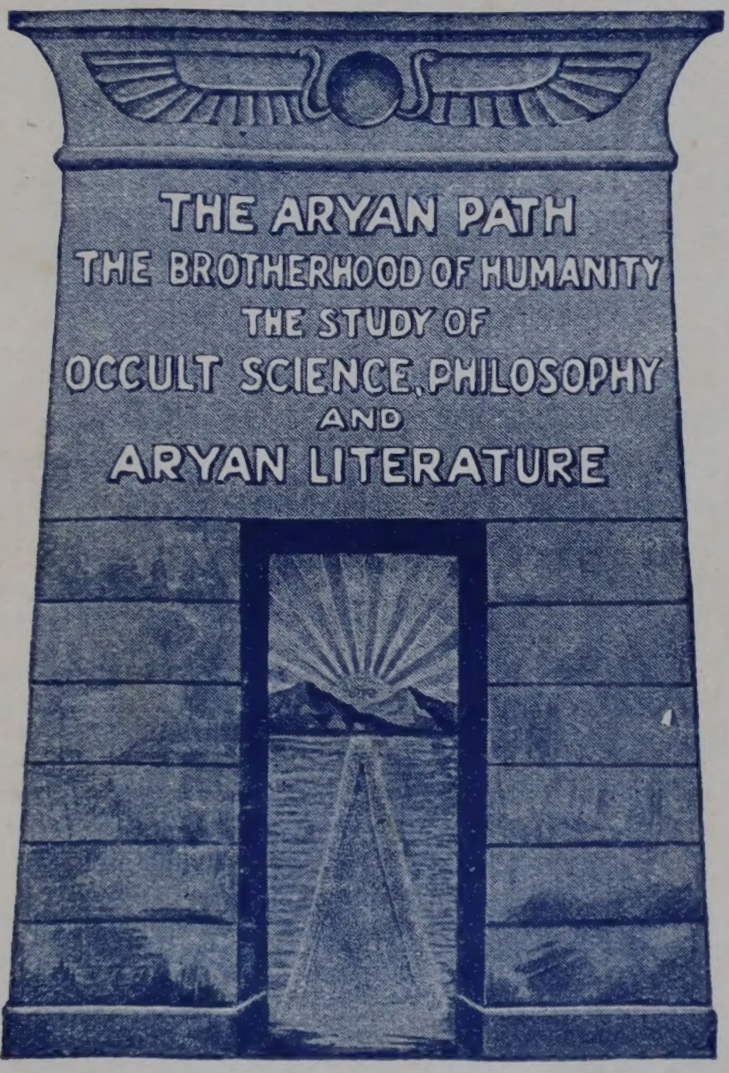
THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



Vol. XV No. 1

November 17, 1944

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True and full Intuition can come to us as a steady light only through our doing away with the false ideas that we now hold and employ. What is required is a correction of our basis of thinking. Theosophy gives us the true basis for right thinking, and so for right action. The consistent and persistent effort to think and act from the right basis draws out a certain power in ourselves, and that power manifests, first of all, as the power of concentration—the ability to hold our mind upon a single subject or object to the exclusion absolute of every other thing.

—ROBERT CROSBIE

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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 1944. VOL. XV. No. 1.

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THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th November 1944. VOL. XV. No. 1

"SEVENTEENTH DAY OF THE ELEVENTH MONTH"

"Every day of this sixteenth year should be used wisely, earnestly, thoroughly, so that we shall be able at each anniversary to feel that we have lived nearer to our highest ideals and at least tried to do the work which of all others humanity needs." With these words closes the editorial in Mr. Judge's *Path* for December 1890 entitled, "Fifteen Years Ago" which we reprint in this issue.

The U. L. T. of Bombay commences its sixteenth year of work today; also this magazine begins its fifteenth volume. Thanks to the labours of Robert Crosbie, consolidation of the real work of the Theosophical Movement begun by him in 1909 has facilitated the task of putting into circulation the potent teachings of the Wisdom Religion, not only in the West but also in India. Many minds have been drawn to the Teachings of Theosophy recorded in the writings of H. P. Blavatsky and W. Q. Judge and some among them have already resolved so to discipline themselves that their whole life is an endeavour at consecration to the service of all human souls.

The work of the Theosophical Movement is to reveal to man's sight the real roots of existence and progression of the soul. To hold aloft the ideas which build the home as a school for the soul and for which wealth and possessions are necessary. This dual process—earning livelihood and building the home—necessitates an enlightened view of duty. To bring man to duty, to its right performance, and to use it as a talisman which protects the mind against ugliness, vulgarity and debasement is an important task which the U. L. T. always keeps in view. The degradation of love into lust and corruption of marital integrity shattering to home-life is one of the major problems of this civilization, in comparison with which those of national boundaries and international finance pale into insignificance. Commercialism and materialistic views of life have strengthened the possessive aspect of wealth to such an extent that most modern men have forgotten the thought that they are trustees of their possessions and so money is collected and spent on objectionable gratifications. When love and wealth are thus debased, the values of duties, their order of importance and their purpose undergo grave deterioration.

