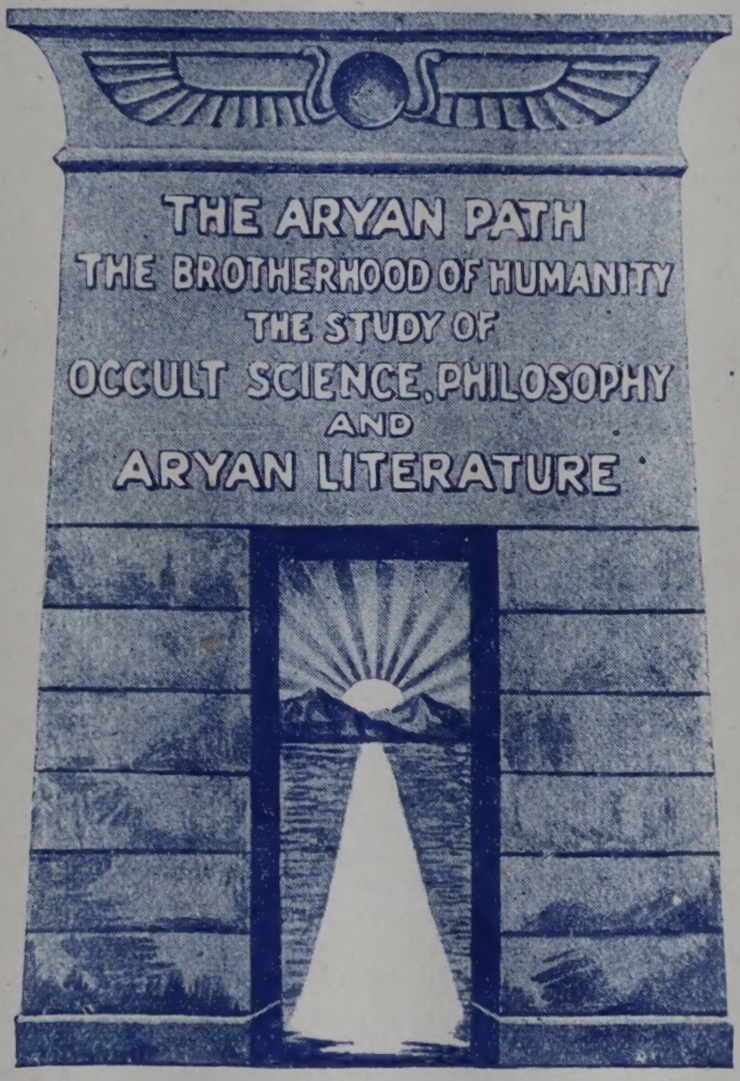
THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



Vol. XIX No. 6

April 17, 1949

In our day, *vox populi* (so far as regards the voice of the educated, at any rate) is no longer *vox dei*, but ever that of prejudice, of selfish motives, and often simply that of unpopularity. Our duty is to sow seeds broadcast for the future, and see that they are good."

—H. P. BLAVATSKY

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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 April 1949. VOL. XIX. No. 6.

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THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th April 1949. VOL. XIX. No. 6

THE DAY OF REMEMBRANCE

8TH MAY 1949

But of all devotees he is considered by me as the most devoted who, with heart fixed on me, full of faith, worships me.—*The Bhagavad-Gita*, VI, 47.

Once again we approach our great day of the year—White Lotus Day. On that day in 1891 H. P. Blavatsky cast off the wonderful sensorium through which she had laboured for humanity for sixty years. She freed herself from a body ailing with the burden of the world's Karma which our "civilization" had put upon it. She had fulfilled her Mission on which she had been sent by Those whom she called her Masters and described as the Elder Brothers of the Human Race.

Students of Theosophy everywhere will commemorate the Day in remembrance not only of the Messenger but also of all those who served the Cause she served. And what would be the best way for such Remembrance? Would not one of the ways be to look for the Source of the Quality which energized and inspired, for a short while or for long, all those who were her colleagues and her pupils—from W. Q. Judge and H. S. Olcott downwards? Two virtues stand out in her character—Devotion and Sacrifice.

It is clear to the students of the history of the Theosophical Movement that she offered herself from the first as a sacrifice on the Altar at which her Master worshipped. She said that He, the Compassionate One, had made her what she was. He and His Peers had fashioned her out of Their Divine Ideation; He and They had performed a true *yagna* in preparing her for the Great Service. Their Spirit of Sacrifice had passed into her and sustained her whole incarnation as a Song of Sacrifice. That which had passed from Them to her made her devoted, a true *Bhakta*, of the type extolled in the closing verse of the sixth chapter of the *Gita* with which this article begins.

Devotion, concentrated, deep, profound, was the soul-mind of the Mage "known as H. P. B. to the world but otherwise to us," wrote a Master. This devotion had two aspects—one towards her own Guru and His High-Hearted Colleagues. That was her personal devotion to Personages. The second was her devotion to Humanity. She loved the poor without disliking the rich; she loved the householder, herself without any home—for she lived in Akasha; she had no pride of caste though she had royal blood in her veins; nor had she the pride of sackcloth and ashes though she described herself as "a pauper with possibilities." She blazed like the Sun radiating Wisdom and with her generous sympathy she soothed like the gentle light of the Moon. She served the race endeavouring to change its mind and its heart. The race has not yet found out that, from her, beneficence flowed into its consciousness; but it will, when 1975 dawns.

Let us then remember her for her Sacrifice and her Devotion. Let us kindle at her Sacrificial Fire the Light of Knowledge. Let us step into the flowing waters of her love which purifies and elevates. She was an enlightened one—let us follow the Path she showed.

MASTERS, ADEPTS, TEACHERS, AND DISCIPLES

[This article, is reprinted from *The Path*, Vol. VIII, pp. 65-68, for June, 1893.—Eds.]

This article is meant for members of the T.S., and chiefly for those who keep H. P. B. much in mind, whether out of respect and love or from fear and envy. Those members who believe that such beings as the Masters may exist must come to one of two conclusions in regard to H. P. B.: either that she invented her Masters, who therefore have no real existence, or that she did not invent them but spoke in the names and by the orders of such beings. If we say she invented the Mahatmas, then, of course, as so often was said by her, all that she has taught and written is the product of her own brain, from which we would be bound to conclude that her position on the roll of great and powerful persons must be higher than people have been willing to place her. But I take it most of us believe in the truth of her statement that she had those teachers whom she called Masters and that they are more perfect beings than ordinary men.

The case I wish to briefly deal with, then, is this: H. P. B. and her relations to the Masters and to us; her books and teachings; the general question of disciples or chelas with their grades, and whether a high chela would appear as almost a Master in comparison to us, including every member from the President down to the most recent applicant.

