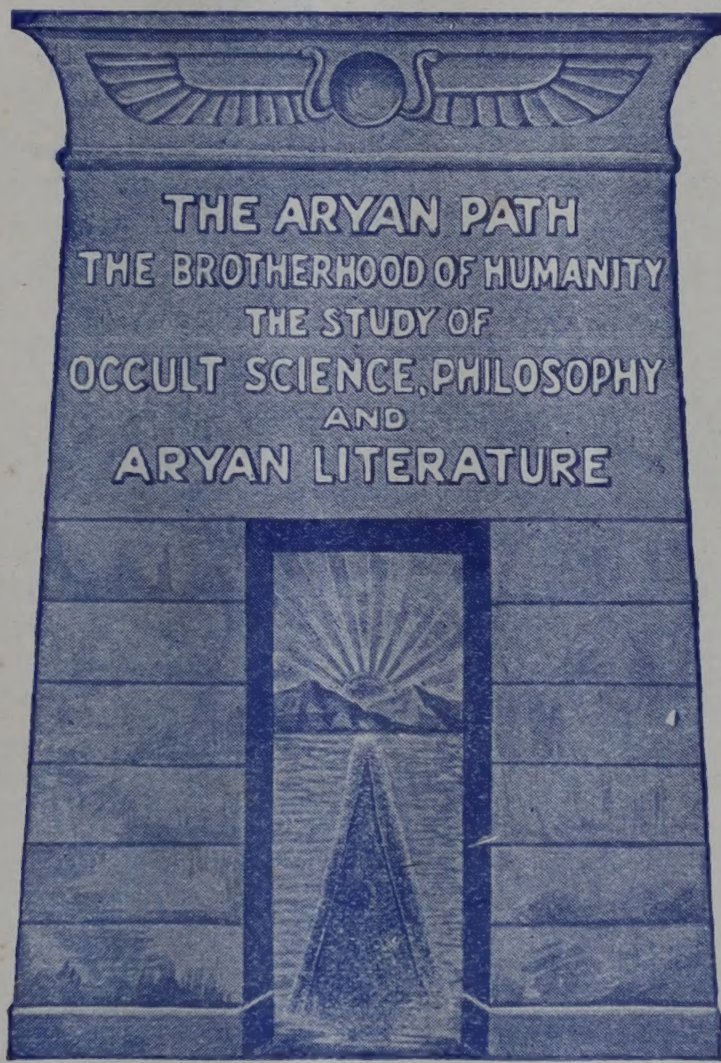




THE
THEOSOPHICAL MOVEMENT
A MAGAZINE DEVOTED TO



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

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Effective Theosophical work cannot be done unless there are found persons in the world who can see the necessity for it and will fit themselves more and more to supply the need. That certain persons find such an opportunity is their karma, but what they do with the opportunity depends upon their realization of its importance. Once we see something of what the Theosophical Movement means to the world, we are necessary to it—not as persons—but because we see and do. The Movement is accelerated by us to the extent we work for it, and hindered to the extent that we, as it were, let it *pull us along*.

—ROBERT CROSBIE

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- (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 October 1948.

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PASSIONS VERSUS COMPASSION

Desire, in its widest application, is the one creative force in the Universe. In this sense it is indistinguishable from Will; but we men never know desire under this form while we remain only men.

The power of Kama, the principle of desires and passions, is great. Every tyro in Occultism knows this. Its blatant expressions of egotism and pride, of passion and lust, of wrath and envy, of greed and possessiveness are not difficult to recognize. But the subtlety of Kama is not easily detectable. Of the quality of Rajas, mobility, its chief characteristic is to move. It should circulate in rhythm under the influence of Sattva, the Light of Truth. But it does not. Its motions in matter are erratic.

Kama is described in the *Gita* as the constant enemy of man which envelopes everything—from the senses and organs to the soul and the lord. In the *Mahabharata* (*Asvamedha Parva*.XIII) we come upon a description of the subtle power of this principle of desires and passions. The context in which it is described is significant. The story has its meaning and message for every aspirant.

The victorious Yudhishtira, after the War, feels great depression because of the cost in life and limb, the loss in possessions and especially in self-respect. Several sages preach to him not only to assuage his despondency but also to impart to him the lesson which victory in war has to teach. Being just and fair-minded and virtuous, Yudhishtira very naturally perceives the truth obscured by the winning of the war. Hearing numerous speeches the eldest of the five brothers understands that this evil attendant on victory can be mitigated and overcome by the performance of a great yajna-sacrifice. Towards this end he consults his friend and guide, Krishna, whose

speech each student should read for himself. Stating that "all crookedness of heart leads to destruction and all rectitude to spiritual excellence" Krishna states that "there are two kinds of ailments—physical and mental—and they are produced by the mutual action of body and mind and they never arise without the interaction of the two." Further Krishna points out to Yudhishtira:—

Thy Karma has not yet been annihilated, nor have thy enemies been subjugated for thou dost not yet know the enemies that are still lurking within thine own flesh. Do thou watch and observe the character of thy external and internal enemies. Kama, desires, are as it were the limbs of the mind. Therefore, wise men knowing this subjugate their desires.

Then Krishna "versed in ancient lore, recites these gathas named Kama-Gita." Kama says:—

No creature is able to destroy me without resorting to the proper methods.

If a man knowing my power strives to destroy me by muttering prayers, I prevail over him by deluding him with the belief that I am the subjective ego within him.

If he wishes to destroy me by means of sacrifices with many offerings I deceive him by appearing in his mind as a most virtuous creature amongst the mobile creation.

If he wishes to annihilate me by mastering the Vedas and Vedangas, I overreach him by seeming to his mind to be the soul of virtue amongst the immobile creation.

If the man whose strength lies in truth desires to overcome me by patience, I appear to him as his mind, and thus he does not perceive my existence.

If the man of austere religious practices desires to destroy me by means of asceticism I appear in the guise

ance of the Vaishya caste, as also of the so-called degraded servant caste, for Manu says:—

Vaishyas and Shudras swerved from their duties would throw the whole world into confusion.

We should think of this when we think of the vast multitude of workers who labour for us, so often with our mental cuffs and blows!

