saving labour, the ultimate end of this technics is to transfer the attributes of life to the machine and the mechanical collective, allowing only so much of the organism to remain as may be controlled and then manipulated.

Do not misunderstand this analysis. The danger to democracy does not spring from any specific scientific discoveries or electronic inventions. The danger springs from a system that deliberately eliminates the whole human personality. It ignores the historic process, overplays the role of the abstract intelligence, and makes control over physical nature, ultimately control over man himself, the chief purpose of existence.

Mr. Mumford urges a return to the human centre. We must challenge the authoritarian system that has given to an “underdimensioned ideology and technology” the authority that belongs to the human individual. We must ask, not what is good for science or technology, still less what is good for this industry or that institution, but what is good for man, “not machine-conditioned, system-regulated, mass-man, but man in person,

moving freely over every area of life." Mr. Mumford concludes:—

The genuine advantages our scientifically based technics has brought can be preserved only if we cut the whole system back to a point at which it will permit human alternatives, human interventions and human destinations for entirely different purposes from those of the system itself. At the present juncture, if democracy did not exist, we would have to invent it, in order to save and restore the spirit of man.

"Is Nature Getting Neurotic?" is the title of an article by Corey Ford, condensed from *Garden News*, Lincolnshire, in the September *Reader's Digest* (Indian edition). The author recalls the old days when plants and trees thrived with very little or even no looking after. But now the picture has changed:—

They just don't make trees like that any more. The ones round my place demand attention every minute. And not only trees. My shrubs have more diseases than I can shake a spray-gun at. My vegetables are all hypochondriacs. My garden is a bed of neuroses. Even my soil is being analysed. . . .

In short, something seems to have happened to nature lately. If you ask me, the old girl is getting neurotic. Take soil, for instance. Back in the old days you poked a hole in the earth and dropped in a seed, and something always came up. (It may have been a weed, but it was something.) Nobody had ever heard of special fertilizers. . . .

Once a year in the spring my father turned over the garden . . . and planted it. We just sat and rocked in a swing-seat and watched it grow.

Not any more. The first step, when you're starting a garden, is to send away a sample of your soil to be tested. It seems that soil contains nitrogen, phosphorus, potassium and various mineral elements such as rusty bottle caps and broken pieces of tile. If any of these elements is missing, it must be supplied. . . .

And there are all the new pests they've discovered lately. I don't recall any particular trouble with insects in the old days. . . . Today more than 1,000 varieties of pests prey on the home garden.

While Nature's erratic behaviour is observed, the cause of it is rarely sought, and, when sought, remedial measures are still more seldom applied. There is too little awareness of our kinship — our oneness, in fact — with the lower kingdoms of Nature. We speak with pride of the conquest of Nature as one of the main achievements of our time. The idea that it is not Nature that has to be bent to our selfish purposes but that it is *we* who need to adapt our lives to the orderly workings of Nature and help her for our mutual benefit might seem strange to many, yet it calls for reflection. The fundamental concept that there is more to Nature than the objective, physical aspect needs wider dissemination. Says *The Secret Doctrine* (I. 277-78):—

... what is called "unconscious Nature" is in reality an aggregate of forces manipulated by semi-intelligent beings (Elementals) guided by High Planetary Spirits (Dhyān Chohans)....

Nature taken in its abstract sense, *cannot* be "unconscious," as it is the emanation from, and thus an aspect (on the manifested plane) of the ABSOLUTE consciousness. Where is that daring man who would presume to deny to vegetation and even to minerals *a consciousness of their own*? All he can say is, that this consciousness is beyond his comprehension.

The subject of animal migrations has always had a fascination for students of natural history; but scientists are still in the dark about the many problems associated with the phenomenon.

In the August-September issue of *Natural History*, Dr. Kai Curry-Lindahl, a Swedish zoologist, brings up the still unsolved question of the migration of the Norwegian lemmings. There is a persisting belief that these small rodents periodically get an irresistible urge to commit mass suicide by sweeping down from their homes on the mountain tops of Scandinavia and marching unswervingly into the sea, where they ultimately perish. Norwegian peasants hold that they are seeking their ancestral home on the lost continent of Atlantis. Naturalists have been more inclined to the view that lemming migration is prompted either by sun-spot outbreaks or the frantic search for new food supplies on the grassy lowlands. Everyone agrees on one fact: the lemming hordes virtually disappear every few years.