The last point in the inquiry is extremely important, and has been much overlooked by members in my observation, which has extended over the larger part of the T. S. An idea has become quite general that chelas and disciples are all of one grade, and that therefore one chela is the same as another in knowledge and wisdom. The contrary, however, is the case. Chelas and disciples are of many grades, and some of the Adepts are themselves the chelas of higher Adepts. There is, therefore, the greatest difference between the classes of chelas, since among them has to be counted the very humblest and the most ignorant person who has devoted himself or herself to the service of mankind and the pursuit of the knowledge of the Self. On the other hand, there are those chelas, high in grade, actual pupils of the Masters themselves, and these latter have so much knowledge and power as to seem to us to be Adepts. Indeed, they are such when one compares them with oneself as a mere product of the nineteenth century. They have gained through knowledge and discipline those powers over mind, matter, space, and time which to us are the glittering prizes of the future. But yet these persons are not the Masters spoken of by H. P. B. So much being laid down, we may next ask how we are to look at H. P. B.

In the first place, everyone has the right to place her if he pleases for himself on the highest plane, because he may not be able to formulate the qualities and nature of those who are higher than she was. But taking her own sayings, she was a chela or disciple of the Masters, and therefore stood in relation to them as one who might be chided or corrected or reproved. She called them her Masters, and asseverated a devotion to their behests and a respect and confidence in and for their utterances which the chela has always for one who is high enough to be his Master. But looking at her powers exhibited to the world, and as to which one of her Masters wrote that they had puzzled and astonished the brightest minds of the age, we see that compared with ourselves she was an Adept. In private as in public she spoke of her Masters much in the same way as did Subba Row to the writer when he declared in 1884, "The Mahatmas are in fact some of the great Rishees and Sages of the past, and people have been too much in the habit of lowering them to the petty standard of this age." But with this reverence for her teachers she had for them at the same time a love and friendship not often found on earth. All this indicates her chelaship to Them, but in no way lowers her to us or warrants us in deciding that we are right in a hurried or modern judgment of her.

Now some Theosophists ask if there are other letters extant from her Masters in which she is called to account, is called their chela, and is

chided now and then, besides those published. Perhaps yes. And what of it? Let them be published by all means, and let us have the full and complete record of all letters sent during her life; those put forward as dated after her death will count for naught in respect to any judgment passed on her, since the Masters do not indulge in any criticisms on the disciples who have gone from earth. As she has herself published letters and parts of letters from the Masters to her in which she is called a chela and is chided, it certainly cannot matter if we know of others of the same sort. For over against all such we have common sense, and also the declarations of her Masters that she was the sole instrument possible for the work to be done, that They sent her to do it, and that They approved in general all she did. And she was the first direct channel to and from the Lodge, and the only one up to date through which came the objective presence of the Adepts. We cannot ignore the messenger, take the message, and laugh at it or give scorn to the one who brought it to us. There is nothing new in the idea that letters are still unpublished wherein the Masters put her below them, and there is no cause for any apprehension. But it certainly is true that not a single such letter has anything in it putting her below us; she must ever remain the greatest of the chelas.

There only remains, then, the position taken by some and without a knowledge of the rules governing these matters, that chelas sometimes write messages claimed to be from the Masters when they are not. This is an artificial position not supportable by law or rule. It is due to ignorance of what is and is not chelaship, and also to confusion between grades in discipleship. It has been used as to H. P. B. The false conclusion has first been made that an accepted chela of high grade may become accustomed to dictation given by the Master and then may fall into the false pretence of giving something from himself and pretending it is from the Master. It is impossible. The bond in her case was not of such a character to be dealt with thus. One instance of it would destroy the possibility of any more communication from the teacher. It may be quite true that probationers now and then have imagined themselves as ordered to say so and so, but that is not the case of an accepted and high chela who is irrevocably pledged, nor anything like it. This idea, then, ought to be abandoned; it is absurd, contrary to law, to rule, and to what must be the case when such relations are established as existed between H. P. B. and her Masters.

WILLIAM Q. JUDGE

A REMINISCENCE

[Reprinted from *The Path*, Vol. VII, pp. 343-44, for February 1893.—EDS.]

The interesting series of historical papers now running in the *Theosophist* entitled "Old Diary Leaves" by Col. Olcott naturally recalls to the mind various small events of the early years of the Theosophical Society, but nearly all the first members have disappeared from sight, some wholly uninterested in our work, others gone over to the other side of death. But some remain who do not concur in all the details written by Col. Olcott.



The origin of our seal is one of the things yet to be cleared up, and which will be at the proper time. The cut here shown is from the original electroplate made in 1874 or '75 or even earlier from a wood-cut produced at the same time. The wood-cut would have been used in this printing but that the impression might destroy it. Both, the plate and the wood-cut, have been many years quietly resting in a drawer. Very plainly this cut is substantially our seal. The omitted portion is the Egyptian cross in the centre. In place of that cross the letters "E. B." appear, and those letters mean "Elena Blavatsky," the initial E being aspirated. Above is the coronet of a Countess. Added within the circle are astrological and cabalistic signs referring to the owner who

used it. That owner was H. P. Blavatsky. It has been used often by her for stamping letter-paper, and a quantity of the same letter-paper she used is in the drawer with the wood-cut.

Who, then, is the person from whom came the idea of our seal? Is it H. P. B. or someone else? If not H. P. B., how is it that she was using this design for her paper so many years ago? Several persons have claimed to be the founders of the Society, or designers of its seal, or first movers in its early years. A Philadelphia Doctor some years ago had the hardihood to write to the New York Headquarters saying that he was the one who designed our seal. Since then he has passed away. The plain unvarnished truth, which hurts no one save the man who denies it, is that H. P. Blavatsky was the head, front, bottom, top, outskirts, past and future of the Theosophical Society. We were all but pawns on the chess-board. What is the use of permitting vanity to influence us toward denying the facts?

No game, no battle, no diplomacy can go forward without agents, subordinates, generals, privates, but there is always a moving head without whom there would be no success. Not only was H. P. B. predominant with us in 1875, but she is yet. The very organization was suggested by her in a letter which will be published in facsimile if any one feels disposed to deny the foregoing assertion. She wrote that we ought to model our Society on the United States, which is a collection of sovereign bodies united in one aim.