To cleanse and elevate the minds of many and to help them acquire healthy and correct points of view, a few have to intensify the work of self-improvement and instead of remaining theosophists in name only become Theosophists in nature. Those who aspire to Companionship with the Victorious Disciples of the Holy Masters have to learn to labour steadfastly and strenuously: they must learn so that they can teach; they must develop powers natural to their own Karma so that every department of Theosophical activity can be adequately recruited and the work shall progress evenly in every direction; above all, the sense of brotherliness and unity is necessary for the harmonious dovetailing of all departments of activity, and development of this sense means activating the principle of Buddhi which is so passive at present. H. P. B.'s article already reprinted in our fifth volume is once again published elsewhere as appropriate when we desire to use "wisely, earnestly and thoroughly" every day of our sixteenth year of work in the City of Bombay.

ANSWERS BY W. Q. JUDGE

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

KAMA LOKA

It is said that at the time of death everyone reviews all the actions of his past life and even knows the object for which he took upon him the now fading personality. Is this knowledge or vision possible at any time during life?

It is said to be possible for one who knows all the secret laws of nature and of his own being. Certainly it would appear that no other sort of person could possibly do it. And such individuals must be almost as rare as the horns upon a hare.

(*January 1896, p. 135*)

What effect, if any, does the cremation of the body have on the remaining material principles?

Cremation has no direct effect on any of the sheaths or vehicles, but it must have the indirect effect of freeing the astral form from the influence of the material body and thus give the astral a chance to more quickly dissipate. It has much less effect on kama and the others above, and none on prana, for the latter is ever present, and in the case of death is simply at work somewhere else. Material fire can have no effect directly on any sort of matter that is not on its own plane, and hence has no effect at all on manas or those above that. From a sanitary point of view cremation is of high importance, as it does away with injurious matter or matter in such a state as to be injurious to the living. (*August 1894, p. 7*)

What theosophical reasons are there for preferring cremation to earth burial?

I find in the answer to this question which appeared in September, some statements regarding the Egyptians to which I would like to take exception on the ground that they cannot possibly be proved. It is said that because the Egyptians thought the soul could not gain its freedom until the body disintegrated, they therefore embalmed the body in order to chain the soul to it. I cannot agree to this at all. And all that we read of the aspirations for freedom and desire to be with the Gods which the Egyptians indulged in, would tend to show that if they knew how to allow the soul to gain its freedom they would not try to prevent it by making it stay in a mummy.

The answer then goes on to say that the soul being thus cut off from physical life and pent up in the body with its desires, it there had to fight its own nature, and if it did not succeed it had to fight again; this, the answer said, enabled the soul to have immense power upon its return to earth where it might achieve union (with the highest) without difficulty. It seems therefore from this that for a time at least it would be better to be a mummy than a man. I do not agree with the propositions made, they cannot be proved, and I do not think they can be shown to be anything more than fanciful; at present I do not know of any book or record in which there is any account of this doctrine.

(*October 1895, p. 90*)

What is the process whereby the Kamic elements of man become embodied after death in the entity known as the Kama Rupa? How can intangible subjective desires, passions, and the like become "rupa" or whence comes the body or rupa?

If the process were given it would not be understood, since it is one for which our language has no words. It is for this reason that descriptions given by clairvoyants of various occult things seem pure twaddle and vague mutterings to those who for themselves cannot clairvoyantly see the same thing. How could it be possible to describe the operations of the occult Cosmos in the terms of materialistic science and philosophy? That hidden Cosmos is ideal in its fineness, and the very attempt to fully describe the process enquired of would convey only doubt and certain-

ly result in confusion. But it is no more hidden than is the process by which the body builds itself up every day; nor than that by which a thought will affect the entire nervous system. A simple thought will bring a hot flush or a cold shiver. How? No one knows. Certainly no scientific terms exist to describe the mode and means whereby the thought connects itself with the human physiological machine. And if this be so on this plane, is it likely that an Adept's description of the coälescence of Kama with an astral body after death would be comprehended save in the most general way? This general way may be gotten at by considering the action of the magnet. It attracts, but no scientific man can look behind that fact; it even can attract an electric flame, but there too the process is occult. In the same way there is an attraction between the mass of desires called Kama and the astral form which causes them to come together just as a similar attractive force brought Ego and body together.

But desires and passions are not intangible and subjective in the sense given by the question. They are in their sphere—though not in this—quite tangible and objective, and those two words must be altered when we pass beyond the consideration of this plane. If the questioner insists that on every plane desires and passions are intangible and subjective, that will dispose of the question, because in such a case they certainly could never attract anything. But it will first have to be explained how such "intangible and subjective" things as passion and desire can and do have an objective effect even on this plane. As on their own plane they are full of force and tangibility, they attract to themselves the necessary quantum of astral matter, invisible to us but still there, to form a sheath or covering. Having their centre in the thinker, they radiate from that and cause their effects until cut off from their centre, when they begin to dissipate, unless linked with some other centre from which they might get activity. But the whole difficulty grows, it seems to me, out of the prevalent habit of regarding this so-called objective world as real, and forgetting that the mental and spiritual realms are the only real ones, this being simply the phenomenal expression of those. I therefore disagree from the editor when he says that such and such desires "are not existences apart from the mind and capable of assuming an objective form," for I think they are just such existences and have the capacity to take on an objective form. He is simply stating modern conceptions, which are wholly erroneous and springing from a system of philosophy which does not know that the mind is an entity, and while his illustrations are all good for the school to which they belong, they are completely negatived by the facts of Occultism. For instance, if a practitioner of magic—and not a very high one either—were to fix in his mind the image of an object, it would soon become objective to our physical senses, just as it was first in fact objective to our inner senses. This could not be possible if the objective and subjective of one plane are forever on every plane subjective and objective. That which we now from this plane call "abstract qualities" change on another plane into "objective things." So I regard it an error to call the desires and passions abstract qualities, unless we say at the same time that we mean it relatively.

