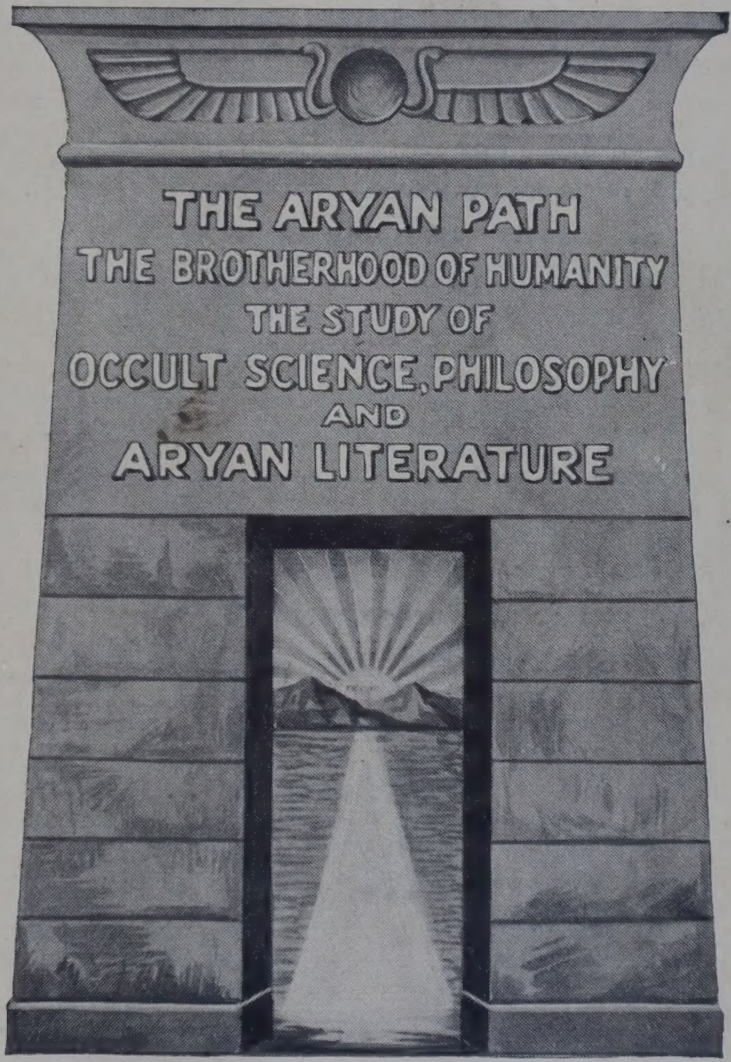




THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



THE ARYAN PATH
THE BROTHERHOOD OF HUMANITY
THE STUDY OF
OCCULT SCIENCE, PHILOSOPHY
AND
ARYAN LITERATURE

Vol. XI No. 1

November 17, 1940

For countless generations hath the adept builded a fane of imperishable rocks, a giant's Tower of Infinite Thought, wherein the Titan dwelt, and will yet, if need be, dwell alone, emerging from it but at the end of every cycle, to invite the elect of mankind to co-operate with him and help in his turn enlighten superstitious man. And we will go on in that periodical work of ours; we will not allow ourselves to be baffled in our philanthropic attempts until that day when the foundations of a new continent of thought are so firmly built that no amount of opposition and ignorant malice guided by the Brethren of the Shadow will be found to prevail.

—MAHATMA K. H.

world,

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 November, 1940.

166
2990934
THE

VOL. XI. No. 1

CONTENTS

| | | | | |
|--|-----|-----|-----|----|
| The Ideal of The U. L. T. | ... | ... | ... | 1 |
| Theosophy as Education ... | ... | ... | ... | 3 |
| The Pilgrim of Eternity ... | ... | ... | ... | 4 |
| Pushan, God of Pasture ... | ... | ... | ... | 6 |
| Employees All ... | ... | ... | ... | 7 |
| New Publications ... | ... | ... | ... | 8 |
| The Future of Sanskrit ... | ... | ... | ... | 9 |
| Reflections—By W. Q. Judge ... | ... | ... | ... | 9 |
| The Denials and the Mistakes of the Nineteenth Century—By H. P. B. ... | ... | ... | ... | 10 |
| In the Light of Theosophy ... | ... | ... | ... | 16 |

AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th November 1940.

VOL. XI. No. 1

THE IDEAL OF THE U. L. T.

True brotherly unity which moves a large body of men to act as one single man and as endowed with one single heart and soul.—MAHATMA M.

Many are the ways which lead the steady climber to the mountain top of evolution. Many are the programmes presented in Theosophy for leading the life necessary to take the practitioner to the Hall of Knowledge. Suitable to the various types of men are the presentations in each cycle, but all of them, from the olden days of the *Vedas* to ours of *The Secret Doctrine*, outline the map of one and the same territory. In different languages, with the aid of different illustrations, they all tell the same tale—weaknesses to be eliminated and virtues to be unfolded; senses to be controlled and the body to be transformed into a Temple built of special matter, electrical and magnetic in nature; knowledge to be acquired and the power to use it altruistically for the Brotherhood of Humanity to be developed; good works to be done which radiate real peace and enable men and women to realize their own innate divinity;—in one form or another the same truths are preached. More than one such programme, very suitable for modern humanity with minds and hearts coloured by the civilization with its seat in the Occident, are to be found in the recorded Message of Theosophy, in the books of H. P. Blavatsky and W. Q. Judge.

Students of Theosophy in India do not possess minds and hearts very different from those of their brethren in Europe or America. The whole of Asia has come under the influence of Occidental ways of thought and feeling, especially in the cities and among those educated in colleges. We come across a very striking manifestation of this influence in the way in which Hindu scholars understand and interpret ancient Sanskrit texts, or Muslim scholars the old Arabic texts, or Parsi scholars the fragmentary Avesta-Pahlavi texts. In many other ways the Occident has made and continues to make impresses in the consciousness of the Indian; not only outer habits and manners are thus influenced but the very organ of thought-feeling is coloured by Occidental modes. Therefore it is of little use for Indian stu-

dents to fancy that their present-day educated minds can correctly grasp old-world teachings to the extent necessary for their right practice and application in the daily round of life. Without the aid which Theosophy offers, Indian practitioners are apt to become religious rather than spiritual, and between the religious and the spiritual life there is a difference corresponding to that which exists between the good man and the wise man. The force of religious sectarianism works in a very subtle manner, and no earnest student of Theosophy can afford to overlook that fact. To free themselves from the shackles of religious sectarianism and of nationalistic dogmatism, Indians need the influence of Theosophy—its light to understand the old scriptures and to walk the Ancient Path. And it is one of the missions of the U. L. T. Movement in India to hold aloft the flaming Light of pure Theosophy for the guidance of all, so that sectarianism may weaken and vanish and the old, old Way to Life Eternal become visible to an increasing number.

Students of the Esoteric Philosophy, whatever their domicile, have to guard against sectarianism in every form: there is religious sectarianism, communal and racial sectarianism, nationalistic sectarianism. Not only does the philosophy of Theosophy help us to change our minds and hearts, but the Theosophical work undertaken aids us to become cosmopolitan, inasmuch as each propagandist has among his colleagues and his audiences men and women of other communities and nations. Thus in the U. S. A. men and women from every country of Europe belong to our U. L. T. Movement and there are descendants of the African race whose country now is the great republic; and all of them work together and are learning to labour in unison and harmony. In this respect the U. S. A. proves a better soil for Theosophical endeavour and progress than the whole of Europe.

Similarly, at the other end, in the ancient world,

this country of India affords almost unique opportunities to the learner-practitioner of Soul-Science. The Indian student has to guard against the subtle conceit to which hundreds of orthodox Hindus, Muslims, Parsis and others fall prey, such as : Our religion is the same as Theosophy ; or, our country is the only one which inherits the wealth of Wisdom. In such propositions a subtle danger lurks, because they do contain a truth. It is true that the ancient religious books—Sanskrit, Avesta, Arabic—contain priceless truths ; but so do Hebrew and Aramaic and Greek texts. Again, it is true that the Karma of India, called by H. P. B. “the cradle of the race”, is unique ; it is surrounded by a spiritual atmosphere impregnated by grand and lofty Living Images of Akasha ; but it is also true that through evil social customs, through sincere but erroneous beliefs, through religious superstitions, and through certain other practices, during the last thousand years and more India’s sons and daughters have polluted the outer layers of that spiritual atmosphere, and the befouling psychic currents have to be encountered and opposed. The spiritual and the psychic fight each other here in this country, as perhaps nowhere else ; also, here in India live followers of all the old religious creeds now in existence, including the descendants of the early Syrian Christians, and here have come missionaries and merchants, civil administrators and military officers of foreign breed. The Indian student of Theosophy has excellent opportunities to shed his own species of sectarianism by a sincere effort at learning from those whose birth and upbringing are different from his own. The practical work on himself which an earnest student has to do is to avail himself of the opportunity to become a cosmopolitan ere he grows into a true Theosophist and a faithful servant of Occultism or White Magic. Therefore Indian students should endeavour to learn from European and American students whose Karma has brought them to this ancient land ; and *vice versa*. But precaution is necessary—everything Indian and Oriental is not of the True, the Good, the Beautiful ; there are black blemishes in modern India against which the enthusiastic foreigner, studying and serving Theosophy, has to guard himself. Equally, there are dark spots in Occidental culture which are much more in evidence in India than are its bright rays. European and American students living in India are not free from racial bias and creedal inheritances, and that must be recognized. For both classes of students there is much to learn—one from the other. But the only sure and reliable way to do this is to get a clear comprehension of the truth that Theosophy is the mother of every old religion, forsaken and repudiated though she may now be by most of her ungrateful children—Indians and non-Indians alike. The duty

of the student is to go to the *source*, and not lose his way by mistaking the fragment for the whole. H. P. B. has described Theosophy thus :—

It is perhaps desirable to state unequivocally that the teachings, however fragmentary and incomplete... belong neither to the Hindu, the Zoroastrian, the Chaldean, nor the Egyptian religion, neither to Buddhism, Islam, Judaism nor Christianity exclusively. The Secret Doctrine is the essence of all these. Sprung from it in their origins, the various religious schemes are now made to merge back into their original element, out of which every mystery and dogma has grown, developed, and become materialised.

