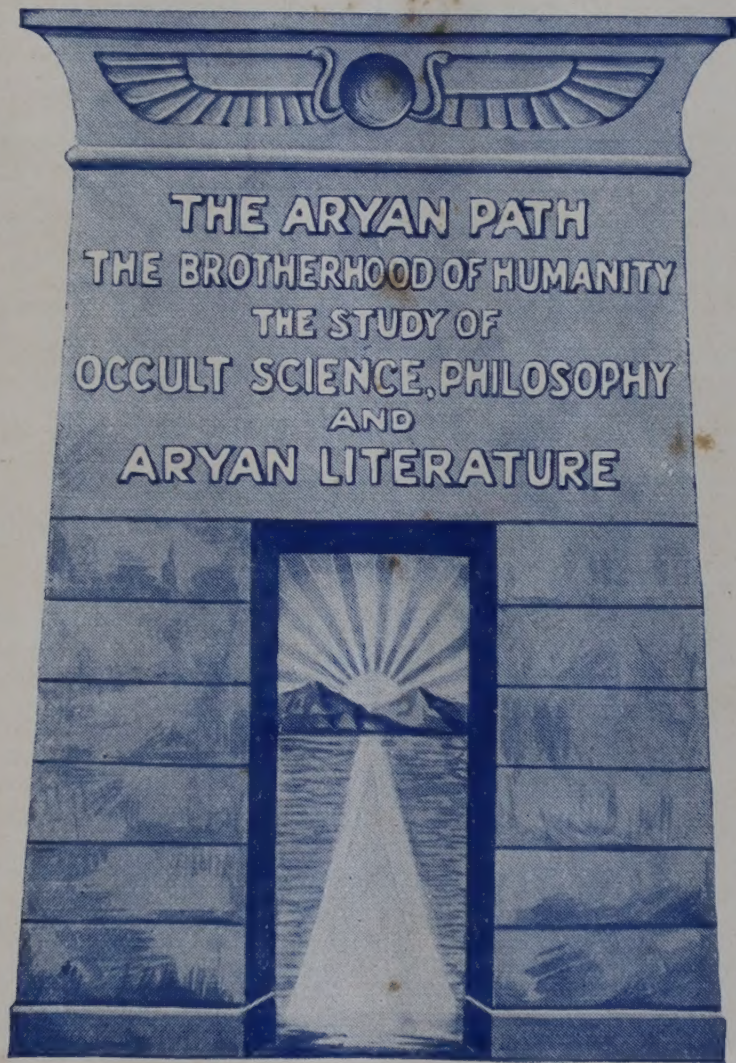


THE THEOSOPHICAL MOVEMENT
A MAGAZINE DEVOTED TO



Vol. XII No. 1

November 17, 1941

Good resolutions are mind-painted pictures of good deeds : fancies, day-dreams, whisperings of the Buddhi to the Manas. If we encourage them they will not fade away like the dissolving mirage in the Shamo desert, but grow stronger and stronger until one's whole life becomes the expression and outward proof of the divine motive within. Be a missionary of love and charity, thus in helping others win your own salvation. There are innumerable pages of your life record still to be written up, fair and blank they are as yet. Child of your race and of your age, seize the diamond pen and inscribe them with the history of noble deeds, days well-spent, years of holy striving. So will you win your way ever upward to the higher planes of spiritual consciousness. —MAHATMA K. H.

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

सत्यान्नास्ति परो धर्मः ।



There Is No Religion Higher than Truth

BOMBAY, 17th November 1941.

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THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th November 1941.

VOL. XII. No. 1

“ THE 17TH DAY OF THE ELEVENTH MONTH ”

SIXTY-SIX YEARS ! TWO-THIRDS OF A CENTURY !

In *The Key to Theosophy* H. P. B. emphasises the cyclic reappearance of the Messenger of the Great Lodge in the last quarter of every century, which synchronizes with the season of psychic fitness of the human mind to be impressed with spiritual truths. She herself was the Messenger for the 19th-20th century, though with her mission was associated the fulfilment of larger and far more important cycles.

On the 17th of November 1875 she called the public of New York City to focus its attention on the ideals, hopes and aspirations of the most serious movement of the age, for which she and others—among them W. Q. Judge and H. S. Olcott—made themselves responsible. Thus the Parent Theosophical Society emerged into being; H. P. B. points out in her dedication to *Isis Unveiled* that it was formed “to study the subjects of which they treat.”

For sixty-six years the teachings of Theosophy have been in the world. What has the world done with them? More important, what have students of Theosophy done with them?

The world of thought has been transformed almost beyond recognition and the ideas brought forward by H. P. B. have percolated into modern knowledge—in both philosophy and literature. Materialistic science, of all departments of knowledge, has gained the most

from the teachings presented in the writings of H. P. B., especially in *The Secret Doctrine*. In several branches of science, especially in physics and in chemistry, great advance has been made and researchers are almost at the border of the Occult World. The mind of the race has greatly widened as a result of the Message of Theosophy which H. P. B. brought to the world. The debasing notion of an anthropomorphic God is now rejected by every thoughtful person; the reign of Law in the whole of Nature is hailed even in orthodox religious circles, as by agnostics and atheists, and all talk of causation and cycles; the reasonableness of reincarnation is on everybody's lips and implicit therein is the immortality of the human soul.

But what about the morals of the race? Modern men of knowledge have been highly impractical. They have allowed the dissociation of knowledge and belief, engendered and strengthened by religiosity all over the world, to continue. The ethics of Theosophy did not influence the heart of the race as the ideas of Theosophy impressed its mind. Today the world is suffering from this dissociation; our civilization suffers from too much knowledge made available to those who are morally weak. The Theosophical teachings about matter, *i. e.*, about the world of the without, have found entrance into the mind of the race, but the Theosophical ethics,

which pertain to the inner and subjective world of soul and spirit, have been neglected. To a very great extent the students of Theosophy are responsible for this mishap.

Unity and brotherhood form the very foundations of Theosophical ethics and H. P. B. wrote that "private differences must be sunk in united work for our Great Cause." And she held aloft the goal to be attained:—

On the day when Theosophy will have accomplished its most holy and most important mission—namely to unite firmly a body of men of all nations in brotherly love and bent on a pure altruistic work, not on a labour with selfish motives—on that day only will Theosophy become higher than any nominal brotherhood of man. This will be a wonder and a miracle truly, for the realization of which Humanity is vainly waiting for the last eighteen centuries, and which every association has hitherto failed to accomplish.