Dr. Curry-Lindahl, who made first-hand observations of the massive migration of the lemmings in 1960-61 states that, as they are fast breeders, they eventually have to meander down the mountains, by the millions, in search of living space. They pile up on a beach and ultimately the concentration becomes so great that a panic reaction results, a kind of mass psychosis. This is expressed in hysterical scrambling about, and some swim the rivers and plod on towards the sea. Dr. Curry-Lindahl holds that their actions are based on blind chance rather than any suicide urge.

Laboratory experiments by Dr. Wilbur B. Quay of the University of California are said to indicate that when the lemmings move into lower, warmer regions and undergo more stress, a metabolic derangement occurs in their brains, followed by a breakdown of the adrenal glands, so that most of the population simply drops dead of the disturbance.

Why might it not be that the seemingly strange instinct exhibited by animal migrants like the lemmings is evidence for the existence of former, ancient land masses, preserved in the consciousness of the species? In *The Secret Doctrine* (II. 782), in discussing the multitudes of lemmings that swim to sea from time to time and perish, Madame Blavatsky tells how "the powerful instinct which survives throughout the ages as an inheritance from their progenitors impels them to seek a continent, once

existing but now submerged beneath the ocean, and to court a watery grave." In this she was lending support to a writer in the *Popular Science Review* who, in an article on "The Norwegian Lemming and Its Migrations," had stated:—

The submerged continent of LEMURIA, in what is now the Indian Ocean, is considered to afford an explanation of many difficulties in the distribution of organic life, and, I think, the existence of a MIOCENE ATLANTIS will be found to have a strong elucidative bearing on subjects of greater interest than the migration of the lemming. At all events, if it can be shown that land existed in former ages where the North Atlantic now rolls, not only is a motive found for these apparently suicidal migrations, but also a strong collateral proof that what we call instincts are but the blind and sometimes even prejudicial inheritance of previously acquired experiences. (*S.D.*, II. 782)

During the recent racial crisis in Birmingham, Alabama, U.S.A., eight of the leading clergymen of the State — Protestant, Catholic and Jewish — issued a formal statement characterizing the Negro protest actions as "unwise and untimely" and urging the Negro community to withdraw support from these demonstrations. The devout and fearless Reverend Martin Luther King, Jr., the American Negro leader, wrote a remarkable reply from his jail cell in Birmingham. We give below excerpts from this memorable document, which was published in full in the July *Progressive* under the title "Tears of Love":—

In any non-violent campaign there are four basic steps:

Collection of the facts to determine whether injustices are alive.

Negotiation.

Self-purification.

Direct action.

We have gone through all of these steps in Birmingham. There can be no gainsaying of the fact that racial injustice engulfs this community. Birmingham is probably the most thoroughly segregated city in the United States. Its ugly record of police brutality is known in every section of this country. Its unjust treatment of Negroes in the courts is a notorious reality. There have been more unsolved bombings of Negro homes and churches in Birmingham than in any city in this nation. These are the hard, brutal, and unbelievable facts. On the basis of these conditions Negro leaders sought to negotiate with the city fathers. But the political leaders consistently refused to engage in good faith negotiation. . . .

Like so many experiences of the past we were confronted with blasted hopes, and the dark shadows of a deep disappointment settled upon us. So we had no alternative except that of preparing for direct action, whereby we would present our very bodies as a means of laying

our case before the conscience of the local and national community. We were not unmindful of the difficulties involved. So we decided to go through a process of self-purification. We started having workshops on non-violence and repeatedly asked ourselves the questions,

“Are you able to accept blows without retaliating?” “Are you able to endure the ordeals of jail?” . . .

You express a great deal of anxiety over our willingness to break laws. This is certainly a legitimate concern. Since we so diligently urge people to obey the Supreme Court’s decision of 1954 outlawing segregation in the public schools, it is rather strange and paradoxical to find us consciously breaking laws. One may well ask, “How can you advocate breaking some laws and obeying others?” The answer is found in the fact that there are two types of laws: There are *just* laws and there are *unjust* laws. I would agree with Saint Augustine that “an unjust law is no law at all.”

Any law that uplifts human personality is just. Any law that degrades human personality is unjust. All segregation statutes are unjust because segregation distorts the soul and damages the personality. . . . So I can urge men to obey the 1954 decision of the Supreme Court because it is morally right, and I can urge them to disobey segregation ordinances because they are morally wrong. . . .

I hope you can see the distinction I am trying to point out. In no sense do I advocate evading or defying the law as the rabid segregationist would do. This would lead to anarchy. One who breaks an unjust law must do it *openly, lovingly* (not hatefully as the white mothers did in New Orleans when they were seen on television screaming “nigger, nigger, nigger”), and with a willingness to accept the penalty. I submit that an individual who breaks a law that conscience tells him is unjust, and willingly accepts the penalty by staying in jail to arouse the conscience of the community over his injustice, is in reality expressing the very highest respect for law. . . .