(*November 1893, p. 5*)

Does Theosophy teach that this earth is the hell of this planetary system? And, if so, does each solar system have its own hell?

Very many writers affirm it to be their opinion that the real hell is this earth, but it is not clear that such is the view "of Theosophy," meaning thereby the exact truth. It was taught, apparently, by Buddha that there is a hell after death of the body, and some of the conditions of Kâma Lôka are a hell most surely; it is also taught in Hindûism that there is a hell apart from earth-life. Some Kabalists seem to lean to the view that earth is hell, and when we consider the troubles of the soul therein it would appear to be so. For what could be more dreadful than to be living on the earth with a full knowledge that your acts will lead to a worse state after death and may finally blot out the soul? But in my opinion the question of hell, like that of heaven, is to be decided on a consideration of man as a thinker who thinks always and who is because he is a thinker. Hence his life at any time or place

must be the result of his thoughts, must be founded on his thoughts, and have its colour and effect from his thoughts. So if after the death of the body his thoughts before that naturally lead to the weaving of a beautiful, heavenly web, he will reside in those thoughts until they are exhausted, and then coming back to earth again his only hell will be this life. But if, enjoying himself or not here, he indulges in those thoughts that inevitably lead to the bitterness of a black life in Kâma Lôka, then his hell must be a stage or condition of that state of the very worst description, to which earth-life is heaven in comparison; in his case the return to life here would be heaven and the other life hell. This leads me to the conclusion that the very lowest and worst hell must be a condition of the mind, and that it must have place out of a body and hence be a stage or degree of Kâma Lôka. This would explain the various statements as to hells, because the awful condition that some souls must be in after the limitations of the body are shaken off would be of just the sort described, and their particular locus should be in the vicinity of the earth, as that is the representative of the grossest form of matter.

If the law of analogy is to rule, then other worlds must have their own hells of this sort; but the solar system seems to be quite a large enough subject for us to be content with for the present. But it seems to me that all the theories of hell, no matter of what awful variety, are founded on the life of the mind and the soul, and to be drawn from descriptions of that life according to natural results. A dream of oppressive character will give some idea of what a hell may be, for there the mind devoid of body is suffering that which the body afterwards knows to be wholly of thought.

(*November 1894, p. 9*)

Is Kama Loka definitively stated to be a state of suffering merely (therein somewhat analogous to the Roman Catholic Purgatory), characterized solely by dissolution, or a violent wrenching apart of the four higher elements? If this be so, how comes it that after the separation of Kama Rupa and lower Manas from Manas proper the surviving entity carries with it to Devachan the recollections of the earthly personality?

T. E. K. I ask as above because memory of events, persons etc., is usually defined as a function of the lower mind or intelligence, and as such must therefore be severed in the rupture of the lower and higher Manas. If the higher Manas only garners up the moral and spiritual experiences of each personal life *as a whole*—which is essentially different from a recollection of the acts, events, individuals, loves, etc. of our earth life in detail, how can it be said, as it so often is, that a Devachanee is in perpetual enjoyment of all the *associations* of his past life, meaning thereby intercourse (though, of course, of a subjective kind) with those he loved, his pursuits and the like?

I am unable to decide whether T. E. K. infers that suffering in Kama Loka destroys memory, or that the separation of the "principles" takes it away. But if the question turns on "suffering" then I should say that that does not deprive of memory. This leaves for discussion the other query: How does the surviving entity carry with it into Devachan the recollections of the earthly personality? *The Key to Theosophy* in chap. IX describes the process in general to which the question refers. There it appears that at death the body, life-force, and astral body are lost, and the middle principle (Kama-Rûpa), together with Manas, Buddhi, and Atma, is in Kama Loka, which is a state or condition and not a place. Then the separation between Kama-Rûpa and the higher triad begins, after the completion of which Manas-Buddhi-Atma fall into the Devachanic state. Turning to page 92 of the same book, [Ind. Ed., p. 77] we find in the column "explanatory" that if the Manas naturally gravitates to Buddhi and away from Kama-Rûpa, the "Ego goes into Devachanic bliss." This gives the process. It cannot be said to be suffering or painful. The only point left, then, is as to memory. T. E. K. rightly says "recollections." Chapter VIII of *The Key* makes this clear. "*Memory*" is the physical brain-memory; *reminiscence* is the "memory of the soul." Each new brain makes a new physical memory used by Manas in each life, but Manas itself is the seat of memory proper, called by H. P. Blavatsky "reminiscence." It is not meant that Manas takes into Devachan the remembrance of every circumstance in life, but only the efflorescence of its life, the reminiscence of its best hours, leaving the painful and evil portions

to the dying brain and to Kama-Rûpa. If the questioner desires, as a help, an objective illustration of what happens to Manas through the separation from Kama-Rûpa, this may do: Imagine Manas as attached on its lower side to Kama-Rûpa just as a photograph may be attached to a glass plate. When dry, the paper can be taken from the plate, leaving on it the film of the picture. Thus when Manas is separated, its lower film may be left attached to Kama-Rûpa, its higher portion going into Devachan. And it is in Higher Manas that real memory is.

