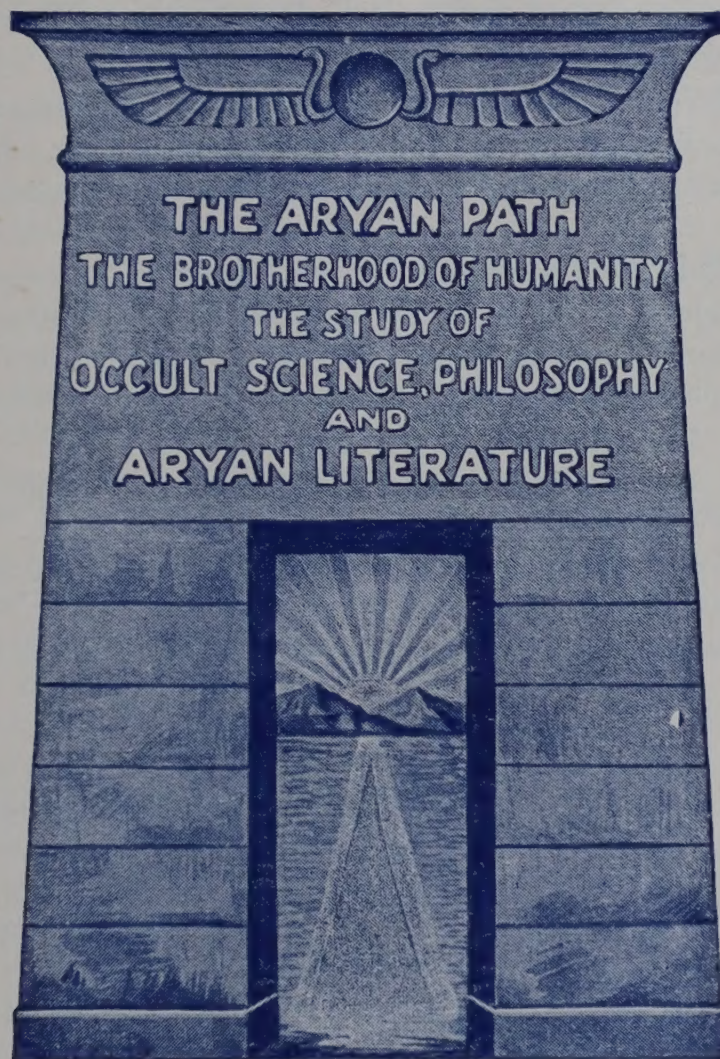




THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



Vol. XIV No. 5

March 17, 1944

We all differ and must agree to disagree, for it is only by balancing contrary things that equilibrium (harmony) is obtained. Harmony does not come through likeness. If people will only let each other alone and go about their own business quietly all will be well. It is one's duty to try and find one's own duty and not to get into the duty of another. And in this it is of the highest importance that we should detach our *minds* (as well as our tongues) from the duties and acts of others whenever those are outside of our own. If you can find this fine line of action and inaction you will have made great progress.

—W. Q. JUDGE

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- (a) To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour ;
- (b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study ; and
- (c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

सत्यान्नास्ति परो धर्मः ।



There Is No Religion Higher Than Truth

BOMBAY, 17th March 1944.

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TO THOSE WHOM IT MAY CONCERN

My first meeting with W. Q. Judge changed the whole current of my life. I trusted him then, as I trust him now and all those whom he trusted; to me it seems that "trust" is the bond that binds, that makes the strength of the Movement, for it is of the heart. And this trust he called forth was not allowed to remain a blind trust, for as time went on, as the energy, steadfastness and devotion of the student became more marked, the "real W. Q. J." was more and more revealed, until the power that radiated through him became in each an ever-present help in the work.—ROBERT CROSBIE.

Theosophy is the spiritual Body of Knowledge. It is homogeneity which in expression breaks up into heterogeneity—many branches of knowledge expressing partial truths as well as distorted ones. Similarly the age-long Theosophical Movement, one and indivisible, manifests in and through many organizations some of which stand firm and loyal to Its Original Impulse and Teachings while others deflect the current of that Impulse and distort the Original Teachings.

Among all those who call themselves theosophists there is need of adequate knowledge of Theosophical History, especially of the chequered story of the Movement inaugurated in 1875 in the City of New York. In that Movement William Quan Judge played a significant part but the significance is not understood by many. Born in April 1851, W. Q. Judge left his mortal garment in March 1896. Who he was, what he planned, how much he achieved, why he was devotedly loved as well as disliked—all this is comprehensible to the dispassionate and judicial student of the history of the Movement. Below we reprint some statements about W. Q. Judge made by H. P. Blavatsky—his teacher, his friend, and his colleague. These statements have a message and a meaning for all students of Theosophy whatever their organizational affiliation. For their use these words of H. P. B. are reprinted:—

"He has been a part of myself for æons past."

"I ask no one to help or defend me. But Judge's case is different, and more difficult of proof or disproof."

As head of the Esoteric Section of the Theosophical Society, I hereby declare that William Q. Judge of New York, U. S. A., in virtue of his character of a chela of thirteen years' standing and of trust and confidence reposed in him, is my only representative for said Section in America, and he is the sole channel through whom will be sent and received all communications between the members of said Section and myself, and to him full faith, confidence, and credit in that regard are to be given. Done at London, this fourteenth day of December, 1888, and in the fourteenth year of the Theosophical Society.

(Seal)

H. P. BLAVATSKY .:

The Esoteric Section and its life in the U. S. A. depend upon W. Q. J. remaining its agent and what he now is. The day W. Q. J. resigns, H. P. B. will be virtually dead for the Americans. W. Q. J. is the *Antaskarana* between the two *Manas (es)*, the American thought and the Indian—or rather the trans-Himalayan esoteric knowledge. *Dixi.* H. P. B. .:

P. S. W. Q. J. had better show and impress *this* on the mind of *all those it may concern.* H. P. B.

To William Q. Judge,

General Secretary of the American Section of the
Theosophical Society.

MY DEAREST BROTHER AND CO-FOUNDER OF THE
THEOSOPHICAL SOCIETY:

In addressing to you this letter, which I request you to read to the Convention summoned for April 22nd, I must first present my hearty congratulations and most cordial good wishes to the assembled Delegates and good Fellows of our Society, and to yourself—the heart and soul of that Body in America. We were several, to call it to life in 1875. Since then you have remained alone to preserve that life through good and evil report. It is to you chiefly, if not entirely, that the Theosophical Society owes its existence in 1888.

WISDOM FROM "THE PATH"

Error preludes truth, but falsehood never does; error courts investigation, falsehood never. Falsehood is altogether untrue and therefore without any knowledge; and being thus false it hides itself from investigation. But error is merely that which has not true knowledge, and does not imply falsity. Science is full of error, but constantly corrects itself. The process of acquiring true knowledge is in fact the cutting away of errors.