I am meeting young people every day whose disappointment with the church has risen to outright disgust.

Maybe again I have been too optimistic. Is organized religion too inextricably bound to the status quo to save our nation and the world? Maybe I must turn my faith to the inner spiritual church, the church within the church, as the true *ecclesia* and the hope of the world.

INDEX
TO
"THE THEOSOPHICAL MOVEMENT"

VOLUME XXXIII: NOVEMBER 1962 - OCTOBER 1963

INDEX TO "THE THEOSOPHICAL MOVEMENT"

VOLUME XXXIII: NOVEMBER 1962 - OCTOBER 1963

GENERAL INDEX

- Activity, Skandhaic 429
- Adepts? Can Females Become—
By *Damodar K. Mavalankar* 271
- Ages, The History of Theosophy
Down the 421
- Ahriman's Last Stand 289
- Allegory, The Gardeners—An 386
- "... And Whether Pigs Have
Wings" 181
- Archbishop of Canterbury, Greeting!
"Lucifer" to the 86
- Archetypal Counterpart, Nationalism
and Its 62
- Arjuna in the Three Halls 389
- Army of the Voice," "The
(Studies in the "Transactions
of the Blavatsky Lodge") 309
- Asses and Mirrors, Of 183
- Atom, Intelligence and the 295
- Avataras—Divine Incarnations 333
- Believing, Blind 325
- Between the Lines 12, 348
- Blavatsky Lodge," "Transactions
of the, Studies in 28, 70, 109, 150,
186, 229, 268, 309
- Blind Believing 325
- Brahmanism and Buddhism, The
Theosophical Society as Related to—
By *W.Q.J.* 166
- Breaking Old Forms 147
- Brotherhood and Sacrifice 281
- Buddhism, The Theosophical
Society as Related to Brahmanism
and—By *W.Q.J.* 166
- Can Females Become Adepts?
—By *Damodar K. Mavalankar* 271
- Causation, Universal Unity and
(The Four Links of the Golden
Chain) 336
- Cause, Feel for the 107
- Chain, The Four Links of the
Golden (See Four Links)
- Changing the Environment 343
- Concept of God, The 379
- Consciousness and Its Vehicles 306
- Count de Saint-Germain, The 416
- Crisis, India: A Trumpet Call
at—By *W.Q.J.* 170
- Criticism, Discernment and—By
Harij 339
- Culture, On Science and 216
- Cycle of the Winter Solstice, The 57
- Cycles, Some Observations on the
Significance of 444
- Daily Life, Practical Theosophy
in 138
- Damodar K. Mavalankar, A Victorious
Disciple— 13
- Desire for Occultism 469
- Devachan—By *W.Q.J.* 286
- Discernment and Criticism—By
Harij 339
- Disciple, A Victorious—Damodar
K. Mavalankar 13
- Discussion, The Limits of 222
- Divine Incarnations, Avataras— 333
- Doers, Well-Wishers but Weak 148
- Don't Look Over the Fence 262
- Easter, The Inner Meaning of
—By *B. P. Wadia* 174
- Eastern Lore, W. Q. Judge—A
Resuscitator of 161

- Efforts, Self-Devised 68
- Energize Our Hearts, Let Us 241
- Environment, Changing the 343
- “Esoteric Buddhism,” The Meta-physical Basis of—*By Damodar K. Mavalankar* 124
- Esotericism, The Septenary Principle in 326
- Ethics, The Teacher of 201
- Evolution, Spiritual—*By B. P. Wadia* 361
- Examination, Self- 22, 65
- Example, The Power of 266
- Exploration, Lunar 31
- Extracts from Unpublished Letters 33, 73, 112, 153, 192, 234, 273, 314, 352, 392, 433, 472
- Eyes of Men,” “To Appear as Nothing in the 441
- Feel for the Cause 107
- Females Become Adepts? Can —*By Damodar K. Mavalankar* 271
- Fence, Don't Look Over the 262
- Fohat (Studies in the “Transactions of the Blavatsky Lodge”) 268
- For Whom Is Theosophy?—*By W.Q.J.* 285
- Forms, Breaking Old 147
- Four Links of the Golden Chain, The:
- I.—Universal Unity and Causation 336
- II.—Human Solidarity 383
- III.—The Law of Karma 426
- IV.—Reincarnation 466
- Freedom, The Way to 256
- Future, The Theosophical Society: Its Mission and Its—*By H.P.B.* 44
- Gardeners, The—An Allegory 386
- Germain, The Count de Saint- 416
- Gita, The Theosophy of the 178
- God, The Concept of 379
- Golden Chain, The Four Links of the (See Four Links)
- Golden Rule in Ten of the World's Great Religions, The 209
- Gratitude 263
- H.P.B.'s Mission 97
- Halls, Arjuna in the Three 389
- Hatchet, The Silver—*By A. Conan Doyle* 452
- Hearts, Let Us Energize Our 241
- Highest Motive, The 103
- Hinduism, Theosophy and 165
- History of Theosophy Down the Ages, The 421
- Hope, The Vision of 133
- How to Serve Them 303
- Human Solidarity (The Four Links of the Golden Chain) 383
- Ideal, The Power of the 350
- Improvement, Self-Reform for World 121
- In Search of the Supreme 26
- In the Light of Theosophy (Separate Index)
- Incarnations, Divine, Avatars— 333
- India, A Letter from—*By Damodar K. Mavalankar* 232
- India: A Trumpet Call at Crisis —*By W.Q.J.* 170
- Inner Meaning of Easter, The—*By B. P. Wadia* 174
- Inner Revolution, The 308
- Inquiry, The Spirit of 292
- Intelligence and the Atom 295
- Judge, W. Q.—A Resuscitator of Eastern Lore 161
- Judge, William Quan—The Man and His Mission 189