In the "Diary Leaves" Col. Olcott says that it was proposed to make the Theosophical Society an extra-Masonic degree. The impossibility of this may be seen when we reflect that such a thing—out of the question in itself—would leave out H. P. B. But, you say, he refers to letters from William Q. Judge and Gen. Doubleday asking for the ritual. This is but one of the little errors that creep in after lapse of years. An examination of the correspondence shows that Brothers Judge and Doubleday wrote—often—that if there was to be a ritual for the initiation into the Theosophical Society, then it should be sent, or the whole initiation abandoned. And many members recollect how much was said *pro* and *con* about abolishing initiation and accompanying ritual altogether, until at last it so came about. Masonic degrees were not once talked of, unless Col. Olcott may have said he would have wished us to be affiliated with Masons. This item in the "Diary Leaves" is clearly *lapsus calami*. In the same number of the "Leaves" there is a reference to G. H. Felt and a long draft of a letter of his as to which Col. Olcott is not clear. This is easy to settle. The letter was drafted by William Q. Judge and copied out by Felt, and the person he speaks of in the letter as experimenting with is Brother Judge. These things I state advisedly and with permission. It was intended for use at a meeting of the T. S. in 1876, but instead of using that a paper was read by Bro. Judge embodying the facts and including many other records of different experiments.

Other flitting scenes will recur later. Some embrace the funeral of Baron de Palm and what led up to it, others the making of our early diplomas by hand, and so on. But however the facts may come out, it remains a fact that the T. S. stands or falls by H. P. Blavatsky. Give her up as an idea, withdraw from the path traced by her under orders, belittle her, and the organization will rot; but remember her and what she represented, and we triumph.

ONE OF THE STAFF

"At what epoch the dawning intellect of man first accepted the idea of future life, none can tell. But we know that, from the very first, its roots struck so deeply, so entwined about human instincts, that the belief has endured through all generations, and is imbedded in the consciousness of every nation and tribe, civilized, semi-civilized or savage. The greatest minds have speculated upon it; and the rudest savages, though having no name for the Deity, have yet believed in the existence of spirits and worshipped them. If, in Christian Russia, Wallachia, Bulgaria and Greece, the Oriental Church enjoins that upon All-Saints day offerings of rice and drink shall be placed upon the graves; and in "heathen" India, the same propitiatory gifts of rice are made to the departed; so, likewise, the poor savage of New Caledonia makes his sacrifice of food to the skulls of his beloved dead."

—*Theosophist*, Vol. I. p. 60

SOME TEACHINGS OF A GERMAN MYSTIC

III

THE CAPTAIN'S DOUBLE

[FROM THE GERMAN OF J. KERNNING]

[This article is reprinted from *The Path*, Vol. II, pp. 212-215, for October 1887.—EDS.]

A certain von Härdteck, of the sixth regiment of the line, at P**rch * had a remarkable experience. His parents sent him to the military academy, although he had shown no special inclination for an army career. Nevertheless he adapted himself very well to his calling. He was diligent, was scrupulously attentive to his duties, and on entering active service he was particularly favoured, so that his promotion was hastened. He soon became a captain, and then for the first time he began to reflect upon the conditions of his profession. "It is difficult," he once said to himself, "to unite the true man with the soldier, inasmuch as the latter, too severely bound to forms, very easily loses himself in them and holds them for the essential. But even when the forms are strict, the heart must be yielding and humane if one is not to oppose himself to the first law of human nature."

Amid such reflections, and with the most scrupulous attention to his duties, he had passed three years as captain, when he began to feel a strange sensation internally and upon his head.

"What is that?" he thought; "are my broodings injuring my health or confusing my understanding?" He examined himself closely, but found nothing that could cause concern. One evening when alone in his room he seemed to feel a presence at his side. He looked, but that which he thought to see turned backwards as he turned. He looked straight forward again and behold, at his side there stood a figure which, with some exertion, by turning only his eyes and not his head, he recognized as the image of himself!

He could not repress an involuntary shudder and he fled from the chamber to rid himself of his strange companion. Outside the house, he saw the figure no more but he continually seemed to feel its presence. "What shall come of this?" he thought; "I am not a Sunday child that sees ghosts!"

The next day, at the same hour, the apparition came again, but this time much plainer than before. When he sat down, it sat beside him; when he paced the room it accompanied him; and when he stood still it stood still also.

"This is no illusion!" he cried, "for I am conscious of everything else. What shall I do? In whom confide? nobody will believe me; they would even ridicule me. I must keep my own counsel and, though the case is a strange one, can do nothing more than meet it with manly courage."

Captain von Härdteck had long been betrothed to Fräulein von Blum but could not obtain permission to marry. He had sent a third petition to the ministry of war and was daily looking for an answer. Three days afterwards the colonel of his regiment came to him at dress parade and congratulated him on his speedy marriage. "The permission of the King," said he, "has arrived! in an hour, at the furthest, you will receive it and all the hindrances that stood in your way will be removed."

In his strange situation this news did not cause him such joy as it formerly would have done, for it was his duty to inform his betrothed of his peculiar condition, and he was doubtful how it would be received. "Heretofore," he thought, "my happiness has been delayed by earthly circumstances; and now heaven, or at least a spiritual being, comes in my way." With faint heart he set out to see his beloved one. What he feared, happened; she was horrified to learn of his ghostly companion and begged for time to reflect and consult her parents. Härdteck parted from her in sorrow and said, "My heart loves sincerely and were you in my place I would

not hesitate; I will not complain, however, but will hope that your heart will conquer fear."

He passed two anxious days in uncertainty. On the third he received from the father of his beloved a letter which said that under the circumstances the proposed marriage could not take place. He was sorry to give an honourable man such an answer, but his love for his daughter compelled him to; he would count upon the uprightness of the captain and hoped their friendly relations would not be broken off.

Härdteck read the letter with silent resignation and said at last: "It is not my destiny to be happy; I must bear this loss, heavy though it be."

The King's permission and the intended marriage were generally known and everybody wondered that the affair should come to an end at the moment of fulfilment. The officers of the regiment took it as an insult to their comrade and demanded satisfaction of the young lady's father. The colonel himself summoned the captain and questioned him about the matter. Härdteck declared that he alone was to blame; something had happened to him which he could not disclose. The colonel begged him to give him some kind of a reason in order to pacify the other officers. After a struggle with himself the captain confessed that for some time a ghost had been at his side and refused to leave him. The young lady, when informed of this extraordinary circumstance, could not master her fear and therefore the engagement had been broken off.

The colonel gazed in astonishment. "Ghost? nonsense!" he exclaimed. "That is a notion which you have hatched out in your lonesome life, and it will disappear of itself as soon as you have a wife. The young lady is a fool and her head will have to be set right."

Härdteck defended her and begged the colonel to attempt nothing that might offend or compromise her. The colonel consented at last, but said, "You must be helped. Ask the doctor for advice; perhaps he knows some way to banish your unbidden companion."

The captain, although he felt convinced that medical skill would avail nothing in this case, followed the colonel's advice and spent half a year in trying useless medicines. Then he refused further physical remedies and declared that he regarded his condition as fated; he would have to bear it until it changed of itself.