If the severity of my virtue incites another to sin, I am most to blame. He is carried away by the law of polarity; I set it in motion. A rigid virtue destroys; a loose virtue wastes: seek the mean. In equilibrium all things find perfection.

The last word of perfected art and the first word of perfectible human nature are the same:
Abstain!

Scientists dread occult investigation, lest it draw them out of their orbit. They forget that the true orbit of man is eternity.

Miracles are the natural effects of the intervention of a cause superior to those which produce ordinary effects.

We say: I do not wish to plunge into vice, but neither do I wish to live like a Cato; I wish to lead an honest and comfortable existence. This is an illusion; we cannot be half man, half beast; soon or late, one tendency will triumph over the other. A moment will come when you will be forced to choose; the later the choice the more painful and doubtful the victory.

The world of devotion is full of circles which are made up of smaller circles, and these again are included in larger ones; all of them together make up the great circle of devotees who work for the good of the Human Family. There is no part of the round world which is not covered by some part of this great sphere of the heart's effort.

The ancients considered things divine as the only realities, and that all others were only the images and shadows of the truth.

The way of the Adept is like the way of the bird in the air. He goes through all places and leaves no trace of himself, but the effect of his work may be seen by all men. He has been compared to the verse in the Kaballah where it is said the light flashes forth and then disappears again.

What fate we have is that which follows upon causes sown by us in other lives; no hand but our own inflicts the retributive blow or deals out happiness for deeds long past.

ANSWERS BY W. Q. JUDGE

In 1889 was started in New York *The Theosophical Forum* which was devoted to answering questions which were invited. Many persons answered questions, among them W. Q. Judge. We have gathered together all the answers prepared by Mr. Judge and have grouped them according to subjects. Last month we reprinted answers on "The Septenary Constitution of Man." In this issue we reprint answers on

BODY AND ASTRAL BODY

As I understand it, the astral body is first formed, and around it is built the physical body, its vehicle. The astral changes but slightly during life. The physical body is constantly changing, and is renewed about once in seven years. Why do we grow old physically?

The premises laid down answer the question exactly. For that which is made up of component parts must come to an end; the combination must wear out; such is experience; that which changes cannot endure. All bodies, in whatever sphere, change and disappear. "Growing old" is only a term which describes the ossification of tissue, the wearing out of the physical cohesive force. For a reality the body does not grow old, since it is made of matter up to its last moment, and after death it changes into still live matter, young again and divided into elements. But when the inner forces reach their limit the body can work no longer, and hence men invented the expression "old."

(November, 1892, p. 12)

Has a mother a right to use her will-power in throwing off disease and the painful result of accidents from herself and children? Please draw the line clearly between white and black magic in such work, occult work?

It is not clear from the question whether the querent means to ask about the use of the will pure and simple or about the practice of mind-cure, as it is called, or spiritual healing. In respect to the use of the will considered alone, the editor of *Forum* has replied sufficiently, I think, especially pointing out that the use of that power is not well understood; and it would seem that the questioner does not understand it.

There is a remarkable absence of treatment of the question of the will in such books as the *Yoga Aphorisms* and the like, the very books where one would expect to see something about it if it is a thing that can be treated of separately. But we may see the reason for this when we remember

the old saying of the Kabalists, that "Behind will stands desire." And by considering men as we see them, this saying appears to be a true one, for in everyday life and in every act we perceive that the prime mover is desire, and that the question of weak will or strong will depends on that in nearly every case. The wicked are of strong will because they have strong desires, and the weak person will be found to act with the most powerful will when the desire is strong. Their appearance of being weak arises from the fact that they are pulled about every moment by contrary wishes, not being concentrated enough to have definite wishes of their own. And it is here that the distinction between White and Black Magic can be easily found, for if the desired object be a selfish one or against the general good, then the act performed will be of the nature of Black Magic. The will is only used as an agent to carry out the desire. So in the case of an actual adept of either school, will is at his disposition no matter what be his object.

Now if the question put is in view of the practices of the so-called metaphysical healing schools, then a very different set of questions arises of mixed nature, some including moral aspects and some not, but every one raising a doubt about the claims made of curative power, as also about the way in which any cures that do take place have been accomplished.

The editor has pointed out that a well balanced and centred mind will conduce to health, as has been held for ages; even savages know this and act accordingly. And if one finds from actual experience that the fact of his or her being of a cheerful, happy, contented, charitable, loving, faithful, sunny disposition will always have the effect of giving health to those about in the family or elsewhere, then there can surely be nothing

wrong or inexpedient in such a state. And that, in my opinion, is the right limit for the practice of metaphysical healing. For if one goes beyond that, and, following the rules of these schools proceeds to send his thoughts out to another with the object of taking hold of that other's mind, then there is the greatest danger and also Black Magic. For no one has the right to take the mind of another, for any purpose, into his possession. If such be done, then the other ceases to be a free agent. And this is true as much in the case of one's child as in that of any other person. Moral wrong attaches here because one is acting on another. But in the event of acting on oneself there can only be a question of expediency, and that is a very wide and important one, since momentous consequences may flow to us and to others from the tendencies we set up in ourselves.

Bodily ailments may be roughly divided for the purposes of the present into two classes, one being those that are acute or due to the imagination or the reaction of the imagination on the processes in the bodily economy; the other being those due to strong physical karma showing out in diseases in the mortal envelope, and being entirely beyond the reach of the imagination and not due to reactions from the mind of the sufferer. These last are of the greater number; we see them in small children as well as in adults, and also in savages and the semi-savages of our own civilization who compose what some people call a lower element in the social body.

In the first class the physical troubles from reaction will of course disappear so soon as the person trains himself to look at life cheerfully and to grow into a more independent frame of mind. The cures are not due to the causes assumed in the schools we refer to. They come about as a natural result of the new state of mind withdrawing from the nerves and fluids of the body the old strain and oppression. When those are removed the actual state of health at the bottom comes to the surface. And the result would be the same in the instance of the most degraded savage who might be induced by accident or by the words of his medicine man to fix his mind in another direction. Obviously there it would not be due to a system of philosophy. And additional proof

of this is to be had in the very schools we speak of. In those we see widely different systems; one requires faith in the Bible and in Jesus, and the other does not, and yet each makes equal claim to success. H. P. Blavatsky says: "This is all the secret. Half, if not two-thirds, of all our ailings and diseases are the fruit of our imagination and fears. Destroy the latter and *give another bent to the former, and nature will do the rest.*"

In the second class of diseases it is quite true, as has been often said by the metaphysical healer, that the disease comes from thought, but the error is in supposing it to be present thought had in this body. The thoughts are those of a past life, and have passed altogether from the mind plane into the realm of causes for dynamic disturbance, or of tendency, that are quite beyond the reach of the present imagining power, but sure to result in the course of time in visible difficulty suddenly appearing, or resulting from our going into situations that bring to us the germs of disease. For Karma acts on us not only in inherited troubles but also in accord with the tendencies we have set up in ourselves in a previous life. Those latter impel us to go to places or to mix with such people as that the inevitable result will be to cause effects on our mind or body that otherwise would not be felt. As in the case of one who set up in a previous life a tendency to consort with good and cultured people; this will come out and lead to a similar line of action with very different results from the case of one whose tendencies were in the opposite direction.