The Vaishya is concerned with the movement of commodities, with buying and selling, with trade of all kinds—all necessary for the corporate life of the world, either on a small or on a large scale. In performing this work he needs and gains wealth; the better the business man the more wealth he amasses, and the more he has to use. Hence the greater his responsibility. Manu points out that this aspect of business life is right and proper, but the work must be performed in a certain way and the wealth attained must be used in a certain way. He says:—

Let a Vaishya exert himself to the utmost in order to increase his property in a righteous manner and let him zealously give food to all beings.

Here it is to be noted that wealth is to be gained by the *personal* exertion of the Vaishya. The use of the mind, alertness, the sense of responsibility and also physical activity are all necessary; and at the same time there must come the realization, put into practical application, that the needy must receive of his bounty. The business life is not to be undertaken by a man for himself, but because it is a job of work, and perfection in any job is to be desired. The business man needs not only his own integrity but the capability of sensing the integrity, or lack of integrity, of others. He must not only be sure that he himself is working honestly, and with justice, but also he must watch that he is not aiding and abetting, even unconsciously, any dishonourable or unjust actions of his colleagues. For, says a Taoist Text:—

To take to oneself unrighteous wealth is like satisfying one's hunger with putrid food, or one's thirst with poisoned wine. It gives a temporary relief, but Death follows.

Most successful business men realize that the other half of their business life is the dispensation

of charity, and so we find hospitals, educational establishments, etc., endowed by them. But is this really charity? There is very little *personal* exertion in writing a cheque for a few thousand rupees to benefit some well-thought-of scheme. Personal exertion should be put into the finding out of just what benefit the scheme is to the world, or else the money given will find itself used for things the reverse of really charitable. Just as a man needs knowledge to further his business projects, so he needs knowledge to further his charitable propositions. It is as difficult to be charitable with money, or with help, as to be a successful business man, as H. P. B. pointed out in her article "Let Every Man Prove His Own Work." It is not enough for the business man to say that what is done with the money is the dharma and karma of the receiver, for Nature does not thus subdivide Herself. The donor of funds for charity must find out the archetype of charity. He can find this in the *Gita*: Gifts are to be given to the right person, at the right time and in the right place. Just as the Vaishya chooses the right time and place for his business activities, and is able to take the right psychological moment for his dealings, so he must choose for his charitable deeds. In fact his charity must be dispensed in a business-like way, for here too he must get dividends, not of money, but of right motive and right action.

Here is his real charity, personal exertion, personal service to others, giving them the benefit of his knowledge, of his proficiency. Instead of being in-turned in his own business he will become outward-turned to bring perfection to all he touches. He begins to reach, little by little, that general proficiency which sees and works with archetypes, and in time by these means he will attain Godhead. He becomes the conscious centre of action and reaction; his "time" sense of action and reaction grows, and he will find himself learning the "ultimate divisions of Time."

It is not therefore by changing our occupation that we progress, but by reaching perfection in our occupation, making our own centre perfect and all our outgoings perfect, becoming one of those who work on with Nature, a conscious part of her wonderful machinery. We need a little

more thought on the idea of George Eliot when she makes Stradivarius say :—

... My work is mine,
And, heresy or not, if my hand slacked
I should rob God—since He is fullest good—
Leaving a blank instead of violins.
I say, not God Himself can make man's best
Without best men to help Him....

For most of us the great way in business is not open; we are smaller people; and we may say that all this does not concern us. Yet, in fact, we are all business men and women. Every time the housewife buys food, clothing or household goods she is a business woman; every time a man buys for his family or for himself he is a business man. When this is realized all the above ideas apply. The woman must know, *i.e.*, must strive to gain knowledge of the quality of the food and of the other material goods which she buys. She must be a "good buyer." She has the power to make her shopkeeper more particular about what he sells, and to give him a keener idea of being one who provides the best, in all senses, to those to whom he is bound by his kind of work. This is not done by a superior attitude of the buyer, nor by the petty rudenesses that go on between buyer and seller, but by the woman's attitude of mind. How many of us take an interest in *where* our food comes from, how it is stocked in the shop, whether it has "preservatives" in it or not? How many of us who speak to our friends about the better quality of the food grown on properly manured earth take pains to sow the germs of this idea in our shopkeeper's mind or to help those who are struggling this way? Yet the "big business man" takes pains to know the value of the material he buys! We know the value of a balanced diet; it is like a balanced budget of the business man. When this is not provided for the family, then the balance sheets are not in order. All through the Western world the idea of "chance" or "luck" is being used in the "Football Pools," "State Lottery" and so on, including the betting on races. This is not

good business and leads to a ruination of personal integrity. In the East we have, too, the money-lenders. The usurer is the opposite pole of the good business man, though he may amass wealth; the borrower who borrows beyond his need or his probable capacity to repay is losing his integrity.

In fact, the business of "living" calls for all the very best that we are capable of exerting! We will not get this as a habit in life until we realize that "My work is mine, and...if my hand slacked I should rob God."

To the Brahmana and the Kshatriya, whose ideals are compassion and holiness, chivalry and courage, this world seems a Maya, an illusion; to the Vaishya and also to the Shudra, it is Lila, the playground of the gods. Let us begin to "play the game!"

"The Passing World" was the theme of Sir Henry Tizard's address as President for this year of the British Association for the Advancement of Science delivered on the 8th of September at Brighton. Students of Theosophy will find therein much food for reflection. Sir Henry Tizard declares that he is interested in problems of industry but has not been concerned with its conduct. He has been "intimately concerned with that peculiar business called War, which is as old as agriculture."

We shall all hope that this business is moribund, and shall do our best to kill it; but in the meanwhile it is possible that other old industries have much to learn by studying the principles of its successful conduct.

The whole address deals with industry, war, economics, and visualizes progress along technical, and especially engineering, highways. Moral principles, ethical propositions are not mentioned and the mystical insight into human problems affected by modern science finds no place in the address. Naturally therefore Sir Henry Tizard views the world as passing "from one state of unstable equilibrium to another."