Karma, Overcoming 223	Mediums and Yogees—What Is the Difference Between the Two? 405
Karma, The Law of (The Four Links of the Golden Chain) 426	Mediumship versus Mediatorship 401
Knowledge of Oneself, A Road to (Self-Examination) 22	Memory of the Soul, The, Reminiscence— 252
Knowledge, The Path to Self- 346	Men," To "Appear as Nothing in the Eyes of 441
Law of Karma, The (The Four Links of the Golden Chain) 426	Metaphysical Basis of "Esoteric Buddhism," The—By <i>Damodar K. Mavalankar</i> 124
Let Us Energize Our Hearts 241	Method as a Stepping-Stone, One (Self-Examination) 65
Letter from India, A—By <i>Damodar K. Mavalankar</i> 232	Mirrors, of Asses and 183
Letters, Extracts from Unpublished 33, 73, 112, 153, 192, 234, 273, 314, 352, 392, 433, 472	Mission and Future, The Theosophical Society: Its—By <i>H.P.B.</i> 44
Life, Practical Theosophy in Daily 138	Mission, H.P.B.'s 97
Life, The Origin of 411	Moral Power 61
Life, The Science of 244	Morrow, Working for a Better 1
Life, The Trees of—A Study in "The Secret Doctrine" 297	Motive, The Highest 103
Limits of Discussion, The 222	Mystery of All Time, The 204
Lines, Between the 12, 348	Nationalism and Its Archetypal Counterpart 62
Links of the Golden Chain, The Four (See Four Links)	New Year, The—What Will It Bring Us? 41
Lipika? Who or What Are the Mysterious 463	Nirvana 332
Logical Thinking 219	Occultism, Desire for 469
Logoi, The Three (Studies in the "Transactions of the Blavatsky Lodge") 229	Of Asses and Mirrors 183
Loneliness, Right 226	On Science and Culture 216
Look Over the Fence, Don't 262	On Studying "The Secret Doctrine" 152
Lore, Eastern, W. Q. Judge—A Resuscitator of 161	On the Righting of Wrongs 409
"Lucifer" to the Archbishop of Canterbury, Greeting! 86	On Theosophical Study 207
Lunar Exploration 31	Oneself, A Road to Knowledge of (Self-Examination) 22
Magnetism, The Power of Evil 449	Origin of Life, The 411
Mavalankar, Damodar K., A Victorious Disciple— 13	Overcoming Karma 223
Mediatorship, Mediumship versus 401	Paradoxical World, A—By <i>H.P.B.</i> 367

- Path to Self-Knowledge, The 346
 Personal Responsibility, Soul and 18
 Personality," "Self- 377
 Pigs Have Wings," "... And
 Whether 181
 Plant, The 61
 Politics, Theosophy and 321
 Power, Moral 61
 Power of Example, The 266
 Power of Evil Magnetism, The 449
 Power of Silence, The 387
 Power of the Ideal, The 350
 Practical Theosophy in Daily
 Life 138
 Principle in Esotericism, The
 Septenary 326