These causes for disease then being in the mind plane from the last life, and having become mechanical causes in this, are now *on their way out* of the system in the proper channel, and that channel is a physical, mechanical one. They are leaving us by the way of the body, are on the way down, and should not be stopped and sent back to the mind plane again. They should be treated by the ordinary methods of hygiene, of medicine, of surgery, of food. Hygiene and food furnish the right conditions for adjustment, and make no new present cause for trouble; medicine helps nature in her mechanical acts of purging and alteration; and surgery replaces dislocations,

removes dead tissues, or puts bones that are broken into position for proper joining. No one would be so foolish as to say that thinking will remove from the brain the pressure of a fractured bone that is making the patient mad, or that imagination will set a dislocated shoulder. And if rotting food in the stomach is affecting the head and the whole system, it is certainly wiser to get rid of the offending substances as quickly as possible, supplying the body with good food in its place, than to let the evil stay to be absorbed as evil into the tissues while one busies himself by calling on the higher powers of mind to make him think he is not disturbed while nature is going on with her cure. In many cases this latter is all that happens, for any strong-minded person can resolve to endure great pain during the process of rectification of internal trouble by ordinary change of tissue and of fluids. So a disciple of the schools in question may be so full of the notion that mind, or God, or Christ is curing him that he endures until the *vis medicatrix naturæ* has done its work.

Granting that these causes are on their way down and out, the effect of calling with a powerful will on the same plane of power is that the cause may be sent back to the inner mind and disappear from the body. But this is no cure: it is something like one's cutting off his hair because the flies walk in it, it is planting once more in our deathless body disease that will surely come out again in another life as disease, or as madness in that one or presently in this. And in the life of many a practitioner nowadays this has happened. For wherever one is very sensitive the practices enjoined create abnormal states that have resulted in dementia.

But a still more pressing danger lies in the half-truth of the practices. They are, divested of all pretension to systematic and right philosophy, partially correct yoga practices.

As soon as they are begun they set up in the astral currents in the practitioner definite changes that at once begin to react on the humours and fluids in the body and are strong enough to bring about definite alteration in the physical envelope. This has been known for ages and has been treated of by the older Hindus. But they have

always been careful to say that they ought not to be gone on with in the absence of a guide who is competent to know every symptom, to note every effect, and to give the right corrective.

These correctives were not purely mental either, for many of them have to be physical, since the rapidity of the changes and the effects of the practices far outrun any application of mental correction in many instances. And this knowledge did not mean a mere following of a definite rule, but included an ability to see the peculiarities of each person as he proceeded. For as each is under a different set of laws peculiar to himself, the strict following of a general rule would lead to the greatest danger. But what do the "metaphysical healers" know of this? Nothing but the vague rule of the doctors that one must watch the patient and know, if possible, something of his medical record. Outside of that they are at sea with no pilot. They are inviting the explosion of forces they know nothing about, and when the difficulty arises they are powerless. From actual experiment I know the facts to be as stated. The pulse may be lowered or increased, or the first symptoms of paralysis produced, or fainting brought on, singing in the ears and mist before the eyes made to show themselves; but where is the corrective? Unknown, for the simple reason that when we are dealing with such forces as these we are out of the realm of general rules for correction and must be able to at once see the exact inner state of the person and to select unerringly out of the vast range of possible cures the right one so that it shall work without any mistake.

What, then, shall the querent do for herself and her children, as she asks? Use her best judgment, follow the best rules for the cure of diseases, train her children to be self-reliant and careful so that they shall have few accidents, teach them to avoid evil and danger and keep their minds and bodies in right condition, and karma will take care of the rest. And if they are hurt or really sick, then send for a good physician.

(January 1892, p. 4)

In Jan. "Forum" H. P. B. is quoted as saying, "This is all the secret. Half, if not two-thirds, of all our ailments

and diseases are the fruit of our imagination and fears." In the same number W. Q. J. says, "The greater number are due to strong physical Karma," and "are entirely beyond the reach of imagination." Will the *Forum* point out the reconciliation?

It is quite true that I said in reply [above] that the greater number of diseases are those which are due to physical Karma and beyond the reach of the imagination rather than to the reaction of the imagination upon the body, and that H. P. B. in *Lucifer* said that "half if not two-thirds of our ailings and diseases are the fruit of our imagination," but there seems to be no great contradiction since both statements were general, and in the last *Forum* mine was declared to be in respect to a rough classification and not to a specific accurate one. H. P. B.'s expression "half if not two-thirds" is well known to be an idiom which means much or little. It is one of those constantly used when one is not speaking of exact quantities. Hence it need not be set over against mine. But if any think it important, then let them consider that I did not say what I did as to the proportions. However, there are no statistics obtainable as to the two classes of causes for disease, and it is very evident that H. P. B. had no thought of being mathematically exact, nor was there need for her to be. Her remark was not to point out proportions but to show how strong imagination may be and how, just as I sought to point out, when the direction of the mind is altered the strain is taken off from the body and nature makes a further change, instead of our minds bringing about a state of health. A careful glance at the substantial point aimed at in the reply criticised would have revealed nothing of the nature of contradiction between writer and H. P. B. (*March 1892, p. 8*)

The effect of alcohol being degrading, why is it that a person under its influence will sometimes give expression to lofty sentiments and high moral teachings? A friend of mine knows a case of this kind. The person when in a drunken fit quotes many fine passages from the Bible and other sources.

The assertion in the question is too sweeping. Some of the effects of alcohol are degrading, and some are not. It has many good uses. The abuse of it is what is degrading. There is no

necessary sequence between the degrading effect and the utterance of lofty sentiments in every case, and yet in many cases there is. It is well known that—just as happens in hypnotism—the effect of alcohol may sometimes be to dull the outer brain and release the recollection of the teaching in early life of religious or lofty sentiments. This is like a phonograph which, as a machine, may repeat any good thing; the drunkard has become a maudlin machine. But the inner memory cannot be made drunk, and it is that memory which brings out the expression of lofty sentiments. In the same way morphine, more degrading in effect than alcohol, causes the taker sometimes to utter high sentiments and write magnificent literary matter.

(*October 1895, p. 82*)

Is it possible that our lower nature is composed of groups of elementary beings (sub-human) which under the higher tutelage can be welded into a force for good, rather than a something evil that has to be cast off? If so, ought not the Higher Ego to be considered a trainer and teacher of the Lower Manas rather than as a foe, even as a parent restrains his children from wrong-doing, and would not this view make the conflict between the animal and spiritual nature easier to most people?