The colonel said, "Well, do as you wish; but I will make one more attempt myself. When I lived in the capital" he continued, "I once met a man who, without the least boastfulness and in all seriousness stated that he had attained the gift of knowing all things; he therefore asked all those who found that human wisdom would not avail in unusual matters to turn to him for the advice or help which he could give. I will write to him, and if his words were not mere nothings perhaps he can help us."

He wrote the same day. Shortly he received this answer:

"The condition of your friend, which you have described, is a peculiar one. It originates in a too great conscientiousness, in that the captain doubts that the better nature of man can be joined to the life of a soldier. In consequence of this conflict two beings have been developed within him; one a soldier and the other an ordinary human being; these two would like to become one, but the indecision of the person prevents them. Greet your friend in my name and tell him he should befriend himself more with his ghostly companion and endeavour to become one with him in order that the latter may become absorbed in and make a completed man of him. Then he will see that true human worth excludes no calling and confines itself to no garb, but manifests itself where the inner life releases itself from the external and gives to the latter the laws of thought and action. If your friend takes the contents of this letter to heart and carries them into practice, it will be well for him from time to time to give me news of how it stands with him, so that in case he should go astray I can set him right again."

This letter made a great impression upon the captain and he exclaimed: "He speaks of an inner life! Is not the apparition which has come to me perhaps the beginning of that? I will follow his advice and see what comes of it."

Härdteck kept his promise. The figure which for a long time had kept at his side at last changed his position and appeared before him, turned itself

around with the circle of his thoughts and gradually began to think and to speak with him.

"Man is a wondrous creature" he said to himself; "spiritual and divine is his nature when his inner life awakens; but dead without this, however much of acquired theories he may have taken up. I perceive that now I am on the way to truth, and my first duty is to thank my friend and the teacher whom I found through him."

CHILD PRODIGIES

We all see from time to time, in newspapers and magazines, articles about child prodigies. One such appears in *The New York Times* Magazine Section for 17th October, 1948. The one thing we never see in any of these articles is any explanation of these "exceptional" children. Just why one child should be so talented, and another seemingly should have no talent at all is never mentioned. The answer, of course, lies in the doctrine of reincarnation. A child often brings back with him some memory of something learned in a previous life, but in the majority of cases this knowledge does not remain for more than a few years. In looking back over child prodigies, we see that many either died at an early age or have become "normal," or in some cases have actually turned out to be mentally defective. If these children were not exploited by their parents, and were helped to develop in other directions also, they might not "burn out" at an early age.

There is a great difference, of course, between these child prodigies and what Theosophy would call real genius. Real genius is not an over-development in one direction, but the expression of the Divine which everyone *is* at the centre of his being, an expression which depends upon the purification and disciplining of the outer personality. H. P. B. says in U. L. T. Pamphlet No. 13, that great genius is not merely an abnormal expansion of our human intellect; it is creative and original. In most of the cases mentioned in *The New York Times*, the child had not created anything. Several seem merely to have had exceptional memories and intellectual precosity. The following is an example:—

> Doris Webster, a 6-year-old pianist from Fredricksburg, Pa., delighted a blasé audience in Washington by her gifted performance of works of Bach, Brahms, Beethoven and Chopin—all from memory. Professional critics compared her talent to that of Brahms, Beethoven, Chopin, Mozart, Schubert and Mendelsohn—all of whom achieved triumphs in music between 6 and 12.

The article does not mention that Mozart was also composing at that age, and not restricted to playing other people's compositions.

Another child, aged 11, had memorized the names, addresses and telephone numbers of the 5,000 telephone subscribers in his town, because he "liked numbers," a futile dissipation of a power that could surely have been turned to better use. H. P. B. advocated reducing "the purely mechanical work of the memory to an absolute minimum" and devoting time instead to "the development and training of the inner senses, faculties and latent capacities."

> We would endeavour to deal with each child as a unit, and to educate it so as to produce the most harmonious and equal unfoldment of its powers, in order that its special aptitudes should find their full natural development.

Other cases cited in the *Times* article are very striking and, if *bona fide*, as they may well be, quite inexplicable except in terms of a facility acquired in prior lives. Among these may be mentioned the 21-month-old baby, Gary Trent, blind from birth, who after once hearing old tunes played on the piano, played the melody creditably with one hand while he improvised the bass with the other! The power of instantaneous mathematical calculation exhibited by several other children mentioned should be enough to baffle the defender of the one-life theory. One such was Zerah Colburn, who years ago, aged 8, displayed ability to answer correctly and instantaneously such a problem as raising 8 to the 16th power, the answer being a figure of fifteen digits.

"FACED WITH BLINDNESS"

On November 28, 1948, *The Observer*, London, published an article under the above title. The author, Robert Silvey, wrote that early in the year, without warning, his eyes were attacked by an undiagnosed disease which threatened almost complete blindness. He could accept or reject his fate. Rejection meant corroding self-pity and refusal to utilize altered circumstances. Acceptance was not "passive submission" but "a positive act of embracing reality." He described his sustained efforts to see blindness in a correct perspective against the background of history. Out of that process was born a realization of the essential "I" which was master in its own realm and to which blindness need do nothing; and a curiously detached interest in his own reactions to the new situation.

Blindness brought its own compensations. By means of Braille he read more profitably, because more slowly; in spring-time, he found heightened joy in the warmth of the sunshine and in the song of a bird; he found a quickening of his other senses.

The author generalized by saying that while fate was kind we might come to terms with our circumstances by "shutting our eyes to unpleasant facts and distorting others to suit our purposes," but that doing so meant giving "appalling hostages to fortune." To know ourselves and our own capacity for self-deception, to accept pain as we would pleasure, was the only way to "full human maturity."

In this article is heard an echo of the Ancient Wisdom which reverberates in every human heart. In her *Key to Theosophy* Madame Blavatsky distinguishes between the simple feeling that "I am I," which she calls the individuality, and the complex thought that "I am Mr. Smith" or "Mrs. Brown," which she calls the personality. The latter is dependent on memory. The former, or the essential "I," subsists when memory is lost as in amnesia or in dream experiences; or when it is stripped of any possession, such as the faculty of sight. It is the Perceiver looking out upon all the changes of ideas, feelings and sensations of the composite personality. As it bridges the gap of sleep, so it bridges the gap of death, carrying with it the nectar extracted from the experiences of prior incarnations. This individuality is centred in what Theosophy calls the Manas, Manas being a Sanskrit word of which the nearest English equivalent is "mind."

