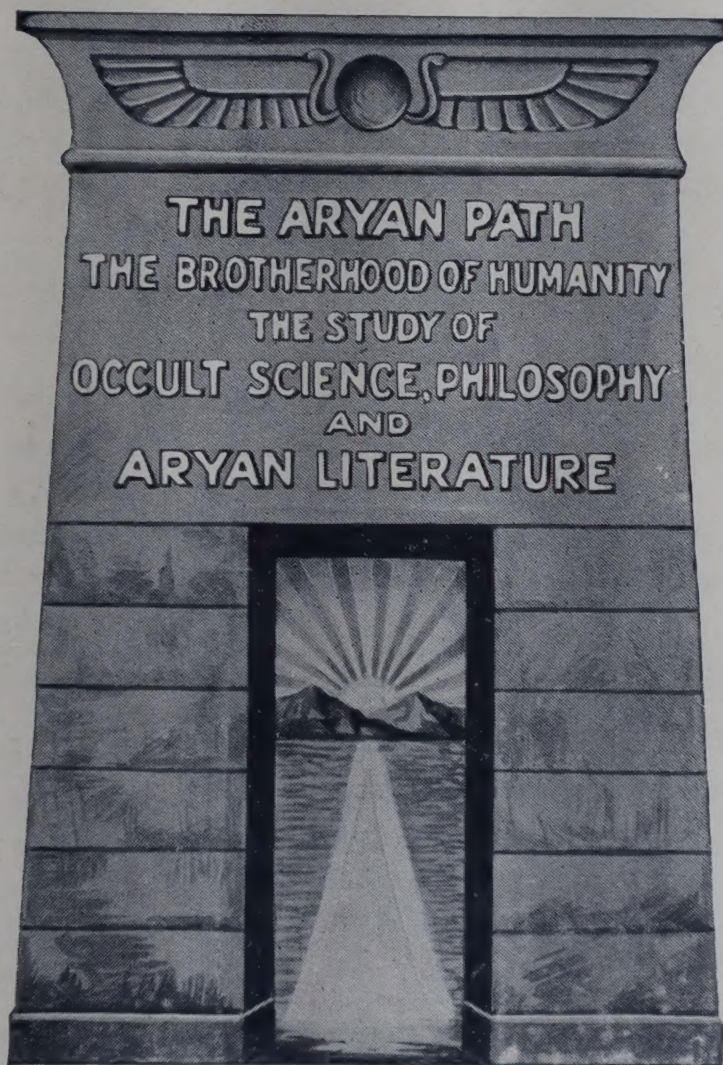




# THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



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Vol. XI No. 8

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June 17, 1941

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Our work is to call attention to the true basis for union among Theosophists—and at the same time to set the example. People need, whether new students or old, to grasp the message of Theosophy for itself—not because of belief in any person or organization. If students succeed in grasping and applying the Philosophy, they will have true clairvoyance as to men, things and methods, and their gratefulness will include all that contributed to their opportunity; this gratitude will find expression in their doing the same for others.

—ROBERT CROSBIE



## PUBLISHERS' ANNOUNCEMENT

THE THEOSOPHICAL MOVEMENT : Established November, 1930. Published monthly by Theosophy Company ( India ), Ltd., 51, Mahatma Gandhi Road, Bombay, 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, 50 cents, 2s., Re. 1, per annum, post free.

COMMUNICATIONS : Contributions submitted for publication should be typewritten, on one side of the paper only, with wide margins, and 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), LTD., which is an incorporated association, legally empowered to receive such donations and bequests in furtherance of its objects. Those 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.

सत्यान्नास्ति परो धर्मः ।



*There Is No Religion Higher than Truth*

BOMBAY, 17th June 1941.

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AUM

# THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th June 1941.

VOL. XI. No. 8

## MAN IS THE INHERITOR OF COSMOS

Humanity is a great Brotherhood by virtue of the sameness of the material from which it is formed physically and morally. Unless, however, it becomes a Brotherhood also intellectually, it is no better than a superior genus of animals.—H. P. B.

The human kingdom is the macrocosm; the individual man is the microcosm.

Every human individual has passed, is passing or will pass through every single type of experience. Divine and demoniac, godly and ghostly, noble and ignoble aspects show themselves in each human being. In the blood of every man an Alexander and a Napoleon, a Hitler and a Stalin abide, as in the brain of every man lives a poet, a philosopher, a statesman, an administrator, while in the heart of each there is a Buddha and a Christ. The sin and the shame of the world are every man's, but to each also belongs the glory, the excellence and the virtue of all humanity. Ordinary man is unaware of the primary and self-evident truth of an indivisible Nature, whose myriad of organs are knit together by the Law of Interdependence :—

Little did the infant dream  
That all the treasures of the world were by :  
And that himself was so the cream  
And crown of all which round about did lie.

We understand this verity a little more clearly when we reflect upon a particular aspect implicit in the truth of impartite Nature and the interdependence of all its parts : all types of sins and sacraments, all virtues and vices, all thoughts and feelings, all words and tongues are reflections of their archetypes. If the human Spirit did not love its child, the human

Soul, did not sacrifice for and serve that soul, there would be no sacrifice of the mother for her child, no service of the son for his father, no love of the husband for his wife. If there did not exist the archetypal friend, we would not have friends and companions and comforters on earth. Writes H. P. B. (*The Secret Doctrine*, I. 282) :—

Occultism teaches that no form can be given to anything, either by nature or by man, whose ideal type does not already exist on the subjective plane. More than this; that no such form or shape can possibly enter man's consciousness, or evolve in his imagination, which does not exist in prototype, at least as an approximation.

If there were no wars on the field of duty which is within us, there would be no family-feud, no caste-strife, no class-struggle, no world-wars. If the individual's greed did not actuate him to compete against his fellows, there would be no business rivalry, no social jealousy. Therefore Theosophy greatly emphasizes self-purification and self-elevation of the human individual as a means to the abolition of crimes collectively committed by nations and by groups of nations.

Here in India all true Hindus are fighting the curse of untouchability; also, all patriots are fighting the curse of communalism. Efforts on a large scale are being made to



remove these curses. If with an equal intensity individuals were to fight the spirit of untouchability and of communalism within themselves, India would make greater progress. Each family would become a school if a single member of each family were to practise what he believes to be true, and to banish untouchability and communalism from his own home. Are there not employers who treat their servants as untouchables? Are there not Hindus who in the bosom of the family gibe and jeer at Muslims? And how many Muslims refrain from thinking of Hindus and others as Kafirs? The most effective field for the overthrowing of untouchability and communalism is the home. Proceeding along the same line of reasoning, we may say that each man should fight on the field within himself, facing the devils who make a stand there.