If the Theosophy of H. P. B. represents the Source, the Movement which she inaugurated is for all the world. In the Kali-Yuga, for the first time, a world-wide spiritual movement has sprung into activity. For the students of the philosophy and the servants of the Movement an avenue of progress is opened which is really exceptional. One of the reasons for so many failures among those belonging to the Movement during its sixty-five years of existence pertains to this exceptional character—international and cosmopolitan as well as humanitarian. Only a very few rose to their full opportunities to become citizens of the world, who, to apply the words of our Declaration, belonged to no cult or sect, yet belonged to each and all. Some non-Indian students enamoured of India fell victims to psychic *skandhas*, as some Indian students glamoured by the West became prey to sensuous living. Instead of rising above every type of sectarianism and partisanship, they merely changed their creedal and cultural allegiance. Through their failures they hindered the real growth of the Movement.

The ideal to be aimed at by the active students in our U. L. T. is to shed, as much as possible, allegiance to sectarianism in any form, to rise to the plane of Universal Brotherhood. Implicit in the words of a Master is the ideal which all Associates of the U. L. T. should try to realize :

If every Fellow took for his motto the wise words of a young boy, but one who is a fervent Theosophist, and repeated with him “I am a Theosophist before I am an Englishman”, no foe could ever upset your Society.

Internationalism, cosmopolitanism, does not consist in outer trappings—the cowl does not make the monk. It is a mental attitude to humanity, ensouled by the “one universal feeling, the only true and holy, the only unselfish and eternal one—Love, an Immense Love for humanity—as a *whole*”. The Associates of the Lodge may not or even cannot rise to that fullness in the practice of Universal Brotherhood ; but let us take to heart the words of another Blessed One who wrote :—

A band of students of the Esoteric Doctrines, who would reap any profit spiritually, must be in perfect harmony and unity of thought. Each one individually

and collectively has to be *utterly unselfish*, kind and full of goodwill towards each other at least—leaving humanity out of the question; there must be no party spirit among the band, no backbiting, no ill-will, or envy or jealousy, contempt or anger. What hurts one ought to hurt the other—that which rejoices A must fill with pleasure B.

Thus labouring in our U. L. T. we will develop the power to love an increasing number till we feel that the entire race of men is our own family.

THEOSOPHY AS EDUCATION

Philosophers, sages and scientists have all unknowingly agreed that the purpose of life is to learn—and then to teach. Their own struggles for knowledge, whether they be the quest for truth about metaphysics, the nature of man or of the cosmos, show the universality of this dictum. Who among these has not felt the driving impulse to communicate his findings to as many as are interested?

Evolution is a tremendous drama of education, requiring for its process both those who are old in learning and experience and those who desire to expand their knowledge with the help of wiser beings. If men seek to learn with no thought of themselves becoming teachers their learning has not been soul learning, for the first truth of soul learning is that principle of reciprocity which shows each his responsibility to all. Our annals of Western history are filled with accounts of misspent lives enacted by characters deficient in knowledge of the nature of soul and the universal sense of responsibility which such knowledge awakens. Yet those who command our respect and veneration were those who attempted to help humanity, who sought to *teach* men a better way of living. The possessor of genuine knowledge, however, realizes that whatever he may pass on to others can be of value only when those others traverse the same path to truth and make it a portion of themselves. The way can be pointed out, but the travelling must be done by each. Every milestone on the way is an integral part of the final knowledge and not to be separated from it. Theosophy, wherever found, is by its nature a recognition of this principle of education—self-development.

Dogmas and blind beliefs have always been hindrances on the path of education. To hold with tenacity to a dogma means simply to close the mind and to prohibit any further light. Dogmas have been accepted for one of two reasons. The first, because of awe and stupefaction at the knowledge of another, leading to loss of confidence in the innate ability of each to find out for himself. The second, because of wishful desire to believe whatever will

justify a course of action which appeals.

Theosophy has ever been unalterably opposed to the sway of dogma, whether externally or internally imposed. Its attitude towards those who hold dogmas because of ignorance reflects the spirit of true education. The dormant spark of confidence in man's ability to know for himself is fanned to new life through a reawakening of confidence. Such men can be reached by a dispersal of the inhibiting clouds of belief which surround them. Those who believe because every fibre of their selfish, personal nature desires to believe cannot be reached, save when they have pursued their chosen road to an *impasse* and return, confused, looking for a more enlightened path. *That* high road is the constant quest for truth, to be followed by eager, open minds, and it is the path of evolution.

Wherever thought has struggled to be free, wherever the influence of theosophic endeavour is felt, there is an attempt at true education. Amidst different races and peoples it has taken differing forms. Lao-Tze, Krishna and Buddha sought to awaken directly in men a better comprehension of their own natures, the most important thing that a truly great education could reveal. Plato sought the same goal, though he realized that the minds of a decadent Greece must proceed to it from devious paths in order to make the message intelligible. Jesus came to a people who had worshipped a God of violence and sought to awaken them to a better understanding of the "god within". His message, as the others, was deliberately misconstrued by some and unconsciously by others through the ignorance resulting from lack of zeal and effort. Education is made up of two factors—the teacher with helpful knowledge to impart and the pupil who is eager to learn. There have always been teachers for those who recognize them, but these latter have been few.

H. P. B. was faced with a most gigantic task in education. She was forced to survey the whole history of humanity in detail to separate dogma from truth in matters assigned to religion and appearance from reality in the findings of an infant science. She was a teacher who wished only to help men to self-instruction, that they might lead better lives. She proceeded from the fundamental basis of a philosophy which explains the two most important questions, "Who am I?" and "Where am I going?" From the penetrating view of Self which the doctrines of Karma and Reincarnation engendered those who made use of her knowledge were able to apprehend the general nature of the universe and then to proceed to a study of its hidden workings in themselves. She left a message of such a nature that no one could benefit from it save through effort of his own, yet she left a Key to the mysteries of existence which could aid education for millenniums.

THE PILGRIM OF ETERNITY

In his *Echoes from the Orient* Mr. Judge gives a hint which should be used as a clue to an important teaching of practical Occultism in which the Esoteric Philosophy specializes. While the Theosophical Adepts train Their Disciples by a method all Their own, "in one respect it is a specialization of the pilgrimage to a sacred place so common in India". The institution of the pilgrimage is but a religious reflection of a spiritual verity; the person going on a pilgrimage represents the Eternal Pilgrim, the Human Soul bound for the Shrine of Light in the Land of Perfect Service.

"India is dotted with sacred shrines" and these "places of pilgrimage are centres of spiritual force" about which there is rife not only colossal ignorance but also great superstition. In this, as in other matters, the shadow is mistaken for the substance and outer formalism has usurped the place of spiritual reality. Physically dirty and psychically unclean though some of the ancient shrines are, they yet are centres of spiritual force even to-day. Writes Mr. Judge :

Superstitions have arisen from the doctrine of pilgrimages, but, as that is quite likely to come about in this age, it is no reason why places of pilgrimage should be abolished, since, if the spiritual centres were withdrawn, good men who are free from superstition would not receive the benefits they now may have. The Adepts founded these places in order to keep alive in the minds of the people the soul idea which modern Science and education would soon turn into agnosticism, were they to prevail unchecked.—(p. 32)

For the protection of simple-minded folk, to inspire them to look beyond this world of the senses and of shadows, places of pilgrimage were established in very ancient days. They were created in an epoch when, as spirituality was beginning to decline and the force of sensuous living to increase, the Adepts secluded Themselves more and more, and the Occult Keys to Sanskrit terms and aphorisms were made obscure, lest their selfish use bring about not mere degradation but active evil. To protect humanity against the descending cycles, culminating in the Kali-Yuga, the Great Adepts magnetized newly built shrines, and other suitable places—natural centres. Proper arrangements were also made to post some persons to look after the shrine, as also to visit the Centres. Thus the spiritual needs of the pilgrims were cared for. This is one reason why India is loved and revered by all mystics. Her real shrines are India's true Messengers—not her cities and their bazaars.

To benefit from pilgrimage, the inner consciousness must probe through the outer forms prescribed in the *shastras*; otherwise formalism and its progeny cant and hypocrisy result. Thus to-day millions of

pilgrims observe outer rites and derive little benefit; their blind belief is strengthened and mistaking ritual for realization they enjoy the satisfaction of Tamas, fancying it to be the contentment of Satva. An excellent illustration of the uselessness of formal pilgrimage is furnished by the story of an orthodox Muslim who had just returned from Mecca; he visited the saint Junaid to narrate his adventures, not differentiating between those of a traveller and those of a pilgrim. After a while Junaid asked his visitor :—

"From the hour you began journeying away from your home, have you been journeying away from your sins also?" "No." "Then you have made no journey."

"At every stage where you halted, had you advanced a stage towards God?" "No." "Then you have covered no stages."

"When you changed your ordinary clothing for pilgrim's garb, did you discard your vices and put on virtues?" "No." "Then you have not put on the pilgrim's garb."