These words were written in 1888. What students failed to accomplish then, they failed to accomplish even in the early years of this century. In 1909 Robert Crosbie founded the U. L. T., aware that Theosophical ideas were leavening the lump of the race-mind but aware also that a group of sincere and earnest students united in thought and in action had to come to birth if the Mission of Theosophy was to succeed so that there would be at hand "a numerous and *united* body of people ready to welcome the new Torch-bearer of Truth." We of the U. L. T. cannot wholly pride ourselves on the conviction that we have realized that for "which humanity is vainly waiting" and "which every association has hitherto failed to accomplish." But we are in a position to look hopefully to the future, for we have accomplished, in however limited a measure, the task set before us by Robert Crosbie, W. Q. Judge, and H. P. Blavatsky. There is in existence to-day a band of student-servers who have risen above the distinctions and differences of nation and race, of creed and religion, and who *are* united in brotherly

feeling, with their minds directed to the study of the One True Philosophy and their hearts activated in the spiritual service of Humanity. Recognizing the limitations and the faults of their personal selves, making allowances for the temperamental idiosyncrasies of other individuals, they remain united. For sixty-six years the influence of Theosophy has been in the world and within that period there has also been the cumulative force of the work of the U. L. T. for thirty-three years.

The U. L. T. as a nucleus of Universal Brotherhood must be strengthened, for which purpose are needed not only a larger number of students but more among them of those whose hearts are afire to give warmth and comfort, to radiate light and leading for their fellow-men. Seekers of wisdom are many compared to voluntary sacrificers who study to serve and who mortify themselves to create, to sustain and to expand Unity among themselves. This is becoming an increasingly pressing need for the third and last period of the century opened by H. P. B. in 1875, the commencement of which period falls due in the coming twelve months.

On this day eleven years ago this small periodical was launched to proclaim that Unity and to carry on the work of the U. L. T., especially in the country of India where the pure Theosophy of H. P. B. and W. Q. Judge was never promulgated before 1929. When Mr. Crosbie and his devoted helpers started in Los Angeles the magazine *Theosophy* in November 1912, they outlined a policy and a programme for that monthly. We reprint below the opening editorial of the very first volume to show how THE THEOSOPHICAL MOVEMENT has pursued the same aims, the same purpose, the same objective. *Theosophy* commences its thirtieth Volume this month—we salute it—as THE THEOSOPHICAL MOVEMENT, its twelfth, and both will go forward in the self-same work. There is but one United Lodge of Theosophists with Associates in every quarter of the globe, and the heart-felt wish of the promoters everywhere is—LET THE WORK GO ON.

WHY "THEOSOPHY"

This Magazine is not intended either to replace or to rival any journal now published in the interest of Theosophy. Its founders are Theosophists, and had they never heard of Theosophy, or were they not members of a Theosophical Association, they would not have thought of bringing out this magazine, the impulse for which arose directly from Theosophical teachings and literature.

It is because they are interested in anything concerning the human race, that they have resolved to try on the one hand to point out to their fellows a PATH in which they have found hope for man, and on the other to investigate all systems of ethics and philosophy claiming to lead directly to such a path.

The PATH we have in view is held by us to be the same one which in all ages has been sought by Heathen, Jew and Christian alike. By some called the path to Heaven, by others the path to Jesus, the path to Nirvana, and by the Theosophists the Path to Truth.

But of course mental diversities inevitably cause diversity in the understanding of any proposition. Thus it happens that Theosophists have many different views of how the path should be followed, but none of them will disagree with the statement that there must be *one* Truth, and that no religion can be called higher than Truth. We shall therefore pursue, as far as possible, a course which is the result of a belief that the prevalence of similar doctrines in the writings and traditions of all peoples points to the fact that *the true religion is that one which will find the basic ideas common to all philosophies and religions.*

These common ideas point to truth. They grow out of man's *inner nature*, and are not the result of revealed books. What is wanted is true knowledge of the spiritual condition of man, his aim and destiny. This is offered to a reasonable certainty in the Theosophical literature, and those who must begin the

reform, are those who are so fortunate as to be placed in the world where they can see and think out the problems all are endeavouring to solve, even if they know that the great day may not come until after their death.

The aim set themselves by Madame Blavatsky and Mr. Judge was to shed light upon the questions of deep moment affecting man and the constitution of Society, which had become thoroughly obscured. Making no pretense to float a single new idea in philosophy, religion, or science, but only to revive and popularize the knowledge of the ancients upon these major human problems, they played the part of the interpreter, not that of the iconoclast. Absolutely tolerant with respect to the several faiths of Humanity, their equal endeavour was to uncover the ruin-encumbered universal foundation of religion upon which all alike rest.

They taught that man is a Soul, and as such stands among material things, and that man is himself his own saviour and his own destroyer. They laboured for the spread of the great doctrines of the Spiritual Identity of all beings—the only true basis for Universal Brotherhood; for Brotherhood *in actu*, and altruism not simply in name.

In their view the attainment of true wisdom is not by means of phenomena, but through the development *which begins within*, and so strove for the awakening of man's *spiritual intuitions*. They constantly insisted that the kingly science and the kingly mystery is devotion to and study of the light which comes from within, and that the very first step in true mysticism and true occultism is to try to apprehend the meaning of Universal Brotherhood, without which the very highest progress in the practice of magic turns to ashes in the mouth.

They therefore did not pin their faith on Vedas nor Christian scriptures, nor desire any others to do so. For they implicitly believed

that in this curve of the cycle, the final authority is *the man himself*. Their own practice consisted in a disregard of any authority in matters of religion and philosophy except such propositions as from their innate quality they felt to be true. For the sake and love of the two divine abstractions, *Theosophical* religion and science, Madame Blavatsky and Mr. Judge became the voluntary *scavengers* of both orthodox religion and modern science; as also the relentless Nemesis of those who have degraded the two noble truths to their own ends and purposes, and then divorced each violently from the other, though the two are and *must be one*.

They believed that the solution of the problem, "What and Where is the Path to Happiness," has been discovered by those of old time in the pursuit of Raja Yoga, which is the highest science and the highest religion—a union of both, and that through the spreading of the idea of Universal Brotherhood, *the truth in all things may be discovered*.

They have had many kinds of followers, many devotees, who, while earnestly desiring to arrive at truth, have erred in favour of the letter of the teachings. Over all stands the real man, at once the spectator of and sufferer by these mistakes of, and reliance on, personalities.

It shall therefore be our constant endeavour to present, in the pages of this magazine, not our own interpretations, speculations, and fancies, but THEOSOPHY itself, its philosophy, principles, and applications to all the problems of the individual and the race.