Madame Blavatsky adds that, once incarnate, Manas assumes a twofold aspect, in its essential heaven-aspiring characteristic and its desire-tending animal cogitation. Manas, or the soul, ascending towards its divine Monad or Parent is called Buddhi-Manas, Buddhi being the vehicle or the emanation of that Divine essence, Atma, through which its omnipresent light or rays radiate on Manas. Soul tending outward and downward is called Kama-Manas, kama being desire. Buddhi-Manas is master in its own realm, has detached itself from the reactions of the person to his environment and is free, free to do right without consideration of self-interest. "I" centred in Kama-Manas is egotistical and in bondage to self-interest. It may intend good but, if faced with an apparent choice between right and its own survival on the one hand and its standing in its own eyes or in those of others on the other, it will choose the latter. It has an irrepressible capacity for self-deception for it will allow self-assertion to masquerade as any one of the virtues so that philanthropy may mask a simple desire to appear virtuous before others.

The prerequisites of full human maturity are, first, knowledge of ourselves in our dual capacity for infinite self-deception and slavery to our egotism, or for self-mastery and union with Atman, the Universal All, which in conjunction with Buddhi becomes the Higher Self of man; and, second, acceptance of that unseen and unknowable Law of Karma which adjusts wisely, intelligently and equitably each effect to its cause, tracing the latter back to its producer. Though itself unknowable its action is perceivable and calculation from cause to effect is possible. Acceptance of Karma is not passive submission to the decrees of a relentless fate, but courageous acceptance of all the implications of that law. Under such acceptance the darkness of blindness is but an incident in the greater life of the soul. It is the inner attitude which determines the unfolding of past

Karma, the creation of the future. Resentment, self-pity, refusal to make the necessary adjustment to altered circumstances, make of the Karma, Nemesis. Receive the blindness as just and a necessity, have pity for others, seek manfully the kernel of the experience, and out of it is resurrected the soul of man.

"CHECKED BY HIS KARMA"

In these four words taken from the Third Fundamental Proposition of *The Secret Doctrine* we have, perhaps, the greatest deterrent from wrong-doing that can be found in any philosophy. They show that there is some power which is greater than the present will of man, and against which he can pit himself for ever in vain. In the very pivotal doctrine of the whole philosophy he finds himself up against an implacable LAW.

The wrong view of this Law has been put forward in various religions, in that it has been made a personal, imposed Law, which demands a personal Lawgiver, and logically, a lawgiver can excuse a breaking of his law. Hence the idea of prayer to the lawgiver to forgive a breach of the law, or to alter the law on the petitioner's behalf, has taken root in society, and now-a-days, when the Western world has overthrown the concept of God, the Lawgiver, the idea still remains, showing itself in the phrase "I can get away with it."

Students of Theosophy are not free from this idea—it is a canker which is difficult to remove—only the Theosophical student thinks in terms of "It does not matter—provided I attend meetings and give help and think of Theosophy." Yet the words remain: "*Checked by his Karma.*"

Karma is threefold, past, present and future. The past becomes the present and at the moment it appears it becomes the seed for the future. That future becomes the past as we pass forward in time, and it is difficult for us to remember as we meet the checking aspect of Karma that once that Karma seemed to us to be at some time in the future—or not at all. Perhaps it will not manifest, we say to ourselves, or we say that we shall be more ready to meet it in the future.

Achilles had one, and only one vulnerable spot—but it caused his destruction. One moment of carelessness or of wilful inattention can cause just such a tiny spot of weakness which may appear at a critical time in our evolution, while one word of anger can turn a would-be friend into the silent onlooker at a moment of crisis. The word of anger, or the tiny spot of weakness, may be infinitesimal but it is the effect of the word or the weakness in time and place that makes them important or unimportant. And that we cannot arrange.

There are, then, two aspects to those words, "checked by his Karma": (1) The past, and (2) the present which will become the past of the future. For the former we can take heart by remembering the words of Marcus Aurelius who, for some reason or other refused initiation, said that if a grain of incense was meant for the altar it did not matter *when* it was placed on it. Adaptability to conditions of our own making must be learnt so that all conditions can be accepted without remorse or sadness. The second aspect of "checked by his Karma" should come not only as a warning but also as an incentive to right action. "Teach to eschew all causes; the ripple of effect...thou shalt let run its course," says the *Book of the Golden Precepts*. It is of little use to be actively concerned with the past, but we must be more actively concerned than we generally are with the present, which is building our future.

One other point may be noted; no outside thing or being checks us. It is *our* Karma that does the checking.

A CHALLENGE TO MATERIALISM

The common Western materialistic concept of personality and of mental processes as dependent on physico-chemical processes in the brain is effectively challenged by Psychical Research, according to Prof. H. H. Price, Wykeham Professor of Logic, New College, Oxford, in the leading article in the January *Hibbert Journal*. Aside from the Spiritualistic evidences for survival, which he agrees with Theosophy in considering inconclusive and based upon a too simplified view of the human mind, Professor Price brings forward other supernormal phenomena the implications of which are inconsistent with a materialistic conception of human personality—telepathy, precognition and clairvoyance.

Anticipating the Materialists' attempt, when forced to admit the facts of telepathy, to suggest physical radiations of some kind to explain them, Professor Price shows this hypothesis untenable. No such radiations are detectable by physical instruments; they cannot be intercepted *en route;* and their intensity cannot be claimed to vary with the spatial distance between the bodies of the agent and the percipient.

But if such a postulate would not support the Materialist's case, he suggests that it would support the conception of the Occultists that man has "higher" bodies which respond appropriately to different sorts of environment. He concedes that "it is theoretically conceivable that there might be such higher bodies, and higher worlds in which they function," while withholding belief "unless and until their existence can be empirically verified (presumably by some sort of clairvoyance)."

It is indeed so that the knowledge put forward by Theosophy had been tested and verified, by generations of trained adepts, but it may be long before the modern laboratory investigator has reached the stage of physical, mental, psychic and spiritual perfection which alone makes possible the highest spiritual clairvoyance. Meanwhile it is a long step forward for modern Psychical Research in the person of one of its leading exponents to admit the propositions of Occultism as possible working hypotheses. Unfortunately, Professor Price's reference to "*several* 'higher' bodies" (Italics ours) suggests that he has had access rather to pseudo-theosophical sources than to the clear stream of Occultism or Theosophy in Madame H. P. Blavatsky's reformulation of its tenets for this century.

The ascertained facts of telepathy, to which Professor Price suggests sticking "in our present state of ignorance" point to one mind's affecting another *directly*, which is incompatible both with Materialism and the traditional Christian religious conception of each mind as a separate substance and confined for communication with other minds to its own brain and a chain of physical causes. Certainly, Professor Price declares, the individual mind is proved by telepathy not to be "the *simple* substance" of the old Dualistic philosophy. He admits the possibility of there being some factor in the complex human personality which could be called conscious substance, but adds that

> if anyone thinks that there is, I believe he would be well advised to go behind Descartes to an older tradition, which divides human nature into three parts, body, mind (or soul...) and spirit, instead of Descartes' two, body and mind. And one would then say that it is the spirit or pure ego which is a substance, though the mind or soul is not.