"When you stood at the Mount Arafat, did you stand in contemplation of God?" "No." "Then you have not stood at Arafat."

"When you went round the Kā'ba, did you behold all aspects of the immaterial Spirit?" "No." "Then you have not gone round the Kā'ba."

"When you ran between Safā and Marwā, did you achieve Purity (Safā) and Considerateness (Murawat)?" "No." "Then you have not done any real running."

"When you reached the place of sacrifice, did you sacrifice your worldly desires?" "No." "Then you have not made sacrifice."

"When you threw the pebbles, did you throw away whatever sensual ideas were in your mind?" "No." "Then you have not thrown the pebbles, and have not performed the pilgrimage."

In establishing places of pilgrimage the Adepts of old kept in mind not only the simple-minded and clean-hearted humble folk who by perceiving the ethical import of religious rites can elevate their faith in the God within. They provided also for the educated mind of the sincere seeker after Wisdom. Using Their infallible Key of analogy and correspondence They so arranged that the mystic, given to looking deeper and to looking within, might alight upon important esoteric truths. Within the visible message were hidden the occult hints. The physical pilgrimage was but a reflection of the psychological pilgrimage: sacred shrines, sacred cities, sacred rivers, sacred hills, etc. were psycho-physiological centres to which the Ego must go, and which corresponded to the bodily journey to these places.

To-day the husk of the old Wisdom is all that is generally known to the orthodox Brahmana. He believes, for example, that if he dies in Kashi, *i.e.*,

Benares, he will attain Liberation. This is as gross a superstition as that of the value of death-bed repentance or of the extreme unction of the Roman Church. Behind the *shastraic* teaching, however, there is hidden a truth of the Esoteric Philosophy. In the language of correspondence Kashi represents a particular important spiritual centre, which can be activated only by real holiness and inner meditation during incarnated existence, and when the practitioner learns how to leave his body through that particular orifice or gateway he is able to attain liberation, not in the sense ordinarily understood, but in the sense that he enters a class or a hierarchy of Jivanmuktas, Liberated Souls, who are the possessors of the Secret Supreme. In *shastraic* language, when a man dies in Benares, Rudra-Shiva (a manifestation of Thoth-Hermes, the Initiator) communicates to him the secret of Ishvara and secures *moksha* for him. It is said that the seven sacred cities of Hinduism—Ayodhya, Mathura, Hardwar, Kashi, Kanchi or Conjeeveram, Avantika or Ujjain, and Dwarka—represent seven master-chakras of the human constitution. It is the pilgrimage to these inner cities that the yogi-occultist undertakes.

Mr. Judge had this in mind when he wrote :—

The disciple of the Adept knows that the place of pilgrimage symbolizes his own nature, shows him how he is to start on the scientific investigation of it and how to proceed, by what roads and in which direction. (p. 32)

The occult pilgrimage needs serious preliminary preparation. Before the mind can be taught, its instrument the brain has to be cleansed ; before the ears can hear and the eyes can see, their purity has to be established. This preliminary preparation consists (according to an Adept) in the disciple "being tested, of being under probation". The same Mahatma explains why such testing is an "inexorable rule" with Them : "It is not enough to know thoroughly what the chela is capable of doing or not doing at the time and under the circumstances during the period of probation. We have to know of *what he may* become capable under different and every kind of opportunities." Mr. Judge proceeds to give valuable instruction for the aspirant who has resolved to become a Pilgrim, and is willing to undergo the preparation of being tested and tempted and emerging unscathed from the ordeal. Before the Adept-Guru tries the pupil-chela by special tests, the latter's own Karma, as also his own resolve-transformed attitude, become his tests. Just as the aspirant must find his own Inner Ruler in order to come to the Great Guru to whose service he is to devote his life and lives, so also the Probationer who succeeds in passing the tests of his own Karma and the siftings of the Heart-Doctrine, opens the way to the circle of ascetics where special tests have to be faced.

For the former task—the preparatory probation of lay-chelas—the piece of instruction by Mr. Judge which we are considering contains most helpful points. He tells us that at the very start it is necessary to leave hope behind and not look for reward. No favouritism is shown, mere wishes cannot bear fruit, and pretensions go for nought. Merit alone counts, and in what does merit consist ?

The end to be reached is self-dependence with perfect calmness and clearness. (p. 32)

These two—calmness and clear-sightedness—complicate matters for the real Esotericist. It is, comparatively speaking, easy to be calm, if we do not see clearly ; clear sight is disturbing, not because of human wickedness but because of human folly. To be clear-visioned and yet be calm implies adeptship of some degree. Many people of Tamasic disposition are calm but where is their clear-sightedness ? Even many a sannyasin and faqir is calm because real clear-sightedness is submerged in the stagnancy of false Vairagya or indifference. The Cause of the Great Fraternity often suffers because of human folly. For example, those who disturb the atmosphere of holy shrines and places of pilgrimage are not wicked people, who do not frequent them, but the foolish ritualists ignorant of the simple and elementary truths of Occult Science. But why blame them ? How many well-meaning students of Theosophy seriously and consistently take into account their contribution towards disturbing the psycho-spiritual atmosphere of their own Lodge ?

Next, Mr. Judge offers an idea not adequately understood :—

Men like companionship, and cannot with ease contemplate the possibility of being left altogether to themselves... He is forced to see that, as he entered the world alone, he must learn to live there in the same way, leaving it as he came, solely in his own company. (p. 32)

Right loneliness will not make a man selfish, nor even self-centred ; for, in the right type of loneliness the practitioner does not allow his mind to centre on himself, his past achievements or future hopes. Having practised his daily self-examination, he learns to dwell in the Home of Ideas. The beauty and the bliss of that Home awakens his heart to the woes of mankind, to Orphan Humanity surcharged with sorrow.

Many are the Theosophical aspirants who do not like to be left to themselves ; they like companionship, and if, perceiving the necessity for right loneliness, they resolve to fulfil that condition, they do not understand that right loneliness includes certain other types of companionship. There are practitioners who fancy that they have lived in loneliness when they are alone in the company of novels or

sundry books ; again there are those who turn travelers and visit places—overlooking that the Esotericist is a Pilgrim and has done with sight-seeing. He reads what is necessary for his work ; he goes where his service takes him.

The inner urge for companionship is not unnatural. We have to see clearly that "the loneliness felt is only in respect to the lower, personal, worldly self." There is companionship, but the real inner companionship is available only in proportion to our getting away from the outer and personal fellowship. From the circle of the family of the body, the student has to learn to enter the circle of his companions at the Lodge and proceeding beyond seek and find the circle of his co-disciples. At the apex, the Great Adepts are lonely and not lonely—lonely as persons moving about this land of shrines but never lonely because there is supreme Unity among all the members of the Great Fraternity, all of whom are of one mind and one heart. The gaining of the higher company follows the giving up of the personal.

It is during the period of right loneliness that the practitioner sees what is hidden and implicit in Mr. Judge's words, "a persistent pursuit of the fast-moving soul". The mover is the Soul—not the whole or any part of the personality. And that soul-movement is of the nature of a pursuit ; the Soul is pursuing an objective. What is it that the Soul pursues in the period of Right Loneliness ? To use the Good Law at every turn. Theoretical occultism means Knowledge about the Law, but practical occultism is working with the Law. Therefore Mr. Judge says :—

Hiding themselves under an exterior which does not attract attention, there are many of the real disciples in the world. They are studying themselves and other human hearts. They have no diplomas, but there resides in them a consciousness of constant help and a clear knowledge of the true Lodge which meets in real secrecy and is never found mentioned in any directory. (p. 33)

The attainment of this objective is the real pilgrimage.

We should note four important points made by Mr. Judge :—

- (1) A chela's study is not of books only but of human hearts also, and primarily of his own.
- (2) There is a true Lodge where Chelas find real companionship.
- (3) The pursuit of the Soul should be constant.

(4) The Chela's death is only a step in that pursuit which brings him greater Knowledge and an improved body to work through.

According to Vedic mythology Pushan is the God who nourishes living souls. He is regarded as the Shepherd of Souls. He is in reality the Guide who leads the Pilgrim from this world of darkness and death to that of Light and Life. Therefore in the *Isha Upanishad* He is thus invoked :—

By a Veil as of gold, the face of the Real is hidden.
O thou Shepherd of the flock, Lord of the Sun, lift up that Veil, for the Vision of the law of the Real.

Shepherd and Lord of Light, thou Only Seer, Lord of Death, Light-Giver, Son of the Lord of Life, send forth thy rays and bring them together.

PUSHAN, GOD OF PASTURE

[From the translation of a Rig-Vedic Hymn.—Eds.]

Pushan, God of golden day,
Shorten thou the shepherd's way,
Vanquish every foe and stranger,
Free our path from every danger ;
Cloud-born Pushan, ever more,
Lead us as you led before !

Trample with thy heavy tread,
On the darksome man of dread,
On the low and lying knave,
Smooth-tongued double-dealing slave ;
Child of clouds, for ever more,
Lead us as you led before !

Lead us through the dark defile
Past pursuers dread and vile,
Lead us over pleasant ways
Sheltered by thy saving grace,
Lead us o'er this trackless shore,
And we follow ever more !

Fill our hearts with hope and courage,
Fill our homes with food and forage,
Save us from a cruel fate,
Feed us and invigorate ;
We are suppliant at thy door,
And we follow ever more !

Heart and voice we lift in praise,
Chant our hymns and pious lays,
From the Bright One, good and gracious,
Ask for food and pasture spacious ;
Shepherds' God ! Befriend the poor,
And we follow ever more !