These are not only set forth in the printed and accessible books of H. P. Blavatsky and W. Q. Judge. They also wrote largely for the earlier Theosophical magazines, notably the *Theosophist*, *Lucifer*, and the *Path*. These old volumes are long since out of print and their contents practically out of reach of most students. Yet these many articles are of great and peculiar value to the sincere seeker

and would-be *Chela*, as they were written from first-hand knowledge by *real* and *true* Adepts and Initiates for the guidance, the help and the protection of all who might fare forth to tread "the small old Path that leadeth far away." In factional and organizational disputes among members of the Society; in the clamour of claimants to the mantle of the prophet; in the ever-increasing number of books from the pens of those who are at best but followers and students—in short, because of "personal vanity and self-opinionatedness," these inestimable treasures that should have been the *vade mecum* of the student of the Occult, have been obscured, hidden, forgotten.

We have assumed, then, the high duty of reprinting these "studies in forgotten truth," for the benefit and advantage of our fellow students. It is hoped that this effort will receive, as we are profoundly convinced it merits, the support and assistance of all Theosophists, old and new, members of all organizations and of none. Thus may we all "return to the Source" and be encouraged and aided to study the Teachings in their pristine clarity and power. Thus may we all be "Members of that universal Lodge of free and independent Theosophists which embraces every friend of the human race."

From month to month we shall spread in these pages such collations and connotations as shall serve, as far as possible, to supplement, to co-ordinate, and to apply the teachings in the readily available writings of H. P. Blavatsky and W. Q. Judge.

For the rest, *Theosophy* will strive steadfastly to be true to its name. It would be the height of folly to think that all readers will be equally satisfied: "The Editor who attempts to cater to every taste ends by satisfying none, least of all himself." To the extent of our ability we shall strike fairly and from the shoulder at the obstacles in the way, "remembering that Charity is the scope of all Theosophical teachings, the synthesis of all and every virtue."

OCCULTISM OR THE HEART DOCTRINE

If the "Doctrine of the Heart" is too high-winged for thee, if thou needest help thyself and fearest to offer help to others—then, thou of timid heart, be warned in time: remain content with the "Eye Doctrine" of the Law. Hope still. For if the "Secret Path" is unattainable this "day," it is within thy reach "to-morrow". Learn that no efforts, not the smallest—whether in right or wrong direction—can vanish from the world of causes....Thou canst create this "day" thy chances for thy "morrow."—*The Voice of the Silence*.

There are very good and pure Theosophists who may believe in the supernatural, divine *miracles* included, but no Occultist will do so. For an Occultist practises *scientific* Theosophy, based on accurate knowledge of Nature's secret workings; but a Theosophist, practising the powers called abnormal, *minus* the light of Occultism, will simply tend toward a dangerous form of mediumship, because, although holding to Theosophy and its highest conceivable code of ethics, he practises it in the dark, on sincere but *blind* faith. Anyone, Theosophist or Spiritualist, who attempts to cultivate one of the branches of Occult science—*e. g.*, Hypnotism, Mesmerism, or even the secrets of producing physical phenomena, etc.—without the knowledge of the philosophic *rationale* of those powers, is like a rudderless boat launched on a stormy ocean.

—*The Key to Theosophy*.

Many may be the men and women in the very midst of our Society who have begun this uphill work toward illumination several incarnations ago, and who yet, owing to the personal illusions of the present life, are either ignorant of the fact, or on the road to losing every chance in this existence of progressing any farther. They feel an irresistible attraction toward occultism and the *Higher Life*, and yet are too personal and self-opinionated, too much in love with the deceptive allurements of mundane life and the world's ephemeral pleasures, to give them up; and so lose their chance in their present birth.—*The Key to Theosophy*.

Occultism is an even more misunderstood word than mysticism. It is associated in the minds of many with trickery, with psychic claptrap; with others Occultism means hypnotism, incantations, palmistry, astrology and the like. Only a few interpret the term correctly and recognise that there exists a body of knowledge of the invisible and the hidden which is within every object and being, every planet and star, every solar system and cosmos. Occultism has its philosophy, its science, its arts, and, like ordinary knowledge, can be used beneficently or maleficently. All this and much more has been fully explained by H. P. B. (See her *Raja-Yoga or Occultism*) and by W. Q. Judge, whose series of articles entitled "Conversations on Occultism" is

being reprinted commencing in this issue of THE THEOSOPHICAL MOVEMENT. And there are other works by them that could be cited.

Occultism deals with the secret laws and forces which govern both the universe and man. Those forces play in the outer world and are known in part only by the men of our day, who admit no invisible real nature behind, which is the model of the visible. Is the student afraid to admit anything beyond the five senses? Then he is a student of mundane science and not of Occult Wisdom. The latter exclaims, "Seek for the true Self that knows all Occultism and all truth and has in itself the protecting shield from all dangers."

There is a vast unknown country in each human being and the earnest student of the

Esoteric Philosophy teaches himself the method of exploring it. Self-Knowledge—*i. e.*, knowledge of the lower and the higher selves and of their interdependence—is the means to the final goal of human evolution—Self-Realization. Modern knowledge is mundane and its findings are dependent upon the five senses and the cerebation of the brain directly related to those senses. It is nearing the gateway to the Occult. But the student-server of Theosophy recognizes that man is more than his body, that human consciousness is not born of the latter, but that, on the contrary, the body is born of that consciousness and is its vehicle; therefore he sees that unless he finds his own Self, he cannot understand Nature. Very early in his quest the student learns that as man is a little copy of the universe—is the microcosm—he is governed by the same laws which rule the greater.

There are many events which occur in the day-to-day life of everyone for which modern science offers no explanation. From the trivial to the great, from the unaccounted-for failure in perception of "lost" objects right under one's nose to the awe-inspiring mystery of the antenatal and post-mortem states of man. It is the duty of the seeker of truth to find explanations for all the phenomena of life. Modern science cannot wipe out, any more than it can explain, events connected with Natural Magic in which the Astral Light plays a predominant part. It is wise to increase our knowledge of Nature's laws, but always remembering that it is unwise to attempt to force open the Gates of the Temple of Secret Wisdom. We must prepare ourselves and wait and watch for the Magicians in charge to open the Gates. But the student must take the first step,

never overlooking H. P. B.'s remark that he and others like him are "only beginners, preparing themselves in this life to enter in reality upon that path in lives to come." In spite of the warnings given in the quotations with which this article begins, there are those who throw caution to the winds and rush into the "circle of ascetics." On the other hand, there are the timid, who hold themselves back from the study of occult principles, forgetting that one must study to know, know to understand, understand to judge.