Madame Blavatsky confirms the mind's not being of a tangible nature, and the threefold division of Professor Price is that of the third of the Ten Items of *Isis Unveiled*. He mentions that it is found in some religious philosophies of the Far East as well as in Neoplatonism and in certain Christian writings. He finds it apparently supported not only by philosophical arguments of some weight but also by certain forms of mystical experience.

Professor Price's hypothesis of "two minds which were in a state of complete and continuous telepathic *rapport*, so that every experience of either directly affected the experiences of the other" recalls Madame Blavatsky's statement in *The Key to Theosophy*:—

> The time is not far distant when the World of Science will be forced to acknowledge that there exists as much interaction between one mind and another, no matter at what distance, as between one body and

another in closest contact. When two minds are sympathetically related, and the instruments through which they function are tuned to respond magnetically and electrically to one another, there is nothing which will prevent the transmission of thoughts from one to the other, at will.

"The only difference," she writes, "that can exist between two minds is a difference of STATE."

Apropos of the apparent difficulty in bringing through into consciousness the telepathically received impressions, which emerge, for instance, as dreams, as hallucinations, etc., often in distorted and symbolic form," Professor Price hazards two "plausible guesses":

(1) "that many of our everyday thoughts and emotions are telepathic or partly telepathic in origin, but are not recognized to be so, because they are so much distorted and mixed with other mental contents in the process of crossing the threshold of consciousness" and

(2) "that we receive many telepathic impressions which never reach consciousness at all; or if they do, reach it only in the form of a vague 'tone' or 'colouring' pervading our consciousness as a whole...."

These are in line with the Theosophical teaching of the effect which everyone has by the quality of his thoughts as well as by his magnetic emanations upon everyone else with whom he comes in contact. There is, however, a wide difference between such casual and involuntary telepathic communication and the deliberate communication between mind and mind, against obstacle and distance, which in its perfection demands perfection of occult art.

Professor Price has devoted most of his attention in this article to telepathy as a weapon against the Materialistic concept of personality. He is less convincing in his treatment of clairvoyance and of precognition. His suggestion in connection with the latter that there may be a different time dimension to which some human minds have access is far less satisfactory even as a hypothetical explanation than the Astral Light, the tablet of the unseen universe, on which not only past events are recorded but also future ones for which the causes are sufficiently well marked and made.

He is quite right, however, in maintaining the great significance of the "queer facts" which Psychical Research brings out.

TESTS OR OPPORTUNITIES ?

Why is it that we all say that we lack opportunities, whereas we get difficulties all the time? Why do we lack the "tests" spoken of in the Theosophical literature? Is it not because we give the wrong names to things and so misunderstand their real natures?

For instance, what is a test but an opportunity to prove oneself, in doing which we overcome a difficulty? What is an opportunity but a test of our capacity to see it for an opportunity and a difficulty which we must overcome? What is a difficulty but a test of our strength and an opportunity to employ it? Yet we view what we call an opportunity with joy and energy; a "test," if it comes, almost with misgivings, and a difficulty as something to be avoided if possible. And so we miss out on all counts, for we seldom even *see* an opportunity when it is offered to us!

Difficulties we all meet, we cannot avoid them. To view them in the right way for progress is, therefore, to see them as tests and opportunities.

A greater "obstacle" in the effort to live the Higher Life is the lack of appreciation of an opportunity, or the non-seeing of it when offered. Herein lies one of the tragedies of the student's career. The missing of an opportunity means a "test" failed and a difficulty sown for the future; we have missed the right point in the cycle of that "Karma," and when in due time it comes up before us again we are in a less good position to deal with it, for "there is a tide in the affairs of men which, taken at the flood, leads on to fortune." The next time the opportunity arises the conditions will be "second-best."

The question arises, how shall we train ourselves to see an opportunity when it comes to us? We shall do so in the same way as we recognize a difficulty or a test, *i.e.*, it will be something presented to us by Karma *which we do not want to do*, or feel that we cannot do because of other obligations,

etc., and therefore we often brush it aside without real thought. The difference between what we call difficulties and opportunities is that the former we have to meet whether we will or no, while the latter can be ignored. At least we think they can be ignored, but in all aspects of Nature *inaction* is still *action*. Ignoring, or non-acceptance of, an opportunity is as much action as the recognition or acceptance of it, and bears its own effects in the future.

The practical application of the Law of Karma means that we view *everything* that comes to us as an *effect* to be met and dealt with. If a "harsh word uttered in past lives is not destroyed but ever comes again," then everything in life becomes important to us and we need first to cultivate attention to details in our life, and then to find out their right place in the jigsaw puzzle of life.

Apart from missing opportunities there is the non-acceptance of opportunities when seen. Often a false sense of "duty" prevents our acceptance and that is why we must cultivate, by strong effort, the ability to sense the position of the opportunity in relation to our real life and duty. Our sense of duty is largely coloured by our emotional nature, and an opportunity presented to us should not be viewed from the point of view of likes and dislikes but from the view-point of the next step forward. Also a *real* opportunity is often viewed unfavourably because it opens up a new line of activity which we do not feel we want to undertake. It opens a door into the future through which we pass to the operation of fresh lines of Karmic reactions, *i.e.*, those not operating unless we grasp the opportunity. So often we are afraid of the future.

It is good to bear in mind that an opportunity unrecognized or not accepted is a test failed and a difficulty created for the future.

"SELF-INDUCED AND SELF-DEVISED"

To learn any subject properly it is necessary to go to its fundamental basis. In studying a language we go to its roots and its grammar. In studying geometry we learn certain fundamental laws, axioms and postulates. In studying mathematics we learn certain fundamental rules. The next step is to learn how to apply those rules. The architect learns how to apply the rules of geometry, the mathematician how to apply the rules to the deep problems of his subject, and so on, and we all know that to build a house without this knowledge, or to do even the simplest additions without it would result in chaos.

Yet, when it comes to "soul-life," the moral principles of action, humanity (and Theosophical students are part of humanity and suffer from the same failings) ignores laws and rules, axioms and postulates, and "acts as it thinks fit."

Soul or moral rules and laws are called "ethics," and ethics have largely left daily life at this era of evolution, though they are, in fact, the principles and fundamental bases of right action. Today humanity says that it is only concerned with Science, the science of the material world of so-called "facts," and it is not realized that ethics are also scientific facts. The absence of this last concept is a real danger, *the* real danger, for the present-day world.