EMPLOYEES ALL

The word Karma literally means action and the Universal Law of Cause and Effect operates everywhere and incessantly, manifesting action. All actions are effects flowing from "the mutable radiance of the Immutable Darkness unconscious in Eternity". Or, in the words of the *Gita*, "Karma is the emanation which causes the existence and reproduction of creatures" and Mr. Judge explains that Karma is "the action of the Supreme which is seen in manifestation throughout the evolution of the objective worlds".

Man, says H. P. B., in his innermost essence is that Supreme; thus, there is only One Actor and all else are his actions. That One Actor has hands and feet, eyes and ears, heads and mouths on the plane of matter; He has Divine Buddhis and Thinking Manus, Hearts and Minds, Consciences and Monitors on the plane of Spirit.

Beyond these two worlds is the Actor Himself—unborn and deathless, who out of Compassion Absolute assumes a form from cycle to cycle. He is not man, for He is more than man.

The one power, *Shakti*, of the Supreme is the power to emanate from within Gods, Elementals, Men, and each of them carrying the self-same power in latency expresses divinity of intelligence in one degree or another. In Men that power to emanate has become conscious of itself and manifests as free-will. That state of consciousness is reflective, and therefore produces the phenomenon by which man regards himself as independent of his source and his surroundings, and acts as if he were the monarch of all he surveys, whose right there is none to dispute. The power of free-will, the power of human consciousness to reflect, producing this illusion of separateness from Nature and Nature's God, makes men forget the unity of the All in and as the One and remember the diversity of the manifold. Thus the spirit of co-operation becomes weak and that of competition strong. One striking result is that the state of the manifold is taken to be a gradation, a series of degrees in rank, merit, etc. The vision of the Real consists in seeing the myriad forms of life as of equal value to the One Supreme Actor. The Yogi in Samadhi does not see a new world, but the same world all mortals see from a new angle of vision which is, however, in and of his own consciousness.

This metaphysical concept has a very practical

bearing on the life of the Theosophical student who wishes to exemplify the precepts of the Esoteric Philosophy. If Theosophy has to be made practical, its students and promulgators have to endeavour to demonstrate the value of ethical and metaphysical principles by using them in the work-a-day world. One of the unsolved problems of modern civilization, founded upon wealth and ambition and consequent competition and selfishness, is that of the relation between the employer and the employed, the capital owner and the wage-earner.

The social order in modern civilization is in reality a chaotic mess. It has to be re-formed if peace and harmony and brotherliness are to be its key-notes. The metaphysical concept on which modern society is founded being that of gradation of the many into castes and classes, rank is given according to so-called merit to each nation and race, to groups within a nation, to families, and finally to individuals. High-class, middle-class, low-class and other like labels are used to designate the place and the position of individuals, and that mainly according to their bank accounts. A rich rascal is an aristocrat because he is born the son of a Duke or a Raja; a genius is a mere plebeian if he comes of a middle-class family; and so on. In every department of life class distinctions according to what a man possesses, irrespective of what he is; if he is a virtuous man, all right; if he is weak and vicious, also all right, provided he can write cheques!

In the business world the same deceptive principle is applied: money exploits capacity, and unless capacity weds itself to cunning and amasses wealth it is the capacity of the skilled worker or of the managing clerk—lower middle class! The very natural outcome of this false application of the principle of the many without a reference to the One of which the many are aspects, is that ambition and greed assume the form of virtue; promotion of pay and place is eagerly sought for in every shop, in every office, in every bank, even in the charity-organization. The scavenger without whom cleanliness would be impossible forms the pit of the social theatre, while the nauseated drunkard who dirties his surroundings sits in the stalls! And who can blame the scavenger whose ambition and greed is to have money enough to walk into the stalls?

In the India of to-day the same unfortunate phenomenon is manifest. The correct basis of Caste-Varna, according to qualities-Gunas and capacity of

action-Karma does not exist ; every community is ruled by the false principle spoken of above. Here too, the scavenger is untouchable, is exploited and kept down ; here also the clerk is ambitious to become manager ; and more—young men prefer to be clerks on half the salary that they would earn if they became cooks. The dignity of labour is not recognized and therefore the spiritual principle that scavengers and scholars are of equal value to the One Actor is not even presented to the people for consideration.

In numerous ways the student of Theosophy has to practise brotherhood, always avoiding expressions of partial brotherhoods. The fundamental ever to keep in view is no distinctions of any kind whatever. On such a basis the Theosophical practitioner has to learn to apply the truth that each profession, each craft, each mode of earning a livelihood is good provided these do not war one against the other. Because the One Actor expresses his powers through each of them there cannot but be a harmonious relationship between them all. Not Gods but men have caused disharmony and confusion by going counter to the working of the Law which is just to each and so compassionate that all are bound to be benefited by its operation. Equality of the many is impossible from the points of view of the many ; but equality of the many is a sublime reality from the point of view of the One.

The first right step in this practice is for the student to learn that whatever his vocation in life it is his Karma-dharma. Justice has brought about the position in which he finds himself and the compassionate aspect of the Law gives him splendid opportunities to remove defects, to polish off rough edges and to unfold capacities, all of which will steadily improve his status as a Soul. Neither by neglect nor by change will he act Theosophically ; by using his vocation not merely as a means of livelihood, but also as a means of self-improvement and of serving others does the student see the spiritual aspect of honest labour. It matters not if one is a lawyer, another a nurse, a third an accountant, a fourth a peon, a fifth a stenographer—all are of equal value to the One Actor and therefore of equal value to the Cause of Theosophy and of Human Brotherhood. The progress of each depends not on attaining some different, so-called "superior" position but in perfecting himself in his own vocation. A perfect scavenger or a perfect cook is superior as an instrument to a careless nurse or a negligent clerk.

The same principle obtains in the work of the U. L. T. He who sweeps the floor and prepares the platform is as good a servant of the Masters as he

who expounds the philosophy. Nay, more, a careless or muddle headed exponent of the great philosophy is a poor servant of the Great Ones compared to the attentive and conscientious sweeper of the Lodge room. Not what we do, but why and how we do it, is the important factor. The future Occultist is not made by work executed—begun in a grouch, done in a slipshod fashion and ended with a hope that it was splendid. He is made by his cheerful performance of whatever he *can* do with a firm position assumed, and that executed with care and concentration and disinterestedly as to results. Small deeds offered by the correct method on the altar of service are transformed into great deeds, from the spiritual point of view.

Many are the employers and many more are the employees in the world of mortals. In the world of Spirit all men are employees of the One Supreme Employer. For the Occultist of the future, all students are employees, earning their spiritual livelihood in the service of the Holy Ones. The remuneration we gain is in the coin of golden Knowledge, the promotion we obtain is that of greater responsibility to humanity, the top of the profession we reach is that we are called upon to serve the world with humility, confidence and love.

NEW PUBLICATIONS

The attention of all Theosophical students is drawn to four new publications ; for the first three The Theosophy Companies of Los Angeles and of Bombay are responsible :—(1) *Where Are the Dead ? Theosophy Versus Spiritualism* (2) *Index to "The Key to Theosophy"* and (3) *Index to The Secret Doctrine*. All Volume and Page References in this Index are to the Original Edition (London : 1888), and to its photographic facsimile reproduction by The Theosophy Company.

The fourth is *A Check List of Some of the Books and Authors Quoted or Referred to in the Two Volumes of "The Secret Doctrine"*. We have before us Part I and the Introduction informs us that Part II will continue the present list and will also include a similar list in connection with *Isis Unveiled*. The Theosophical world must thank an old-time friend of W. Q. Judge for this compilation and labour of love—Dr. Thaddeus P. Hyatt of Stamford, Connecticut, U. S. A.

THE FUTURE OF SANSKRIT

Dr. Radhakumud Mookerji, well known for his scholarship as for his pure patriotism, delivered a lecture under the auspices of the Sanskrit Academy of Madras on the subject of the Language of the Gods which he described as "the great, precious national heritage". He said :—

It is the language of the gods, of the soul, of the temple, it will be the language which you are bound to utter when you are leaving off this mortal coil.

He pleaded "for the revision of our present attitude to Sanskrit. . . We must begin by restoring the great language to its proper place in the curriculum of the schools, as compulsory for every Hindu student as Arabic or Persian should be compulsory for every Muslim." While we appreciate the point of view of Dr. Radhakumud Mookerji, would it not be a nobler way to train our youths to look upon Sanskrit and Arabic as European youths are taught to look upon Greek and Latin? Why should there be a communal bias in the study of languages in a country where a fusion of Hindu and Islamic currents has been taking place for many years, producing a single cultural flowering? Language has to do primarily with literature and only secondarily with religion. Be that as it may, we do agree with Dr. Radhakumud Mookerji that Indian "temples must be made to maintain schools of Sanskrit learning". On this recommendation we should bear in mind that which is implicit in Dr. Mookerji's remark reported in *The Hindu* : "He did not say that the Western interpretation of Sanskrit works was always correct or to be always depended upon."

The future of Sanskrit is sometimes discussed and it is opined that it will be a dead language, if it is not already one. Theosophists hold a contrary view. W. Q. Judge wrote in his *Path* (Vol. I, p. 58, May 1886) an article entitled "Another Theosophical Prophecy" from which we extract the following :—

The Sanskrit language will one day be again the language used by man upon this earth, first in science and in metaphysics, and later on in common life. Even in the lifetime of the *Sun's* witty writer, he will see the terms now preserved in that noblest of languages creeping into the literature and the press of the day, cropping up in reviews, appearing in various books and treatises, until even such men as he will begin perhaps to feel that they all along had been ignorantly talking of "thought" when they meant "cerebration", and of "philosophy" when they meant "philology", and that they had been airing a superficial knowledge gained from cyclopædias of the mere lower powers of intellect, when in fact they were totally ignorant of what is really elementary knowledge. So this new language cannot be English, not even the English acquired by the reporter of daily papers who ascends fortuitously to the editorial rooms—but will be one which is scientific in all that makes a language, and

has been enriched by ages of study of metaphysics and the true science.