There is an untouchable Pariah in every man and in every woman in this world. His Soul is Pride. Pride's trinitarian manifestation is Lust-Wrath-Greed. The man of sin—*Papa-purusha*—in ourselves is the only real untouchable. Because we do not like to, or do not dare to recognize that untouchable, we fall under his power and he it is who makes us see the untouchables here, there and everywhere. It is to his advantage if we do not detect him, lest he might be dislodged! And until he is killed *i. e.*, transmuted—for us outer untouchables will exist.

Untouchability and communalism are not two different vices: they are but two types emanating from a single archetype. Just as a man can get drunk on brandy or burgundy, claret or champagne, vodka or absinthe, and there is no fundamental difference in his state, but only a slight qualitative one, because it is the alcohol common to them all which causes his drunkenness, so it is with the root-cause which is one and which manifests now as untouchability, now as communalism. That root-cause is *Ahankara*, Pride, which separates the "I" within from the Universe without.

Sometimes it is asked, "If the vices and the weaknesses have to be gone through and experienced, why should we fight them?" We have to fight a vice and to overcome a weakness the moment we recognize its existence. In the early stages of evolution, as in the case of children, we do not know vice. Awakening to its recognition we reach a stage which is higher. We may not know how to overcome a weakness or how to eradicate a vice, but seeking the necessary knowledge is the next step, and applying it is still another. Recognition of a weakness or a vice in any life and recognition of a particular vice or weakness at any stage of any life is analogous to the Monad's reaching the self-conscious stage of human evolution and coming to possess the power of self-induced effort.

Illiterate aborigines do not know that it is wrong to thief; semi-educated people do not know that it is useless and false to believe that our mean feelings and wrong thoughts harm no one, not even ourselves; most people, including some students of Theosophy, do not know that to go through an experience does not necessarily mean learning its lesson. At each step there are new awakenings on the path of evolution. Awareness of present conditions is accompanied by a desire to improve them; that desire and the concept of improved conditions may not be correct and a long period is spent in acquiring the necessary knowledge, but at long last the mind learns the purpose and the goal of human evolution. When perversely a person indulges in his weakness, he opens himself to an ever-increasing suffering of body, of mind and of heart. Nature, ever merciful and beneficent, compels man to awaken to his errors and blunders, to his crimes and sins, through suffering; Nature's justice is not only an admonisher but also a perfect instructor. We may not fight, and then Nature awakens us to the wisdom of battling with the devil within; we may fight in ignorance and experience the despair born of failure, but nature leads us to



the fount of Knowledge; then we fight with Knowledge, intelligence and method, and inner contentment deepens our insight into the mysteries which surround us.

If there were a correct system of adult education for all, there would be a saving of the time now spent in useless research and experimentation. Humanity goes through avoidable suffering, for, "in sober truth, vice and wickedness are an *abnormal, unnatural* manifestation, at this period of our human evolution," writes H. P. B. Theosophy can help men to hasten the rate of progress, can aid them to avoid creating unnecessary suffering, for its philosophy teaches what the archetypal experiences are, those which are necessary to human evolution. If to give way to vice—and each vice is self-created—is wrong, to fancy that man has to pass through every shade of lust, every degree of wrath, every kind of covetousness, is also wrong. He need only pass through archetypal experiences.

The Hindu institutions of the four castes and the four ashramas indicate what are the archetypal experiences necessary for every human soul. The Caste of the Soul bespeaks its stage in evolution and, taking full advantage of his position, man grows in harmony. In the concept of caste is implicit the profession which a man should follow, or the method by which he should earn his livelihood. The ashrama of the Soul provides the field for the acquisition of knowledge which improves the Soul's status in this life or in subsequent lives. By learning well, the Brahmana Soul ascends to a Yogi state; or the Warrior Soul rises from the status of a common soldier to

that of a high administrator or statesman or ruler; the petty shopkeeper advances to be a merchant-prince; and so on. But the castes and the stages are now mixed; no pure varna, no pure ashrama. Round Souls in square bodies—that is the common phenomenon.

The system of adult education founded on the age-old principles of Theosophy would enable the men and women of the present cycle to determine correctly their own caste—their varna, the colour of their own mind-complexion. It would teach men and women to earn their livelihood as a means, not to acquire wealth and to strengthen the competitive spirit already strong in our civilization, but to acquire soul-sight, heart-contentment and liberal-mindedness. It would help men and women to see themselves as reflections of Divine Ideas or Archetypes, each man, each woman, occupying his or her own place in the grand scheme of a unified cosmos. If man is the progeny of the ape, if the human soul is born of the body and the brain secretes consciousness as the liver secretes bile, if birth is the beginning and death the end of all, then it is reasonable that man should compete against and fight his brother, lust after flesh, gorge himself on food, bloat himself with drink and die, to be remembered no more!

But man is not that. He has descended from a high spiritual world to help the kingdoms of matter, and he sacrifices himself for the greater glory of Mother Nature. In him there is something which responds to the call of the Good, the True, the Beautiful, and it is that which Theosophical education brings forth. "Deep calleth unto Deep."



# THE SUBSTANTIAL NATURE OF MAGNETISM

[ Reprinted from *Lucifer*, Vol. IX, p. 8, for September 1891.—EDS. ]

Materialists who arraign the Occultists and Theosophists for believing that every Force (so called) in Nature has at its origin a substantial NOUMENON, an Entity, conscious and intelligent, whether it be a Planetary (Dhyan Chohan) or an Elemental, are advised to fix their attention, first of all, on a far more dangerous body than the one called the Theosophical Society. We mean the Society in the U. S. of America whose members call themselves the Substantialists. We call it *dangerous* for this reason, that this body, combining in itself dogmatic Christianity, *i. e.*, the anthropomorphic element of the Bible—with sterling Science, makes, nevertheless, the latter subservient in all to the former. This is equivalent to saying, that the new organization, will, in its fanatical dogmatism—if it wins the day—lead on the forthcoming generations to anthropomorphism past redemption. It will achieve this the more easily in our age of Science-worship, since a show of undeniable learning must help to impart additional strength to belief in a gigantic human god, as their hypotheses, like those of modern materialistic science, may be easily built to answer their particular aim. The educated and thoughtful classes of Society, once set free from ecclesiastical thralldom, could laugh at a St. Augustine's or a "venerable" Bede's scientific data, which led them to maintain on the authority and dead letter of what they regarded as Revelation that our Earth, instead of being a sphere, was flat, hanging under a crystalline canopy studded with shining brass nails and a sun no larger than it appears. But the same classes will be always forced by public opinion into respecting the hypotheses of modern Science—in whatever direction the nature of scientific speculation may lead them. They have been so led for the last century—into crass Materialism; they

may be so led again in an opposite direction. The cycle has closed, and if Science ever falls into the hands of the Opposition—the learned "Reverends" and bigoted Churchmen—the world may find itself gradually approaching the ditch on the opposite side and be landed at no distant future in crass anthropomorphism. Once more the masses will have rejected true philosophy—impartial and unsectarian—and will thus be caught again in new meshes of their own weaving, the fruitage and results of the reaction created by an all-denying age. The solemn ideal of a universal, infinite, all-pervading Noumenon of Spirit, of an impersonal and *absolute* Deity, will fade out of the human mind once more, and will make room for the MONSTER-GOD of sectarian nightmares.