GANDHIAN PHILOSOPHY AND THEOSOPHY

It will be time enough to pronounce a verdict upon my work after my eyes are closed and this tabernacle is consigned to the flames. —GANDHIJI

III.—THE BHAGAVAD-GITA: BIBLE OF THE SATYAGRAHI

The Gita has become for us a spiritual reference book. I am aware that we ever fail to act in perfect accord with the teaching. The failure is not due to want of effort, but is in spite of it. Even through the failures we seem to see rays of hope. —GANDHIJI

It answers all my difficulties and has been my *Kamadhenu*, my guide, my open sesame in hundreds of moments of doubt and difficulty. I cannot recall a single occasion when it has failed me. —GANDHIJI

Spiritual knowledge includes every action. Inquirers ought to read the *Bhagavad-Gita*. It will give them food for centuries if they read with spiritual eyes at all. Underneath its shell is the living spirit that will light us all. I read it ten times before I saw things that I did not see at first. In the night the ideas contained in it are digested and returned partly next day to the mind. It is the study of adepts. —W. Q. JUDGE

I would therefore advise you to study and meditate over the *Bhagavad-Gita* which is a book that has done me more good than all others in the whole range of books, and is the one that can be studied all the time. —W. Q. JUDGE

Gandhiji was *the* Satyagrahi. He was the author of the philosophy of Satyagraha, which he did not think out first but, following his own instincts, tested as principles in daily living—in the small plain duties of life as in national affairs, including the fight for India's political emancipation. Application during experiment with his instincts and then drawing conclusions—this was his chief dharma,—this was his technique. Experiment through and in living experience. Often the very task of promulgating ideas which he felt to be true was done during the process of experimental application. He had more than one source of inspiration, but the greatest and most compelling was the *Bhagavad-Gita*.

The circumstances which brought him in contact with the *Gita* are mentioned in the first instalment of this series. Edwin Arnold's *Song Celestial* was the first rendering. Afterwards he went to the Gujarati translations and then to the original Sanskrit. The story of the study of the *Gita* leading to his Gujarati translation and then into English is narrated by him in *Young India* of 6th August 1931.

Like every devotee of the *Gita* he found the Song of the Master unfold that which was enshrined in him. His samskaras or skandhas revealed to him how Truth and Non-Violence, Satya and Ahimsa, were the Soul of the *Gita*. The *Gita* is

large-hearted and myriad-minded; it tells each sincere and earnest student what its message for him is. The *Gita* though sung in Sanskrit and born in India is impersonal: it speaks to each differently—to each it unveils the next step and not only the distant goal. In India different exponents and commentators have seen in it their own favourite Path. Some have called it the book of devotion; others have extolled its metaphysics; and others have seen it exhort the religion of works and the good life. The Devil can quote scriptures for his purpose and so it has been with the *Gita*; its imagery and its symbolism have been exploited and the strain of martial ardour for the Greatest of all Wars, which leads to Peace and Enlightenment, has been applied to bloodshed by sepoys and soldiers using guns and bombs, which ever retards human progress and ends ultimately in the defeat of the victors. This message of the *Mahabharata* seen by Gandhiji, and others before him, has been conveniently overlooked by the revolutionary whose aim is to change the outer order of society without a change in his own Manas and Buddhi. Gandhiji perceived the message of the great epic. He writes:—

The poet Vyasa has demonstrated the futility of war by means of that epic of wonderful beauty. What, he asks, if the Kauravas were vanquished? And what if the Pandavas won? How many were left of the victors and what was their lot? What an end Mother

Kunti came to? And where are the Yadavas today? Where the description of the fight and justification of violence are not the subject-matter of the epic, it is quite wrong to emphasise those aspects. And if it is difficult to reconcile certain verses with the teaching of Non-Violence, it is far more difficult to set the whole of the *Gita* in the framework of violence.

Further Gandhiji explains:—

The *Mahabharata* has a better message even than the demonstration of war as a delusion and a folly. It is the spiritual history of man considered as an immortal being. The *Mahabharata* depicts for all time the eternal struggle that goes on daily between the forces of good and evil in the human breast and in which, though good is ever victorious, evil does put up a brave show and baffles even the keenest conscience. It shows also the only way to right action.

As we saw last month, Gandhiji called himself a Hindu, and said that his religion was Hinduism and yet he was a special kind of a Hindu and described his creed from a broad universal standpoint. Similarly in reference to the *Bhagavad-Gita*. The grand universality and the unsectarianism of the book recognized by Gandhiji were coloured by the view that it was a Hindu text. Thus in speaking to the students of Mannargudi in 1927 he did not emphasize the truth of the *Gita's* being an universal book but for obvious reasons stressed the Hindu aspect:—

And so whilst I would welcome your learning the *Gospels* and your learning the *Koran*, I would certainly insist on all of you, Hindu boys, if I had the power of insistence, learning the *Gita*. It is because I see the same God in the *Bhagavad-Gita* as I see in the *Bible* and the *Koran* that I say to the Hindu boys that they will derive greater inspiration from the *Bhagavad-Gita* because they will be tuned to the *Gita* more than to any other book.

We must not, however, overlook what he said to the students of the Kashi Vishva-Vidyalaya:—

The *Gita* is the Universal Mother. She turns away nobody. Her door is wide open to anyone who knocks it.

Though Gandhiji has also warned enthusiasts:—

The *Gita* will never be universal by compulsion from without. It will be so if its admirers will not seek to force it down the throats of others and if they will illustrate its teachings in their own lives.

Perhaps in Gandhiji's opinion the time had not yet come to give the *Gita* its real place as a book of Universal Religion, of Eclecticism, of Theos-

ophy which is the Source-Synthesis of religion, philosophy and science. In his view Gandhiji approximates H. P. Blavatsky and W. Q. Judge. Under the influence and guidance of the former, his guru and colleague, W. Q. Judge rendered the *Gita* into English so far back as 1890 and, further, wrote most valuable comments on *Gita* chapters in his magazine *The Path* from 1887 onwards. It was the same influence of H. P. B. which energized "the two brothers" who were her students and who drew Gandhiji's attention to the *Bhagavad-Gita*. It might be mentioned in passing that Gandhiji did see H. P. Blavatsky in 1889-90. She regarded the *Gita* as a book of great antiquity, its subject-matter being "the highest spiritual philosophy. The work is pre-eminently occult or esoteric." In 1877 she wrote:—