 Reawakening of the Universe,
 The (Studies in the "Transac-
 tions of the Blavatsky Lodge") 186
 Rebirth, Upanishads on 288
 Reform, Self-, for World Im-
 provement 121
 Reincarnation (The Four Links
 of the Golden Chain) 466
 Religions, The Golden Rule in
 Ten of the World's Great 209
 Reminiscence—the Memory of
 the Soul 252
 Responsibility, Soul and Per-
 sonal 18
 Revolution, The Inner 308
 Right Loneliness 226
 Right Time, The 176
 Righting of Wrongs, On the 409

 Sacredness of a Vow, The 210
 Sacrifice, Brotherhood and 281
 Sacrifice, Search, Service 391
 Saint-Germain, The Count de 416
 Science and Culture, On 216
 Science of Life, The—By *H.P.B.* 244
 Search of the Supreme, In 26

 Search, Service, Sacrifice 391
 Secret Doctrine," "The, A Study
 in (The Trees of Life) 297
 Secret Doctrine," "The, A Study
 in ("The Voice of the Will") 258
 Secret Doctrine," "The, A Study
 in ("Would'st Thou Become a
 Yogi of Time's Circle?") 212
 Secret Doctrine," "The, On
 Studying 152
 Self-Devised Efforts 68
 Self-Examination:
 I.—A Road to Knowledge of
 Oneself 22
 II.—One Method as a Step-
 ping-Stone 65
 Self-Knowledge, The Path to 346
 "Self-Personality" 377
 Self-Reform for World Improve-
 ment 121
 Septenary Principle in Esoteri-
 cism, The 326
 Serve Them, How to 303
 Service, A Symbol of 106
 Service, Sacrifice, Search 391
 Silence, The Power of 387
 Silver Hatchet, The—By *A.*
 Conan Doyle 452
 Skandhaic Activity 429
 Solidarity, Human (The Four
 Links of the Golden Chain) 383
 Solstice, Winter, The Cycle of the 57
 Some Observations on the Signif-
 icance of Cycles 444
 Sorrow's Cause 100, 142
 Soul and Personal Responsibil-
 ity 18
 Soul, Reminiscence—the Memory
 of the 252
 Spirit of Inquiry, The 292
 Spiritual Evolution—By *B. P.*
 Wadia 361
 Stepping-Stone, One Method as a

- (Self-Examination) 65
- Studies in "The Secret Doctrine"
(See "Secret Doctrine")
- Studies in the "Transactions of
the Blavatsky Lodge" 28, 70, 109,
150, 186, 229, 268, 309
- Study, On Theosophical 207
- Studying "The Secret Doctrine,"
On 152
- Supreme, In Search of the 26
- Symbol of Service, A 106
- Teacher of Ethics, The 201
- Them, How to Serve 303
- Theosophical Society as Related
to Brahmanism and Buddhism,
The—By *W.Q.J.* 166
- Theosophical Society, The: Its
Mission and Its Future—By
H.P.B. 44
- Theosophical Study, On 207
- Theosophy—Ancient and Modern 264
- Theosophy and Hinduism 165
- Theosophy and Politics 321
- Theosophy Down the Ages, The
History of 421
- Theosophy? For Whom Is—By
W.Q.J. 285
- Theosophy in Daily Life, Prac-
tical 138
- Theosophy, In the Light of
(Separate Index)
- Theosophy of the Gita, The 178
- Theosophy? What Is—By *H.P.B.* 5
- Thinking, Logical 219
- Thoughts on Unity 425
- Time, The Mystery of All 204
- Time, The Right 176
- Time's Circle?" "Would'st Thou
Become a Yogi of—A Study
in "The Secret Doctrine" 212
- To "Appear as Nothing in the
Eyes of Men" 441
- "Transactions of the Blavatsky
Lodge," Studies in the 28, 70, 109,
150, 186, 229, 268, 309
- Trees of Life, The—A Study in
"The Secret Doctrine" 297
- Unity and Causation, Universal
(The Four Links of the Golden
Chain) 336
- Unity, Thoughts on 425
- Universal Unity and Causation
(The Four Links of the Golden
Chain) 336
- Universe, The Reawakening of
the (Studies in the "Transac-
tions of the Blavatsky Lodge") 186
- Upanishads on Rebirth 288
- Vehicles, Consciousness and Its 306
- Victorious Disciple, A—Damodar
K. Mavalankar 13
- Vision of Hope, The 133
- Vision Splendid 312
- Voice of the Will," "The—A
Study in "The Secret Doc-
trine" 258
- Voice," "The Army of the
(Studies in the "Transactions
of the Blavatsky Lodge") 309
- Vow, The Sacredness of a 210
- W. Q. Judge—A Resuscitator of
Eastern Lore 161
- Way to Freedom, The 256
- Well-Wishers But Weak Doers 148
- What Is Theosophy?—By *H.P.B.* 5
- Who or What Are the Mysterious
Lipika? 463
- Will," "The Voice of the—A
Study in "The Secret Doctrine" 258
- William Quan Judge—The Man
and His Mission 189
- Wings," "... And Whether Pigs