Now, modern official science is composed—as at present—of 5 per cent. of undeniable axiomatic truths and facts, and of 95 per cent. of mere speculation. Furthermore, it has laid itself open to endless attacks, owing to its numerous mutually contradictory hypotheses, each one as scientific, in appearance, as the other. On the other hand, the Substantialists, who rank, as they boast, among their numbers some of the most eminent men of Science in the United States, have undeniably discovered and accumulated a vast store of facts calculated to upset the modern theories on Force and Matter. And once that their data are shown correct, in this conflict between (materialistic) Science and (a still more materialistic) Religion—the outcome of the forthcoming battle is not difficult to foresee: modern Science will be flooded. The Substantiality of certain Forces of Nature cannot be denied—for it is a fact in Kosmos. No Energy or Force without Matter, no Matter without Force, Energy or *Life*—however latent. But this *ultimate* Matter is—Sub-



stance or the *Noumenon* of matter. Thus, the head of the golden Idol of scientific truth will fall, because it stands on feet of clay. Such a result would not be anything to be regretted, except for its immediate consequences: the golden Head will remain the same, only its pedestal will be replaced by one as weak and as much of *clay* as ever. Instead of resting on Materialism, science will rest on anthropomorphic superstition—if the Substantialists ever gain the day. For, instead of holding to philosophy alone, pursued in a spirit of absolute impartiality, both materialists and adherents of what is so pompously called the “Philosophy of Substantialism” work on lines traced by preconception and with a prejudged object; and both stretch their facts on the Procrustean beds of their respective hobbies. It is *facts* that have to fit their theories, even at the risk of mutilating the immaculate nature of Truth.

Before presenting the reader with extracts from the work of a Substantialist—those extracts showing better than would any critical review, the true nature of the claims of “The Substantial Philosophy”—we mean to go no further, as we are really very little concerned with them, and intend to waste no words over their flaws and pretensions. Nevertheless, as their ideas on the nature of physical Forces and phenomena are curiously—in *some respects only*—like the occult doctrines, our intention is to utilize their arguments—on Magnetism, to begin with. These are *unanswerable*, and we may thus defeat exact science by its own methods of observation and weapons. So far, we are only acquainted with the theories of the Substantialists by their writings. It is possible that, save the wide divergence between our views on the *nature* of the “phenomena-producing causes”—as they queerly call physical forces—there is but little difference in our opinions with regard to the substantial nature of Light, Heat, Electricity, Magnetism, etc., etc., perhaps only one in the form and terms

used. No Theosophist, however, would agree to such expressions as are used in the New Doctrine: *e, g.,* “If its principles be true, then every force or form of Energy known to science *must be a substantial Entity.*” For although Dr. Hall’s proofs with regard to magnetic fluid being something more than “a mode of motion” are *irrefutable*, still there are other “forces” which are of quite a different nature. As this paper, however, is devoted to prove the substantiality of magnetism—whether animal or physical—we will now quote from the *Scientific Arena* (July, 1886) the best arguments that have ever appeared against the materialistic theory of modern Science.

“To admit for one moment that a single force of nature, such as *sound, light, or heat*, is but the vibratory motion of matter, whether that material body be highly attenuated as in the case of the supposed *ether*, less attenuated as in the case of air, or solid as in the case of a heated bar of iron, is to give away to the rank claims of materialism the entire analogy of nature and science in favour of a future life for humanity. And well do the materialistic scientists of this country and Europe know it. And to the same extent do they fear the spread and general acceptance of the Substantial Philosophy, knowing full well that the moment the forces of nature shall be recognised and taught by the schools as real substantial entities, and as soon as the mode-of-motion doctrines of sound, light, heat, etc., shall be abandoned, that soon will their materialistic occupation have gone for ever....

“Hence, it is the aim of this present paper, after thus reiterating and enforcing the general scope of the argument as presented last month, to demonstrate force, *per se*, to be an immaterial substance and in no sense a motion of material particles. In this way we purpose to show the absolute necessity for Christian scientists everywhere adopting the broad principles of the Substantial Philosophy, and doing it at once, if they hope to break down materialistic atheism in this land or logically to defend religion by scientific analogy, and thus prove the substantial existence of God as well as the probable substantial exist-



ence of the human soul after death. This they now have the privilege of doing successfully, and of thus triumphantly re-enforcing their scriptural arguments by the concurrent testimony of nature herself.

"We could select any one of several of the physical forms of force as the crucial test of the new philosophy, or as the touchstone of Substantialism. But to save circumlocution and detail of unnecessary explanation as much as possible, in this leading and paramount demonstration, we select what no scientist on earth will question as a representative natural force or so-called form of energy—namely, *magnetism*. This force, from the very simple and direct manifestation of its phenomena in displacing ponderable bodies at a distance from the magnet, and without having any tangible substance connecting the magnet therewith, is selected for our purpose, since it has well proved the champion physical puzzle to modern mode-of-motion philosophers, both in this country and in Europe.

"Even to the greatest living physicists, such as Helmholtz, Tyndall, Sir William Thomson, and others, the mysterious action of magnetism, under any light which modern science can shed upon it, admittedly affords a problem which has proved to be completely bewildering to their intellects, simply because they have, unfortunately, never caught a glimpse of the basic principles of the Substantial Philosophy which so clearly unravels the mystery. In the light of these principles such a thinker as Sir William Thomson, instead of teaching, as he did in his opening address on the five senses before the Midland Institute, at Birmingham, England, that magnetism was but the molecular motion, or as he expressed it, but the 'quality of matter' or the 'rotation of the molecules' of the magnet, would have seen at a glance the utter want of any relation, as cause to effect, between such moving molecules in the magnet (provided they do move), and the lifting of the mass of iron at a distance.