(*December 1890, p. 11*)

Do earthly friends recognize one another during their passage through Kama Loka? If so, who or what is the recognizer?

Kama Loka being a state and not a place, there is no "passage" through it. No doubt in some cases, if two beings are in the Kama Loka state at the same time, and for similar reasons, and with the same magnetic currents, they may recognize each other. But as Kama Loka is the state in which the Soul is freeing itself from the astral body and the passions and desires, it cannot with ease be concerned with any other process than that one; and hence, in the sense of the question as put, there is no recognition, although the being has what it may suppose to be a recognition of friends and enemies. In Kama Loka all its old thoughts take shape, and torment the soul if the life has been evil, or merely temporarily detain it if the opposite has been the case.

(*September 1892, p. 12*)

Are the majority of people, those who are neither very wicked nor very spiritual, conscious in Kama Loka that they are dead; and are they able to see the Kamic sights with which it is said to be filled? I have read Stanton's "*Dreams of the Dead*," and although I cannot accept all he says, the information gained from other sources has been too meagre to permit of my discriminating accurately between what is true and what is false.

Precisely as physicians know that every human body has its own physical idiosyncrasies, which are well known in their effects upon and relations with medicine, so in the state after death the idiosyncrasy of the person has an effect upon the state there. There is no positive or definite rule which applies invariably to every being after death. Consequently there are many different kinds of states in "Kama-Loka." Some people are aware that they left the earth, others are unaware of it; some are able to see those they have left behind, others not; and certainly everybody in Kama-Loka is able to see all that pertains to the particular division of that state in which he may be at the time. Mr. Stanton's book is excellent in many respects, but cannot be exhaustive. What he describes is beyond doubt what happens to some persons in Kama-Loka, but he by no means describes all the possible cases or facts of that state. But one thing may be asserted as positively so, or else the whole system is at fault, and that is that the being in Kama-Loka sees whatever pertains to the state in which he is, as it is all a question of state.

(*September 1893, p. 12*)

In the *Path* for Aug. 1889, under the heading "Some of the Evil Consequences of Mediumship," we are told that the calling back of suicides and those who have met with accidental deaths is "productive of untold evils for the Ego that will be reborn under its nefarious shadow," and, further on, that "it is now cursing many men who find themselves forever in a mental hell, at war with themselves and with their best thoughts, they know not why." Are we to understand from the first quotation that some of us are born with this vampire fastened upon us? If so, then in the interest of those of us who seem to be in the condition described in the last quotation, how can we rid ourselves of this old man of the sea?

The *Forum's* title presupposes free expression of views, and of that I take advantage. All the conclusions of the Editor do not meet my approval, and many seem to be contrary to some accepted Theosophical premises. The septenary scheme of man's constitution and the conclusions as to how the separation of the so-called principles takes place, as well as their "fate" after death of the body, seem to be against the assumption that it is superstition to suppose that evil results from suicides and those dead by accident being drawn to *séance* rooms. It is well known that after violent death of the body the principles above the material do not separate as in other cases, do not go to Devachan, do not dissipate. In a case of natural ordinary demise the astral body dissipates, so does Kama-rûpa; with the

other cases it is not so. The man who kills himself is not really dead. Only his body is dead; he remains a living man in the astral spheres close to us, minus a body. If left alone he comes to his end in due course, but a long way off, generally measured by the length of years he would have lived if he had not raised hand against himself. But if he is drawn into a medium, he is given a new attraction which ties him to earth and makes him drunk, as it were, with the fumes of life. This retards him and causes him to live long, long years in Kama Loka, and curses too the one who draws him thus further down. How does "the orderly working of Karma" go against this? It is his Karma that made him a suicide, that put it in the power of mediums to disturb him. It is exactly the case of a man who drinks to excess, and who thus puts himself where he may be harmed by other evil influences. Also in the case of accidental death. Karma made by the same person decrees that he shall so punish himself and so lay himself open to all the consequences that may follow. That is no reason why we should ignore the law and pay a dollar to gratify our whims and at the same time hurt a fellow-being. Hypnotism is an admitted fact. We know that people may be hypnotised and against their will made to make fools of themselves by ridiculous gestures and antics. Some people pay to see it done. In that case we may see the harm with our eyes. It is all improper. But is it therefore superstition to believe it and to declare what are its evils? I hardly think so. I may add that the "private letter" was by a high chela, and was endorsed by several high occultists as true. (*December 1890, p. 5*)

If the victims of accidental death, like suicides, do not enter Devachan till the time when they would have died naturally, they must remain in the earth-sphere as a whole and with all their faculties. Why, then, should they not be able to communicate with the living, whether through mediums or otherwise? Is not their case an exception to the usual law?

