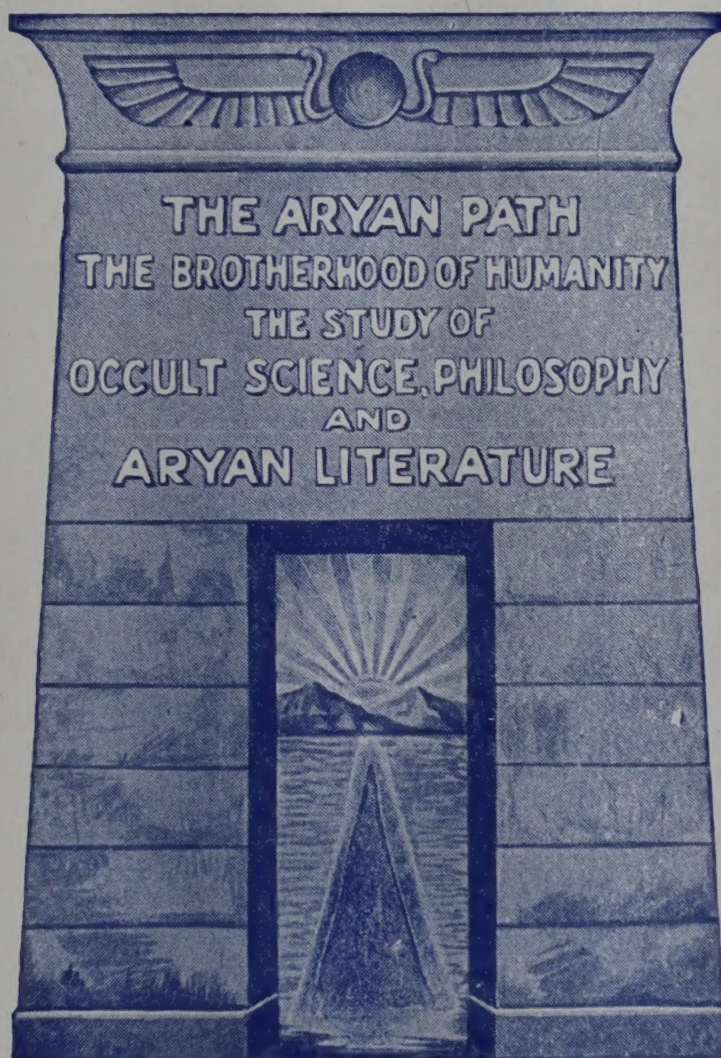




THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



Vol. XVIII No. 6

April 17, 1948

H.P.B. had a lion heart, and on the work traced out for her she had the lion's grasp; let us, her friends, companions and disciples, sustain ourselves in carrying out the designs laid down on the trestle-board, by the memory of her devotion and the consciousness that behind her task there stood, and still remain, those Elder Brothers who, above the clatter and the din of our battle, ever see the end and direct the forces distributed in array for the salvation of "that great orphan—Humanity."

—W. Q. JUDGE

PUBLISHER'S ANNOUNCEMENT

THE THEOSOPHICAL MOVEMENT : Established November, 1930. Published monthly by Theosophy Company (India), Ltd., 51, Mahatma Gandhi Road, Bombay, India.

This Magazine is an Independent Journal, unconnected with any theosophical society or other organization. The Publishers assume full responsibility for all unsigned articles herein.

SUBSCRIPTIONS : No subscriptions are accepted for less than one year of 12 numbers, each beginning with the November issue. All subscriptions should be accompanied by the necessary remittance. Price, \$1, 4s., Rs. 2, per annum, post free.

COMMUNICATIONS : Contributions submitted for publication should be typewritten, on one side of the paper only, with wide margins, and copies should in all cases be retained by the writers, as no manuscripts are returned.

CORRESPONDENCE : Letters from subscribers and readers are welcomed, with criticisms, comments or questions on any subject treated in the Magazine. Questions on Theosophical philosophy and history will be replied to direct, or, if of sufficient general interest, in the pages of the Magazine.

BEQUESTS AND DONATIONS : Gifts and legacies will be gladly received from those in sympathy with the objects of this Magazine, when such benefactions are unencumbered and unrestricted. Donors should make their gifts direct to THEOSOPHY COMPANY (INDIA), LTD., which is an incorporated association, legally empowered to receive such donations and bequests in furtherance of its objects. Those objects are :

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

मयात्रास्ति परो धर्मः ।



There Is No Religion Higher Than Truth

BOMBAY, 17th April 1948.