REFLECTIONS

[The following unsigned article first appeared in Mr. Judge's *Path*, Vol. III, p. 355, for February 1889.—Eds.]

When I am annoyed by an ungovernable animal, I am reminded that the brutes would not oppose man if man understood and entered into his true relations with all things. The brutes are unconsciously aware of the general human opposition, which they see focalized in each human being. When I am in harmony with all things, men *cannot* and brutes *will not* oppose me. In underrating instinct, the brute is more true than is the man, to the unwritten Law.

The "idle word" condemned by Jesus is inactivity of Being. It is the cessation of the homogeneous resonance, the Logos or Word. The Word in its highest activity is pure spirit; in stagnation it is hell. To each man it is given in trust for all men; if he misinterprets it he is tortured. If he sequesters it, he is condemned to eternal death that it may be free; for it is eternally free. Through misuse, he may learn its use. If he denies it, he is lost; for by it alone he lives.

It is better for a man to sin deliberately against the Law than to chafe under the mandates of conscience. The first is a renegade who chooses another King; the second is coward and slave who rebels but dares not disobey. The energy of direct sin may, by reaction, compel return, but the lethargy of fear bears no fruit.

If you wish to receive, *give*. If you wish to ascend, *descend*. If you wish to live, *die*. If you wish to understand these words, read them by the lamp of the spirit, and reject that of the understanding.

Apparent evil is a necessary result of manifestation or duality. The good alone is *in Time* inactive. Evil is the balance of good: the Equilibrating power reigns above and is alone eternal.

When the silent Eternal gives birth to the activity of Spirit in Space the worlds are evolved, and, seeking equilibrium, return again to the eternal silence. So with the soul of man.

More saving grace may be found in the society of thieves than in that of fine persons who never reverberate to a true thought. In the first there is rebound; the latter is the negation of life.

Expiation is the kernel of sin. "Evil" containing its own punishment continually defeats itself, and sows the seed of "good" in its own regeneration.

He who would see Perfection must become It. How? By beginning the attempt. Its first step is the full realization of imperfection in himself.

THE DENIALS AND THE MISTAKES OF THE NINETEENTH CENTURY

[This article is reprinted from *Lucifer*, Vol. X, p. 273, for June 1892.—EDS.]

At or near the beginning of the present century all the books called Hermetic were loudly proclaimed and set down as simply a *collection of tales, of fraudulent pretences and most absurd claims*, being, in the opinion of the average man of science, unworthy of serious attention. They "never existed before the Christian era", it was said; "they were all written with the triple object of speculation, deceit and pious fraud"; they were all, the best of them, silly *apocrypha*. In this respect, the nineteenth century proved a most worthy progeny of the eighteenth. For in the age of Voltaire, as well as in this, everything that did not emanate direct from the Royal Academy was false, superstitious and foolish, and belief in the wisdom of the Ancients was laughed to scorn, perhaps more even than it is now. The very thought of accepting as authentic the works and vagaries of a *false Hermes, a false Orpheus, a false Zoroaster, of false Oracles, false Sibyls, and a thrice false Mesmer and his absurd "fluids"*, was tabooed all along the line. Thus all that had its genesis outside the learned and dogmatic precincts of Oxford and Cambridge,¹ or the Academy of France, was denounced in those days as "unscientific" and "ridiculously absurd". This tendency has survived to the present day.

One feels dwarfed and humbled in reading what the great modern "Destroyer" of every religious belief, past, present and future—M. Renan—has to say of poor humanity and its powers of discernment. "Mankind", he believes, "has but a very narrow mind; and the number of men capable of seizing acutely (*finement*) the true analogy of things is quite imperceptible" (*Études Religieuses*). Upon comparing, however, this statement with another opinion expressed by the same author, namely, that "the mind of the true critic should yield, hands and feet bound, to facts, to be dragged by them wherever they

¹ We think we see the sidereal phantom of the old philosopher and mystic, Henry More, once of Cambridge University, moving about in the astral mist, over the old moss-covered roofs of the ancient town from which he wrote his famous letter to Glanvil about "witches". The soul seems restless and indignant, as on that day, May the 5th, 1678, when the Doctor complained so bitterly to the author of *Sadducismus Triumphatus* of Scot, Adie and Webster. "Our new inspired saints", the soul is heard to mutter, "sworn advocates of the witches, who . . . against all sense and reason . . . will have even no Samuel in the scene but a confederate knave . . . these inblown buffoons, puffed up with . . . ignorance, vanity and stupid infidelity." (See *Letters to Glanvil*, quoted in *Isis Unveiled*, p. 206.)

may lead him" (*Études Historiques*)² one feels relieved. When, moreover, these two philosophical statements are strengthened by that third enunciation of the famous Academician, who declares that "tout parti pris à priori doit être banni de la science", there remains little to fear. Unfortunately M. Renan is the first to break the golden rule.

The evidence of Herodotus, called, sarcastically no doubt, "the father of history", since in every question upon which modern thought disagrees with him his testimony goes for nought; the sober and earnest assurances in the philosophical narratives of Plato and Thucydides, Polybius and Plutarch, and even certain statements of Aristotle himself; all these are invariably laid aside whenever they are involved with what modern criticism is pleased to regard as a *myth*. It is some time since Strauss proclaimed that "the presence of a supernatural element or miracle in a narrative is *an infallible sign of the presence in it of a myth*", and such is the criterium adopted tacitly by every modern critic. But what is a myth *μυθος* to begin with? Are we not told distinctly by the ancient classics that *mythus* is equivalent to the word *tradition*? Was not its Latin equivalent the term *fabula*, a fable, a synonym with the Romans of that which was *told*, as having happened in prehistoric time, and not necessarily an invention? Yet with such autocrats of criticism and despotic rulers as M. Renan in France, and most of the English and German Orientalists, there may be no end of surprises in store for us in the century to come—historical, geographical, ethnological and philological surprises—travesties in philosophy having become so common of late that we can be startled by nothing in that direction. We have already been told by one learned speculator that Homer was simply a mythical personification of the Epopee,³ by another that Hippocrates, son of Esculapius "*could only be a chimera*", that the Asclepiadæ—their seven hundred years of duration notwithstanding—might after all prove simply *a fiction*; that the city of Troy—Dr. Schliemann notwithstanding—"existed *only on the maps*", etc., etc. Why should we not be invited after this to regard every hitherto historical character in days of old as a myth? Were not Alexander the Great needed by philology as a sledge-hammer to break the heads of Brâhmanical chronological pre-

² *Memoire* read at the Académie des Inscriptions et des Belles Lettres, 1859.

³ See Alfred Maury's *Grèce*, Vol. I, p. 248, and the speculations of Holymann.

tensions, he would have become long ago simply a symbol for annexation, or a genius of Conquest, as De Mirville neatly put it.

Blank denial is the only means left, the most secure refuge and asylum, to shelter for some little time to come the last of the sceptics. When one denies unconditionally it becomes unnecessary to go to the trouble of arguing, and, what is worse, of having to yield occasionally a point or two before the irrefutable arguments and facts of one's opponent. Creuzer, greatest of the symbolologists of his time, the most learned among the masses of erudite German mythologists, must have envied the placid self-confidence of certain sceptics, when he found himself forced in a moment of desperate perplexity to admit, "Decidedly and first of all we are compelled to return to the theories of trolls and genii, as they were understood by the ancients, a doctrine without which it is absolutely impossible to explain to oneself anything with regard to the mysteries."¹

Occultism, all over the globe, is intimately connected with Chaldean Wisdom, and its records show the forefathers of the Aryan Brâhmans in the sacred offices of the Chaldees—an Adept caste (different from the Babylonian Chaldeans and *Caldees*)—at the head of the arts and sciences, of astronomers and seers, confabulating with the "stars", and "receiving instructions from the brilliant sons of Ilu" (the *concealed* deity). Their sanctity of life and great learning—the latter passing to posterity—made the name for long ages a synonym of Science. Yes; they were indeed *mediators* between the people and the appointed messengers of heaven, *whose bodies* shine in the starry heavens, and they were the interpreters of their wills. But is this Astrolatry or Sabeanism? Have they worshipped *the stars we see*, or is it the modern (following in this the mediæval) Roman Catholics, who, guilty of the same worship *to the letter*, and having borrowed it from the later Chaldees, the Lebanon Nabatheans and the baptized Sabeans (not from the learned Astronomers and Initiates of the days of old), would now veil it by anathematizing the source whence it came? Theology and Churchianism would fain trouble the clear spring that fed them from the first, to prevent posterity from looking into it and thus seeing their reflection. The Occultists, however, believe the time has come to give every one his due. As to our other opponents—the modern sceptic and the epicurean, the cynic and the Sadducee—they may find our answer to their denials in our earlier

writings (see *Isis Unveiled*, Vol. I, p. 535). We say now what we said then, in reply to the many unjust aspersions thrown on the ancient doctrines: "The thought of the present day commentator and critic as to the ancient learning is limited to and runs round the *exotericism* of the temples; his insight is either unwilling or unable to penetrate into the solemn adyta of old, where the hierophant instructed the neophyte to regard the public worship in its true light. No ancient sage would have taught that man is the king of creation, and that the starry heaven and our mother earth were created for his sake."