As I understand our philosophy, victims of accidental death and suicides do not remain out of Devachan until the time they would have died naturally shall have come. Kama-loka, where these and all others go, has its grades in the same way as human living states. The first statements of these doctrines were naturally general, but elaborations have also appeared in which specific points have been dealt with. Not all suicides are alike. Certainly a thoroughly insane person who kills himself is not like one who, while sane and cowardly, does the deed, nor is this last the same as he who from a foolish philosophy or the want of it cuts off his life. They all differ one from another, and hence their stay in Kama Loka will vary. But in those general cases where the person stays in Kama Loka, the personality, consisting of astral body with the passions and desires, can and does communicate with the living, whether a medium or not. This is exactly the danger of mediumship, of suicide, and of legal murder or execution of criminals. The last is a very great danger—one of the unseen but powerful curses of the times. An executed criminal's death is the same as that of one who is accidentally killed in effect, only that it is deliberately done, and in most cases the elements of hate, revenge, and anger in the criminal are added. His fierce and angry personality—compound of astral body and Kama—is thrust suddenly out of life; his higher principles wait in upper Kama Loka in a benumbed or torpid state; but his personal life flits about the abodes of men, attempting to get revenge or to do other wicked things, and every day injects into the sensitive human natures it meets all its mass of vile and unappeasable thoughts. It thus creates picture after picture of murder and hate. Mediums are not the only ones affected by these astral personages; indeed, they are often too closely associated with other sorts of shells, and the personality of the criminal has definite attractions towards other persons. Is it any wonder, then, that the Theosophist who has worked out our doctrines of man's nature to their proper conclusions should deplore the custom of executing criminals? He knows that one legal execution may and nearly always does lead to many another sudden murder or suicide. And as the astral personalities of suicides and executed criminals are in closer touch with us than any other sort of spook, it follows that they also are more likely to come first to any Spiritualistic *Séance*.

All those who respect the suggestions of H. P. B. will be interested to know that the above was her own view, often given to me, and further certified as reasonable by Adepts who can see the facts behind the scenes. (*September 1892, p. 1*)

As Karma punishes all sins, is it right or desirable that human laws should punish crime by death or imprisonment?

My individual opinion upon the death penalty is that it is neither right nor desirable that human laws should punish crime by death, but this answer presupposes in the race such a knowledge of proper conduct and a constant practice of the same that every human being is a perfect law unto himself and for all, and that no laws are needed because all know and keep the laws of morality and nature. As, however, men as yet are very imperfect and are struggling to find the right rule of conduct, laws are necessary for evil-doers. Here, then, arises the question whether society is benefitted by law imposing the death penalty, and as to that many able writers speak on one side and many on the other. To my mind it appears that the crime of murder has not diminished because of capital punishment, nor do I think any law will ever stamp out that offence. Indeed, I know that the majority of Theosophists regard capital punishment as a greater evil than that which it is directed against. But as Theosophists we have not much to do with such a question, since it lies in the domain of government. Our duty is to teach those ethics and that philosophy which alone will remedy the evil by raising men above the possibility of committing crime or becoming amenable to law. If we waste our energies in attempting reforms on the surface, either in law or in politics, a great opportunity will slip away before we know it. The remaining query is upon the subject of punitive law in general, and on that my view is that the question put flies wild of any point, because even these very laws enacted for the punishment of evil-doers are themselves the product of Karma. The state of the race which evinces crime is due to its Karma, hence the present system, the criminals who fill our jails, the judiciary and the executive departments administering the laws, are all products of Karma. It therefore follows that where, through man-made laws, offenders are fined or imprisoned, such punishments are those of Karma. It thus appears to me that the question is wholly one relating to reform in a mere social or political institution. (*February 1891, p. 10*)

If we admit the truth of theosophical doctrines regarding the inner constitution of man and his fate after death, what would be the *Forum's* view as to capital punishment?

My view is that capital punishment is both useless and injurious. It is as great an injustice to the world of beings left unexecuted as to the one so violently sent out of life. They used to kill men in England for stealing a ten-penny nail or a loaf of bread, but thieves and thieving did not lessen. Murders have not decreased. In the country districts executions are means for brutalizing the people, who make a hanging an occasion for a gala gathering in order to see a man legally killed. But theosophically it is far worse. The fact that the sudden killing is legal makes no difference with the laws of nature. The man is suddenly cut off from his body, and, just like a suicide, is condemned to be a "spook." He is dead so far as the body is concerned, but is astrally alive. Worse than a suicide he is filled with hate and revenge which he must wreak on some one. At first he is not able to do much, but soon he finds that there are sensitive persons on the earth who can be filled with his vicious and raging passions. These poor souls are then influenced to commit crimes; being filled mentally—from the inner planes—with the ideas and passions of the criminal, they are at last moved to do what their mind is filled with. The executed criminal does not have to know what is going on, for his raging passions, untouched by the executioner, excite and influence of themselves, whoever is sensitive to them. This is why many a crime is suddenly committed by weak persons who appear to be carried away by an outside force. It seems hardly possible that anyone could believe in theosophical and occult doctrines and at the same time commend capital punishment. (*May 1895, p. 2*)

In view of the condition of Astral Man stated by W. C. T. in *Forum* No. 9, Question 32, what was the effect of our civil war on the astral plane, and reflexively on ourselves?