The work is purely metaphysical and ethical, and in a certain sense it is *anti-Vedic*; so far, at least, that it is in opposition to many of the later Brahmanical interpretations of the *Vedas*. How comes it, then, that instead of destroying the work, or, at least, of sentencing it as uncanonical—an expedient to which the Christian Church would never have failed to resort—the Brahmans show it the greatest reverence? Perfectly *unitarian* in its aim, it clashes with the popular idol-worship. Still, the only precaution taken by the Brahmans to keep its tenets from becoming too well known, is to preserve it more secretly than any other religious book from every caste except the sacerdotal; and, to impose upon that even, in many cases, certain restrictions. The grandest mysteries of the Brahmanical religion are embraced within this magnificent poem; and even the Buddhists recognize it, explaining certain dogmatic difficulties in their own way. "Be unselfish, subdue your senses and passions, which obscure reason and lead to deceit," says Krishna to his disciple Arjuna, thus enunciating a purely Buddhist principle. "Low men follow examples, great men give them... The soul ought to free itself from the bonds of action, and act absolutely according to its divine origin. *There is but one God*, and all other devatas are inferior, and mere forms (powers) of Brahmâ or of myself. *Worship by deeds predominates over that of contemplation.* (See the *Gita* translated by Charles Wilkins, in 1785; and the *Bhagavad-Purana* containing the history of Krishna, translated into French by Eugene Burnouf, 1840). This doctrine coincides perfectly with that of Jesus himself. Faith alone, unaccompanied by "works" is reduced to naught in the *Bhagavad-Gita*.

(*Isis Unveiled* II. 562-3)

In H. P. Blavatsky's opinion the *Gita* was anti-Vedic as the *Vedas* were valued and interpret-

ed when Krishna incarnated on earth; also ante-Vedic for she goes so far as to hint in the same *Isis Unveiled* :—

The theory of Anquetil du Perron that the *Bhagavad-Gita* is an independent work, as it is absent from several manuscripts of the *Mahabharata* may be as much a plea for a still greater antiquity as the reverse.

Further she recommends that mystical Christians should study their own Gnostic and other texts in the light of the *Bhagavad-Gita*. (See *The Secret Doctrine* II. 569)

The *Bhagavad-Gita* is not history as known by our learned men. It is an allegory of certain historical events. Its correct understanding depends upon the comprehension that its archetypal key unlocks the indissoluble links subsisting between Universe and Man, Macrocosm and Microcosm. Each link can be apprehended, dimly to begin with, by different turns of this key. Gandhiji used one of these methods to understand the *Gita*. Stating that "one is guided not by the intellect but by the heart" and that one "who would interpret the scriptures must have the spiritual discipline" Gandhiji says:—

I do not believe that the *Gita* teaches violence for doing good. It is pre-eminently a description of the duel that goes on in our own hearts. The divine author has used a historical incident for inculcating the lesson of doing one's duty even at the peril of one's life. It inculcates performance of duty irrespective of the consequences, for, we mortals, limited by our physical frames, are incapable of controlling actions save our own. The *Gita* distinguishes between the powers of light and darkness and demonstrates their incompatibility.

Self-realization and its means is the theme of the *Gita*, the fight between two armies being but the occasion to expound the theme.

And who are Dhritarashtra and Yudhishtira and Arjuna? Who is Krishna? Were they all historical characters? And does the *Gita* describe them as such? Is it true that Arjuna suddenly stops in the midst of the fight and puts the question to Krishna, and Krishna repeats the whole of the *Gita* before him?

I regard Duryodhana and his party as the baser impulses in man, and Arjuna and his party as the higher impulses. The field of battle is our own body. An eternal battle is going on between the two camps and the poet seer has vividly described it. Krishna is the Dweller within, ever whispering in a pure heart. Like the watch the heart needs the winding of purity,

or the Dweller ceases to speak. Not that actual physical battle is out of the question.

These words were written in the thirties of this century. How very similar the Theosophical exposition of W. Q. Judge about the symbol of the Song Celestial and the cipher in which its teachings and message are cast. W. Q. Judge wrote:—

Many European translators and commentators, being ignorant of the psychological system of the Hindus—which really underlies every word of this poem—have regarded this plain and the battle as just those two things and no more; some have gone so far as to give the commercial products of the country at the supposed period, so that readers might be able, forsooth, in that way to know the motives that prompted the two princes to enter into a bloody internecine conflict. No doubt such a conflict did take place, for man is continually imitating the higher spiritual planes; and a great sage could easily adopt a human event in order to erect a noble philosophical system upon such an allegorical foundation. In one aspect history gives us merely the small or great occurrences of man's progress; but in another, any one great historical epoch will give us a picture of the evolution in man, in the mass, of any corresponding faculty of the Individual Soul. So we see, here and there, western minds wondering why such a highly tuned metaphysical discussion should be "disfigured by a warfare of savages." Such is the materializing influence of western culture that it is hardly able to admit any higher meaning in a portion of the poem which confessedly it has not yet come to fully understand. (Notes on the *Bhagavad-Gita*, pp. 2-3)

We must bear in mind the existence among the Aryans of a psychological system that gives substance and impulse to utterances declared by many Orientalists to be folly unworthy of attention from a man of the nineteenth century civilization. Nor need we be repulsed from our task because of a small acquaintance with that Aryan psychology. The moment we are aware of its existence in the poem, our inner self is ready to help the outer man to grasp after it, and in the noble pursuit of these great philosophical and moral truths, which is only our eternal endeavour to realize them as a part of our being, we can patiently wait for a perfect knowledge of the anatomy and functions of the inner man. (Notes on *Gita*, p. 8)

Looking at it from the Theosophical point of view, the King Dhritarashtra, is the human body which is acquired by the immortal Monad in order to go through the evolutionary journey; the mortal envelope is brought into existence by means of Tanha, or thirst for life. He is blind because the body without the faculties within is merely senseless matter, and thus is

"incapacitated for governing," and some other person is represented in the *Mahabharata* as being the governor of the state, the nominal king being the body—Dhritarâshtra. As the Theosophical scheme holds that there is a double line of evolution within us, we find that the Kurus spoken of in the poem represent the more material side of those two lines, and the Pandava princes, of whom Arjuna is one, stand for the spiritual side of the stream—that is, Arjuna represents the immortal Spark.