Have 181	Wrongs, On the Righting of 409
Winter Solstice, The Cycle of the 57	
Wishers, Well-, But Weak Doers 148	Year, The New—What Will It
Working for a Better Morrow 1	Bring Us? 41
World, A Paradoxical— <i>By H.P.B.</i> 367	Yogees, Mediums and—What Is
World Improvement, Self-Re-	the Difference Between the
form for 121	Two? 405
“Would’st Thou Become a Yogi	Yogi of Time’s Circle?”
of Time’s Circle?”—A Study	“Would’st Thou Become a—A
in “The Secret Doctrine” 212	Study in “The Secret Doctrine” 212

INDEX TO UNTITLED PARAGRAPHS AND

PARAGRAPHS HEADED “IN THE LIGHT OF THEOSOPHY”

Abnormal happenings, cause of 400	Brain, role of, in memory func-
Animal consciousness capable of	tioning 355
sensing approaching danger 160, 440	Brotherhood, the basis of 436
Animal migrations, relation of, to	Buddhist influence wide-spread in
former continents 478	ancient times 280
Animals Souls?” “Have 302	Buddhist scriptures in Tibet,
Animals, wild, rendered power-	fate of 436
less by Indian fakirs 159	
Arid zone problems 39	Capital punishment, tendency to-
Arms race, economic consequences	wards abolition of 228
of an end to 185	Caste system, persistence of 195
Astral intoxication 358	Chemistry of life, research on 198
Ayurveda and Western medicine,	Children, moral education for 276
need for the unification of 196	Children, prematurely developed,
	pioneers of the coming new Race 279
Behaviour dependent on an indi-	Civilization, juvenile delinquency
vidual’s goals 319	one of the diseases of 475
Behavioural control, experiments	Conflict resolution, scientific re-
in, by electronic devices and	search on 36
chemical mind-changers 356	Consciousness, animal and human,
Bharatiya Vidya Bhavan’s Silver	difference between 160
Jubilee celebration 155	Creativity, what it is and who
Blood transfusion, dangers of 397	has it 157
Body and mind, interrelation	Crime, our attitude to 228
between 395	Criminals, society’s share in
Brain, experiments in electrical	creating 236, 475
stimulation of, to control be-	Culture, Indian, cardinal princi-
haviour 356	ples of 155

- Cycles of behaviour followed by
all forms of life 394
- Cyclic movement in history 116
- Death penalty, world-wide ten-
dency towards abolition of 228
- Death, survival after, current in-
terest in 37, 438
- Delinquency, juvenile, on the in-
crease in India 475
- Diseases, blood the carrier of 397
- Diseases, treatment of, through
music 21
- Dream of warning, an instance of 240
- Drugs, medical, warning against
wide-spread mania for 119
- Earth, origin of life on 276
- Economic consequences of an
end to the arms race 185
- Education, spiritual values in 276
- Egypt and India once kindred
nations 80
- Escapism, methods of 77
- Ethics, personal, declining stand-
ard of 359
- Fakirs, Indian, can tame wild
beasts 159
- Fires, mysterious, in a Lucknow
house, explanation of 400
- Food processing, harmful effects of 360
- Food, unequal distribution of,
causes starvation 317
- Gandhiji, H. V. Keltenborn's
tribute to 132
- Growth, premature physical, ex-
planation of 279
- Habits, bad, how to give up 319
- Hallucinogens, use of, for be-
havioural control 357
- Harijans, admission of, to temples 438
- Heredity, science attempts to
solve the mystery of 199
- History, the meaning of 116
- Human nature, cycles in 394
- Hunger, disease of millions 317
- Hypnotism from the air, first ex-
periment in 432
- Ignorance and knowledge, sources
of 76
- Immortality and survival 37, 438
- India, ancient, function of tem-
ples in 319
- India, ancient, plastic surgery
pioneered and practised in 79
- India, persistence of the caste
system in 195
- India, Sanskrit a bond of cul-
tural unity in 120
- India, Southern, and ancient
Nubia, parallel cultures of 80
- Indian culture, Dr. Radha-
krishnan on 155
- Indians called upon by Dr.
Radhakrishnan to settle mu-
tual differences 35
- Inner Ruler, a source of peace
and strength 408
- Insects have souls, American
Indians' belief 302
- Integration Pledge, National 35
- Intuition a mark of creative in-
dividuals 157
- Juvenile delinquency on the in-
crease in India 475
- Knowledge, sources of 76
- Learn-while-you-sleep craze, warn-
ing against 39
- Lemming migrations 478
- Libraries, subterranean 437