The editor is right in saying the lower nature cannot be cast off, but must be subjugated. We might as well say we can annihilate universal mind as to say we can "cast off" anything that is a part of nature and going to make us what we are. The lower nature must be discovered in all its ramifications and carefully subdued, as thus it is transformed and not cast off. But I cannot agree with him in respect to "sub-human elementals" composing us and which he calls "fanciful." They are not fanciful, even though the questioner views them in the wrong light and the editor in no light at all. If there is any point strongly made in occultism it is that we are a compound of lives, that every part of us is so made, and hence it follows that our lower nature is made of these lives. There is no vacuum in the universe void of a life. But while this is so, these lives, in so far as they go to make up man, are not to be considered as separate beings from himself whom he can "educate," as inferred in the question, from a position as man which is

ON VAIRAGYA

apart from them. They exist in him, and as he lives and thinks so he impresses on them his thoughts and acts, and as they are leaving him every moment of time it follows that a stream of these lives of many grades and sorts is continually being projected from him into space and forming his own Karma. For they are unintelligent and only act in their own way, just as water acts when it runs down hill. If we regard them as beings that we are educating we will fall into superstition, but if, on the other hand, we say they do not exist and have no place in us, as the editor infers, we will never come to right knowledge of the universe as it is.

They are matter, in fact, and a certain quantity of it comes into the charge, so to say, of every man, and everyone is therefore responsible for the impressions he gives to the atoms that make him up, and if he does not live aright he will have to suffer the consequences sooner or later. For these very elementals are the means whereby karma operates, for without them—considering atoms as points of sensitiveness—there would be a break and no way for karma to have effect. If they do not exist, then there is no way to make the connection between matter and mind and thought and circumstance.

The conflict between the higher and the lower can be made easy only by the old rule "to look on all parts of the universe as containing spiritual beings, the same in kind and only differing from each other in degree." (April 1892, p. 11)

Every pledge or promise unless built upon four pillars—absolute sincerity, unflinching determination, unselfishness of purpose, and *moral power*, which makes the fourth support and equipoises the three other pillars—is an insecure building. The pledges of those who are sure of the strength of the fourth alone are recorded.

—H. P. B.

War conditions have made the receipt of periodicals and publications from the U. S. A. difficult; delay has just brought to hand in February the first number of Vol. XXXII for November 1943 of the Magazine *Theosophy* edited by our Los Angeles companions. But, as on every occasion, the magazine reads fresh and up-to-date, for its contents are not news of the past commented upon in the present but are eternal ideas which belong to the Eternal Now and instruct and inspire from day to day. Thus any previous volume of the magazine *Theosophy* will yield guidance for the enquirer and the aspirant now and here. In this November 1943 issue there is a very practical essay on "Antipodal Powers of Manas" which deals with Resignation and Indifference—much misunderstood terms. In it the aspirant will find this message:—

Resignation therefore of a spiritual kind is in no sense the attitude of indifference which veers and shifts with every gust of changing wind. It requires not that one relax in effort towards that which he sees to be true. Nor is it unwilling conformity to a fate he feels to be unjust. Some have been known to accept outwardly the circumstances of life, while in their hearts, they chafe under feelings of injustice. This is the *nailed to the cross* idea expressed in the words: "Yes, damn it, I'll do it, but..." This is submission, of a sort, but it is base, shallow, incomplete. It goes no deeper than the lower mind and leaves still bound the inner knots of discord. While intellectually admitting the doctrine, such men have failed to make of it a living factor in their lives, have failed to understand that the whole of man's nature must be used in the carrying out of this law. The act of true resignation requires firmness, constancy, control.

Karma, of its own weight, moves to good and right. It is a friend to the soul, the faithful comforter of all who learn its way. But by indifference, doubt, and cross-currents of desire, man ceaselessly inhibits the action of its helpful hand. How else than by working with the Law can its fine and delicate adjustments be achieved? How else avail of the wisdom of its all-seeing eye, the power of its omnipotence? "Not my will, but thine, be done," are the words of One who evidently knew in full the Law which moves to righteousness. It is Arjuna's position in the ninth chapter of the *Gita* when he had ceased to find fault, and was made thus ready for a higher path. It is the position of all who trust the Law, and who in trust resign.

POINTS OF VIEW

"You are looking at things from your own point of view."

Most of the troubles of life come from the clash of human relationships, and our "daily life ledger" shows many an entry on the debit side caused by wrong response to others. Many a plan has failed because the promoter looked at it "from his own point of view" and did not take into consideration the reactions of the environment which would surround his action. Fortunately for our spiritual evolution, but unfortunately for our personal happiness, our way lies *with* people. Other human beings are necessary to us, for without them we should go along with only "our own point of view" until we wake up to find ourselves like the "haughty fool" who had climbed a lofty tower thereon to sit "in prideful solitude and unperceived by any but himself." It is our contact with people, whether physically or with their ideas through the written word, that enables us to see ourselves as we appear to them and to see what evil in our character is brought to light through them. We can put our opinions alongside theirs, and realise that no true understanding is a matter of opinion, because it is the fact itself that is true, and all each man can do is to regard it from "his own point of view." As H. P. B. says, we view everything from the standpoint of our "own experience, knowledge and consciousness."

Mr. Judge tried to make this plain when he said that all efforts were useful and any sincere worker for the Cause should be allowed to try out his ideas. The U. L. T. makes this plain in its method of platform work. The student-teacher gives out the philosophy itself and not his opinion on it, and thus learns to view the philosophy from the view-point of Those who gave it to us. It is a sobering thought that "outside of initiation" there is a limit to knowledge, for we like to think that "we know." How thankful we should be that our pathway through life is surrounded by people with *their* own points of view!

Life is like a road along which many motor-cars pass. Accidents are frequent if each driver looks at his driving "from his own point of view." He

gains skill in driving through the practice of adapting his views to harmonise with others' points of view! He learns adaptability in offsetting the bad driving of others and pursuing his course unruffled by the hindrances they cause.

In our struggle for life we have each developed a sense of "I-ness" and as great a sense of the rights that should be accorded to that "I." But we have to learn to drive that "I-ness" with the same care as we drive an ordinary motor-car, realising all the time that the roadway of life is *crowded* with other "I-nesses," with good and bad drivers at fast and slow speeds, and with many an accident to block the way. The power to adapt ourselves to others' view-points is an application of the right to freedom of conscience. It is so easy to demand freedom for oneself, so difficult to admit it to others! Yet each rebuff or hardship is like an initiation if we can pass through it unscathed. Initiations are not examinations in the form of tests, but are the culminating factor when strength attained enables us to pass on. It is the strength attained through the contact with others that opens for us the doors of the different stages of Life. And we never develop strength by looking at things only from "our own point of view" unless it is the strength of the road-hog who smashes all weaker cars in his way and finally comes to grief when he meets one larger and better than his own.