Until ethics are seen to be scientific they will not be applied. Because it is not realized that humanity is composed of units, each unit living in accordance with some principles of action, and that these actions make up part of the sum total of actions under due mathematical rules and laws, we have begun to think in terms of mass movements, mass decisions, mass observations etc. Whereas it is good for us to think of the world as one world and to act for the best good of the whole, yet, unless we reiterate certain fundamental propositions as to what is best for the whole and how it can be attained, we will fail—as we are failing. For example, both "public opinion" and world governments are at a loss to know definitely just what is best for Germany today, while the rights and wrongs of the Palestine Problem are causing a bad headache for governments and individuals who like to make up their own mind as to such problems. These troubles have arisen, we know, from past wrong actions—like a bad building designed wrongly from the start—but just what is the right process *now*? Though we all know from experience that it is easier and

better to build a new house, rightly constructed and built, than to patch up one whose foundations are faulty and superstructure bad, with dry-rot spreading, when it comes to world conditions, without knowledge of principles and experience in their application, humanity is at sea.

A longer view than immediate peace is therefore necessary both in world and personal problems. Nothing but a scientific approach to moral behaviour will give us success, since all men act, think and feel, and as they do so make or mar the vast interwoven pattern of the WHOLE.

Theosophical students should be at the heart of the reconstruction of *principles*, but how many are? How many build their lives on the three Fundamental Propositions of the Philosophy they are supposed to be studying? How many have learnt that *human* evolution is a self-induced and self-devised evolution and that all other evolution when once the man stage has been reached, is human-animal or animal-human, that is, self-assertion or self-preservation? Truly human evolution is by self-surrender, self-control; control of the animal-human and the human-animal by the truly human, the Manasic Being. But how?

The student's first true awakening is perhaps when he sees the implication of the words of the Third Fundamental "self-induced and self-devised ways and means."

Ways and means to what? The Third Fundamental tells us—to become the holiest of archangels—a Dhyani-Buddha. In terms of application, what is a Dhyani-Buddha? *The Secret Doctrine* (I. 573) tells us that a Dhyani-Buddha is the Adept's "elder 'twin Soul,'" the "Father-Soul."

> It is only at the last and supreme initiation, however, that they learn it when placed face to face with the bright "Image."

For this great achievement no special gifts are possible; it is only personal merit which will win the prize. What is personal merit? To dwell on this phrase will help us to see that it is while in a human body that the goal must be reached. In order to make of the personal man the instrument of the Dhyani-Buddha, certain qualities must be built up in it and who can tell what we need as well as we ourselves? Who knows, as well as we know, just what needs adjustment in us? Teachers and philosophy may point the way, but we ourselves must tread it.

The process is twofold: First the principles or the laws of growth must be learnt; secondly, when and how these can be or are not applied can be known but by our own self-analysis. Following self-analysis comes the endeavour to find those ways and means which will help us and for this it is we ourselves who, knowing the idiosyncrasies of our nature, must take ourselves in hand, and devise for ourselves—a positive peace of work—the necessary ways and means.

With the starting of self-reformation on these lines begins the process of self-integration, self-rule, self-education, self-growth. Without this knowledge the self-rule and the self-control will become the rule and the control of the situation by the personality, and, while "other dependence" is vile, the sublimation of the personality and the setting of its rule and its control over those of the truly human man will drive us further than ever from the goal.

To know ourselves by self-analysis—a scientific and unemotional analysis—to be able to compare ourselves with the ideal, step by step, as we learn any difficult subject, with our eye on the goal, will stimulate in us the desire to find out those self-induced and self-devised ways and means which we need. We do not have to guess on this Path any more than we have to guess at mathematics and geometry, but we do have to learn and to *apply*. Individual responsibility is a fact; individual application of right principles alone will in time destroy the present mass control, for, as a little leaven leaveneth the whole lump, so one human soul becoming a self-integrated being will awaken other souls to self-responsibility.

IN THE LIGHT OF THEOSOPHY

Theosophical Free Tracts Nos. 15 and 16, recently published by the United Lodge of Theosophists, 51, Mahatma Gandhi Road, Bombay 1, are entitled, respectively, "The Co-operative Movement and Theosophy" and "Let Us End War!" Two great modern Movements, the Co-operative Movement and the Peace Movement, in its varied ramifications, are here viewed in the light of Theosophy, which is in sympathy with these and all other Movements for the amelioration of the condition of man. Copies of both are available upon application, and the co-operation of readers and sympathizers in their dissemination will be very greatly appreciated. A list of all the Theosophical Free Tracts so far issued by the United Lodge of Theosophists at Bombay is appended to Free Tract No. 15.

The case against artificial and in favour of natural fertilizers is ably presented by Shri J. C. Kumarappa in his March *Gram Udyog Patrika*. Mineral fertilizers, he points out, do not feed the soil but merely stimulate it to heightened production, and experiments are cited to prove the greater vitality and strength of animals and poultry fed on land fertilized with barnyard manures. The intelligent use of mineral fertilizers, he also mentions, depends on accurate soil analyses, impracticable in India on a sufficiently large scale. Diseases of different kinds, he claims, result from feeding the soil with certain minerals in excess quantities. Professor Rost of Mannheim is cited, for example, as having demonstrated that excess potassium in the soil is likely to lead to such diseases as thrombosis, and to gangrene. The great increase in thrombosis in human beings in recent years is cited.

There is no question that artificial manures in proper quantities do stimulate plant growth but what do they do to the soil and its products? Increased production is very necessary in the present food situation, but let us have quality with quantity. The Government's enthusiasm for increasing the productivity of the soil is most commendable, but the vast sums that are being spent for fertilizer factories would, we believe, pay better dividends in health and prosperity if devoted to the salvaging of sewage waste and to reforestation schemes. The latter would not only be valuable for flood and erosion control, but, by providing an alternative source of fuel, would release to the soil the tons of farmyard manure now made into dung-cakes and burnt.

The return to the soil of the elements borrowed from it by the vegetable kingdom and in turn by man and animals is surely part of the process of keeping the Wheel revolving, to which Sri Krishna refers in the *Bhagavad-Gita* (III. 16). What Mr. Judge has written in his *Notes on the Bhagavad-Gita* about sacrifice can be applied, *mutatis mutandis*, to this return payment to the soil which sustains us, which may be called a sacrifice of a kind. He writes:—

> It is not contended by either Brahmins or their followers that food will not be produced except from sacrifice performed according to Vedic ritual, but that *right food* productive in the physical organism of the proper conditions enabling man to live up to his highest possibilities, alone is produced in that age where the real sacrifices are properly performed. In other places and ages food is produced, but it does not in everything come up to the required standard.