(*The Bhagavad-Gita*, "Antecedent Words," p. xiii)

The alleged celestial origin for the two branches of the family, the Kurus and Pandavas, is in perfect consonance with this, for the body, or Dhritarâshtra, being solely material and the lower plane in which the development takes place, the Kurus and Pandavas are our inheritance from the celestial beings often referred to in Madame Blavatsky's *Secret Doctrine*, the one tending towards materiality, the other being spiritual. The Kurus, then, the lower portion of our nature earliest developed, obtain the power on this plane for the time being, and one of them, Duryodhana, "prevails," so that the Pandavas, or the more spiritual parts of our nature, are banished temporarily from the country, that is, from governing Man. "The long wanderings and varied hardships" of the Pandavas are wanderings caused by the necessities of evolution before these better parts are able to make a stand for the purpose of gaining the control in Man's evolutionary struggle. This also has reference to the cyclic rise and fall of nations and the race. The hostile armies, then, who meet on the plain of the Kurus are these two collections of the human faculties and powers, those on one side tending to drag us down, those on the other aspiring towards spiritual illumination. The battle refers not only to the great warfare that mankind as a whole carries on, but also to the struggle which is inevitable as soon as any one unit in the human family resolves to allow his higher nature to govern him in his life. Hence, we see that Arjuna, called Nara, represents not only Man as a race, but also any individual who resolves upon the task of developing his better nature. What is described as happening in the poem to him will come to every such individual. Opposition from friends and from all the habits he has acquired, and also that which naturally arises from hereditary tendencies, will confront him, and then it will depend upon how he listens to Krishna, who is the Logos shining within and speaking within, whether he will succeed or fail.

(*Bhagavad-Gita*, pp. xiv-xv)

The above was penned by Mr. W. Q. Judge in the last decade of the nineteenth century. The great American Theosophist was teaching the *Gita* to his many pupils, some of whom were Indians, and he unravelled its symbol and allegory a quarter of a century previous to Gandhiji.

Our next article will be on "The Kernel of Gandhiji's Philosophy."

PAPYRUS

[This article is reprinted from *The Path*, Vol. II, pp. 178-180, for September 1887.—Eds.]

The Tale-teller, shading his gentle eyes from the evening sun, paused a moment while he listened to the soft strains of the music as it floated out from the open Temple. The joyous crowd swept by unheeding, except for one or two who dropped out of the current and were left stranded among those who had gathered at his feet. Presently he came back from the realm of harmony whither he had drifted, and as the world-light once more stole over his face he told the tale of:

"THREE WHO SOUGHT OUT THE WAY"

Word had gone forth over all lands "that all who sought earnestly and in the true manner should find the way to the mysterious Temple of the Veiled Goddess."

Three kings of the land, moved by the power of the words, determined that they also would become students and reach the goal.

Intu, the Illustrious, making ready for the search, deemed nothing else could be more potent in his quest than the seal of his kingdom. Thereupon he bound on his forehead the Great Seal, a hawk.

Kour, the Magnificent, making ready for the way thought nothing could be more powerful in his searching than the seal of his kingdom. Making ready he bound upon his breast the Great Seal, a golden heart.

Kadmon, the Sorrowful—a king only by sufferance, for his kingdom consisted only of that which the others did not value—Kadmon deemed it wise also, inasmuch as they would all journey together, to take his seal; which was the two others in union; but furthermore, he blindfolded his eyes.

The Three passing onward encountered many strange and unfamiliar things, for the road was new, and no wayfarer could know more than one step onward, which was the one he was then taking. Upon each side, and frequently in front, barring the way, were curious objects, sometimes

pleasant and agreeable, but more often quite the reverse. The foliage of the trees was new and strange, while the fruits were perplexing in their incongruity. At times the same fruits grew on different sorts of trees, while at others the same sort of trees bore entirely dissimilar fruits. The path which they were pursuing was quite the opposite of an ordinary one, for before them it was visible but one step while it stretched far into the distance behind them. Intu, however, had already made all plain to himself by a process of reasoning entirely his own. It was, that these things being the direct opposite of all in his own country which he ruled, therefore they could only be caused by some one different from himself—a superior being, that being must be the Goddess—therefore they were upon the right path, at least he was.

Kour thought these things delightful, they were so strange, so new. In fact they were phenomenal and he loved phenomena. They gave him such queer sensations, and anything which did that or made him feel other than when in his own land—must be caused by the Goddess—oh yes, they were on the right path, at least he was. As for Kadmon he, seeing none of these things, could only judge by that which he remembered of his own country. Each of the others told him of their existence in their own way. This was confusing. He determined, therefore, to walk onward as if he were in his own land, but to press steadily on. They were thus, in reality treading three separate paths, and in their several ways they passed many persons who had stopped to rest—to eat or sleep—or because the way was dark and difficult; some because they were too poor, others because they were ill, footsore or blind. Intu lost some time, for he stopped to argue with many on the peculiarities of the way and the logical reasonableness of it, but he had no time to pause for aught else.

Kour felt for the wayfarers, he was sorry for and loved them. If they would only feel as he did they could go on easily, but he had no time to stop to make them feel that way.

Both Intu and he had all such people in their own lands. There was no time to waste on natural things. It was the supernatural in a

metaphysical or soul-stirring way they sought.

And Kadmon, the Sorrowful, paused. In his land these were to be found also. He too realized the reasonableness of the way. He too loved it and was exalted by it. He too felt for and loved the other wayfarers. He did more—he sorrowed for them. What mattered it if he did not find the temple immediately, he was young, the others growing old and blind, they were sorrowful and weary. So he stopped and gave his thoughts and help to the ill, cheering the weary, helping the poor, and blindfolded as he was, led the blind over the step he had just passed. So interested did he become in these labours he forgot he was himself seeking the Goddess.

It was but a little distance farther on that they caught up with Intu, which was not surprising as he had reached the end of his path. It had ended at a stone wall. As he could not scale the wall, he sat down to reason "Why an ordinary stone wall should obstruct such an extraordinary path?" This being a very perplexing intellectual problem—there he remained. A little farther and Kour was passed. He had encountered a radiant maiden, partially veiled, who told him wonderful tales of strange happenings. Her manner was very mysterious, and he felt she was the Goddess. Taking her hand in his and leaning his head upon her bosom, he was so happy that he knew she was the Goddess and there he remained to dream.