- Lie detector, infallibility of, questioned 317
- Life-cycle, science of 394
- Life on Venus 237
- Life, reverence for, Albert Schweitzer's concept of 399
- Life, scientific experiments to create 198
- Life, origin of 276
- Life, tracing back of 156
- Listeners for Peace campaign 238
- Man, marks of maturity in 118
- Man, what is good for, more important than what is good for science and technology 476
- Materialism, scientific, claims of, exploded 395
- Maturity, psychological 118
- Medical drugs, warning against indiscriminate use of 119
- Medical systems, unification of, urged by Dr. Douglas Guthrie 196
- Meditation, relaxation by 77
- Mediumistic communications with the "spirits" of the dead, arguments against 37
- Mediums' claim to communicate with discarnate personalities, research on 439
- Memory—its seat and how it functions 355
- Mental ailments, cure of, through music 21
- Migrations of the Norwegian lemmings 478
- Milk pasteurization, harmful effects of 360
- Mind-changers, chemical 357
- Mind independent of the body-brain 395
- Morality, social, substitution of, for personal ethics 395
- Music as a cure of mental ailments 21
- Nature, balance of, upset by man's thoughtless actions 27, 39
- Nature Getting Neurotic?" "Is 477
- Nature, reverence for 399
- Negro protest actions in Birmingham, Alabama, Martin Luther King on 479
- Noise nuisance an outstanding evil of our civilization 278
- Non-violence, Dr. Radhakrishnan's call to Indians to affirm faith in 35
- Nubian and South Indian cultures, parallels between 80
- Nuclear test-ban treaty a good first step 436
- Nuclear war, Bertrand Russell on the dangers of 115
- Nuclear war, reactions to 200
- Nuclear weapons, economic repercussions of the elimination of 185
- Pasteurization of milk harmful rather than beneficial to health 360
- Peace and strength, the inner source of 408
- Peace, Listeners for—a new campaign 238
- Peace march to Peking 215
- Peace, scientific study of 36
- Peace, the basis of 436
- "Pests," extermination of, upsets the balance of nature 27
- Pilgrimage, places of, centres of spiritual force 320
- Plastic surgery in ancient India 79
- Polygraph (lie detector) not infallible 317
- Population, increase in, not the

- real cause of starvation 317
- Precognition on the part of animals, an instance of 440
- Prison reform 236
- Progress," "Are We Selling Our Souls for 475
- Race, coming new—phenomenally developed children its pioneers 279
- Racial crisis in Birmingham, Martin Luther King on 479
- Rainmaking in Indian folk culture 117
- Relaxation, methods of 77, 408
- Retreat, inner 408
- Rhythm, bio-, the science of life cycles, a new field of experimental research 394
- Sanskrit, a bond of cultural unity in India 120
- Schweitzer, Albert, universal expansion of ethics as conceived by 399
- Science and spirituality 197
- Science, modern, fallibility of 317
- Science, Western, and materialism 395
- Scientific research on the problem of survival after death 438
- Scientific study of peace and conflict resolution 36
- Scientifically based technics, heavy price of 475
- Sleep-learning craze, warning against 39
- Social problems, collective personal responsibility for 475
- Solidarity in India, need for, stressed by Dr. Radhakrishnan 35
- Souls?" "Have Animals 302
- Sound, the potency of 78
- Sounds, disruptive influence of some 278
- Spiritualism's claim to communicate with departed "spirits," arguments against 37
- Spirituality and science 197
- Stress, methods of relieving 77, 408
- Superstition, what it is 117
- Surgery, plastic, in ancient India 79
- Survival and immortality 37, 438
- Temples in ancient India as cultural centres 319
- Termites, useful function of 27
- Tibet, ancient and modern, contrasted 436
- Transfusion, lurking risks of 397
- Truthfulness, lack of, in most human beings 318
- Ultrasound, possible uses of 79
- Untouchability, persistence of, in India 438
- Uzbekistan, discovery of Buddhist temples in 280
- Venus, latest findings on the planet 237
- Vivekananda, the mission of 155
- War, Bertrand Russell on preparations for 115
- War, nuclear, reactions to 200
- World's origin, scientific understanding of 276
- Zoroastrian temple at Marino, discovery of 239

BOOKS

By H. P. Blavatsky :