"It is passing strange that men so intelligent as Sir William Thomson and Professor Tyndall had not long ago reached the conclusion that

magnetism must of necessity be a substantial thing, however invisible or intangible, when it thus stretches out its mechanical but invisible fingers to a distance from the magnet and pulls or pushes an inert piece of metal! That they have not seen the absolute necessity for such a conclusion, as the only conceivable explanation of the mechanical effects produced, and the manifest inconsistency of any other supposition, is one of the astounding results of the confusing and blinding influence of the present false theories of science upon otherwise logical and profound intellects. And that such men could be satisfied in supposing that the minute and local vibrations of the molecules and atoms of the magnet (necessarily limited to the dimensions of the steel itself) could by any possibility reach out to a distance beyond it and thus pull or push a bar of metal, overcoming its inertia, tempts one to lose all respect for the sagacity and profundity of the intellects of these great names in science. At all events, such manifest want of perspicacity in modern physicists appeals in a warning voice of thunder tones to rising young men of this country and Europe to think for themselves in matters pertaining to science and philosophy, and to accept nothing on trust simply because it happens to be set forth or approved by some great name.

"Another most remarkable anomaly in the case of the physicists to whom we have here referred is this: while failing to see the unavoidable necessity of an actual substance of some kind going forth from the poles of the magnet and connecting with the piece of iron by which to lift it and thus accomplish a physical result, that could have been effected in no other way, they are quick to accept the agency of an all-pervading *ether* (a substance not needed at all in nature) by which to produce *light* on this earth as mere *motion*, and thus make it conform to the supposed sound-waves in the air! In this way, by the sheer invention of a not-needed material substance, they have sought to convert not only light, heat, and magnetism, but all the other forces of nature into modes of motion, and for no reason except that sound had been mistaken as a mode of motion by previous scientists.



And strange to state, notwithstanding this supposed *ether* is as intangible to any of our senses, and just as unrecognised by any process known to chemistry or mechanics as is the substance which of necessity must pass out from the poles of the magnet to seize and lift the bar of iron, yet physicists cheerfully accept the former, for which no scientific necessity on earth or in heaven exists, while they stolidly refuse to recognise the latter, though absolutely needed to accomplish the results observed! Was ever such inconsistency before witnessed in a scientific theory?

"Let us scrutinize this matter a little further before leaving it. If the mere 'rotation of molecules' in the steel magnet can produce a mechanical effect on a piece of iron at a distance, even through a vacuum, as Sir William Thomson asserts, why may not the rotation of the molecules of the sun cause light at a distance without the intervening space being filled up with a jelly-like material substance, of 'enormous rigidity,' to be thrown into waves? It must strike every mind capable of thinking scientifically that the original invention of an all-pervading 'material,' 'rigid,' and 'inert' ether, as the essential cause of light at a distance from a luminous body, was one of the most useless expenditures of mechanical ingenuity which the human brain ever perpetrated—that is, if there is the slightest truth in the teaching of Sir William Thomson that the mere 'rotation of molecules' in the magnet will lift a distant bar of iron. Why cannot the rotation of the sun's molecules just as easily produce light at a distance?

"Should it be assumed in sheer desperation by the mode-of-motion philosophers that it is the *ether* filling the space between the magnet and the piece of iron, which is thrown into vibration by the rotating molecules of the steel, and which thus lifts the distant iron, it would only be to make bad worse. If material vibration in the steel magnet, which is wholly unobservable, is communicated to the distant bar through a material substance and its vibratory motions, which are equally unobservable, is it not plain that their effects on the distant bar should be of the same mechanical character, namely, unobser-

vable? Instead of this the iron is lifted bodily and seen plainly, and that without any observed tremor, as if done by a vibrating 'jelly' such as ether is claimed to be! Besides, such bodily lifting of a ponderable mass is utterly incongruous with mere tremor, however powerful and observable such tremor or vibration might be, according to every principle known to mechanics. Common sense ought to assure any man that mere vibration or tremor, however powerful and sensible, can pull or push nothing. It is impossible to conceive of the accomplishment of such a result except by some substantial agent reaching out from the magnet, seizing the iron and forcibly pulling and thus displacing it. As well talk of pulling a boat to the shore without some rope or other substantial thing connecting you with the boat. Even Sir William Thomson would not claim that the boat could be pulled by getting up a molecular vibration of the shore, or even by producing a visible tremor in the water, as Dr. Hamlin so logically shewed in his recent masterly paper on *Force*. (See *Microcosm*, Vol. V., p. 98).

"It is well known that a magnet will lift a piece of iron at the same distance precisely through sheets of glass as if no glass intervened. The confirmed atheist Mr. Smith, of Cincinnati, Ohio, to whom we referred in our papers on Substantialism, in the *Microcosm* (Vol. III., pages 278, 311), was utterly confounded by this exhibition of the substantial force of magnetism acting at a distance through impervious plates of glass. When we placed a quantity of needles and tacks on the plate and passed the poles of the magnet beneath it, causing them to move with the magnet, he saw for the first time in his life the operation of a real substance, exerting a mechanical effect in displacing ponderable bodies of metal in defiance of all material conditions, and with no possible material connection or free passage between the source and termination of such substantial agency. And he asked in exclamation, if this be so, may there not be a substantial, intelligent, and immaterial God, and may I not have a substantial but immaterial soul which can live separately from my body after it is dead?



"He then raised the query, asking if we were certain that it was not the invisible pores of the glass plate through which the magnetic force found its way, and therefore whether this force might not be a refined form of matter after all? He then assisted us in filling the plate with boiled water on which to float a card with needles placed thereon, thus to interpose between them and the magnet the most imporous of all known bodies. But it made not the slightest difference, the card with its cargo of needles moving hither and thither as the magnet was moved beneath both plates and water. This was sufficient even for that most critical but candid materialist, and he confessed that there were substantial but immaterial entities in his atheistic philosophy.

"Here, then, is the conclusive argument by which we demonstrate that magnetism, one of the forces of nature, and a fair representative of all the natural forces, is not only a real, *substantial* entity, but an absolutely *immaterial* substance:<sup>1</sup> thus justifying our original classification of the entities of the universe into material and immaterial substances.

"1. If magnetism were not a real *substance*, it could not lift a piece of metal bodily at a distance from the magnet, any more than our hand could lift a weight from the floor without some substantial connection between the two. It is a self-evident truism as an axiom in mechanics, that no body can move or displace another body at a distance without a real, substantial medium connecting the two through which the result is accomplished, otherwise it would be a mechanical effect without a cause—a self-evident absurdity in philosophy. Hence, the force of magnetism is a real, substantial entity.

"2. If magnetism were not an *immaterial* substance, then any practically imporous body intervening between the magnet and the attracted object would, to some extent at least, impede the

passage of the magnetic current, which it does not do. If magnetism were a very refined or attenuated form of matter, and if it thus depended for its passage through other material bodies upon their imperceptible pores then, manifestly, some difference in the freedom of its passage, and in the consequent attractive force of the distant magnet should result by great difference in the porosity of the different bodies tested, as would be the case, for example, in forcing wind through wire-netting having larger or smaller interstices, and consequently offering greater or less resistance. Whereas in the case of this magnetic substance, no difference whatever results in the energy of its mechanical pull on a distant piece of iron, however many or few of the practically imporous sheets of glass, rubber, or whatever other material body be made to intervene, or if no substance whatever but the air is interposed, or if the test be made in a perfect vacuum. The pull is always with precisely the same force, and will move the suspended piece of iron at the same distance away from it in each and every case, however refined and delicate may be the instruments by which the tests are measured."