And Kadmon, tarrying with the sorrowful and the weary, felt the bandage slip from his eyes, as the light from the rising sun streaming in red and gold over the path fell upon and glorified the ragged wayfarers. In the brilliance over their heads he read the words: "This way lies the path to the Temple" while a soft voice breathed into his soul: "By the way of Intu alone, the path is not found. By that of Kour alone, it is not gained. Both wisely used in unison are guides while on the road. By something, which is greater than either, only, is the Temple reached. Work on!"

And the sorrowful, taking in his own, the hands of the weary and weak, passed on.

RAMESES

DESPAIR

How often do we hear today the same phrase which was used in H. P. B.'s day with regard to the appalling conditions of the world: "There seems no immediate hope of any relief short of an earthquake. . . ." (*The Key to Theosophy*, p. 170). But how many of us remember what H. P. B. herself said in answer to this? "What right have we to think so?" Had she thought so of the Theosophical students around her and of the condition of the intellectual world to which she had come, she must have stopped working, and then, indeed, the present chaos would have been a hundredfold intensified. But she did not think so, and in her life she showed the working out of a phrase which she had used on the preceding page. Speaking of Karma she wrote:—

As a general rule, and within certain limits which define the age to which we belong, the law of Karma cannot be hastened or retarded in its fulfilment. But of this I am certain, the point of possibility in either of these directions has never yet been touched.

She brings this to life when she says, "I am certain." Therefore she worked and worked, against all odds, to try to reach a little nearer to the "point of possibility" of the clearing off of the past Karma of the world. Why has this point not yet been reached? Because individuals shirk their individual responsibility.

We are all individuals with our own actions and reactions, with our past actions yet to be met, and our present actions building for the future, but we often fail to remember that "the effects of a cause are never limited to the boundaries of the cause." As soon as we have acted the whole universe is affected; as soon as any one has acted, we, together with all others, are affected. Therefore we cannot avoid being affected by world conditions, and to say "Nothing can be done" is to commit moral suicide.

Though, admittedly, we cannot go out and purify the world there is one spot which we can

purify, and the purifying of that one spot must, by virtue of the oneness of the universe, help the purification of the whole. That spot is ourselves, our thought, feelings, desires and actions. But that which will make self-purification possible and bring nearer the "point of possibility" of the helping of the world, is our own *energy*.

We talk of the people of all nations today, but what about the apathy of Theosophical students, lovers of humanity, those who say that they are trying to "help Nature and work on with her"? Are we working towards the point of cyclic growth possible for this era? Just as in days past the lamplighter had to light every street lamp and every householder had to light his individual lamps or candles or gas-jets, while now all that has to be done, because we have achieved some knowledge of electricity, is to turn a switch at some distance from the actual lamp, so if one person becomes a storehouse of spiritual energy that energy is there to be used for those who need it. That is what the Great Masters do; they direct Their own energy into the right channels and also guide and use the energy of others, when possible, for the common good. But this energy has to be created by Their students and others who work for Humanity. Let us ward off apathy.

We also talk of the unrest of the people, and we do not like that either. Both apathy and unrest destroy the soul. Between them is the energy which comes to birth as the Light of Compassion for the sufferings of others begins to shine in our hearts. Compassion helps us to see the need of help; Knowledge is necessary to know *how* to help. As students of Theosophy we are never justified in saying nothing can be done until we have searched our books for help. H. P. B. has left no point untouched upon. If, as we are assured and are confident, in the philosophy is all that is needed for our century, and if Theosophy must be made practical—and we have been enjoined to make it so—then we have in our Teachings all the practical advice that is needed. Only we must search for it.

THE DWELLER ON THE THRESHOLD

A STUDY IN RACIAL KARMA

Pope wrote:—"Hope springs eternal in the human breast," and though it is well that it does so, yet there are times when it manifests as the attitude, "This will not happen to me," or the ostrich-like refusal to see the danger ahead. The real hope is of course based on knowledge, on the full and complete knowledge of just what the strength of the enemy is, together with the capacity to wield the weapons which are necessary to conquer, and, in addition, the recognition that weapons and knowledge alone will not win the final victory. There must be also the inner attitude of mind which *knows* that, "though right were worsted" wrong would not triumph, for at the heart of things is the SELF.

Yet with the simpler things of everyday life it is possible to get knowledge, and the wise student does so, not overwhelming himself with fear of the immensity of the task but seeing that no matter how big it is all he can do is to deal with the parts that are nearest to him.

The student of Theosophy has been warned of the dangers that await him in the course of his evolution, dangers which become concentrated into what is known as the Dweller on the Threshold, that mass of evil which has to be conquered before he can step across the threshold of the Higher Life. The tendency is often to cringe with horror from the picture and to await, with fear, the day when it must be met. But such is not the path of wisdom. The Dweller is not now, to most of us, complete and stabilized, but we add to its stature and strength daily. It therefore becomes necessary to take stock of ourselves here and now and to destroy those things which are slowly building this dreaded thing.

Our main difficulty is that we do not know ourselves, our individual character, the effect on us of external ideas and feelings, our relationship to the civilization in which we live. And here lies our greatest danger.

Much help can be got through a study of Professor C. G. Jung's *Essays on Contemporary*

Events. He shows here how Europe, especially Germany, became prey to such a Dweller. He shows how insidiously such a thing arose, and more, he shows the relationship between It and the individual.

He calls this thing our "shadow" and says that "It is everybody's allotted fate to become conscious of and learn to deal with this shadow," (p. xv) and to fight against its overwhelming power-drive.

How does this shadow arise? Seeing it as arising in Europe he tells us that

there is a biological relationship between the unconscious processes and conscious mental activity. This relationship can best be characterized as a compensation, which means that any deficiency of consciousness—such as exaggeration, one-sidedness, or lack of a function—is suitably supplemented by an unconscious process...if such a compensatory move of the unconscious is not integrated into consciousness in the case of an individual, it leads to a neurosis or even to a psychosis.

All this is information, but it becomes practical advice when he says, "There must be something wrong with the conscious attitude for a compensatory move of this kind to be possible; something must be amiss or exaggerated, because only a faulty consciousness can call forth a counter-move on the part of the unconscious." What is faulty in the consciousness can be determined by the effects, "that is, we can only discover what the defects in the consciousness of our epoch are by observing the kind of reaction they call forth from the unconscious."