When we find such works as the *Rivers of Life* and *Phallicism* appearing in our day in print, under the auspices of Materialism, it is easy to see that the day for concealment and travesty has passed away. Science in philology, symbolism, and comparative religions has progressed too far to deny any longer, and the Church is too wise and cautious not to be now making the best of the situation. Meanwhile, the "rhombs of Hecate" and the "wheels of Lucifer",² daily exhumed on the site of Babylon, can no longer be used as a clear evidence of Satan-worship, since the same symbols are shown in the ritual of the Latin Church. The latter is too learned to be ignorant of the fact that even the later Chaldees, who had gradually fallen into dualism, reducing all things to two primal principles, had no more worshipped Satan or idols than have the Zoroastrians, who are now accused of the same, but that their religion was as highly philosophical as any; their dual and exoteric Theosophy became the heirloom of the Jews, who, in their turn, were forced to share it with the Christians. Parsis are charged to this day with heliolatry, and yet in the *Chaldean Oracles*, under the "Magical and Philosophical Precepts" of Zoroaster, the following is found:

Direct not thy mind to the vast measures of the earth;
For the plant of truth is not upon ground.
Nor measure the measures of the sun, collecting rules,
For he is carried by the eternal will of the Father,
not for your sake.
Dismiss the impetuous course of the moon;
For she runs always by the work of necessity.
The progression of the stars was not generated for your sake.³

There is a vast difference between the *true* worship taught to those who showed themselves worthy, and the state religions. The Magians are

² De Mirville's *Pneumatologie*, "Religion des Demons".

³ Psellus, 4. See Cory's *Ancient Fragments*, p. 269, 2nd Ed.

¹ Creuzer's *Introduction des Mystères*, Vol. III, p. 456.

accused of all kinds of superstition, but the *Chaldean Oracle* proceeds :

The wide aërial flight of birds is not true,
Nor the dissections of the entrails of victims ; they
are all mere toys,
If you would open the sacred paradise of piety,
Where virtue, wisdom, and equity are assembled.

Surely it is not those who warn people against "mercenary fraud" who can be accused of it ; as said elsewhere : "If they accomplished acts which seem miraculous, who can with fairness presume to deny that it was done merely because they possessed a knowledge of natural philosophy and psychological science to a degree unknown to our schools." The above-quoted stanzas form a rather strange teaching to come from those who are universally believed to have worshipped the sun, and moon, and the starry host, as Gods. The sublime profundity of the Magian precepts being beyond the reach of modern materialistic thought, the Chaldean philosophers are accused, together with the ignorant masses, of Sabeanism and sun-worship, cults which were simply those of the uneducated masses.

Things of late have changed, true enough ; the field of investigation has widened ; old religions are a little better understood ; and, since that memorable day when the Committee of the French Academy, headed by Benjamin Franklin, investigated Mesmer's phenomena but to proclaim them charlatanry and clever knavery, both "heathen philosophy" and mesmerism have acquired certain rights and privileges, and are now viewed from quite a different standpoint. Is full justice rendered them withal, and are they appreciated any better ? We are afraid not. Human nature is the same now, as when Pope said of the force of prejudice, that :

The difference is as great between
The optics seeing, as the objects seen.
All manners take a tincture from our own,
Or some discolour'd through our passion shown,
Or fancy's beam enlarges, multiplies,
Contracts, inverts, and gives ten thousand dyes.

Thus, in the first decades of our century, Hermetic Philosophy was regarded by both Churchmen and men of science from two quite opposite points of view. The former called it sinful and devilish, the latter denied point-blank its authenticity, notwithstanding the evidence brought forward by the most erudite men of every age, including our own. The learned Father Kircher, for one, was not even noticed ; and his assertion, that all the fragments known under the titles of works by Mercury Trismegistus, Berossus, Pherecydes of Syros, etc., were rolls escaped from the fire that devoured one hundred thousand volumes of the great Alexandrian Library, was simply laughed at. Never-

theless, the educated classes of Europe knew then, as they do now, that the famous Alexandrian Library—"the marvel of the ages"—was founded by Ptolemy Philadelphus ; and that most of its MSS. were carefully copied from hieratic texts and the oldest parchments, Chaldean, Phœnician, Persian, etc., these transliterations and copies amounting in their turn to another hundred thousand, as Josephus and Strabo assert.

Moreover, there is the additional evidence of Clemens Alexandrinus, that ought to be credited to some extent,¹ and he testifies to the existence of thirty thousand additional volumes of the Books of Thoth, placed in the library of the tomb of Osymandiasus, over the entrance of which were inscribed the words, "A Cure for the Soul".

Since then, as everyone knows, entire texts out of the "apocryphal" works of the "false" Pymander, and the no less "false" Asclepiades, were found by Champollion inscribed within the most ancient monuments of Egypt. After having devoted their whole lives to the study of the records of the old Egyptian wisdom, both Champollion-Figeac and Champollion Junior, publicly declared,

¹ The forty-two Sacred Books of the Egyptians, mentioned by Clement of Alexandria, as having existed in his time, were but a portion of the Books of Hermes. Iamblichus, on the authority of the Egyptian priest Abammon, attributes twelve hundred, and Manetho thirty-six thousand, of such Books to Hermes. But the testimony of Iamblichus, as a Neo-Platonist and theurgist, is of course rejected by modern critics. Manetho, who is held by Bunsen in the highest consideration as a "purely historical personage", with whom "none of the later native historians can be compared" (see *Egypte*, i. p. 97), suddenly became a Pseudo-Manetho, as soon as the ideas propounded by him clashed with the scientific prejudices against Magic and the Occult knowledge claimed by the ancient priests. However, none of the archæologists doubt for a moment the almost incredible antiquity of the Hermetic books. Champollion shows the greatest regard for their authenticity and truthfulness, corroborated as they are by many of the oldest monuments. And Bunsen brings irrefutable proofs of their age. From his researches, for instance, we learn that there was a line of sixty-one kings before the days of Moses, who preceded the Mosaic period by a clearly-traceable civilization of several thousand years. Thus we are warranted in believing that the works of Hermes Trismegistus were extant many ages before the birth of the Jewish law-giver. "Styli and inkstands were found on monuments of the Fourth Dynasty, the oldest in the world", says Bunsen. If the eminent Egyptologist rejects the period of 48,863 years before Alexander, to which Diogenes Laërtius carries back the records of the priests, he is evidently more embarrassed with the ten thousand of astronomical observations, and remarks that "if they were actual observations, they must have extended over 10,000 years" (p. 14). "We learn, however", he adds, "from one of their own old chronological works . . . that the genuine Egyptian traditions concerning the mythological period, treated of *myriads* of years" (*Egypte*, i. p. 15).

notwithstanding many biased judgments, hazarded by certain hasty and unwise critics, that the *Books of Hermes* :

Truly contain a mass of Egyptian traditions which are constantly corroborated by the most authentic records and monuments of the Egypt of the hoariest antiquity, and are only the faithful copies of what is found in those books.

None will question the merit of Champollion as an Egyptologist, and if he declares that everything demonstrates the accuracy of the writings of the mysterious Hermes Trismegistus, that their antiquity runs back into the night of time, and that they are corroborated in their minutest details, then indeed criticism ought to be fully satisfied. "These inscriptions", says Champollion, "are only the faithful echo and expression of the most ancient verities."¹

Since this was written by him some of the *apocryphal* verses by the *mythical* Orpheus have also been found copied word for word in certain inscriptions of the Fourth Dynasty in hieroglyphics, addressed to various deities.

Finally, Creuzer discovered and pointed out the numerous passages borrowed from Orphic hymns by Hesiod and Homer; and Christians appealed, in their turn, to the testimony of Æschylus, as showing "prescience in at least one of the Sibyls of old", says De Mirville.²

Thus gradually the ancient claims came to be vindicated, and modern criticism had to submit to evidence. Many are now the writers who confess that such kind of literature as the Hermetic works of Egypt can never be dated *too far* back into the prehistoric ages. It was also found that the texts of many of those ancient works—*Enoch* included—deemed and so loudly proclaimed apocryphal just at the beginning of this century, are now discovered and recognized in the most secret and sacred sanctuaries of Chaldea, India, Phœnicia, Egypt and Central Asia.

But even such proofs have failed to convince Materialism. The reason for it is very simple and self-evident. Those texts, studied and held in universal veneration at one time, copied and transcribed by every philosopher, and found in every temple; often mastered, whole lives of incessant mental labour having been devoted to them, by the greatest sages living, by statesmen and classic writers, kings and renowned Adepts—what were they? Treatises on *Magic* and *Occultism*, pure and simple; the now tabooed and derided Theosophy and Occult Sciences, laughed to scorn by modern Materialism. Were the

people so simple and credulous in the days of Plato and Pythagoras? Were the millions of Babylonia and Egypt, of India and Greece, during the periods of learning and civilization that preceded the year *One* of our era (giving birth but to the intellectual darkness of the fanaticism of the Middle Ages), so simple and credulous that so many, otherwise great, men should have devoted their lives to an illusion, a mere hallucination? It would seem so, had we to be content with the word and conclusions of our modern philosophers.