VOL. XVIII. No. 6.

CONTENTS

White Lotus Day, 1948	81
Needed : Straight Thinking Upon Basic Concepts	82
Old Philosophers and Modern Critics	84
The Symbolism of the Lion	91
A Sevenfold Approach to Study	92
In the Light of Theosophy	95

AUM THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th April 1948.

VOL. XVIII. No. 6

WHITE LOTUS DAY, 1948

The number of devotees of H. P. B. is on the increase. As her Anniversary Day approaches we like to take stock and to draw up a balance sheet of profit and loss. Not only is a greater number of devotees all over the world endeavouring to live her Teachings and to spread them, but the sale of her books outside the Theosophical circle is also greatly on the increase.

This monthly makes its appeal especially to students, aspirants and devotees. Twenty-one days from the date of this issue all of them will participate in the celebration of White Lotus Day. They will be seeking guidance and co-operation; they will take counsel among themselves as brothers, about making the celebration of White Lotus Day a true success. For them individually that success would spell a deeper feeling of understanding, of peace which is strength, and of calm courage. Also they would like to see the day marked with a better and more correct appreciation, by a larger number of people, of genuine Theosophy as recorded in the writings of H. P. B. and W. Q. Judge.

In her *Five Messages to American Theosophists* all devotees of H. P. B. will find good nourishment for the special labour of these twenty-one days.

The world at this hour is strangely afflicted. Almost everyone admits that what has been called Western civilization has proved a failure. Its modes and methods of progress are competitive, engendering greed and hate, and are contrary to the ideas and ideals of the best minds of the ages, including those of that very civilization itself. Because everyone is aware of the affliction of humanity, there is a tremendous output of remedies. So many plans and schemes for the ameliora-

tion of agony and for increasing prosperity, peace and understanding between the clashing creeds. Theosophists eager to help naturally view sympathetically all such schemes. They are, however, apt to be misled by their very zeal and enthusiasm for service. The following words of H. P. B. will warn and guide us all at the present hour, which seems to be so fateful:—

Theosophists are of necessity the friends of all movements in the world, whether intellectual or simply practical, for the amelioration of the condition of mankind. We are the friends of all those who fight against drunkenness, against cruelty to animals, against injustice to women, against corruption in society or in government, although we do not meddle in politics. We are the friends of those who exercise practical charity, who seek to lift a little of the tremendous weight of misery that is crushing down the poor. But in our quality of Theosophists, we cannot engage in any one of these great works in particular. As individuals we may do so, but as Theosophists we have a larger, more important, and much more difficult work to do.

What is this more important and more difficult special work which, as devotees of Theosophy, we have to undertake?

The function of Theosophists is to open men's hearts and understandings to charity, justice and generosity, attributes which belong specifically to the human kingdom and are natural to man when he has developed the qualities of a human being. Theosophy teaches the animal-man to be a human-man; and when people have learned to think and feel as truly human beings should feel and think, they will act humanely, and works of charity, justice and generosity will be done spontaneously by all.

The very misunderstanding which exists at present about what Theosophy is and the prejudice which unfortunately attaches to that name in the minds of some, due to the errors and mistakes of certain of the followers and colleagues

of H. P. B. and Judge, are removable. What H. P. B. wrote then is equally true for today:

I am confident that, when the real nature of Theosophy is understood, the prejudice against it, now so unfortunately prevalent, will die out.

To make clear to the general public the true nature of Theosophy requires that students make clear their own minds and elevate their own hearts. What is demanded is

a true, hearty, earnest devotion to our cause which will lead each to help his brother to the utmost of his power to *work* for that cause.

The twenty-one days' preparation for White Lotus Day is not only for the 8th of May—it is

to affect the weeks and months which follow. The Theosophical Movement exists to impress on the mind of humanity, age after age, the ideas which are true and therefore undying. The lower nature of men and women entangles civilizations and eras in fanciful and fictitious notions, which perish with the passage of time. The Sages ever bent on bringing the world to Duty put into motion a certain number of True Ideas in consonance with the Law of Necessity which includes Karma and Cycles. The Companions of the Sages and the aspirants to such Companionship try humbly to copy their Masters. So let us take advantage of the annual cycle and labour to make White Lotus Day a real pregnant success.