ISIS UNVEILED. 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.
INDEX TO THE SECRET DOCTRINE
THE THEOSOPHICAL GLOSSARY. A photographic reprint of the original edition of 1892.
TRANSACTIONS OF THE BLAVATSKY LODGE
THE KEY TO THEOSOPHY
THE VOICE OF THE SILENCE
FIVE MESSAGES
SHE BEING DEAD YET SPEAKETH
RAJA-YOGA OR OCCULTISM

By William Q. Judge :

VERNAL BLOOMS
THE OCEAN OF THEOSOPHY
LETTERS THAT HAVE HELPED ME
ECHOES FROM THE ORIENT
THE BHAGAVAD-GITA
NOTES ON THE BHAGAVAD-GITA
THE YOGA APHORISMS OF PATANJALI
AN EPITOME OF THEOSOPHY
THE HEART DOCTRINE

By Robert Crosbie :

THE FRIENDLY PHILOSOPHER
ANSWERS TO QUESTIONS ON THE OCEAN OF THEOSOPHY

Other Books :

LIGHT ON THE PATH
THROUGH THE GATES OF GOLD
"BECAUSE—" FOR THE CHILDREN WHO ASK WHY
THE ETERNAL VERITIES
HEALTH AND THERAPY—PROBLEMS AND DECISIONS
STATES AFTER DEATH, AND SPIRITUALISTIC "COMMUNICATIONS" EXPLAINED
CYCLES OF PSYCHISM
MORAL EDUCATION
THE U.L.T.—ITS MISSION AND ITS FUTURE
BOOK OF QUOTATIONS from the writings of H. P. Blavatsky
HYPNOTISM—A PSYCHIC MALPRACTICE
THE DHAMMAPADA
STUDIES IN THE SECRET DOCTRINE (Books I and II)
LIVING THE LIFE

U.L.T. Pamphlet Series :

BY H. P. BLAVATSKY—Nos. 1, 2, 7, 9, 10, 11, 13, 15, 17, 19, 20, 22, 23, 25, 26, 27, 28, 31, 32 and 35.
BY WM. Q. JUDGE—Nos. 3, 5, 6, 8, 9, 10, 11, 12, 14, 15, 16, 18, 21, 24, 30, 34 and 36.
BY DAMODAR K. MAVALANKAR—Nos. 4 and 12.
BY THE MASTERS OF WISDOM—Nos. 22, 29 and 33.

Magazines :

THE ARYAN PATH—BOMBAY—XXXIVth Volume
THEOSOPHY—LOS ANGELES—L1st Volume

The United Lodge of Theosophists

DECLARATION

THE policy of this Lodge is independent devotion to the cause of Theosophy, without prolonged 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., 40, New Marine Lines, Bombay 1.

U.L.T. LODGES

AMSTERDAM, Z., HOLLAND	Aldengoor 1
ANTWERP, BELGIUM	Troyentenhoflaan 23, Berchem
BANGALORE (4), INDIA	4 Sir Krishna Rao Road, Basavangudi
BERKELEY (4), CALIFORNIA, U.S.A.	Masonic Temple Bldg., Bancroft and Shattuck
BOMBAY (1), INDIA	40 New Marine Lines
LAGUNA BEACH, CALIFORNIA, U.S.A.	1175 South Coast Boulevard
LEYDEN, HOLLAND	35 Roodenburger Street
LONDON (W. 2), ENGLAND	62 Queen's Gardens
LONDON, ONTARIO, CANADA	524 William Street, Princess Avenue
LOS ANGELES (7), CALIFORNIA, U.S.A.	245 West 33rd Street
MATUNGA, BOMBAY (19), INDIA	Anandi Nivas, Bhaudaji Road
NEW DELHI (3), INDIA	H-75 D.L.F. Colony South Extension No. 1
NEW YORK CITY (21), U.S.A.	347 East 72nd Street
PARIS (16 ^e), FRANCE	11 bis, Rue Keppler
PHILADELPHIA (3), PENNSYLVANIA, U.S.A.	1917 Walnut Street
PHOENIX, ARIZONA, U.S.A.	704 West Lynwood Street
READING, PENNSYLVANIA, U.S.A.	812 North 5th Street
SACRAMENTO (14), CALIFORNIA, U.S.A.	720, 13th Street
SAN DIEGO (3), CALIFORNIA, U.S.A.	3148 Fifth Avenue
SAN FRANCISCO (14), CALIFORNIA, U.S.A.	166 Sanchez Street
SAN LEANDRO, CALIFORNIA, U.S.A.	579 Foothill Boulevard
SYDNEY, AUSTRALIA	Federation House, 166 Philip Street
WASHINGTON (9), D.C., U.S.A.	1722 Connecticut Avenue, N.W.