To answer this question aright would require the powers of an Adept who could see into the astral light and measure the exact results. But sudden deaths in war are not the same in effect as the killing of a murderer or a wicked man who has violated the law. The men destroyed in battle are engaged in the moving of troops, the arrangement of batteries, firing of volleys, and using the sword. Their attention is almost wholly thus occupied, and when they are suddenly killed it is with this idea of present attack and defence fixed in their nature. If we suppose them as lingering in the astral plane, then they will there continue the same actions which occupied them at the time of death. But the criminal, who has led a criminal life, who is full of evil passions, and who steps off into the other world with a heart full of passion and revenge, will linger on the other plane full of those unsatisfied desires, and not overmastered, as is the warrior, by a single strong idea. The astral warrior confines himself to the repetition of attack and defence, while the criminal seeks to satisfy his revenge and bad instincts in general. These considerations seem to me to point out a difference. I do not pretend to answer the whole question, however, as to the effect of war acting from other planes.

(September 1890, p. 8)

THE VICTORIOUS DISCIPLES

[Under the caption "H. P. Blavatsky and Theosophists" the following article was published in *The Path* for October 1889, Vol. IV, p. 218.—EDS.]

In a late number of the *Revue Théosophique*, H. P. Blavatsky says:—

"'Love one another' said Jesus to those who studied the mysteries of the kingdom of heaven.

"'Profess altruism, preserve the union, accord, and harmony of your groups, all you who place yourselves in the ranks of neophytes and seekers of the *one Truth*,' say other Masters to us. 'Without union and intellectual and psychic sympathy you will attain nothing. He who sows discord reaps the whirlwind.'

"Learned Kabalists are not wanting among us in Europe and America. What good does that do us, and what have they done for the society? Instead of getting together to help each other, they look at each other askance, ready to criticise.

"Those who wish to succeed in theosophy, abstract or practical, should remember that want of union is the first condition of failure. But let ten determined theosophists unite themselves; let them work together, each according to his own way, in one or another branch of universal science, but let each one be in sympathy with his brother; let this be done, and we can answer for it that each member would make greater progress in the sacred science in one year than could be made in ten years by himself. In theosophy what is needed is emulation and not rivalry.

"In real theosophy it is always the least who becomes the greatest.

"However, the society has more victorious disciples than is commonly supposed. But these stand aside and work instead of declaiming. Such are our most zealous as well as our most devoted disciples. When they write they hide their names; when they read garbled translations of sacred ancient books, they see the real meaning under the veil of obscurity that western philologists have thrown upon them, for they know the mystery language. These few men and women are the pillars of our temple. They alone paralyze the incessant work of our theosophic moles."

FIFTEEN YEARS AGO

[The following article is reprinted from Mr. Judge's *Path*, Vol. v, p. 272, for December 1890.—EDS.]

Fifteen years ago in November the Theosophical Society was started at the residence of H. P. Blavatsky in Irving Place, New York City, and was inaugurated in Mott Memorial Hall not far away. Since then the great Emile Bournouf* has said in a prominent Parisian journal that the Theosophical Society is one of the three great movements of the age, the other two being Roman Catholicism and Buddhism. Of those who helped to start it, but few remain in the ranks. Nearly all the spiritualists dropped out in disgust, because they saw in it a foe to the worship of the dead. The Society has been often since then solemnly declared dead by a coroner's inquest composed of those who neither knew nor cared.

Its centre of activity was moved to India in pursuance of a deliberate purpose, a purpose which has been accomplished. That was to affect the thought of the age even if in doing so the Society itself should meet its death. There, too, the coroner's inquest was held, but by those who knew and feared, and who rendered the same verdict, rehashed last month by Major Twigg in Chicago, who informed astonished members and the world that the Society was dead in India. However, we may disbelieve his report in view of over 160 Branches there and an imposing headquarters building erected upon 21 acres of land.

The wave of interest once more arose in the United States, and upon our records are 49 Branches reaching from the Atlantic to the Pacific Ocean, and after rolling over this country it suddenly raised itself in England where the sphinx of the Century, the original founder, took hold of the work in 1886. Then there was in England one Branch; now there are many, and the Society there owns a building for its centre of activity from which the wave is bound to roll again even unto far Cathay.

The work of those Fifteen years is not to be measured by the number of Branches or by the three magazines carried on in the three great countries, India, England, and the United States. It is to be measured by the thoughts of men. What are they now? They are full of the great doctrines the Adepts said should be taught once more, drawn from Brahmanism and Buddhism,—Karma and Reincarnation; with all the other doctrines brought forward prominently to the Occident. It was once impossible to find three men in New York or London who knew the word Theosophy. Now the Reviews print articles upon it, people in drawing rooms speak of it, the clerk, the merchant, and the professor read of it. But surer sign than all, though sadder than any, is the adoption of the terms found in Theosophical literature by men who design thereby to gain a living or get fame. They could not do this with that which was unfashionable, unfamiliar, or repulsive. Next comes literature in general. It is full of the words so long used by our members. The greatest publishers do not fear to print books ground out by writers whose knowledge of theosophy is derived from its popularity. They are sure barometers. They indicate an area of pressure or of high expansion.

Who did all this, How was it? You may say that it would have been anyway. But you cannot rub out an historical fact, nor postulate for the past reasons which are impossible by reason of their non-existence. There is a sequence in cause and effect that compels us to accept all the factors. The Theosophical Society for many years has been giving out theosophical ideas and language, and now the whole world is using them. These fifteen years of its work just fading out to reincarnate in its sixteenth have been of use to the world, even though the world should deny it.

And who has held the position for strong and weak members alike? Two figures, a woman and a man, Helena P. Blavatsky and Henry S. Olcott. His devotion and her tremendous strength have carried us to this point, and been the main agents for the influence our movement now has upon the thought of the world.