The student must learn to study in theory the principles of Occultism and there is no danger in practising its ethics, which naturally leads to a greater knowledge. How is this to be done? Where should one begin? To gain the attitude of mind which will enable it to look into the reality of things, the brain-mind has to be purified from sense-perception. The truest way to do this is by combining the study of Theosophy with the highest outward and inward virtue. The mind must escape from the mere formalities and conventions of life, even though outwardly one seems to obey all of them, and should be firmly established on the truth that Man is a copy of the Universe and has in himself a portion of the Supreme Being. To the extent to which this is realized will be the clearness of the perception of truth. A realization of this leads inevitably to the conclusion that all other men and beings are united with us, and this removes the egotism which is the result of the notion of separateness. Occultism explains the importance of the student's cultivating a brotherly feeling and love for the whole of creation, and why he must do so, which ordinary ethics and morality do not.

CONVERSATIONS ON OCCULTISM

[W. Q. Judge published in *The Path* fourteen instalments of " Conversations," two of which are between H. P. B. and himself and the rest between a Student and a Sage. We begin reprinting them in the chronological order observed by Mr. Judge and to facilitate the work of the student we plan to complete the series in the current volume of THE THEOSOPHICAL MOVEMENT.

Below we print the first of these, from *The Path*, Vol. III, p. 17, for April 1888, and draw the reader's attention to the remark that " Theosophy is a dead thing if not turned into life." How to use the Dark Age, hard as iron, is hinted at; and the aspirant will do well to enquire to what extent he himself is hypnotized by the past, in what measure he has become heir to the " new diseases " which, as Mr. Judge prophesied, have arisen. Mr. Judge offers the remedy to face and to overcome by correct usage the difficulties of Kali-Yuga. What are we doing with that remedy?—EDS.]

THE KALI YUGA—THE PRESENT AGE

Student.—I am very much puzzled about the present age. Some theosophists seem to abhor it as if wishing to be taken away from it altogether, inveighing against modern inventions such as the telegraph, railways, machinery, and the like, and bewailing the disappearance of former civilizations. Others take a different view, insisting that this is a better time than any other, and hailing modern methods as the best. Tell me, please, which of these is right, or, if both are wrong, what ought we to know about the age we live in.

Sage.—The teachers of Truth know all about this age. But they do not mistake the present century for the whole cycle. The older times of European history, for example, when might was right and when darkness prevailed over Western nations, was as much a part of this age, from the standpoint of the Masters, as is the present hour, for the Yuga—to use a Sanscrit word—in which we are now had begun many thousands of years before. And during that period of European darkness, although this Yuga had already begun, there was much light, learning, and civilization in India and China. The meaning of the words " present age " must therefore be extended over a far greater period than is at present assigned. In fact, modern science has reached no definite conclusion yet as to what should properly be called

" an age," and the truth of the Eastern doctrine is denied. Hence we find writers speaking of the " Golden Age," the " Iron Age," and so on, whereas they are only parts of the real age that began so far back that modern archæologists deny it altogether.

Student.—What is the Sanscrit name for this age, and what is its meaning?

Sage.—The Sanscrit is " Kali," which added to Yuga gives us " Kali-Yuga." The meaning of it is " Dark Age." Its approach was known to the ancients, its characteristics are described in the Indian poem " The Mahabharata." As I said that it takes in an immense period of the glorious part of Indian history, there is no chance for anyone to be jealous and to say that we are comparing the present hour with that wonderful division of Indian development.

Student.—What are the characteristics to which you refer, by which *Kali-Yuga* may be known?

Sage.—As its name implies, darkness is the chief. This of course is not deducible by comparing to-day with 800 A. D., for this would be no comparison at all. The present century is certainly ahead of the middle ages, but as compared with the preceding Yuga it is dark. To the Occultist, material advancement is not of the quality of light, and he finds no progress in merely mechanical contrivances

that give comfort to a few of the human family while the many are in misery. For the darkness he would have to point but to one nation, even the great American Republic. Here he sees a mere extension of the habits and life of the Europe from which it sprang ; here a great experiment with entirely new conditions and material was tried ; here for many years very little poverty was known ; but here to-day there is as much grinding poverty as anywhere, and as large a criminal class with corresponding prisons as in Europe, and more than in India. Again, the great thirst for riches and material betterment, while spiritual life is to a great extent ignored, is regarded by us as darkness. The great conflict already begun between the wealthy classes and the poorer is a sign of darkness. Were spiritual light prevalent, the rich and the poor would still be with us, for Karma cannot be blotted out, but the poor would know how to accept their lot and the rich how to improve the poor ; now, on the contrary, the rich wonder why the poor do not go to the poorhouse, meanwhile seeking in the laws for cures for strikes and socialism, and the poor continually growl at fate and their supposed oppressors. All this is of the quality of spiritual darkness.

Student.—Is it wise to inquire as to the periods when the cycle changes, and to speculate on the great astronomical or other changes that herald a turn ?

Sage.—It is not. There is an old saying that the gods are jealous about these things, not wishing mortals to know them. We may analyse the age, but it is better not to attempt to fix the hour of a change of cycle. Besides that, you will be unable to settle it, because a cycle does not begin on a day or year clear of any other cycle ; they interblend, so that, although the wheel of one period is still turning, the initial point of another has already arrived.

Student.—Are these some of the reasons

why Mr. Sinnett was not given certain definite periods of years about which he asked ?

Sage.—Yes.

Student.—Has the age in which one lives any effect on the student ; and what is it ?

Sage.—It has effect on every one, but the student after passing along in his development feels the effect more than the ordinary man. Were it otherwise, the sincere and aspiring students all over the world would advance at once to those heights towards which they strive. It takes a very strong soul to hold back the age's heavy hand, and it is all the more difficult because that influence, being a part of the student's larger life, is not so well understood by him. It operates in the same way as a structural defect in a vessel. All the inner as well as the outer fibre of the man is the result of the long centuries of earthly lives lived here by his ancestors. These sow seeds of thought and physical tendencies in a way that you cannot comprehend. All those tendencies affect him. Many powers once possessed are hidden so deep as to be unseen, and he struggles against obstacles constructed ages ago. Further yet are the peculiar alterations brought about in the astral world. It, being at once a photographic plate, so to say, and also a reflector, has become the keeper of the mistakes of ages past which it continually reflects upon us from a plane to which most of us are strangers. In that sense therefore, free as we suppose ourselves, we are walking about completely hypnotized by the past, acting blindly under the suggestions thus cast upon us.