Adaptability is said to be a great spiritual virtue; we can begin to develop it by looking at all our actions, feelings and desires, and thoughts from the points of view of those in the environment in which they are to take place. We know the phrase "Man proposes, God disposes," but we do not live up to it. Its meaning is that no matter what we plan there are so many side-issues connected with the environment that often the results are totally unexpected. If we act in terms of the environment and take note of possibilities we stand less chance of being broken. Instead of "our own point of view" we must put harmlessness as the background of our activities. Harmlessness implies that we have recognized the presence of others on our roadway and have admitted their rights.

The Masters are ever careful never to infringe the rights of another human being. Our first step in Their direction is to cease seeing things "from our own point of view."

LET US HAVE FAITH !

The only *saving* principle dwells in man himself, and has never dwelt outside of his immortal divine Self; *i. e.*, it is the true Christos, as it is the true Buddha, the divine inward light which proceeds from the eternal unmanifesting unknown ALL. And this light *can only be made known by its works*—faith in it having to remain ever blind in all, save in the man himself who feels that light within his soul.

In *Light on the Path* we are told that faith is "the covenant between man's divine part and his lesser self"; that faith is necessary in order to obtain intuitive knowledge, and that without it there is no soul strength or certainty. In the *Gita* Krishna tells us that the embodied soul is gifted with faith, and that each is of the nature of that ideal on which his faith is fixed. It therefore becomes clear that there must be several kinds of faith. The lowest kind, blind faith, based upon mere interpretation and the second-hand testimony of men claiming authority, is really a mental disease and leads to intellectual suicide. It need not be considered here. Earnest students of Theosophy have to a great extent left behind this completely false faith. But there are two kinds of faith which do concern students most vitally: (a) faith in the divine inward light, the Higher Self, the Supreme Self, made known by its works through its one eternal way of action—Law; and (b) faith in some other subtle and lesser ideal which determines our personal nature, our character, our actions and reactions as an embodied soul.

The embodied soul being gifted with faith each must have faith in something, and it is of importance to discover what the ideal is on which our faith is fixed, and which gives us our particular characteristics. As earnest students we aspire to model ourselves on the divine pattern—intelligently, deliberately and with altruistic motive—but if unconsciously we are fixing our faith on something other than the Divine Law we are bound to meet with frustration in one way or another.

How, then, can we make sure what that ideal is on which our faith is really fixed? Let us not answer hastily, as some may be inclined to do, asking "But have I not accepted the Theosophical principles and teachings about man

and his goal, the Law of Absolute Justice and the Spiritual Unity of all? Is not the ideal of human perfection and service *my* ideal? Am I not sacrificing for that ideal with faith?" Yes—in a way—with all earnest ones that is so, but it is not so simple as that. *To appreciate and to grasp an ideal with the mind is not necessarily to fix our faith on it.* We have to be more definite and practical. True aspirations, dreams and visions, as also true mental conceptions, are good and necessary, but they are not enough. Was a work of art ever created by merely conceiving of it? No, a place must be prepared, fitting materials gathered, the laws governing their use understood and then applied with faith, power and perseverance, so that the perfection of the vision may be embodied in form.

To illustrate: a student, who is also a business man, earnestly believes his faith is fixed on the Theosophical Ideal but it may well be that this is more theoretically than actually the fact. He tells himself: "For the sake of the Cause I must be a successful business man, and be recognized as such." Immediately his energy is directed to this end, and his *faith becomes fixed in his capacities and potentialities as a business man*; with all the inevitable results, including the attainment of the object of his wishes, *i. e.*, he becomes an excellent business man! However much he may glamour himself with the notion that he is thus serving the Cause, his happiness has become dependent on his success and his standing as a business man in the eyes of others. This is not dependence on the Self, nor faith in the Theosophical Ideal. This example may be used for the student who is a lawyer, a doctor, a clerk or what not, or even for one who has made the promulgation of Theosophy his life-work. All students feel strong attraction to the Higher Life and the Ideal, but most are too personal and

self-opinionated (unconsciously to themselves), too much in love with the deceptive allurements of worldly life to give them up completely and to fall back in full faith upon the Divine Inner Light which has no concern at all with what we desire for ourselves personally, or believe ourselves personally to be.

Our first step, then, is to recognize that it is possible to have, so to speak, two faiths at once. One, rather nebulous, in the ideal of human perfectibility and Perfection; the other definite, but not known to us, not easy to recognize because held unconsciously to ourselves, though it is the creator of our personal nature, a very near and potent force to each one. So, if gaining a glimpse of the Great Ideal and feeling intuitive faith in it and its ultimate attainment is one step toward that Ideal, a second very practical one is the discovery of what this other faith is that we hold. Because the lesser faith is one of the greatest obstacles on our path and we want to remove it.

All students can see that this duality of faith is possible just because we are embodied souls, and have two extremes in our nature, the Spiritual and the Material. The minds and hearts of all are dual, metaphysical and physical, impersonal and personal; that is what makes our lives so complicated. We must simplify them. Either the SELF of Spirit or the Self of Matter must disappear. We cannot walk in two directions at once. So what do we really want for ourselves? What do we want to do or to be, failing which we feel frustrated? If we find the correct answer to these questions we shall know what the ideal is on which our faith is fixed. Each must make this discovery for himself; but our great philosophy gives us hints and helps. One of these is what is told us about the line of a life's meditation, and there are many more in *Letters That Have*

Helped Me.

Dispassionate self-examination is very difficult, but fearless and honest examination of all our reactions to whatever comes to us in the way of experience will reveal to us the object of our faith. Just as the Divine Self can be known only by its works; so the personal ideal will reveal its real nature through our actions and reactions, and our faith will be made known to us by examination of our works and their results.

Faith in the Higher Self alone can give us true spiritual courage; so let us take firm hold of all the courage that our degree of true faith makes possible for us, and use it to discover more about our whole nature, which is faith-formed.

After we have learned something of Law, spiritual courage will show itself first in the resolve to suffer or enjoy, without bitterness or complaint or effort to evade, whatever comes to us of discipline or experience. The mental and moral mortification that this practice will require will not only test our faith, but will also develop the highest kind of faith and the spiritual will. It will help us little by little to distinguish our duty pure and simple from our personal desires—however good these may be. It will gradually orient us spiritually in relation to our fellows. We shall soon begin to feel the saving light within our own soul, and to sense it clearly in the hearts of others.

The *Bhagavad-Gita* is full of descriptions of the man whose faith is fixed on the Supreme. Let us by meditating on the Man which Krishna portrays renew our aspiration and true faith; and with spiritual fearlessness let go of the lesser faith, and remodel ourselves on the divine pattern by daring to be guided, ruled and helped by the Higher Self, that saving principle within, which speaks to us through conscience and intuition and in the never-failing voices of the great Teachers of the Good Law down the ages.

*After the rest is done and gone, we remain;
There is no final reliance but upon us;
Democracy rests finally upon us,
(I, my brethren, begin it,)
And our visions sweep through eternity.*

—WALT WHITMAN.