Referring to the German Revolution he says:—

I could watch these forces as they broke through the individual's moral and intellectual self-control, and as they flooded his conscious world. There was often terrific suffering and destruction; but when the individual was able to cling to a shred of reason, or to maintain the bonds of human relationships, a new compensation was brought about in the unconscious by the very chaos in the conscious mind, and this compensation could be integrated into consciousness. New symbols then appeared, of a collective nature, this time symbols reflecting the forces of *order*. There is measure, proportion and symmetrical arrangement in these symbols expressed in their peculiar arithmetical and geometrical character...if these symbols of order are not integrated into consciousness, the forces which they express will accumulate to a dangerous degree, just as the forces of destruction and disorder did.

"Now the integration of unconscious contents is an individual act of realization, of understanding, and moral evaluation," he says, and is a rare accomplishment, but "the maintenance and further development of civilization (depend) upon such individuals." It is a very necessary task, for he says that "the eternal truths refuse to be transmitted mechanically; in every epoch they must be born anew out of the soul of man."

Is not this a scientific analysis of the cases of so many of us who learn and speak words of the philosophy but fail to apply, *i.e.*, to realize the truth of the words we speak? For example: we read of the archetypes of Plato, of the geometrical and mathematical foundations of the universe, of the great ideas of Law and Order and Harmony. If these stay in our unconscious, *i.e.*, are not worked out through our conscious mind in our ordinary daily life, there is unbalance and the accumulation of such mental ideas will in time cause a breakdown of the moral life. Similarly if the ideas we hold are those of disorder, while our conscious mind strives for order, there will be chaos, and each case will be accentuated by the forces of order or of disorder which are rampant in the mind of the race at the time.

How shall we find what is in our unconscious mind? Once again we learn the old story but this time from a scientist in psychology. "We always rediscover our own psychic contents, which have become unconscious, in other people." To remember that we see ourselves reflected in other people will show us our "shadow," that unknown character which is slowly building for us our "Dweller." We should not, therefore, blame another but begin to alter ourselves. Not only do we see ourselves in other people but we view wrongly the relationship between ourselves and our environment. Professor Jung points out that "one is always inclined to lay the blame on external circumstances" and that we do not remember that "nothing could explode in us if it had not been there."

It is a hard thing to acknowledge *to ourselves* our own guilt, but only so are we in a "favourable position," for "we may at least hope to

change and improve it a little here and a little there." Students will be reminded of the wise words of Robert Crosbie: "No one who sees his mistakes can be a hopeless case." Professor Jung tells us why. He says that it is this awareness of one's guilt that "can act as the most powerful moral stimulus."

It should not be a fearsome thing to see our shadow, for before we can progress we must know it and destroy it. Therefore Professor Jung says that "in every treatment of a neurosis the discovery of the shadow is indispensable." He reminds his readers of the story of Faust and Mephistopheles. Faust is at last forced to admit that "Mephistopheles is my other side, my *alter ego*, my all too real shadow, that can no longer be denied." Once this is seen, "every individual must work this out for himself and in himself; there are no general rules."

It is now that we have to watch ourselves, when we see bits only of our shadow, and all of us go through the stage of confession of guilt and even repentance when we have seen the error of our ways, but Professor Jung reminds us that if, as so often happens, our confession and our repentance are followed "by an aggressive defence, the genuineness of the repentance becomes doubtful."

"The fight is in the mind." It is there that we have to integrate the good ideas till they are assimilated and result in action; it is there that we recognize our shadow. A student of music is anxious to be told his errors in music; a student of the Higher Life should be anxious to see his errors. These errors are not in his neighbour or in his environment but in himself and, as Professor Jung remarks, "It is certainly better to know that your worst adversary is right in your own heart." "Seek in the heart the source of evil and expunge it. It lives fruitfully in the heart of the devoted disciple as well as in the heart of the man of desire" says *Light on the Path*. But courage comes with the statement "The vices of men become steps in the ladder, one by one, as they are surmounted." Let us therefore remember that our weaknesses and our vices can become upward steps as they are found out and destroyed.

IN THE LIGHT OF THEOSOPHY

The widely known American journalist and author, Mr. Louis Fischer, whose article, *I Lived with Gandhi*, was recently published by the International Book House, Bombay, as a brochure, has had some significant things to say since on India's rôle in world affairs. Leading a discussion at a meeting of the Bombay Branch of the Indian Council of World Affairs on August 11th, he emphasized that, thanks to her leaders, Mahatma Gandhi and Jawaharlal Nehru, India had enormous prestige throughout the world.

India will be failing in her international obligations if she fails to utilize that prestige as Mr. Fischer suggested it be used, *i.e.*, by giving a lead, through her representatives at the United Nations and other conferences, in the direction of internationalism and political morality.

Such a lead, it may be mentioned, was given at San Francisco by Shrimati Vijayalakshmi Pandit and the response showed that India's call for righteous dealings between peoples would not fall upon deaf ears. For the dream embodied by the life and work of Gandhiji was not the dream of India alone, not even the dream of Asia alone, but the world's dream, as Prof. S. Radhakrishnan has so well declared.

Rather than passively abstain from taking sides, Mr. Fischer declared, India might better point out why such national quarrels arose and how they could be avoided. The rôle of exposé of the mistakes and the selfishness of all parties, which Mr. Fischer commends to India's adoption, is a thankless one, but if the stand was consistently on principle, free from all bias of national self-interest, doubtless humanity would, as Mr. Fischer believes, soon learn to accept the view of the Indian representatives as honest and constructive. But there is a further proviso, that India must set at home the example of the morality for which she stands abroad. It constitutes a challenge to every Indian in his measure to make a fact the possibility to which Mr. Fischer pointed. "With a leader like Nehru," he concluded, "India could become the world's greatest spokesman for international justice and peoples' rights." But a

General in the field is no army. Unless the leader is adequately supported by regiments of qualified citizens of integrity and character even a general of the calibre of Pandit Nehru cannot wholly succeed.

In that connection we must draw the attention of our readers to the touching references made by Shri Purushottamdas Tandon, Speaker of the Legislature of the United Provinces. Reports the Allahabad Correspondent of the Madras *Indian Express* on 5th September:—

Tears rolled down Speaker Tandon's cheeks and his throat was choked when he referred to the corruption, jobbery and nepotism among Congressmen while addressing a big Congress meeting here this morning.