Student.—Was that why Jesus said, "Father, forgive them, for they know not what they do" ?

Sage.—That was one meaning. In one aspect they acted blindly, impelled by the age, thinking they were right.

Regarding these astral alterations, you will remember how in the time of Julian the seers reported that they could see the gods, but

they were decaying, some headless, others flaccid, others minus limbs, and all appearing weak. The reverence for these ideals was departing, and their astral pictures had already begun to fade.

Student.—What mitigation is there about this age? Is there nothing at all to relieve the picture?

Sage.—There is one thing peculiar to the present *Kali-Yuga* that may be used by the Student. All causes now bring about their effects much more rapidly than in any other or better age. A sincere lover of the race can accomplish more in three incarnations under *Kali-Yuga's* reign than he could in a much greater number in any other age. Thus by bearing all the manifold troubles of this Age and steadily triumphing, the object of his efforts will be more quickly realized, for, while the obstacles seem great, the powers to be invoked can be reached more quickly.

Student.—Even if this is, spiritually considered, a Dark Age, is it not in part redeemed by the increasing triumphs of mind over matter, and by the effects of science in mitigating human ills, such as the causes of disease, disease itself, cruelty, intolerance, bad laws, etc.?

Sage.—Yes, these are mitigations of the darkness in just the same way that a lamp gives some light at night but does not restore daylight. In this age there are great triumphs of science, but they are nearly all directed to *effects* and do not take away the *causes* of the evils. Great strides have been made in the arts and in cure of diseases, but in the future, as the flower of our civilization unfolds, new diseases will arise and more strange disorders will be known, springing from causes that lie deep in the minds of men and which can only be eradicated by spiritual living.

Student.—Admitting all you say, are not we, as Theosophists, to welcome every discovery of truth in any field, especially such truth as lessens suffering or enlarges the moral sense?

Sage.—That is our duty. All truths discovered must be parts of the one Absolute Truth, and so much added to the sum of our outer knowledge. There will always be a large number of men who seek for these parts of truth, and others who try to alleviate present human misery. They each do a great and appointed work that no true Theosophist should ignore. And it is also the duty of the latter to make similar efforts when possible, for Theosophy is a dead thing if it is not turned into the life. At the same time, no one of us may be the judge of just how much or how little our brother is doing in that direction. If he does all that he can and knows how to do, he does his whole present duty.

Student.—I fear that a hostile attitude by Occult teachers towards the learning and philanthropy of the time may arouse prejudice against Theosophy and Occultism, and needlessly impede the spread of Truth. May it not be so?

Sage.—The real Occult Teachers have no hostile attitude toward these things. If some persons, who like Theosophy and try to spread it, take such a position, they do not thereby alter the one assumed by the real Teachers who work with all classes of men and use every possible instrument for good. But at the same time we have found that an excess of the technical and special knowledge of the day very often acts to prevent men from apprehending the truth.

Student.—Are there any causes, other than the spread of Theosophy, which may operate to reverse the present drift towards materialism?

Sage.—The spread of the knowledge of the laws of Karma and Reincarnation and of a belief in the absolute spiritual unity of all beings will alone prevent this drift. The cycle must, however, run its course, and until that is ended all beneficial causes will of necessity act slowly and not to the extent they would in a brighter age. As each student *lives* a better

life and by his example imprints upon the astral light the picture of a higher aspiration acted in the world, he *thus aids souls of advanced development to descend from other spheres* where the cycles are so dark that they can no longer stay there.

Student.—Accept my thanks for your instruction.

Sage.—May you reach the terrace of enlightenment.

WAR—BREEDER OF VICE AND VIRTUE

War is. That may be stated as an axiom, just as that sorrow is. It seems to be inherent in the nature of humanity at a certain stage of development. But many fine minds have progressed beyond that particular point and see its waste, its folly, its indecisiveness. "War never settles anything," they say. Doesn't it, indeed? The boundaries fought over may change, be lost or won, but the real gist of the matter is not in the boundaries to be seen with the eye, but in principles to be perceived by the mind-soul of the Egos engaged. We ought to have progressed beyond indulgence in war, but our moral evolution is delayed—and this is the Karma of the far past. Our mental evolution has outstripped our conscience. We have discovered vast energies and applied them destructively, to the desolation of countries and the disaster of the whole of humanity. What shall we learn from this?

It is a tragic truism that we learn only through suffering. The hard kamic shell in which we as Egos are encased is of iron. It takes blows to shape it to fine uses. We are receiving the blows. Can we dare to hope that we are not only paying off some old Karma but also making ourselves fit to shape things better in the days to come? If war breeds

sorrow, despair, hate, envy, then these are seed-causes which will ripen in another epoch in further bloodshed and misery, till there seems no end to the vicious cycle. If, on the other hand, the war is long enough, hard enough, the suffering of body and of mind severe enough, then we shall begin to question "What are the causes of War?" as we do about any other disease.

The breaking out of war in the body politic is like the eruption of a fever in the body personal. What causes the fever? That is what we have to find out, and, having found the cause, we have to attempt the cure. It is easy enough to see the cause of war in other countries—but how about our own? Are we free from pride of place, from greed, from sharp trade bargains, from suspicion, jealousy, selfishness? We blockade other countries, and they us, and both of us blockade our minds till the nourishment of charity cannot reach them, and the dove of peace can find no place to rest a weary wing. For the sake of luxury-loving classes trade is "protected," the wheels of industry in one land stand still in order that those in another shall turn faster and grind out fortunes for some at the expense of others. The ordinary people, taxed and despoiled of half the rich experiences of life, which could come to them through extended education, travel, art, philosophy, grow apathetic, dull, resigned, unless—unless some one with vision arises to guide them to better ends of being, for "where there is no vision the people perish."

But sometimes the vision comes—of what life could mean to all men if the courage begotten of this carnage could be applied to tasks which greaten the Soul instead of stunting its growth, if the truly wonderful self-sacrifice could be turned to the shining service of humanity as a whole. We need to see the cosmic background of life and our relation to it, that we have a part in a great world-drama, that whether our part be humble or high, it

has its place, is necessary to the whole, and that at any time, the whole may depend on it, just as in war sometimes great decisions devolve on some subordinate officer. We need to develop the sense of responsibility and to take the initiative in leading the minds of men to perceive the deeper verities. We need to *dream* our world "nearer to the heart's desire," and then set about finding practical means to make the dream come true, brooding over it till plan escapes into deed, and deed into history, and history, repeating itself in cosmic cycles, ushers in higher and higher rounds of human evolution. We need to *dream* a race of gods—and then we shall incarnate them.