The above quoted passages are positively unanswerable. As far as magnetic force, or fluid, is concerned the Substantialists have most undeniably made out their case; and their triumph will be hailed with joy by every Occultist. It is impossible to see, indeed, how the phenomena of magnetism—whether terrestrial or animal—can be explained otherwise than by admitting a material, or substantial magnetic fluid. This, even some of the scientists do not deny—Helmholtz believing that electricity must be *as atomic as matter*—which it is (Helmholtz, "Faraday Lecture"). And, unless Science is prepared to divorce force from matter, we do not see how it can support its position much longer.

(To Be Concluded)

<sup>1</sup> This is a very wrong word to use. See text.—H. P. B.



## QUESTIONS ANSWERED

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

चित्रं वटतरोर्मूले वृद्धाः शिष्या गुरुर्युवा ।

गुरोस्तु मौनं व्याख्यानं शिष्यास्तु चिन्तनसंशयाः ॥

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

[The following answer by Mr. W. Q. Judge is reprinted from *The Theosophical Forum* for December 1892, p. 10.—EDS.]

Q. Can an Adept who has never studied music, but who has the wonderful powers (to us, omnipotent) ascribed to him by Theosophical books, go to a piano for the first time and play one of Beethoven's symphonies? There has been a debate upon this point with unsatisfactory conclusions.

Ans. The question discloses in its concluding words that some persons, presumably Theosophists, have wasted valuable time in a debate upon a point wholly trivial just now. What possible use to the Society or to Humanity would this debate upon pianos and Adepts have or even lead to? None that I can see. It is like wasting time and energy in destroying Nature's works. And I would like to ask if the debaters on this matter have such a knowledge of the doctrines of Karma, Reincarnation, and the Sevenfold Constitution as to be able to impart them to anxious inquirers. If not, then the debate on the pianos and Adepts was time worse than wasted.

The piano is a false instrument with an entirely false scale, as all musicians know. It is therefore perfectly mechanical. Yet we see that

Blind Tom from birth almost can use this mechanical false instrument. Therefore the playing of it by him brings up the question of coördination between an ordinary brain and body and mind. If the querents know something of those questions first and foremost, then they will be qualified to see how an Adept might play a piano although never in this life having learned to do so. This enters deeply into the nature of man's sevenfold constitution. For if uneducated Blind Tom could do it, why not an Adept? And if this be so, how can an Adept do so? I affirm my thorough belief that an Adept—of the degree evidently in view in the question—can do all and more than the question asks. For by the aid of elemental forces he could play on the piano in this century even if he had never, in any incarnation, seen or heard of one. But having replied in the affirmative, what good does the reply do unless it is in a discussion regularly and intelligently pursued upon those doctrines, the truth of which must be shown before one passes to a discussion of trivialities?

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Mundane experience is said to be corroborating the wisdom of the ancients in regard to the value of incense and fumigations. *The Lancet*, the British medical magazine, commenting on the claim that the burning of incense in the air-raid shelters not only does away with disagreeable odours but also destroys many kinds of nose and throat germs, remarks,

It is a strange turn of the wheel which has revealed antiseptic properties in the odour of sanctity.

Odours have properties to soothe or to stimulate; and there are incenses which are useful in driving away elemental creatures which are agents of foul smells, as there are incenses which attract beneficent influences. Indiscriminate use of powders and sticks is unwise as students of Occultism can well understand by grasping what is implicit in the remarks on p. 565 of Vol. I of *The Secret Doctrine*.



# ON EDUCATION

## A MESSAGE FROM THEOSOPHY SCHOOL

[ On Saturday the 26th of April Theosophy School for Children of Bombay held a special meeting entirely planned and conducted by the children. Readings, subjects for talks and the talks themselves were all suggested and carried out by the children. The chairman naturally was one of the pupils and we print below the text of his closing remarks on Education.—EDS. ]

Every year, day in, day out, millions of students go to hundreds of schools and colleges where Education is, so to speak, poured into them.

But how many retain any of it? How many may be said to be truly educated? For how many is education but a thin hypocritical veneer which comes off at the slightest scratch from Life? Why is it, then, that so few of us may be said to be truly educated? There must be something wrong somewhere. But where does the blame lie?

Is it in our imperfect educational system—the competition basis, the over-specialisation, the lack of synthesis? Well, if it is, then one solution would be to change our educational system. But that sounds rather radical, and is certainly not in the power of each one of us. And as this is to be a practical talk, we would prefer rather to set out what we consider to be the aim of education, and how to attain it NOW, within the structure of our present system and despite its defects. So let us be generous and believe that our educators are conscious of the existing imperfections and are trying to get rid of them. And let us start looking elsewhere for the blame.

Fortunately, no home is complete without a mirror. Take a good look at yours and you will see there who exactly is the most to blame. A teacher can only help you and guide you, he cannot do your work for you. A child will fall down many times, and many times will he have to get up and balance himself on his little legs, all by dint of his own efforts, only to fall down again—for thus only

will he learn to walk. Nobody will learn to walk for him and nobody will walk the path of Life for you. No one who really wishes to educate himself need be hindered by any obstacles except those he sets up against himself. For it is *in the power of each one of us to educate himself*, and only in so doing will the aim of Education be finally attained.

But what is this aim? It is that everyone should be educated—a wide term, meaning that everyone should be taught or should learn how *to live fully, rightly, and as one of a great human brotherhood*.

Now, that phrase, 'to live fully,' which so well expresses what we mean, has been so often misused that it has lost its true meaning. To live fully is, we may say, to accept life joyously and understand its forces—and having understood them, even more important is to act in accordance with them. And in so acting, we must always keep in mind that we are all part of a universal brotherhood of man, so that when we act, we should act rather in terms of other people than in terms of ourselves.

This process of education which leads to full living consists of three processes. First the innate wisdom of the soul must be educed. Everyone possesses an innate wisdom, a power to understand, to do good, a capacity for truth, a power of wisdom and creation. This innate power it is that education must draw out so that we may see it and realise that we possess it. This can be done through Nourishment. Nourishment of the Body, the Mind and the Heart; and let us remember



that the Heart is the most important and whatever nourishment you take, whether for the Body or the Mind, remember that some of it at least, the best part of it, must lodge in the Heart. Thirdly, this nourishment must be a continual flow, the reservoir must be filled whenever you get a chance, as the camel drinks, so that you will have in you a never-failing fount to help you across the sandy, desert patches in Life.