WHY DO ANIMALS SUFFER ?

[The following questions and answers (unsigned) are from *Lucifer* II. 258 for May 1888. What is said of Christian theology and theocracy is applicable in principle to Hindu, Parsi, Muslim, and other theologies and theocracies. There is a species of cruelty towards animals rooted in neglect and ignorance displayed in India, different from that prevailing in Western lands. Theosophy, East and West, puts forward the same doctrine, in principles and in details.—Eds.]

Q. Is it possible for me who love the animals to learn how to get more power than I have to help them in their sufferings ?

A. Genuine unselfish LOVE combined with WILL, is a "power" in itself. They who love animals ought to show that affection in a more efficient way than by covering their pets with ribbons and sending them to howl and scratch at the prize exhibitions.

Q. Why do the noblest animals suffer so much at the hands of men ? I need not enlarge or try to explain this question. Cities are torture places for the animals who can be turned to any account for use or amusement by man ! and these are always the most noble.

A. In the *Sutras*, or the Aphorisms of the *Karma-pa*, a sect which is an offshoot of the great Gelukpa (yellow caps) sect in Tibet, and whose name bespeaks its tenets—"the believers in the efficacy of Karma," (action, or good works)—an Upasaka inquires of his Master, why the fate of the poor animals had so changed of late ? Never was an animal killed or treated unkindly in the vicinity of Buddhist or other temples in China, in days of old, while now, they are slaughtered and freely sold at the markets of various cities, etc. The answer is suggestive :—

... "Lay not nature under the accusation of this unparalleled injustice. Do not seek in vain for Karmic effects to explain the cruelty, for the *Tenbrel Chugnyi* (causal connection, *Nidâna*) shall teach thee none. It is the unwelcome advent of the Peling (Christian foreigner), whose three fierce gods refused to provide for the protection of the weak and *little ones* (animals), that is answerable for the ceaseless and heartrending sufferings of our dumb companions."...

The answer to the above query is here in a nutshell. It may be useful, if once more disagreeable, to some religionists to be told that the blame for this universal suffering falls entirely upon our Western religion and early education. Every philosophical Eastern system, every religion and

sect in antiquity—the Brahmanical, Egyptian, Chinese and finally, the purest as the noblest of all the existing systems of ethics, Buddhism—inculcates kindness and protection to every living creature, from animal and bird down to the creeping thing and even the reptile. Alone, our Western religion stands in its isolation, as a monument of the most gigantic *human* selfishness ever evolved by human brain, without one word in favour of, or for the protection of the poor animal. Quite the reverse. For theology, underlining a sentence in the Jehovistic chapter of "Creation," interprets it as a proof that animals, as all the rest, were created for man ! *Ergo*—sport has become one of the *noblest* amusements of the upper ten. Hence—poor innocent birds wounded, tortured and killed every autumn by the million, all over the Christian countries, for man's recreation. Hence also, unkindness, often cold-blooded cruelty, during the youth of horse and bullock, brutal indifference to its fate when age has rendered it unfit for work, and ingratitude after years of hard labour for, and in the service of man. In whatever country the European steps in, there begins the slaughter of the animals and their useless decimation.

"Has the prisoner ever killed *for his pleasure* animals ?" inquired a Buddhist Judge at a border town in China, *infected* with pious European Churchmen and missionaries, of a man accused of having murdered his sister. And having been answered in the affirmative, as the prisoner had been a servant in the employ of a Russian colonel, "a mighty hunter before the Lord," the Judge had no need of any other evidence and the murderer was found "guilty"—justly, as his subsequent confession proved.

Is Christianity or even the Christian layman to be blamed for it ? Neither. It is the pernicious system of theology, long centuries of theocracy, and the ferocious, ever-increasing selfishness in the Western civilized countries. What *can* we do ?

NAVAJO INDIAN BELIEFS

New evidence for the wide spread of once universally diffused knowledge comes from the South-West of the U. S. A. Prof. Gladys A. Reichard of Barnard College writes in *The Review of Religion* for May 1943 on "Human Nature as Conceived by the Navajo Indians." They have, she writes,

a concept of something impersonal which is the ultimate goal of the universe and all that it contains, a goal which man seeks along with other cosmic and terrestrial phenomena. It supersedes all the deities, no matter how powerful they may be.

The Navajo believes that every element has specific power which is related to that of every other. The "ultimate destiny" is recognised as "the harmony or balanced relationship which exists among all things." Neither man nor cosmos, however, having yet reached the ideal of perfection, the balance may be disturbed, and "even a part of man's spirit, that portion which has not assimilated to the greatest ideal, may bring harm to others still living."

Among the beliefs in specific magical practices which the Navajo shares with other peoples are those associated with magnetism. Conviction of the effectiveness for sorcery of the victim's hair, nail-parings, bits of skin etc., makes the Navajo guard carefully even garments that have been in contact with his body. Conversely, the Navajo frequently objects to doing laundry work for white people, because it involves handling the clothes in which their influence is strong.

Again the Navajo's firm belief in "breath power" and "breath poison" is an echo of ancient truth. Miss Reichard writes:—

In a sense, breath is life itself. Breath as the manifestation of life contains the notion of breathing with sound.

"Breath power" in one sense "seems to distinguish that part of existence which is desirable and profitable from its opposite." The ritual prescribed in Navajo mythology for restoring persons dead or in a faint involves the introduction of wind. The opposite of the word for "breath power," "designates the evil, injurious, even poisonous element in breath accompanied by sound." Theosophy recognises the tremendous

occult power of Sound, "the most potent and effectual magic agent," and also the equivalents of "breath power" and "breath poison." The most remarkable results, H. P. B. writes, can be produced, where there is knowledge of the rationale, "by the simple act of breathing upon a person, whether with good or evil intent." She gives examples of both types of use. (See *Isis Unveiled*, I. 132 and II. 633.)

Professor Reichard further writes:—

The performance of ritual, and the dogma which sustains and explains it, show further the ideas of the extension of man's personality into space. In a sense, space does not exist.... Success in hunting depends as much upon the behaviour of the wife at home as it does upon that of the man who stalks the game....

Thus Navajo dogma connects all things, natural and experienced, from man's skeleton to universal destiny, which encompasses even inconceivable space, in a closely interlocked unity which omits nothing, no matter how small or how stupendous, and in which each individual has a significant function until, at his final dissolution, he not only becomes one with the ultimate harmony, but he *is* that harmony.

GIORDANO BRUNO

[A correspondent sends the following note on the article: "Bruno's Death: A Tragedy?" which appeared in our February issue.—Eds.]

A fact reported by Robert Adamson in Vol. II of his *Development of Modern Philosophy* bears upon the doubt justly expressed in "Bruno's Death—A Tragedy?" in THE THEOSOPHICAL MOVEMENT for February 1944, as to whether Bruno had ever recanted. It is significant that in 1889, when a statue was unveiled on the spot of Bruno's execution, in belated recognition of his greatness, it was against the fierce opposition of the Roman Church. The then Pope, Mr. Adamson reports, still thundered against Bruno as "a double renegade, a heretic formally condemned, whose obstinacy against the Church endured unbroken even to his last breath." With this charge, he coupled such extravagant aspersions as are the common lot of witnesses to the eternal Truth.