However, every art and science, whatever its intrinsic merit, must have had a discoverer, and subsequently proficient in it to teach it to others. What is the origin of Occultism? Who are its most renowned professors? and what is known of these, whether in history or legend? We find Clemens Alexandrinus, one of the most learned and intelligent of the early Church Fathers, putting these same questions and answering them. "If", correctly argues that ex-pupil of the Neo-Platonic school and its philosophers, "if there is a science, there must necessarily be a professor of it." And he goes on to say that Cleanthes had Zeno to teach him; Theophrastus, Aristotle; Metrodorus, Epicurus; Plato, Socrates, etc.; and that when he looked further back to Pythagoras, Pherecydes and Thales, he had still to search and enquire who were their master and masters. The same for the Egyptians, the Indians, the Babylonians, and the Magi themselves. He would not cease questioning, he says, in order to learn who it was *they* all had for their masters. And when he should have forcibly brought down the enquiry to the very cradle of mankind, to the birth of the first man, he would reiterate once more his questioning, and ask him (Adam, no doubt) "who had been *his* professor?" Surely, argues Clemens, "his master would turn out no *man* this once", and even when we should have reached as high as the angels, the same query would have to be offered to them: who were *their* [meaning the *divine* and the *fallen* angels] masters and doctors of Sciences?"³

The aim of the good Father's long argument is of course to discover *two* distinct Masters, one the preceptor of Biblical Patriarchs, the other, the teacher of the Gentiles. But the Secret Doctrine need go to no such trouble. *Her* professors are well aware who were the Masters of their predecessors in Occult Sciences and Wisdom.

The two Professors are finally traced out by Clement, and they are, as might be expected, God, and His eternal and everlasting enemy and opponent, the Devil; the subject of Clement's enquiry relating

¹ *Egypte*, 143.

² *Pneumatologie*, vi. Section 2, "Prometheus".

³ *Strom.*, i. vi.

to the dual aspect of the Hermetic Philosophy as cause and effect. Admitting the moral beauty and virtues preached in every Occult work he was acquainted with, Clement wants to know the cause of the apparent contradiction between doctrine and practice, good and bad Magic, and he comes to the conclusion that Magic has two origins—*divine* and *diabolical*. He perceives its bifurcation into two channels; hence his inference and deduction.

We perceive it too, without necessarily designating this bifurcation the "*left Path*"; we judge it as it issued from the hands of its founder. Otherwise, judging also by the effects of Clemens' own religion, and the walk in life of certain of its professors since the death of their Master, the Occultists would have a right to come to about the same conclusion, and say that while Christ, the Master of *true* Christians, was in every way godly, those who resorted to the horrors of the Inquisition, to the extermination and torture of heretics, Jews, and Alchemists, the Protestant Calvin who burned Servetus, and the Catholic and Protestant persecuting successors, down to the whippers and burners of witches in America, must have had for *their* Master the Devil. But Occultists, not believing in the Devil, are precluded from retaliating in this way. Clemens' testimony, however, is valuable in so far as it shows (1) the enormous number of works on Occult Sciences extant in his day; and (2) the extraordinary powers acquired through those sciences by certain men.

He devotes the whole of his sixth volume of the *Stromateis* to this research of the first two "Masters" of the true and the false philosophies respectively, both preserved in the sanctuaries of Egypt. And thereupon he apostrophizes the Greeks, asking why they should not believe in the miracles of Moses when their own philosophers claim the same privileges. "It is Æacus", he says, "obtaining through his powers a marvellous rain; it is Aristæus who causes the winds to blow, Empedocles quieting the gale, and forcing it to cease",¹ etc., etc.

The Books of Mercurius Trismegistus attracted his attention the most. Their extreme wisdom, he remarks, ought always to be in everyone's mouth.² He is loud in his praise of Hystaspes (or Gushtasp), and of the Sibylline Books and even of astrology.

There have been use and abuse of Magic in all ages, as there are use and abuse of Mesmerism or Hypnotism in our own. The ancient world had its Apolloniuses and its Pherecydes, and intellectual people could discriminate between them, as they

can now. While not one classic or pagan writer has ever found one word of blame for Apollonius of Tyana, for instance, it is not so with regard to Pherecydes. Hesychius of Miletus, Philo of Byblos and Eustathius charge him with having built his philosophy and science on demoniacal traditions. Cicero declares that Pherecydes is, *potius divinus quam medicus*, "rather a soothsayer than a physician"; and Diogenes Laërtius gives a vast number of stories relating to his predictions. One day Pherecydes of Syros prophesies the shipwreck of a vessel hundreds of miles away from him; another time he predicts the capture of the Lacedæmonians by the Arcadians; finally, he foresees his own wretched end.³

Such imputations as these prove very little, except, perhaps, the presence of clairvoyance and prevision in every age. Had it not been for the evidence brought forward by his own co-religionists, that Pherecydes abused his powers, there would have been no proof at all against him, either of sorcery or of any other malpractice. Such evidence as is given by Christian writers is of no value. Baronius, for instance, and De Mirville find an unanswerable proof of demonology in the belief of a philosopher in the coeternity of matter with spirit. Says De Mirville:

Pherecydes, postulating in principle the primordially of Zeus or Ether, and then admitting on the same plane another principle, coeternal and co-working with the first one, which he calls the fifth element, or *Ogenos*—thus confesses that he gets his powers from Satan ... for *Ogenos* is Hades, and Hades is—our Christian Hell.

The first statement is "known to every school-boy" without De Mirville going to the trouble of explaining it; as to the deduction, every Occultist will deny it point-blank, and only smile at the folly. But now we come to the conclusion.

The *résumé* of the views of the Latin Church—as given by various authors of the same type as the Marquis—is that the Hermetic Books—their wisdom notwithstanding, and this wisdom is fully admitted in Rome—are "the heirloom left by Cain, the accursed, to mankind". It is "absolutely proven", says a modern memorialist of "Satan in History", "that immediately after the flood, Ham and his descendants had propagated anew the ancient teachings of the accursed Cainites and of the submerged Race." This proves, at any rate, that Magic, or Sorcery as he calls it, is an Antediluvian Art, and thus one point is gained. For, as he says, "the evidence of Berosus is there" (*Antiq.* i. 31), and he shows Ham to be identical with the first

¹ Therefore Empedocles is called *Καλυσαντιμος* "the dominator of the wind"—*Diogenes*, l. 8. 60.

² See *Stroma.* i. vi. ch. iv.

³ *Diogenes*, l. i. l. § 146.

Zoroaster (!), the famous founder of Bactria (!!), and the first author of all the Magic Arts of Babylonia. Zoroaster, on the same authority, is the *Chemesenua* or Ham (Cham),¹ the infamous,² who left the faithful and loyal Noachians, the blessed, and he is the object of the adoration of the Egyptians, who after receiving from him their country's name *Chemia* (chemistry?), built in his honour a town called *Chemmis*, or the "city of fire".³ Ham adored fire, it is said, whence the name *Chammaim*, given to the pyramids; which, in their turn, having become vulgarized, passed on their name to our modern "chimney" (*cheminée*).⁴

This statement is entirely wrong. Egypt was the cradle of chemistry and its birthplace—this is pretty well known by this time. Kenrick and others show the root of the word to be *chemi* or *chem*, which is not *Cham* or Ham, but *Khem*, the Egyptian Phallic God of the Mysteries.

But this is not all. De Mirville is bent upon finding a Satanic origin even for the now innocent Tarot.

As to the means for the propagation of this Magic—the bad, diabolical Magic—tradition points it out to us in certain Runic characters traced on metallic plates [or leaves, *des lames*], which escaped destruction in the deluge.⁵ This might have been regarded as legendary

¹ The English-speaking people who spell the name of Noah's disrespectful son "Ham", have to be reminded that the right spelling is Kham, or Cham.

² Black Magic, or Sorcery, is the evil result obtained in any shape or way through the practice of Occult Arts; hence it has to be judged only by its effects. The name of Ham or Cain, when pronounced, has never killed anyone; whereas, if we are to believe that same Clemens Alexandrinus, who traces the professor of every Occultist, outside Christianity, to the Devil, the name of Jehovah (pronounced *Jevo* and in a peculiar way) had the effect of killing any man at a distance. The mysterious *Schemhamphorasch* were not always used for holy purposes by the Kabalists, especially on the Sabbath, or Saturday, sacred to Saturn or the evil *Shani*.

³ *Chemmis*, the prehistoric city, may or may not have been built by Noah's son, but it was not *his* name that was given to the town, but that of the mystery goddess *Khæmnu* or *Chæmnis* (Greek form), the deity that was created by the ardent fancy of the neophyte, who was thus tantalized during his "twelve labours" of probation before his final initiation. Her male counterpart is *Khem*; *Chemmis* or *Khemmis* (to-day Akhmim) was the chief seat of the god *Khem*. The Greeks, identifying *Khem* with Pan, called this city Panopolis.

⁴ *Pneumatologie*, Vol. II, p. 210. This looks more like pious vengeance than philology. The picture, however, is incomplete, as the author ought to have added to the "chimney" a witch flying out of it on a broomstick.

⁵ How could they escape from the deluge—unless God so willed it?

had not subsequent discoveries shown it far from being so. Plates were found with other such Runic and Satanic characters traced upon them, and these being exhumed, were recognized [?]. They were covered with queer signs, utterly indecipherable and of undeniable antiquity, to which the Hamites [Sorcerers—with the author] attribute marvellous and terrible powers.⁶

We may leave the pious Marquis to his own orthodox beliefs, as he, at any rate, seems quite sincere in his views; nevertheless, his able arguments will have to be sapped at their foundation, for it must be shown on mathematical grounds *who*, or rather *what*, Cain and Ham really were. De Mirville is only the faithful son of his Church, interested in keeping Cain in his anthropomorphic character and present place in Holy Writ. The student of Occultism, on the other hand, is solely interested in the truth. But the age has to follow the natural course of its evolution. As I said in *Isis* :—

We are at the bottom of a cycle and evidently in a transitory state. Plato divides the intellectual progress of the universe during every cycle into fertile and barren periods. In the sublunary regions, the spheres of the various elements remain eternally in perfect harmony with the divine nature, he says; "but their parts", owing to a too close proximity to earth, and their commingling with the *earthly* (which is matter, and therefore the realm of evil), "are sometimes according, and sometimes contrary to (divine) nature". When those circulations—which Éliphas Lévi calls "currents of the astral light"—in the universal ether which contains in itself every element, take place in harmony with the divine spirit, our earth and everything pertaining to it enjoys a fertile period. The occult powers of plants, animals, and minerals magically sympathize with the "superior natures", and the divine soul of man is in perfect intelligence with these "inferior" ones. But during the barren periods, the latter lose their magic sympathy, and the spiritual sight of the majority of mankind is so blinded as to lose every notion of the superior powers of its own divine spirit. We are in a barren period: the eighteenth century, during which the malignant fever of scepticism broke out so irrepressibly, has entailed unbelief as an hereditary disease upon the nineteenth. The divine intellect is veiled in man; his animal brain alone *philosophizes*.