Are our churches bombed? Let us build temples open to the sky of thought where men can be instructed in godlike knowledge. Are our hospitals wrecked? Let us build bodies that shall not need hospitals. Are our slums demolished? Let us be glad. Are our very homes laid in ruins? They were but four walls after all, and where there are four arms and love, another home will rise. Are the arms gone—the bodies broken or killed? Still that for which they died is an ideal. It will live. We shall better it. So, in all this, the vices of human nature bring about terrible suffering but the stalwart virtues born of that travail will carry the race on its evolutionary journey to a new day.

What can we, Theosophists of this century, do to help it? Much, oh, much! Minds are searching for a true solution—for that "tree

of life whose leaves shall be for the healing of the nations." We can help by holding true to the ideal of human brotherhood, by teaching that it is not a partial thing of class or colour or religion, or even of a beloved *nation*, but a universal thing rooted in the universal spirit. In every movement for the betterment of our faulty social system we can stand boldly in front, educating the ordinary mind into a sense of political responsibility which shall make impossible the rise of a dictator, the tyranny of espionage. We can hold the torch high, as a torch should be held. The world needs leaders, inspirers. We who have had contact with Great Minds, deep teachings, should be ready to fit ourselves, by austerities of sacrifice, into tools for the Masters' wielding. For, if for awhile there must be war—the working out of old causes—need the war be on the physical plane? There are so many things to war on—on all cruelty first, on stupidity, ignorance, vice, in our own natures, or wherever we meet them, setting in their place always the opposite virtue, until we shall expunge the age-old errors, which have brought such terrible cataclysms on the soul and the body of humanity, and set in their place an Ideal which shall draw by its mighty magnetism the ascending minds and souls of men to its accomplishment.

When the conduct of nations toward each other is governed not by policy but by principles—eternally right—then we shall see the dawn and the high noon of a resplendent day; we shall have helped to build it, Here and Now.

THE BUILDING OF THE HOME

I.—THE GRIHASTHA ASHRAMA

How wise and grand, how far-seeing and morally beneficent are the laws of Manu on connubial life, when compared with the licence tacitly allowed to man in civilized countries. That those laws have been neglected for the last two millenniums does not prevent us from admiring their forethought. The Brahmin was a *grihastha*, a family man, till a certain period of his life, when, after begetting a son, he broke with married life and became a chaste Yogi.—*The Secret Doctrine*, II, 411.

With the Brahmins, who have never invested with an "original Sin" element the natural procreative functions of mankind, it is a *religious duty* to have a son. A Brahmin, in days of old, having accomplished his mission of human creator, retired to the jungle and passed the rest of his days in religious meditations. He had accomplished his duty to nature as mortal man and its co-worker, and henceforth gave all his thoughts to the spiritual immortal portion in himself, regarding the terrestrial as a mere illusion, an evanescent dream—which it is.—*The Secret Doctrine*, I, 383.

In this cycle of preparation for the great inauguration to take place about 1975, every earnest student of Theosophy should recognise the vital importance of Home-Building. Once a mighty Adept wrote that children of Theosophists would become Theosophists; much is hidden in that statement, with one aspect of which only this series of articles deals.

With the breaking up of the joint-family system in India, Home-Building has entered a new phase of development. Struggle for existence is keener in the western hemisphere, where man has not only to compete with men, but also with machines; this struggle has proven to be a shattering influence on Home-Building. That influence has already touched westernized cities of India and threatens to penetrate our already impoverished and starving villages.

Among other forces which have played havoc with family-life, those let loose by Freudian Psycho-Analysis notions on sex-life and by Birth-Prevention methods are the most lethal. These two (and there are other abominations, such as test-tube children, etc.) have combined to degrade sex-life, the purity of love and the dignity of parenthood. Fortunately, no student of Theosophy who aspires to unfold his own soul-powers for the service of others would degrade himself with the false views on

sex-life implicit in Psycho-Analysis and their natural concomitant—birth-prevention; and vice versa. We will, therefore, not deal with the evils created by these two, as this is written especially for aspirants to Divine Wisdom, one of whose important duties in the present cycle is to build homes. In this not only is the good of the Motherland involved; the rearing of a new world-order is directly connected with the task of Home-Building.

Progression of the animal man into divine man depends upon man's becoming human; for the attainment of this purpose the institution of the Family and the Home came into being. Every man and woman carries within the soul certain innate ideas, one of which is related to the rearing of the Family and the building of the Home.

The Human Kingdom on earth was made their home by those Divine Egos who entered the stream of evolution, for their own further growth; those Egos are ourselves, in whom the impress was burnt by the Fathers of the Race who at the time incarnated on earth to help us by example and to guide us by precept. We must not look for the origin of the Home among the cannibals and the savages; the cannibal, who ate his wife and found her tasty, the cave-man and the Sheikh of Araby are dying remnants of anterior civilizations. Home-

Building by men is the reflection on earth of heavenly activities of Gods.

The Human Kingdom on earth is a hierarchy—God-men, with fully illuminated minds at one end, animal-men, almost mindless, at the other, and a vast range of differing intelligences between. It is one family, with its self-sacrificing helpers, its good learners, its bad boys, its innocent babes. Sir Henry Maine states that it would be impossible to imagine any form of social organization at the beginning of human culture, but that of the patriarchal family. But this opinion is not accepted in as thorough a manner as it should be. And it never will be till the false idea now prevailing is thoroughly exploded, *viz.*, that man is born of and in savagery. The functions of the human kingdom, affecting us who have dual natures, divine and animal, is to enable us to subdue and transform the animal with the aid of the divine, so that God is all in all. This alchemical process takes place, to a very considerable extent, in the crucible called Home. Therefore, Theosophy considers Home-Building a very necessary and beneficent mode of growth and repeats with Manu, "As all creatures live supported by the air, so the three orders exist supported by the *Grihasta*." (III. 77) Again "The Vedas declare the *Grihasta* to be the highest Ashrama. As all streams and rivers flow to rest in the ocean, so all the Ashramas flow to rest in the Householder." (VI. 89-90)

To build a Home, as it should be built, is to precipitate on earth the Kingdom of the Gods. One type of myths deals with this subject. Humanity has lost much of the Wisdom of the Ancients; some of it is recoverable by a proper study of myths—Greek and Indian—with the aid of the keys provided by H. P. B. Again, in Chinese lore the art of Home-Building is taught. Confucius said that "those who would order their national life must set about ordering their home life." And again—

If your instinct is correct you will not be far from the highest ideal, although you may not exactly achieve it. When the individual families have learned kindness, then the whole nation has learned kindness. When the individual families have learned courtesy, then the whole nation has learned courtesy. When one man is greedy or avaricious, then the whole country is plunged into disorder. Such is the law of things. That is why it is said that, "A single word may spoil an affair and a single man can set the country in order."