Now we have just said that we must understand the forces of Life and act according to them; that we must see the universal behind the particular, and that innate wisdom of your souls must be educed. "But," you ask, "how am I, a mere individual, a school-boy, going to do all these fine, high-sounding things?" It is both much harder, and much easier than you suspect.

The first step is ENTHUSIASM. Be enthusiastic about whatever you learn. Take a lively interest in it, enjoy learning it, do it for the fun of the thing. Don't just learn it up as you would swallow medicine, but learn it joyously; not for a stuffy examination, but for yourself. Think about it, read about it, discuss it with your friends outside class hours; for *this* is really the best way to understand a subject and get further ideas on it, which won't happen, if, as soon as the bell rings, you shut your books with a slam and send it right out of your head. That way you will only make yourself hate the subject, when you should be taking pleasure in thinking about it and other things connected with it.

Enthusiasm will make you *self-reliant*. For you will soon know that to understand a subject and make it interesting, you must always rely on your own enthusiasm and only sometimes on that of others. Enthusiasm will also make you charitable and compassionate, for a fine, effervescing enthusiasm will make the imagination flare up, will bring penetration and sympathy, deep understanding and

humour, and this will make you tolerant of the faults of others. A burning enthusiasm will kindle in any one his essential humanity and light up his inborn hunger to create, which things it is the final business of Education to educe.

And if you bubble over with enthusiasm for any subject, you will find that after a very short time, that subject will bubble over with Life and Meaning for you.

For after a while, you will not only know things (which is quite important), but you will start feeling, understanding and interpreting them (which is much more important). Thus when you are reading a great work of literature, you will feel and truly understand or grasp what a great man wanted you to feel, and perhaps a little more because you are you.

And here perhaps we come to the most important part of education. For in feeling and understanding a thing, you make it part of yourself; and this is really one of the aims of living—to make the true, the good and the beautiful things around you a part of yourself. That is ASSIMILATION, and even further the putting into action in your own life of the results of this assimilation.

The first step in assimilation is *Thinking*. It was Arnold Bennett who said that if a man does not spend at least as much time thinking about what he reads as he does reading it then he is merely insulting the author. This is one of the greatest faults we can find with ourselves today. How many of you think about what you read? I know that some of you spend at least an hour in preparing the Saturday reading; but how much time, if any, do you spend in thinking over it? And when you hear the short explanatory platform-talk on the following Saturday, does it mean anything to you? Does it clear up any little point over which you had thought and thought; and thought and yet were not quite sure of? Does all this happen to you? If not, we are



afraid we shall have to say with Arnold Bennett, that you are merely insulting the authors of the books you read, which at the very least is a very foolish and ungenerous thing to do to minds and souls far greater than your own.

Just thinking is not enough, you must review the results of your thinking, and it is a very good idea to write these results down. But even this is not quite enough; for you must classify or arrange the results of your thinking. You must add the knowledge acquired to the older knowledge which you already possess and you must add it in a connected fashion. It is as if you had an outline map or chart in your mind, which you fill in at the proper places with the newly acquired knowledge; so that you get a bird's-eye view of all your knowledge, its different branches and the connections between them. This is known as synthesising, and is one of the most urgently needed processes for the present sum total of knowledge which is straying about haphazardly in our world today.

The third and most important step of assimilation is that of making what you have thought about a part of your own life, or rejecting it. How many of you do this? You have just read a paragraph on charity and justice and you look despisingly on a poorer man than yourself. You just read Marcus Aurelius on tolerance and brotherhood and you promptly go and fight with your friend. You have just read in a grand tragedy of Hardy's of the cleansing fire of patient endurance and suffering, and you raise a fisherman's din shouting at your servant because he keeps you waiting five minutes for your cold drink, with all this infernal heat about! Now, you say, that is being absurd; that is mixing the sublime with the ridiculous. After all these are such little things in life; and do we actually dare compare them with the great things? Yes. For it is only in the little things of Life that you will be able to show how far

you have understood the great things. After all, aren't your life and my life such puny little things? And yet are they not at the same time things so infinitely great?—And it is only in paying attention to your little life that you will make it a greater life. Remember also, that when you put part of a great man's work (such as Shakespeare's for example) into your own life, you are putting part of his life into yours, and as his life was great, yours becomes proportionately great too. And by great we do not mean famous but noble, ideal, full-souled. Therefore, thinking and assimilation of the right things will make you greater, more self-reliant, more charitable and compassionate.

But what is the result of all this assimilation? We think the result will be CREATION. You will feel the urge to create. After reading a beautiful line of poetry or seeing a beautiful sight you feel something surging up within you, which tells you to create something equally beautiful. Here lies the greatest responsibility; for now you are educating, you are giving out part of your life for others to appropriate—and what you give out must be good and not bad, beneficial and not harmful. It is here that the results of your assimilation will be tested; how far you have understood the forces of Life, how far this has made you charitable, self-reliant, compassionate. And it is in creating, that you consciously join up with the great brotherhood of humanity and do something for it after all it has done for you.

Let us review the steps we have put forward. It is all just like a meal—the meal of Life.

Enthusiasm. If you like and relish the food you eat, you will make a far better meal of it. Assimilation or Digestion, consisting of (1) Thinking over or chewing your food, (2) The proper distribution—sending your food by the right channels to the right parts of your body



and (3) Making it part of your body. And thirdly, Creation.

Now, we do not know whether you have noticed it but what we have been aiming at is the fact that our Saturday school fulfills all these conditions which make for true education.

Enthusiasm first. Here we discuss those subjects which happen to interest the students; we do not have any set text-books and we have no syllabus, nobody can say what the work to be done will be, except the students who create their own questions and help each other to answer them. This does not mean that we avoid questions which may not interest us, but that we link up these questions with subjects which do interest us and so make them interesting. It can therefore be said quite fairly that all the students of this school are enthusiastic about their work; no one forces them to come here, they come of their own accord because they wish to.

As the opinion of each student is asked, and as all the students co-operate to answer a question asked by one of them, each student is forced to think by himself on the subject. This makes him self-reliant as well. Then he is not asked to accept any views dogmatically, but rather to think over them and see if he can accept them for himself. We discuss any and all subjects, not for an examination, but for ourselves. These subjects are not discussed haphazardly but in a connected scheme, showing how each dovetails with the rest.

As for the last and the most important step of assimilation—that of making what you have learnt a part of yourself and acting in accordance with it—that must largely depend upon yourself. But then Saturday school in making you think on the problems of life makes you *realise* that you *should* make what you have learnt part of yourself and shows you how to do it. And it is much easier doing

something when you know what you have to do.