H. P. B.

⁶ There is a curious work in Russia, written in the Slavonian Sacerdotal language by the famous Archbishop Peter, on Mogela (the tomb). It is a book of Exorcisms (and, at the same time, Evocations) against the dark powers that trouble the monks and nuns in preference to all. Some who had the good fortune to get it—for its sale is strictly forbidden and kept secret—tried to read it aloud for the purposes of exorcising these powers. Some became lunatics; others died at the sight of what took place. A lady got it by paying two thousand roubles for an incomplete copy. She used it once, and then threw it into the fire the same day, thereafter becoming deadly pale whenever the book was mentioned.

IN THE LIGHT OF THEOSOPHY

How truly Theosophical are these words of Gandhiji ! The power of thought and of imagination is mighty indeed, but people do not recognize the fact, because they are not able to trace its visible effects to its invisible action. People are a little careful about the use of words and try to hide their feelings by remaining silent, by the use of evasive language, or even by downright lies, which generally pass off as white lies. Here are the words of Gandhiji :—

I believe, and my belief has been tested repeatedly, that a thought deliberately thought and controlled is a power greater than speech or writing and any day greater than steam which is husbanded and controlled. We see the latter every day carrying incredible weights even across steep precipices. Thought power overcomes much greater obstacles and easily carries greater weights.

Theosophical students will recall the following words of a great Adept, extracted from our *U. L. T. Pamphlet No. 29* :—

The human brain is an exhaustless generator of the most refined quality of cosmic force out of the low, brute energy of Nature ; and the complete adept has made himself a centre from which irradiate potentialities that beget correlations upon correlations through Æons of time to come. This is the key to the mystery of his being able to project into and materialize in the visible world the forms that his imagination has constructed out of inert cosmic matter in the invisible world.

This is the metaphysical basis on which rests the entire structure, many-sided, of thought-transference. What the Adepts do consciously and scientifically, that ordinary men and women do mechanically or automatically and unconsciously to themselves. But because the ordinary mind is not trained, the result is weak, lop-sided and dispersive. This is not an unmitigated evil, for unless a man has an unselfish character and altruistic tendencies it is well for him and for the world that he does not possess the power to create more clear-cut and powerful thought-images.

In 1933 a partial English translation of the Marathi book *Dnyaneshwari* was published. The translator, Mr. Manu Subedar, wrote an able introduction which has rejoiced the heart of every Theosophical reader. The book is one of the treasures of Indian literature besides being the "King of Mystic Works" as H. P. B. designated it. The life story of the great teacher has been well known to the masses in Maharashtra for long centuries ; but a unique opportunity is presented to millions in this country to learn about the beauty of this great spiritual life, for recently the Prabhat Company has produced a film of educative value which is being shown all over India.

In this connection we draw our readers' attention to a note entitled "Yoga Philosophy" which H. P. Blavatsky published in the very first volume of *The Theosophist*. In the second volume was published a short article entitled "The Book from a Tomb" dealing with a legend about *Dnyaneshwari*. Both these were reprinted in *The Aryan Path* for November 1933, pp. 775-778, to which interested readers should turn.

A series of experiments by a London surgeon, Mr. Charles Russ, furnishes if the report in *The Hindu* for 28th April was correct, conclusive evidence of what Theosophy has always claimed—that an actual potent force goes out from the human eye.

The ancients taught that the astral light—*Akasa*—is projected from the eyes, the thumbs and the palms of the hands. (*U. L. T. Pamphlet No. 6*, p. 11)

Theosophy teaches that each of us develops and constantly emanates a specific magnetic atmosphere. It is this magnetic fluid, charged with the psychic idiosyncrasies as well as the vitality of the operator, which is transmitted in hypnotism and in mesmerism.

When any person directs his gaze on anything or any one, his magnetic emanation goes out in his glance. This principle may be emitted unconsciously or deliberately and for good or evil purposes according to the quality of the emanation and the motive of the individual who sends it out. It is within the power of the trained human will to give a conscious direction to this principle and even to direct it with fatal force against an animal or a human being. It is not surprising, therefore, that the potency of even the untrained will to effect objective physical results by means of this emanation receives corroboration in the experiments of Mr. Russ.

The device which he designed to test the power of the eye was very simple, a coil of very fine wire suspended on a fibre of unspun silk. When gazed at, the coil started to revolve. Every precaution was taken to eliminate the influence of heat, of draughts etc., and still the phenomenon occurred.

The more alert the person who was gazing at the coil, the more and the faster it was turning.

Incidentally the report corroborates also the Theosophical teaching that "a person in health is charged with positive vitality...electro-magnetism, or whatever else you prefer to call it ; one in ill-health is negatively charged". For it is reported that

young, even very young persons could turn the wire all right, but those suffering from some chronic illness could not do anything with "the power of their eye".

U. L. T. PAMPHLET SERIES

1. *Is Theosophy a Religion?* H. P. BLAVATSKY
2. *What Theosophy Is* H. P. BLAVATSKY
3. *Universal Applications of Doctrine and The Synthesis of Occult Science* W. Q. JUDGE
4. *Castes in India* D. K. MAVALANKAR
5. *Theosophy Generally Stated* W. Q. JUDGE
6. *Karma* W. Q. JUDGE
7. *Ormuzd and Ahriman* H. P. BLAVATSKY
8. *Reincarnation in Western Religions* W. Q. JUDGE
9. *Reincarnation, Memory, Heredity* { H. P. BLAVATSKY
W. Q. JUDGE
10. *Reincarnation* { H. P. BLAVATSKY
W. Q. JUDGE
11. *Dreams* { H. P. BLAVATSKY
W. Q. JUDGE
12. *Mind-Control* { D. K. MAVALANKAR
W. Q. JUDGE
13. *Mediatorship* H. P. BLAVATSKY
14. *H. P. Blavatsky* W. Q. JUDGE
15. *On The Secret Doctrine* { H. P. BLAVATSKY
W. Q. JUDGE
16. *The Secret Doctrine Instructions* { W. Q. JUDGE
and others
17. *Truth in Modern Life* H. P. BLAVATSKY
18. *Culture of Concentration* W. Q. JUDGE
19. *Hypnotism* H. P. BLAVATSKY
20. *Kosmic Mind* H. P. BLAVATSKY
21. *Overcoming Karma* W. Q. JUDGE
22. { *What Are the Theosophists?*
Some Words on Daily Life H. P. BLAVATSKY
A MASTER OF WISDOM
23. *Christmas* H. P. BLAVATSKY
24. *Cyclic Impression and Return* W. Q. JUDGE
25. *Memory in the Dying* H. P. BLAVATSKY
26. *The Origin of Evil* H. P. BLAVATSKY
27. *The Fall of Ideals* H. P. BLAVATSKY
28. *On the New Year* H. P. BLAVATSKY
29. *A Master's Letter*
30. *Karma—The Compensator* W. Q. JUDGE
31. "Let Every Man Prove His Own Work" H. P. BLAVATSKY
32. { *The Dual Aspect of Wisdom*
Who Possess Knowledge? H. P. BLAVATSKY
33. *The Great Master's Letter*
34. *Living the Higher Life* W. Q. JUDGE
35. *Theosophy and Education* H. P. BLAVATSKY
36. *Musings on the True Theosophist's Path* W. Q. JUDGE

Texts for Theosophical Meetings

BOOKS

By H. P. BLAVATSKY

Isis Unveiled

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

The Secret Doctrine

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

The Theosophical Glossary

A photographic reprint of the original edition of 1892.

Transactions of the Blavatsky Lodge

The Key to Theosophy

Raja-Yoga or Occultism

The Voice of the Silence

Five Messages to Theosophists

By W. Q. JUDGE

The Ocean of Theosophy

Letters That Have Helped Me

Echoes from the Orient

The Bhagavad-Gita

Notes on the Bhagavad-Gita

The Yoga Aphorisms of Patanjali

An Epitome of Theosophy

By ROBERT CROSBIE

The Friendly Philosopher

Answers to Questions on The Ocean of Theosophy

OTHER BOOKS

Light on the Path

"No-Man's-Land"

The Laws of Healing—Physical and Metaphysical

Where Are the Dead?—Theosophy Versus Spiritualism.

Index to The Key to Theosophy

Index to The Secret Doctrine

MAGAZINES

Theosophy (English)—Los Angeles XXIXth volume

The Aryan Path (English)—Bombay XIth "

The Theosophical Movement—Bombay 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'Epée 5e |
| AMSTERDAM, HOLLAND | 24 Vondelstraat |
| PAPEETE, TAHITI | Rue du Docteur Fernand Cassiau |
| MATUNGA, BOMBAY | Putla House, Bhaudaji Road |