THE LOOM OF LIFE

The room in the little village looked pleasant and cheery. Half a dozen girls were busy at their work on their large looms, weaving nice silk sarees, and little Lila looked round with joy and surprise. How the soft hands worked among the shuttles and how the tongues were let loose, moving faster than the fingers. Young Indian girls with friends of their own age, busy and cheerful at their work. The ground was strewn with silk strands of various hues and lengths, which were quickly picked up every now and then by eager hands, matched and selected, before they were woven into beautiful patterns to adorn their slender bodies. A few looms were shoved into clean corners where serious faces pored over their work, trying intricate patterns.

On this quiet scene of village life Lila looked with calm delight for some time, when suddenly her eyes fell on a huddled figure in a remote corner where a little girl with flushed face and hurried hands was busy at her work. She looked worried and distressed and Lila drew her mother there, eager to know what ailed that sad figure on the ground.

"What is the matter, little girl?" the mother inquired in a gentle voice. "Can I help you in any way?"

"No, sister," was the quiet answer, while the sad, tearful face bent lower and lower. "This pattern is very difficult and these threads get so mixed up, but I must finish it somehow."

"But, child, there is some mistake somewhere and how do you expect to bring it right out of this mess?"

"A mistake? And how did you know it? Who told you there was a mistake?" And she tried to cover up the loom.

Lila's questioning eyes looked from the one to the other as the mother squatted on the floor, coaxing the little weaver to show her the work. Reluctantly she unfolded the yards of woven cloth on the ground and the mother's trained eyes detected where threads were caught and pulled awry and the inexperienced hands had tried to

hide the mistake with patches and to cover them with a cloth.

The soft eyes of the enquirer gave Anjini fresh hopes. "Sister, can you help me? Oh, I feel so tired and I cannot bring this pattern right. But please tell me, how did you know there was a mistake? I was afraid the teacher would see it on his visit next week and so I tried to patch and cover it up. But how did you find it out?"

"Ah, child," answered Lila's mother, "no words told me, but the pattern, which was nice and straight at the commencement, has gone crooked and, do what you will, you will not bring it right until you undo all this later work."

"What, undo all this?" cried Anjini in alarm. "It is the work of almost a month. How can I do it? What will my teacher say? I have to finish it before he comes. It is cruel to ask me to undo my work and I will not do it."

"The young are inexperienced," said the mother calmly. "You are a weaver and know not the Law of weaving! No amount of colours and threads will bring a wrong right unless you undo the mistake and set it right, hard though it seems. Try, child. Take the words of one who would willingly help you, both in your work and in your despair. But undo you must. Until the mistake is corrected, until the patterns are nicely and correctly balanced, thread by thread, nothing will be of any avail."

The tears flowed fast down the sad face. "And oh, how I have prayed every night and morning since last week," she said, "that my mistake might not be found out and that the pattern and the weaving might come straight. Nay, I even promised myself to go to the temple every day for a week if my prayers came true," and the young heart sobbed aloud.

The whole room was disturbed and all the laughing, working girls left their looms to help and comfort their friend and fellow-comrade. Everyone thought it was hard that the poor girl had to undo the work of nearly a month and wondered if nothing could be done to conceal the mistake and go on weaving further.

"My young friends," said the mother softly to the girls who surrounded her, "as an elder sister

of yours, as a friend and a well-wisher, as one who has gone through many more experiences than you all have, as one who has seen and known and learnt much from life, may I say a few words to you?

"You, my little friends, are weavers of these nice things, but do you know that every one of us is a weaver—a weaver of our own life—our own destiny in this world? Just as you choose your own material and colour and pattern, your own threads, fine or coarse, so too we choose our own threads for the loom. Our thoughts and our words, our acts and our feelings, are the materials with which we weave our destiny, refined or rough, pure or impure. We, ignorant of the working of the Great Law, make mistakes often in our weaving. We try to hide, to conceal them from our teacher—the Great Law—and in our pride and stubbornness will not be brave enough to repair the wrongs but go on involving ourselves more and more in the disordered pattern. Of the Law it has been said:—

It knows not wrath nor pardon; utter-true
Its measures mete, its faultless balance weighs.

In despair and sorrow we seek refuge in selfish prayers for forgiveness. We try to bribe the gods.

Pray not! the Darkness will not brighten! Ask
Nought from the Silence, for it cannot speak!

says the Great Buddha. The Eternal Immutable Law is Peace and Equilibrium, because its threads are Love and Life. Any selfish or wicked act on our part will be mathematically and accurately depicted on this Great Loom, and undo and repair we must. For the Master—the Great Law—will notice and record every breath we breathe, every heart throb, every thought. The only way out of our difficulty is the same eternal rule. Undo the wrong, the mistakes, and begin afresh. Try, little girl, for

Such is the Law which moves to righteousness,
Which none at last can turn aside or stay;
The heart of it is Love, the end of it
Is Peace and Consummation sweet. Obey!

Lila quietly left the room with her mother, pondering on what she had heard about each of us weaving our destiny, knowingly, deliberately. At the end of the street she saw an open spot where a potter was at his work and Lila paused to watch him. It was a new experience and most interesting. Out of the lump of clay the potter moulded materials of various shapes and sizes. There were the earthen pots and pans, a small pitcher, and with her mother's lesson fresh in her mind she observed that the potter too was a chooser. He was free to choose—the clay and the

objects—but when the clay had passed through the process of moulding, the things were there, crude or refined, as his own free-will or choice had made them. And Lila learnt and understood that man was the Weaver of his own Destiny—the Moulder of his own Life.

ACT AND ATTITUDE

Confirmation of the Theosophical proposition of the indispensability to deliberate volition of *faith* in the will comes from Mr. N. H. G. Robinson. In "Act and Attitude" (*Philosophy*, November 1943) he brings out that one

cannot will a thing unless one believes that one is going to bring it about. One cannot possibly will that one's house will suddenly be filled with gold, unless indeed one believes that such things have come within one's power. It is of course quite possible to desire without the corresponding belief, but to desire something and to will it are two very different things.

Theosophy recognises "the imperial power of even the unconscious will to create according to the imagination," understood in the sense of the faculty of discerning images in the Astral Light. But for the deliberate exercise of the "weird and formidable potency" of the will, the imagination must be strong and trained to form its own images of the results desired. And H. P. B. quotes Paracelsus as saying that "the imagination is strengthened and developed through *faith in our will*. Faith must confirm the imagination, for faith establishes the will."