Such work can not be stayed nor counteracted. The flimsy edifice of dogmatism is crumbling, the period of total disintegration is near, and our work has only begun. We have to hasten on with the materials for the future, so that ere the old structure is demolished the new one shall

* See THE THEOSOPHICAL MOVEMENT Vol. VI, p. 98.—EDS.

be ready for occupation. In five more years the Society will be of age, and must then be able to stand upon its feet, to think for itself, to act upon its convictions. Every day of this sixteenth year should be used wisely, earnestly, thoroughly, so that we shall be able at each anniversary to feel that we have lived nearer to our highest ideals and at least tried to do the work which of all others humanity needs.

RESPECTING CONFIDENCES

I am indeed sorry that you have to tell me such matters, but they will rest in my confidence.—W. Q. JUDGE.

There speaks the trustworthy friend, the soul-physician, in whose keeping every secret of another soul is safe.

In ordinary life the betrayer of secrets is recognised as the potential mischief-maker that he is. Folk wisdom warns: "The dog that fetches a bone will carry one!" Ordinary common-sense suggests that he who betrays to us, under whatever injunction of secrecy, that which another told in confidence to him cannot be trusted to respect our confidence. The blabber proves himself unworthy of the rôle of confidant.

Even our children's little confidences deserve to be respected. Their quaintness of expression sometimes tempts the proud parent to repeat something the child meant for his ears alone. Is not the keeping of our children's trust worth more than feeding self-importance by an anecdote to show how clever or how quaint one's offspring is?

The matter is serious between friends, vital between fellow-students of our great philosophy, upon whose mutual trust and confidence the success of the Movement so largely rests. Mr. Judge warns:—

For the love of heaven do not take any tales or information from any person to any other.... The surest way to make trouble out of nothing is to tell about it from one to another.

He stresses the importance of detaching not only our tongues but also our minds "from the duties and acts of others whenever those are outside of our own." That is part of what "otherwise" means in our Declaration—"to fit themselves, by study and otherwise, to be the better able to help and teach others."

The practice of confession, so prominent in the Catholic religion, Greek and Roman, has had grave abuses. There is something to learn, however, from the strict secrecy expected of the priest in respect to everything he learns in the confessional. Even in the Anglican Church, where confession has played a less conspicuous rôle, the priest is bound under most stringent penalties never to divulge what he has learnt in the confessional. The one exception, made by a canon of 1604, is crimes "such as by the laws of this realm the priest's own life may be called into question for concealing the same."

The true student of Theosophy seeks no confidences, has no ambition to serve as a Father Confessor or to play the "little guru." But someone who comes to our meetings may feel moved to unburden his heart, to confess his difficulties or his weaknesses, to one or another of the workers in the Lodge. He may not mention specifically that what he says is said in confidence. It should not be necessary to do so. Naturally he does not expect it to be cried from the housetop. Even the fact that he may have told his story to more than one does not justify any confidant in spreading it further.

It is a test of the worker to whom he talks, not only of that worker's knowledge of the Teachings, shown in pointing to the Theosophical solution of the problem posed, but also of his sense of honour. If he goes about repeating to fellow-students, if not to all and sundry, what the other has said, he proves himself far indeed from being ready to minister to sick souls.

The sincere student aspires to greater wisdom, to having higher truths imparted to him. But he sometimes forgets that "To dare, to know, to will and REMAIN SILENT" has ever been the motto of the earnest seeker. How can the student hope to be entrusted with the higher truths, some of them so dangerous to the unprepared, if he cannot keep to himself all that, however vital or however trivial, has been confided to him? Higher secrets, such a student may be sure, are not for him till he has learned to hold his tongue respecting any confidences that he has received.

THE LIVING AND THE DEAD

"Only a chosen few have the gigantic capacity for pleasure which will enable them to travel to its other side. Most have but enough strength to enjoy and to become the slave of the enjoyment. Yet man has undoubtedly within himself the heroism needed for the great journey; else how is it that martyrs have smiled amid the torture? How is it that the profound sinner who lives for pleasure can at last feel stir within himself the divine afflatus?"

The Living is the immortal Higher Ego; the Dead, the lower personal.

In each human being the dead is soiling the living, and most people are ignorant of the destructive metabolism which is going on within them. Just as in our physical body the Builders and the Destroyers work (*cf. The Secret Doctrine*, I. 262–63, f.n.) so do in our psycho-spiritual being the Living Ego and the Dead Ego; and just as men and women yearning not to die bodily death die nevertheless, because the Destroyers, outnumbering the Creators, kill the body, so also the Dead overtake the Living on the higher plane, often unbeknown to the man himself. However, Theosophy hints at a process whereby the immortal aspect of the body can be brought to the fore by the Immortal Self-Conscious Being. Spirit and Matter are two aspects of the One Life and in the Perfected Men who become the Great Renouncers these attain a peculiar balance-state almost incomprehensible to ordinary minds who see Spirit as distinct from Matter. Herein is enshrined the mystery of the Nirmanakaya.