Britain has lost another battle for humane principles with the "death" of the "Blood Sports Bill." This Bill was to make illegal the hunting, with hounds, for sport, of deer, otter or badger and the coursing, for sport, of any hare or rabbit. The Bill was defeated by 214 votes to 101. While, as with the Bill against Capital Punishment, the voting was free and not in terms of party politics but in terms of conscience, "expediency" apparently weighed in the aggregate against humanity, though the number who supported the Bill is encouraging.

The acme of barbarism was not, however, the debating of whether man should or should not hunt animals for sport, but the lighting of bonfires and flares in some parts of England to spread the "good news" of the death of the Bill. It seems hardly fitting that bonfires and flares, usually a sign of invasion or for the celebration of some

victory in war, should be used to celebrate the continuation of barbarism! H. P. B. said with regard to vivisection, that the effects on the vivisector were worse than on his victims. So, too, while admitting the cruelty to the animals hunted, we must see that the effect on the hunters is worse.

A further sign of the decadence into which we have fallen was shown by a group of twenty West of England farmers who, in hunting attire, rode down Piccadilly while the Bill was being debated, sounding the hunting cries of "Tantivy," and "Tally Ho." Mr. Cocks, who moved the second reading of the Bill, observed in this connection, according to the *News Chronicle* of February 20th, "I think that might have amused the late Mr. Oscar Wilde, to see the unspeakable pursuing the uneatable in the vicinity of Leicester Square."

Mr. Leslie Belton's article on "Intuition: Its Nature and Function" in *The Hibbert Journal* for January is quite Theosophical. "It is," Mr. Belton writes, "to religious mysticism and particularly to the philosophers of the East that we must look for the most assertive, insistent and far-reaching claims for intuition."

The claim for intuition is no less than that "man can achieve an intuitive awareness, a direct insight into the Real so intrinsically authoritative that it stands in its own right surpassing every lesser monition and even the discursive intellect itself." H. P. B. writes:—

> Only those who realize how far Intuition soars above the tardy processes of ratiocinative thought can form the faintest conception of that absolute Wisdom which transcends the ideas of Time and Space. (*The Secret Doctrine*. I. 1-2, f. n.)

Schelling's doctrine of intuition as transcendental thought is cited; also Spinoza's representing the *scientia intuitiva* as the supreme cognitional activity of man. Bergson held that "the glow of intuition turning inward" carried us "to the roots of our being, to the principle of life in general." This, Mr. Belton points out, endorses the assumption of all mystics, whether devotees or philosophical thinkers, that intuition "is pure awareness, awareness of essential being or essential Mind, an in-seeing of the Real...a That which *is* but cannot be intellectually grasped or defined." Definition of It is impossible, because

> everything that is predicated of essential being is mind-made and relative, every description a mis-description. The Ultimate can only be understood intuitively.

And even that intuitional understanding would not be attainable, Mr. Belton recognizes, if the Ultimate were "conceived as spatially transcendent or as the 'Wholly Other.'" Eckhart's affirmation is quoted that "the soul has something within it, a spark of supersensual knowledge that is never quenched." Intuition so defined is, Mr. Belton writes, "the means whereby the atom-consciousness of man becomes aware of the cosmos-consciousness indwelling him." This far-spread claim for human faculty is hardly capable of intellectual proof.

> Experience has to provide its own attestation; there can be no other unless it be found in an awakening faith in the example and testimony of the wisest teachers of the intuitive way: the wisest only, it is worth affirming....Genuine mysticism is a philosophia that is also theosophia; its true exemplars are men of poise, not slaves to emotion but its masters.

Dr. J. N. Chubb's address on "Thought and Intuition," published in the March *Aryan Path*, is a striking confirmation from the philosophical ranks of the Theosophical rating of intuition above ratiocinative thought. He declares that, on the emergence of intuition,

> thought becomes a subordinate instrument for expressing figuratively at the level of concepts the content of intuition, which is self-sufficient independently of such expression. Intuition now is the whole of knowledge and owes nothing whatever for its consummation to the process of analysis.

The news that the Kabul University in India's neighbouring country of Afghanistan has made Sanskrit a compulsory subject is of particular interest, and not without its hope as a portent. In ancient days, it was by the method of peaceful penetration that India's culture spread to fecundate the mind and heart of neighbouring lands, and this development in Afghanistan may be an expression of the welling up in springs long dry of the sweet waters of India's ancient culture, and a presage of their spreading once again from India as a centre. The fact that a utilitarian motive is alleged for the step—the development of Pushto,

a language descended from Sanskrit, on more scientific lines—does not detract from its potential benefits. For it would be difficult to proceed far in the study of Sanskrit without imbibing something of the spiritual treasures which it enshrines.

During the latter part of 1948 Archbishops and Bishops to the number of 326 from all parts of the world assembled at Lambeth for their first Conference in eighteen years.

The message sent by the Archbishop of Canturbury to be read in all churches of the Anglican Communion states, among other things, that "The Church is not something made by man. It is the instrument of the living God for the setting forward of His reign on earth." His attitude seemed to be that while something was wrong, it was because of the people; not of the Church.

This is taken up in the pamphlet *Answer to Lambeth* by "A Group of Laymen," which has just appeared in England. Its authors declare:—

> "Christ's Sermon on the Mount is all we need on which to base our lives. There is no need of endless committees to discuss what shall be presented and how it shall be presented."

As to why religion has not "advanced in the last 2,000 years," the pamphlet says, "Man has not given God a chance. The teachers and the Churches have taken the Glory and organized religion in such a way as to feed *that* Glory instead of giving Glory to God."

> We are sure that progress could be made if only the Church would abandon its "ologies" and set out on the simple missionary venture of firing the people (for whom Christ died) with a desire to know more about God.

The pamphlet quotes from *Lambeth and You* in which the Bishops review their Report:—"In contrast to the magnificent setting, the Abbey, the dignified service, the glorious music, the bishops resplendent in their robes, rang out true and clear the words of the Holy Gospel for the day: 'And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me, a sinner.'"

The *Answer to Lambeth* says:—

> They read that to the brilliant assembly of Bishops in red and gold, and not one of them had the insight or the courage (which was it?) to stand up then or afterwards and point out even the incongruity or the irony of the situation! No, they all went home and took up the threads of their pastoral work and the "pomp and circumstance" it entailed, without a word of sorrow for the feelings of Him who went about not in red and gold, or in gaiters and shovel hat, but in the robe of a Galilean peasant.

And they suggest that the modern world will listen to the "simple message when it gets a chance of hearing it. It is when it is wrapped up in dogma and ritual and set ceremony that it becomes tedious and irksome because it is so far from the origin: the teachings of Jesus. He never wrapped it up. Not in ceremonies. He may have wrapped it up in parables, but that was to make it simpler, not more difficult."

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The United Lodge of Theosophists

DECLARATION

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

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

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

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

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

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

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

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

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