And as to creation? Does the school help us to create? Of course it does. Do you not create your own questions and your own answers, and your own platform talks? Besides we have just said that in creating it is most important that we should only create that which is beneficial and not that which is harmful, and does not Theosophy School teach you to distinguish between what is beneficial and what harmful? And though all of you may not realise it, does not the Saturday school make you think about everything and fill you brimming with thoughts and ideas which you can pour into creative tasks outside the Saturday school?

For the methods followed in Theosophy School are the methods of life itself. Is not Life an eternal flow of questions created by ourselves and which can be answered by ourselves alone? And remember that though we meet only on Saturdays, this is the School of Life, where every day is a class-room. So though we are not to meet for the next few Saturdays do not lose touch with your work, your friends and companions, your problems and discussions. Work enthusiastically in your daily class-rooms.

And when you come back, come back with the satisfaction of work joyously done and let us hope well done, long thought over. Come back from these holidays with a little more order in your thoughts and knowledge, come back overflowing with new ideas, new questions, new answers. But especially come back with the feeling of having achieved something and not merely wasted your time away, and the best way to be sure that you have achieved something is to write it down. And you will find that you have been learning to live fully, and did we not say at the beginning that this was the ultimate aim of education?



## IN THE LIGHT OF THEOSOPHY

India's great poet, Dr. Rabindranath Tagore, sees assistance to self-knowledge and inspiration to self-sacrifice as the primary functions of education. This is a Theosophical concept. In the Convocation Address which he sent to be read at the Gurukula University, Hardwar, on April 11th, he deplored

the feebleness of stimulation in our academic training for the forming of the individual mind, so that it may comprehend the larger mind of the country. Until India becomes fully distinct in our mind, we can never gain her in truth, and where truth is imperfect, love can never have its full sway.

We love to talk about politics and economics; we are ready to soar into the thin air of academic abstractions, or roam in the dusk of pedantic wilderness; but we never care to cross our social boundaries and come to the door of our neighbouring communities, personally enquire how they think and feel and express themselves and how they fashion their lives.

Education fails unless it inculcates the love of one's neighbour and the feeling of mutual interdependence and brotherhood.

Dr. Tagore's implication is just. How can we come to the love of collective humanity except through the love of our country, or to the latter except through the love of neighbours, who are as much a part both of our country and of humanity as we are ourselves?

On the anniversary of the birth of Shri Sankaracharya, which this year fell on 1st May, Dr. R. Naga Raja Sarma contributed to *The Hindu* an analysis of the opinion held by that great thinker about the race of men. According to Dr. Sarma that opinion was not high.

There is absolutely no difference between the behaviourism of man and the behaviourism of animals when confronted with characteristic situations, observes the Acharya emphatically and unmistakably. Thus, if life, or existence is viewed or evaluated strictly in terms of food, sex, sensual joy and sorrow, there is absolutely no escape from the conclusion that *human existence* as we see it at the present day is practically the same as *animal existence*.

Dr. Naga Raja Sarma states that Sankara must have clearly realized that metaphysics and

soul discipline would never interest the multitude. On the other hand he thinks that

the spectacular success of Dictators and Totalitarians is sure to produce a dazzling and blinding effect.

What then is the way out ?

It is only some few who are prepared to undergo the necessary spiritual discipline to rise above the level of animality. In cognitive, emotive, and conative endeavour, man must be prepared to change his outlook, alter his methods, and control his mind. What is required is a psychological transformation of the basic mentality. No reservations and safeguards have any place in Sankara's spiritual state. The way out is to arrest by planned programme of spiritual discipline the incessant flow of mental energy towards external environment, and direct it along the subterranean and subliminal channels of progress and development.

The great mission of Theosophy is to teach the animal man to be a human man; but H. P. B. also recognised that, study and practice of the Esoteric Philosophy by the masses not being possible, they need practical guidance and support from "the natural leaders of the masses, those whose modes of thought and action will sooner or later be adopted by those masses." And to those leaders metaphysics and mysticism are of vital importance.

It is only by means of the philosophy that an intelligent and educated man can avoid the intellectual suicide of believing on blind faith; and it is only by assimilating the strict continuity and logical coherence of the Eastern, if not esoteric, doctrines, that he can realize their truth.

The masses can and should be taught (1) Universal Unity and Causation; (2) Human Solidarity; (3) the Law of Karma; and (4) Reincarnation. "These are the four links of the golden chain which should bind humanity into one family."

And writing of leaders and masses reminds us of the pointed warning recently given by the Rt. Hon. V. Srinivasa Sastri. In India, he felt,

that public virtue was at a very low ebb and what might be called public vice was in the ascendant.



The very high standard of life lived by India's great leader Gandhiji and the precepts he has been teaching to the people for over a quarter of a century seem to have stirred human weaknesses and brought them to the surface. Believers in and even devotees of Gandhiji have not been able to practise what he and even they preach, because no deliberate effort to discipline the feeling-mind, *Kama-Manas*, has been made. Of course, there are exceptions; also outside the fold of Gandhiji there are leaders—the Rt. Hon. Sastri himself is a shining example—who have inspired many to educate themselves. But no definite effort, on a well conceived plan, has been made to educate the adult to discipline himself for the right type of human service. This is the chief aim of the United Lodge of Theosophists; among its Associates are those who are attempting to make caprice their slave and the perfection of their souls a grand object, and they aspire to consecrate themselves as servants of humanity.

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Dr. Alexis Carrel, the celebrated author of *Man, the Unknown*, believes in prayer as “a force as real as terrestrial gravity.” In an article in *The Reader's Digest* for March 1941 on “Prayer Is Power,” he defines prayer as “the effort of man to reach God” and, though he goes farther than the Theosophist could in attempting to ascribe attributes to the goal of prayer, he concedes that it

always remains hidden to intelligence. For both language and thought fail when we attempt to describe God.

He repudiates ordinary petitionary prayer. “We must never summon God merely for the gratification of our whims.”

The editorial note refers to the many “miracles” of faith which Dr. Carrel has witnessed at Lourdes; he “will never forget seeing a cancerous sore shrivel to a scar before his eyes.” He refers in this article to “miracles” wrought by prayer, but he maintains that

a constant, quieter miracle takes place hourly in the hearts of men and women who have discovered that prayer supplies them with a steady flow of sustaining

power in their daily lives....Prayer should be regarded as practice of the Presence of God....It is meaningless to pray in the morning and to live like a barbarian the remainder of the day. True prayer is a way of life.

This is all very true of prayer in the sense of “‘communion’ and simultaneous action in unison with our ‘Father in secret,’ ” but where, outside of the teachings of Theosophy, unless it be from his own intuition, can Dr. Carrel have gained the realization which he expresses thus :—

Prayer is not only worship; it is also an invisible emanation of man's worshipping spirit—the most powerful form of energy that one can generate.