Man has achieved a state of self-consciousness, but still there remains before him the Herculean task of transforming himself into a Self-Conscious Being. Human evolution should proceed by self-induced and self-devised ways; but the power of Natural Impulse to which so much of his complex being is accustomed is great; and man, therefore, remains for long under the influence of Natural Impulse, *i. e.*, the momentum of Matter or Prakriti. He is attracted to the world of gross material existence; his bodily senses incline towards objects, which by their very nature emphasise separateness. He distinguishes one object from another by eliminating the common element which unites them, *e. g.*, one tree is seen as distinct from another because he sees not that air binds them together or that their respective roots are in a common soil, the earth. The Dead Ego in us likes to be under the influence of its own natural impulses; the Living ever tends to adapt itself to the principle of Unity and devises ways and means—creative as well as adjustive—to realize Itself as Essence and Substance of Life and Light.

When the stirrings of the Living Ego reach the Dead Ego, the latter turns within to perceive what this new force may be. And then the great struggle begins—"the fierce strife between the living and the dead." Fortunate is the person who seeks for the meaning of this strife. Life is a perpetual struggle against death and every man and woman does face the expressions of death—diseases of *maya* and *moha*, bodily, mental and moral. Sense-life slides into evil-doing; low-mindedness into delusion; mistakes into sins. Affliction coming to and in the Dead, the Personal Ego, awakens it to seek the meaning of its suffering; and soon it can be found that it was in pursuit of pleasure, by inclining towards the objects of the senses, that pain was created.

The ordinary man who patiently suffers and endures finds opportunities to understand the meaning and value of pain; but he who allows himself to be soured and embittered by pain attracts to himself greater ills. Affliction can be alleviated if pain is looked upon as a purifier; otherwise worse diseases come upon the lower ego. The afflicted are dear to the Lord, according to the *Gita*, provided that they are able to see the truth of this:—

> Woe to those who live without suffering. Stagnation and death is the future of all that vegetates without a change. And how can there be any change for the better without proportionate suffering during the preceding stage? Is it not those only who have

learnt the deceptive value of earthly hopes and the illusive allurements of external nature who are destined to solve the great problems of life, pain, and death ?

And when that truth pertaining to the personal and the individual, the dead and the living egos, is seen, the sublime philosophical teaching of the following words will be apprehended :—

It is only by the attractive force of the contrasts that the two opposites—Spirit and Matter—can be cemented on Earth, and, smelted in the fire of self-conscious experience and suffering, find themselves wedded in Eternity. This will reveal the meaning of many hitherto incomprehensible allegories, foolishly called " fables. "

When the experience of suffering wears the face of pleasure man has passed a critical stage. He has seen the truth of the Occult saying—" The Infinite is your only Friend. " He thus acquires the strength which alone leads to victory. It is this experience which wins for each Arjuna his own Gandiva.

But between the awakening to the Living within and the possessing of the Great Bow of Wisdom and the many Arrows of Dispassion, the aspirant has to struggle against the influences of the Dead—temptations, small, seeming small but insidious, and finally those which glamour him into believing that the Devil can be pressed into the service of the Deity. Satan is never the friend of the Living Self, always the master of the Dead self, which is ever and ever corrupting, disintegrating. Lords of Light and Masters of Life are the Friends of the Fighters, fortune's favoured soldiers, and They speak Their precepts in whispers and set the example in silence. By warnings, by hints, by enunciating principles through Their Living Philosophy They always guide and instruct. In studying Their Message as a living one, we learn the precepts ; by serving the Race of which They are the Elders we perceive in our very darkness those self-luminous Beings at work, setting us examples.

The study of Their Living Message is primarily for the purpose of the aspirant's removing himself from the sphere of the Dead by passing through the Great Cemetery of Shiva—Mahasmasana—into the Kingdom of the Living. But this purpose must have its own sublimer purpose—to help some at least among the Dead to quicken themselves and enter the Commonwealth of the Living.

H. P. B. has said that " our present cycle is pre-eminently one of such soul-deaths. We elbow soulless men and women at every step in life. " Hers was a manifold mission and one of the tasks which her Message has been performing is to quicken the Dead, to resurrect them into Life.

In this cycle of our Race not only are there many who are already dead, but there are many who are drawn into the maelstrom of Death—who are dying, dying, dying now. With them the Living and the aspirants to Life have much to do. Following in the footsteps of H. P. B. they have to learn to utter the words of power which never fail to awaken those in whom burns, however low, the Light of Spirit. She has said :—

Seers, righteous men, who had attained to the highest science of the inner man and the knowledge of truth, have, like Marcus Antoninus, received instructions " from the gods " in sleep and otherwise. Helped by the purer spirits, those that dwell in " regions of eternal bliss, " they have watched the process and warned mankind repeatedly. Skepticism may sneer ; *faith* based on *knowledge* and spiritual science, believes and affirms.

OCCULTISM AND INDIA

We lived in India for many years, and have never yet met with a " Sanskrit Pundit "—officially recognised as such—who knew anything of Occultism. We met with several occultists in India who will not speak ; and with but one who is a really learned Occultist (the most learned, perhaps, of all in India), who condescends occasionally to open his mouth and teach. This he never does, however, outside a very small group of Theosophists. . . . . Hindus and Brahmins are not such fools as we Europeans are, on the subject of the sacred sciences, and they will hardly desecrate that which is holy, by giving it unnecessary publicity. (H. P. B. in *Lucifer*, Vol. II, p. 141, April 1888)

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DECLARATION

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

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

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

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

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

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

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

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

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