With a great effort Babu Tandon controlled himself and asked in a voice quivering with anguish: "Is this the reward of Swaraj? Is this all that we fought, suffered and laid down our lives for? Had I known that fellow-patriots would stoop so low, I would have preferred to continue a slave. My heart weeps and I feel very miserable when I hear distressing stories of corruption among Congressmen who fought for freedom and claim to be patriots.

This is saddening. A concerted effort must be made to bring intellectual honesty and moral grit to the rank and file of membership in the great national organization, and we confidently look to the President, Babu Rajendra Prasad, to move in the matter.

Cruelty to animals is a marked feature of one of the branches of modern science. The superstition of vivisection culminates in the ghastly cruelty which degrades human character. Its benefits to bodily health are in question; its ills are writ large and any who runs may read. It is appropriate to draw attention to the celebration of the World Day for Animals on 4th October. It was inaugurated in 1928 by the World League against Vivisection and for Protection of Animals.

The American sociologist and historian, Lewis Mumford, warns in "Kindling for Global Gehenna" (*The Saturday Review of Literature*, 26th June 1948) of the grave dangers from the present

dominance of the forces of disintegration and degeneration throughout the world. The devaluation of family life he sees as only a by-product of a deep-seated moral break-down which finds expression philosophically in the denial of fundamental distinctions between good and bad, higher and lower. Politically, this cult of nihilism has issued in a cult of violence, in the debasement of justice and a disregard of law. Physical force has largely replaced the moral authority which depends upon those who govern being bound by law and sensitive to the moral judgment of their fellows. Also indicative of the general break-down, he writes, are the tendency to raise barriers, ideological as well as commercial, and the "narrowing of intercourse to people of the same isolated nation, race or class."

We cannot blame it all upon the war, Mr. Mumford holds, since, if war is a producer of new corruption it is itself the product of earlier corruption. "Our own conduct bears witness to most of the sins we are ready to denounce so vigorously in others." He finds our "practised indifference to cruelty," our acquiescence in violence and mass extermination, such as that practised on the Jews in Central Europe, almost as grave a symptom as readiness to practise violence ourselves. Much of our modern fiction and drama, he charges, feeds a "sadistic fancy of the most wanton kind" and

many of us allow our children to grow up in this medium of imaginative violence and bestiality, though we wouldn't allow poisoned or tainted food to be served to our young without taking vigorous and authoritative measures to safeguard their health.

Mr. Mumford's warning that science's unchecked pursuit of truth without regard to moral consequences will wipe out civilization recalls the Master K. H.'s statement that for Them no fact of physical (or metaphysical) science was interesting "except in the degree of its potentiality of moral results, and in the ratio of its usefulness to mankind." Looking back through the baleful glare of the atomic bomb, how true we realize the implication of His question to have been:—

...what, in its proud isolation, can be more utterly indifferent to everyone and everything, or more bound to nothing but the selfish requisites for its advancement, than this materialistic science of fact?

The situation being what it is today, Mr. Mumford's urging should need no seconding, that all resources and all energies be focused on "the upbuilding and regenerative functions: those leading to immediate survival, and those leading to the beginning of a new cycle of civilization," in which the mechanisms created "will come under the dominance of man's moral will and his life-fulfilling and life-perfecting—that is his religious—purposes."

It is a false philosophy of life that has been man's undoing; and the recovery must rest upon the spreading of the true one, the universal religious philosophy to which Theosophy points,

one impregnable to scientific assault, because itself the finality of absolute science, and...[which] includes the relations of man physical to man psychical, and of the two to all that is above and below them.

Admittedly inadequate as is the treatment of Indian practices in his chapter on "Anæsthesia in Different Countries," Dr. E. S. Ellis has brought together much interesting material in his *Ancient Anodynes: Primitive Anaesthesia and Allied Conditions*, published year before last in the Wm. Heinemann Medical Books series. Students of Theosophy will be reminded, by a reference in his section on "Egypt," of H. P. B.'s citation of the description by Dioscorides of the "Memphis Stone" (*Isis Unveiled* I. 540) which, she remarks, Pliny also fully describes.

Dr. Ellis not only quotes Dioscorides on the Memphis Stone's mysterious properties of bringing about local anæsthesia when reduced to powder and applied as an ointment, but also Pliny's, which is translated thus:—

There is also a marble known as "memphites," from the place where it is found, and of a nature somewhat analogous to the precious stones. For medicinal purposes, it is triturated and applied in the form of a liniment, with vinegar, to such parts of the body as require cauterising or incision; the flesh becoming quite benumbed, and thereby rendered insensible to pain.

He quotes also Albertus Magnus, to whom H. P. B. refers as the teacher of Thomas Aquinas and as "the famous Bishop and conjurer of Ratisbon," who, she declares, "was never surpassed in his art." He had written in the thirteenth century that the Memphis Stone was of

such virtue that "as Aaron and Hermes say if it be drunken and mixed with water, and given to him to drinke, which should happen to be burned, or suffer any torments, that drinke induceth so great unableness to feel, that he that suffereth feeleth neither paine nor tormenting."

The "explanation" offered by Leméry in 1698, that "it was a common stone which had somehow become impregnated with opium or poppy juice running down onto it, as plenty of poppies grow where the stone is found" was hardly worth Dr. Ellis's citing. Some of H. P. B.'s statements are suggestive, however unacceptable to orthodox science today. She wrote in *Isis Unveiled* :—

There are occult properties in many other minerals, equally strange with that in the lodestone, which all practitioners of magic *must* know, and of which so-called exact science is wholly ignorant. (II. 589)

The unexplained mysteries of nature are many and of those presumably explained hardly one may be said to have become absolutely intelligible. There is not a plant or mineral which has disclosed the last of its properties to the scientists. What do the naturalists know of the intimate nature of the vegetable and mineral kingdoms? How can they feel confident that for every one of the discovered properties there may not be many powers concealed in the inner nature of the plant or stone...only waiting to be brought in relation with some other plant, mineral, or force of nature to manifest themselves in what is termed a "supernatural manner." (I. 466)

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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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