H. P. B.'s statement in *Isis Unveiled* ( I, 434 ) is illuminating in this connection :—

Prayer opens the spiritual sight of man, for prayer is desire, and desire develops WILL, the magnetic emanations proceeding from the body at every effort—whether mental or physical—produce self-magnetization and ecstasy.

The clue to the efficacy of prayer lies partly in the fact stated in the last of the “Ten Items” of *Isis Unveiled*—the ubiquitous presence of a common vital principle and the controllability of that principle by the developed human will. But prayer, like every other force, may be turned to good or evil purposes. There is prayer for the destruction of one's enemies, which H. P. B. pronounces “*black magic* of the worst kind, concealed like a demon ‘Mr. Hyde’ under a sanctimonious ‘Dr. Jekyll.’ ” It is the same magnetic emanation or vital fluid as in the case of true prayer.

The death-dealing bolt projected in an instant of fierce anger or at the climax of long-festered hate; the blessing wafted from a grateful or benevolent heart; and the curse hurled at an object—offender or victim—all have to pass through that universal agent, which under one impulse is the breath of God, and under another—the venom of the devil.

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*The New Yorker*, followed by a considerable portion of the world's press, finds very facetious the “doll magic” being practised against Hitler by a group in Washington. Some twenty people are reported to be holding weekly meetings to



stick pins into a doll representing Hitler, to the accompaniment of "vicious, repetitive, singsong doggerel."

This type of "hexing" was a feature of the Salem witchcraft of two centuries and a half ago. The *Narrative of Deodat Lawson*, quoted in *Isis Unveiled* (I, 361) mentioned that some of those accused of witchcraft had confessed that to afflict their victims they had "pricked pins into poppets, made with rags, wax, and other materials."

William Seabrook, whose books report his studies of jungle sorcery and who furnished on request the directions for this "hexing" practice, is reported to attribute the efficacy of the rite in jungle witchcraft to the fact that "the victim gets wind of it and worries himself into a poor spell, if not into his grave." "The main thing," it is claimed, "is that as many people as possible do it, and that Hitler learns it's being done."

There is no doubt that the psychological factor may play its part. It may even be the chief or the only part where, as here, the ignorance of the amateur sorcerers robs their malevolent motive of full effectiveness. But sorcery with knowledge works, whether the victim is conscious of it or not.

H. P. B. declares in her article on "Animated Statues," reprinted in *The Theosophical Movement* for January 1940 (Vol. X, pp. 37-8) that

the likeness of any person, in whatever form and mode, of whatever material, may be turned into a deadly weapon against the original by a really learned practitioner of the black art. Legal authorities during the Middle Ages, and even some of 200 years ago, were not wrong in putting to death those in whose possession small wax figures of their enemies were found, for it was murder contemplated, pure and simple.... The astral body of a living person, of one unlearned in occult sciences may be forced (by an expert in magic) to animate, or be drawn to, and then fixed within any object, especially into anything made in his likeness, a portrait, a statue, a little figure in wax, &c., And as whatever hits or affects the astral reacts by repercussion on the physical body, it becomes logical and stands to reason that, by stabbing the likeness in its vital parts—the heart, for instance—the original may be sympathetically killed, without any one being able to detect the cause of it.

H. P. B. wrote *Isis Unveiled* over sixty years ago "to correct the erroneous opinions concerning

"magic art" and she adduced weighty proofs that the basis of magic was and is a profound and exhaustive knowledge of natural law,

a thorough familiarity with the occult faculties of everything existing in nature, visible as well as invisible; their mutual relations, attractions, and repulsions; the cause of these, traced to the spiritual principle which pervades and animates all things; the ability to furnish the best conditions for this principle to manifest itself. (*Isis Unveiled*, I, 244)

How little the West has advanced from the superstition that confounded magic with jugglery and thimble-rigging comes out in an article on "Magic in Modern Politics" (*The Hibbert Journal*, January 1941) in which Prof. A. D. Ritchie, Professor of Philosophy in Manchester University, by way of introduction to his study of hocus-pocus in politics, defines magic as "a sham kind of science." Every Theosophist would condemn as vehemently as he does that to which he affixes the quite erroneous label of "a magical belief," namely "a belief about relations of cause and effect which is based solely upon desire, wish or fancy, and not upon evidence or any scientific principle." Naturally faith in "magic" thus defined soon disappears, as he claims, wherever there is definite knowledge of causal relations and efficient control of causes, but the magic which Theosophy defends depends upon a knowledge of causal relations far broader and deeper than the modern scientist's, who bases his reasoning on the single arc of the great circle that falls within the range of sense perception.

Would Professor Ritchie deny that there may be laws once known which modern science has yet to rediscover?

"It is an insult to human nature," as H. P. B. declares, "to brand magic and the occult science with the name of imposture."

To believe that for so many thousands of years, one-half of mankind practiced deception and fraud on the other half, is equivalent to saying that the human race was composed only of knaves and incurable idiots.

The Magic which is spiritual wisdom is the poles apart from the magic of Professor Ritchie's fancy.



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*The Theosophical Movement* „ XIth „

Prices may be had on application to the United Lodge of Theosophists.



# The United Lodge of Theosophists

## DECLARATION

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

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

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

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

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

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

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

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

Correspondence should be addressed to

## The United Lodge of Theosophists

51, MAHATMA GANDHI ROAD, BOMBAY, INDIA.

### OTHER LODGES

LOS ANGELES.....	Theosophy Hall, 245 W. 33rd Street
BERKELEY, CALIFORNIA.....	Masonic Temple Building
SAN FRANCISCO, CALIFORNIA.....	Pacific Bldg., 4th and Market Streets
NEW YORK CITY.....	24 East Sixtieth Street
SANTA MONICA, CALIFORNIA.....	Theosophy Hall, 1434 Tenth Street
SAN DIEGO, CALIFORNIA.....	628 Electric Building, 6th and E Streets
PHOENIX, ARIZONA.....	32 North Central Ave.
PHILADELPHIA, PA.....	Lewis Tower, N. E. Cor. 15th and Locust Sts.
WASHINGTON, D. C.....	709 Hill Building, 17th and Eye Streets
LONDON, ONTARIO, CANADA.....	424 Wellington Street
LONDON, ENGLAND.....	17 Great Cumberland Place, London W. I.
PARIS, FRANCE.....	14 rue de l'Abbé de l'Épée 5e
AMSTERDAM, HOLLAND.....	24 Vondelstraat
PAPEETE, TAHITI.....	Rue du Docteur Fernand Cassiau
MATUNGA, BOMBAY.....	Putla House, Bhaudaji Road