The student of Theosophy then must not allow himself to be swayed by feelings which spring from false *vairagya* and materialistic views of asceticism. He should consider calmly and determine perceivably if his righteousness-humaneness needs the field of the Home for its real unfoldment. And more—each student should make a personal application of the teachings given by H. P. B. in *The Key to Theosophy*, under the caption "Theosophy and Marriage."

Further, the institution of the human family provides the pattern for the building of the State. The family pattern is the only one which should be followed in building any state—city-state, or nation-state, or world-state. Unless the state has the virtues and the powers which accompany the building of the family, it is bound to fail. Every state comes to birth, rises and then dies; but what does it leave behind when it dies? Human memory carries in itself, even to-day, a feeling of joy and gratitude for the work of the Divine Kings of what is called the Golden Age. When thousands of subsequent events are forgotten, Divine Kings of old and their rules are remembered. Successes of spiritual achievements only are immortal, be they of the individual or of the state. Ivan, the Terrible, and the many Popes of Rome are already fading away from human memory, but the radiance of Jesus casts its beneficence and will continue to do so. Asoka's Empire of 300 B. C. will be remembered when the British Empire of the

19th-20th century will have been forgotten. Rama's rule will inspire generations unborn as will Buddha's life-work. Why? Because Rama and Asoka built their kingdoms after the family-pattern, as Jesus and Gautama laboured for members of the one human family. In India many sages, voluntarily and deliberately, entered the *Grihastha* Ashrama, so that they might set the example of building the Home after the true spiritual pattern.

So much space has been given to the subject of the importance of the Family-institution because even among students of Theosophy the value of the Householder-stage is not recognised. The world of to-day, befogged by economic propositions and by personal selfishness cares not for soul-growth, for spiritual service of the human family. Lust is called love—and most men and women only gaff about it and discuss and debate, but what do they understand? Lack of moral principles and of moral perception has ruined our civilization: should not students of Theosophy lead the way by establishing Homes as centres from which influences radiate, giving dignity and grace to life, exemplifying filial piety, marital fidelity, parental protection? The ideal seems unattainable for the task is fraught with risks and with hardships, but our philosophy is powerful enough to enable us to achieve triumph.

The primary requirement is the awakening of the higher desire to establish on earth, in one's own state and domicile, a Home patterned after the Laws of Heaven. This high enterprise will be readily and cheerfully undertaken if we perceive that the Family is a great school which teaches unselfishness and temperance, which provides opportunities of walking the Path of Renunciation in an easy way, which causes the birth of pure love, *i. e.*, sacrificial love, and rewards it as it is poured out. Vishnu is called the great Householder, the Protector of Earth, the Preserver of Justice, the Provider of the Weak. What Vishnu is to

the universe that the *Grihastha* is or should be to Humanity; then only will it cease to be Orphan Humanity.

The 1st of August 1941 was the 650th Anniversary of the Independence and Unity of Switzerland. Writing in *The New York Times*, 2nd August, Anne O'Hare McCormick says:—

Each year, on the 1st of August in the glade near the Lake of Lucerne, where representatives of the three original cantons met in 1291 to take the Oath of confederation to the "Everlasting League" of freedom—the Swiss gather to repeat the original oath and light a symbolic fire. From its flame picked runners kindle their torches and carry the light to the capitals of the twenty-two cantons.

The mountain tops are illuminated by fires built by the labour of surrounding villages. In Schools children repeat the oath of their ancestors remembering their sacrifice which has kept their country a living, throbbing unit all these centuries.

What is this oath based upon? On the principle of individual freedom and social and political co-operation in the problems of the confederation; on civic liberties; on compulsory education and on the encouragement of exchange of ideas at periodical gatherings. The intelligence with which questions of national import are discussed by the nation's citizens has elicited admiration the world over. For let us not forget that Switzerland comprises twenty-two self-governing little states, speaking three languages and about a dozen dialects. Customs and characteristics vary so from one canton to another that they seem indeed of different nationality.

Switzerland has demonstrated that true Democracy can survive when based on the collaboration of all. She has afforded rest and health to many. The fresh breath of her mountains has inspired men of all nations to higher ideals. When this great storm is over, Switzerland may still pass unnoticed, having no navy, no colonies, no indigenous riches to tempt the greedy governments which may survive. Or she may stand as that model of Democracy to which some future leader will turn asking the source of her power to remain secure in a peace and a seclusion which has thus far protected her from the karma of the rest of Europe. The student of Theosophy may find much light in the philosophy to throw on this question. He may here discern the play of great fundamental Principles which have worked diversity into the harmonious mosaic of unity.

IN THE LIGHT OF THEOSOPHY

According to my definition of Swaraj even the poorest Indian should get enough milk, ghee, vegetables and fruits. Every man and woman must get a balanced diet and a decent house.

Thus spoke Gandhiji, and every socialist, whatever his school of socialism, will hear in these words the echo of his own hopes. Similar sentiments were expressed by the United States Ambassador at London speaking at the Conference of the World Scientists. He said :

Let us never forget the obligation of science to satisfy the primary needs of man so that the essentials of life are recognized equally as part of the rights of man. This is necessary if we are to have security. We must abolish hunger and sword as a means of forcing labour. In that way only can we give meaning to that equality which proclaims for all men everywhere the rights of life, liberty and pursuit of happiness.

But between Gandhiji's Socialism and other brands there is a great difference, as there is between the hope verbally expressed by the United States Ambassador and that felt and worked for by the ardent socialists. All good men desire to see the reign of peace, prosperity and plenty ushered in, but different men work for its realization in different ways according to the philosophy of life and of government each holds. Many people discuss ways and means of creating a new social order after the war, and some fancy that everything will depend upon which side wins the war. Battles waged on the mental fronts are more important than those fought on the Eastern front between Germany and Russia, even though we are writing these words on a day when the fall of Moscow seems imminent and almost certain. The results of the war will change humanity but little unless a change in the mind of the people has taken place. In the October number of *The Aryan Path* many thought-provoking articles on the subject of the world after the war have been published and students of Theosophy will do well to peruse them. A new socio-political order without the correct moral basis must fail ; and is there a philosophy other than that of Theosophy which can supply the right ethical foundations ?