Mr. Robinson puts this in other words in declaring that unless a man believes that he can do a thing he cannot will it. His attitude cannot be one of doubt. "The assumption that his judgment is true is a necessary condition of his making the volition" which even a deliberate physical act involves. It has been truly said that if a man was thoroughly convinced he could not rise to his feet unaided it would be utterly impossible for him to do so. And what is true of the physical act is no less true on higher planes. It is lack of faith in our divine possibilities that prevents us from unfolding and expressing them. Hence the emphasis laid in Theosophy on remembering "Thou art That." Hence too the hint that H. P. B. throws out in one of her pregnant foot-notes in *The Secret Doctrine* to the effect that

thinking of oneself as this, that, or the other, is the chief factor in the production of every kind of psychic or even physical phenomena.

If we rightly understood the powers of the mind of man, declared Paracelsus, "nothing would be impossible to us on earth."

IN THE LIGHT OF THEOSOPHY

SCIENCE AND CAUSATION

The greatest contribution of modern science is the establishment of Law in place of chance or the caprices of a personal God. Only in recent years has the absolute sway of law in the material world been challenged from within the scientific fold. But the "uncertainty principle" is claimed now by some to be justified by the finding that the behaviour of individual atoms is unpredictable. Statistical analysis of many similar happenings reveals, as far as the individual happening is concerned, only a definite measure of probability.

Eleven years ago when Max Planck published his *Where Is Science Going?* this tendency to exempt the natural phenomena studied in quantum physics from the sway of causality came in for special refutation. Statistical laws themselves, he declared, depended on the assumption of the strict law of causality.

The non-fulfilment of the statistical rule in particular cases is not therefore due to the fact that the law of causality is not fulfilled, but rather to the fact that our observations are not sufficiently delicate and accurate to put the law of causality to a direct test in each case....In case the predicted effect should not follow then we know that some other facts have come into play which were left out of consideration in our reckoning.

The controversy is vitally important to ethics as well as to science itself, because of the connection between belief and action. The flouting of causation by a single atom would, if true, open the door to chaos, superstition, miracle, even to breaches in the working of the Law of Karma. Theosophy avers that no such breach can be. Law and chaos cannot exist in the same system. The very possibility of scientific advance rests on the assurance that from identical conditions identical results inevitably flow. Law must be universal in its application or it is not law. As Max Planck puts it:—

It is a characteristic mark of every true science that the general and objective knowledge which it arrives at has a universal validity.

But, since he wrote, acceptance of the principle of uncertainty in physics has spread fast and far. Not surprisingly, Prof. Peter A. Carmichael of the Louisiana State University notes in the September *Scientific Monthly* "a disposition rather antithetical towards logical rigour in science." In his article on "Science and Causation" he challenges the views of Dr. Irving Langmuir, retiring President of the American Association for the Advancement of Science, views referred to in these columns in June 1943. Professor Carmichael says it is impossible to prove that the position or the velocity of an atomic particle is independent of all possible causes. To the claim that the "phenomena of the behaviour of single atoms depend upon the laws of probability and that they are just as unpredictable in detail as the next throw of a coin," he replies:—

A student of philosophy would observe that anything depending upon the laws of probability is *eo ipso* determinate so far as those laws are indeed laws, hence that the admission of such laws within atomic phenomena is an admission of causal relationship....In other words, if there is probability, there is implied order, or rational ground.

The very use of the word "effect" by Dr. Langmuir is shown to be unintelligible unless it admits cause. Professor Carmichael also challenges taking predictability as the test of causation. Inability to predict the turn of the market, he points out, does not affect the causal principle by which the turn occurs. "A person cannot think about things without becoming a metaphysician," he declares, and thinking things out necessarily shows the interconnection between all questions of causation, order, fact and meaning. He sees an analogue to the morality that precipitated the war, in scientific education in "the habit of disregarding the mind" and fixing all the attention "on bodies and interactions of bodies."

The attitude which such education produces drew the ire of Thomas H. Huxley half a century ago. He wrote:—

I understand the main tenet of Materialism to be that there is nothing in the universe but matter and force; and that all the phenomena of nature are explicable by deduction from the properties assignable to these two primitive factors....*Kraft und Stoff* are paraded as the Alpha and Omega of existence.... Whosoever does not hold it is condemned by the more zealous of the persuasion to the Inferno appointed for fools or hypocrites. But all this I heartily disbelieve. ...There is a third thing in the universe, to wit, *consciousness*, which I cannot see to be matter or force, or any conceivable modification of either.

One antidote to Materialism is the recognition of consciousness as something other than a by-product of matter, and of its culmination in self-consciousness with its corollary of free-will in man. Max Planck, for all his confidence in the law of cause and effect, recognises, as Theosophy does, a limit to the sway of causality as far as the individual is concerned. The general Will of Nature, Theosophy explains, is the one creative force, the "sole immutable Law of Life and Being." And causality is, so to say, the mode of its operation. But just as consciousness, which is also universal, in man alone becomes self-consciousness, so in man alone is the will free. Free-will has its seat in the higher Ego. There is that in man, the highest part of his nature, which is untouched by Karmic Law. Theosophy calls it the "divine Duad," the Monad, Atma-Buddhi, Iswara. Max Planck calls it simply the ego, but the difference in terminology need not confuse us. He declares:—

There is a point, one single point in the immeasurable world of mind and matter, where science and therefore every causal method of research is inapplicable, not only on practical grounds but also on logical grounds, and will always remain inapplicable. This point is the individual ego. It is a small point in the universal realm of being; but in itself it is a whole world....Over this realm no outer power of fate can ever have sway.

But the freedom of man ends with his freedom to choose. His every choice invokes causality and the reactions from his choices teach him how to choose in harmony with the Law. The ethical implications of science are dealt with in Dr. Chauncey D. Leake's study of "Science and the Concept of Freedom" in the September *Scientific Monthly*. He suggests a corollary of the evolutionary principle that buttresses human brotherhood. A symposium of the American Association for the Advancement of Science, he reports, tentatively accepted a scientific basis for ethics. It was that

the probability of the survival of a relationship between individuals or groups....increases with the extent to which the relationship is mutually satisfying or agreeable, and beneficial or advantageous.... Perhaps we may some day learn that individuals may achieve more as individuals by co-operation than by competition.

It is, in fact, because this is a universe of law that intolerance and tyranny carry within themselves the seeds of their own undoing. An editorial in *The Inquirer* of 18th September 1943 deals with "The Weakness of Tyranny":—

There are certain profound forces that abide in the nature of man that eventually control the rhythm of history....There is one thing tyrants cannot destroy that is the power of the mind; neither can they destroy the truths known to it. They can create the impression that they are doing so; they can create misery and despair and for a short time give the illusion that the only thing that matters is the power of the tyrant, but sooner or later the fundamentals of human nature assert their own power, and tyranny is either broken or controlled.

"Karma operates on all things and beings from the minutest conceivable atom up to Brahma. Proceeding in the three worlds of men, gods, and the elemental beings, no spot in the manifested universe is exempt from its sway."

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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.

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