The Very Rev. W. R. Inge, D. D., writing in *The Fortnightly* for June on "La Trahison des Clercs" charges contemporary scholars with treason to the intellect. Science, he asserts, has been "assailed and invaded" by irrationalism and he quotes dismally from Aliotta's *Idealistic Reaction Against Science* :—

The ruined shrines of the goddess of reason are invaded by the rebel forces of feeling, will, imagination, and every obscure and primitive instinct.

If science had indeed, as the former Dean of St. Paul's charges, struck its colours to irrationality, it would be no more extraordinary, surely, than for the holder of a retaining fee from Churchianity to step forward with an impassioned brief for Reason, which is his client's deadliest enemy ! He writes ruefully that

Theosophy, occultism, magic and spiritualism have returned to the places from which they seemed to have been finally banished. In the last century science was supposed to speak with a clear voice ; now her confidence in herself has waned.

That science, unlike the orthodox Church, is no longer as firm as a rock on each of her former errors and now recognizes, in the words of H. P. B., that "there do exist mysteries behind the veil which are unreachable without a new key" is cause for congratulation, not for regret, but we are more concerned here with the side-fling at Theosophy. We fear that the former seeming banishment of Theosophy was an example of wishful thinking. But that aside, the obvious implication that Theosophy, occultism, magic and spiritualism—terms not all identical but, if used in their true sense, not contradictory—are *irrational* could be made in good faith only by one quite unfamiliar with their methods and their teachings. It is absurd and carries its own refutation in the eyes of any open-minded student. The instinctivized reason which is intuition is higher than the unilluminated reason, the clumsy tool on which the modern man has been depending. It is what Plotinus called "absolute knowledge founded on the identification of the mind with the object known."

Theosophy cannot disclaim—nor would its students wish to do so on its behalf—a consider-

able part of the responsibility for this new humility of science in the face of facts which appear at once incontestable and mutually irreconcilable. But to recognize boundaries beyond which material science is powerless to guide the questing mind without aid from Occultism, "the complement and missing soul of the former," is not to fall into unreason and superstition. On the contrary, Theosophy recognizes the reign of law in every circumstance. But it recognizes also that

to make of Science an integral whole necessitates, indeed, the study of spiritual and psychic, as well as physical Nature.

Bruce Barton is repeating an old teaching when he emphasises (*The Reader's Digest*, September, 1941) that intemperance should not mean over-indulgence only in alcohol. "Excessive work, roller-coaster emotionalism, worry, too violent exercise or the feverish pursuit of pleasure" are also forms of intemperance. He quotes the 2500-year-old Greek formula "Nothing in excess"; he might well have repeated the 5,000-year-old *Gita* doctrine:

This divine discipline, Arjuna, is not to be attained by the man who eateth more than enough or too little, nor by him who hath a habit of sleeping much, nor by him who is given to overwatching. The meditation which destroyeth pain is produced in him who is moderate in eating and in recreation, of moderate exertion in his actions, and regulated in sleeping and waking.

Intemperance must not be confined to overdoing; there are sins of omission which are associated with intemperance. We must learn not only to eschew excessive indulgence, but also to avoid extreme abstinences. Gluttony is wrong, but starvation of the body is also intemperance. Bruce Barton advocates self-examination "to discover your private form of intemperance" which makes life "ugly and inefficient and may lead us prematurely to the grave." Out of his own personal experience as well as observation he refers to numerous types of intemperance—"the cancer of unreasoning fear," "to show our importance by being fastidious" etc. He instances the favourite pastime of one who is great on "checking up"—"providing tinder for arguments"! But he also instances how some "who

were proficient worriers in youth have learned to police this particular intemperance"; and what is true of one is equally true of every intemperance.

Two ideas presented by Mrs. V. M. Austin, a member of the Council of the International Institute of Psychic Investigation in London, who presents in the April issue of the *Journal of the American Society for Psychical Research* "Some Thoughts on the Future of Psychical Research" are of particular interest to the student of Theosophy. One of them recognizes the fluctuating character of the mediumistic faculty—due primarily, Theosophy teaches, to variations of the terrestrial magnetism—and evidences a tardy awakening to the responsibility which rests upon psychic researchers for the care of the sensitives upon whom their investigations depend. She writes that the latter

have been obliged to use their faculties as a means of subsistence. They have given sittings to all types of persons year in, year out, regardless of the ebb and flow of what is at best a fluctuating and evanescent gift—a faculty which cannot in the nature of things be turned on and off like a tap. In the future it is devoutly to be hoped that funds will be available for the training of promising material, and that these sensitives will be placed beyond the necessity of earning their bread, and out of reach of those who would unscrupulously exploit them.

In olden times sensitives whose abnormal faculties it was desired to develop were trained in special schools, while unregulated mediums were persecuted and sometimes even put to death, because the ancients appreciated, as the modern psychic investigator does not, the dangers of unregulated mediumship to the individual and to the community.

To encourage such dangerous, nay, often fatal, tendencies as those which make possible the exercise of mediumship is to assume a heavy responsibility. It is certainly a step in advance that some investigators of the present day recognize that fact to some extent. How far the modern psychic researcher with his scanty knowledge will be able to safeguard his subjects is problematical, but it is encouraging that the will to do so as far as possible is awakening. Mr. Judge called the taking of money for the practice of mediumship "the great disease of American spiritualism which has debased and degraded its whole history." It is well that its undesirability is being admitted.

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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.

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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.....	505 Commonwealth Building
PHOENIX, ARIZONA.....	32 North Central Ave.
PHILADELPHIA, PA.....	Lewis Tower, N. E. Cor. 15th and Locust Sts.
WASHINGTON, D. C.....	709 Hill Building, 17th and Eye Streets
LONDON, ONTARIO, CANADA.....	424 Wellington Street
LONDON, ENGLAND.....	17 Great Cumberland Place, London W. I.
PARIS, FRANCE.....	14 rue de l'Abbé de l'Épée 5e
AMSTERDAM, HOLLAND.....	24 Vondelstraat
PAPEETE, TAHITI.....	Rue du Docteur Fernand Cassiau
MATUNGA, BOMBAY.....	Putla House, Bhaudaji Road
SYDNEY, AUSTRALIA.....	Federation House, 166 Philip Street