NEEDED: STRAIGHT THINKING UPON BASIC CONCEPTS

A special Report of the Tenth European Conference of Friends which was held in Holland in April, 1947, has been issued, entitled "The Spiritual Need of Europe and the Responsibility of Friends." It evidences an earnest longing for greater spiritual enlightenment on the part of Friends in general and a deep sense of responsibility in members representing centres of Quaker relief work in several European countries.

Europe as they see it is in a desperate condition:

Victors, vanquished and non-belligerents, all have suffered immeasurable loss and grave moral damage.... The world is dark with hatred, fear and despair.

The Christian ideal has little or no compelling power for the masses.... Some people see no ideals and no future any more.... They lost their faith in God and in each other most completely. A big spiritual void is left. If this emptiness is not filled up with a new relation with God, they will be spiritually dead, and meet with destruction.

These tragic conditions offer a serious problem to Quaker philanthropists which they have faced squarely. With true humility they explain:—

We must remember that the fundamental Quaker message is to turn ourselves and others to that light which is within every human heart, and to the continual discipline of being obedient and giving way to it.... We take just enough of His [God's] spirit to make

us comfortable, but it is not the burning fire.... Our Society is free of many things which check the flow of the spirit, but there is still a lot left, mostly in our own hearts. For some it is not a lack of burning faith, but the difficulty is that we are all embarrassed by terrific problems, and we do not know how to apply the faith that is in us.

A fresh vision of God that encompasses the whole of the life of man and which binds the people of the world together in a common humanity is the need of this generation.... To bear a witness to the indwelling spirit of God in man and in nations is the opportunity which is at hand. How can the Society of Friends throughout the world become a more effective instrument of God in this great mission?

The aspiration and compassion of these Friends has given them a vision of duty that rises above pettiness and sectarianism. Their honest self-searching has revealed to them their own spiritual need and moved them to question and to seek a deeper truth:

Our relief workers have long been asking for help in delivering a spiritual message to broken souls as well as in building up the waste places.... our message must be a universal message if it is to speak to the condition of those who are not affiliated with the Christian religion. If we are thinking in terms of world order we must find the way to that of God in everyman regardless of his religious background. To the despairing it must be a word of hope, one that

restores faith in the bare possibility of good. To those who are impotent with hate it must be a word about the releasing power of forgiveness. To those who are paralysed with fear, it must be a word about trust. All these words come from the Scriptures.... Quakerism is nothing if it is not a word out of personal experience and at the same time from Christ... telling how the appalling evil of the present time can be met and countered.

Friends generally are not well versed in philosophy and are frankly afraid of theology, but possibly prepared to admit, if pressed, that dedicated personality and practical service both depend after all on straight thinking about God and his purpose for man. Certainly much more thought is required at the moment if to the deed is to be added the word that answers Europe's questioning as to its fate.

Theosophy explains that the voice of intuition heeded and checked with the Scriptures has ever been the rewarding way of those who fearlessly seek Wisdom. But this "straight thinking" on fundamentals, we venture to point out, is the missing factor which our esteemed brothers, the Quakers, require to overcome their earnestly confessed impotence to deliver a message, a word, for today. Their living faith in the One Spirit and in the Divine in every human being has inspired them to rush out "to do, to do"—in the spirit of brotherhood certainly, but without adequate knowledge of the working of the divine Law of Progression of Nature and of man. Without this indispensable Knowledge we are bound, sooner or later, to come to a dead-end of effort, no matter how pure our motive. Why? Because neither man nor nature is just spirit and body; each is threefold: Spirit, Mind-soul and body, and the people of the world today must be reached through their minds, their reason. Otherwise, having already lost faith in God and one another, they will ask: "Why should we be good and unselfish? Why not eat, drink and be as merry as possible while we live, for tomorrow we die?" And what is the answer?

The age-old Wisdom-Religion alone can give it, because its system alone combines in perfect harmony a message which is both religious and scientific, which co-ordinates inspired faith and service through knowledge, and thus ministers to man's triple nature and whole need.

Organized Christianity has failed in its efforts because it cannot satisfy the questioning mind-heart of man. Its lost chord is the knowledge of Reincarnation-Karma. We say "lost" because this knowledge belonged to the early Christians as it belonged to the Jews and the Greeks; there is ample evidence to prove the fact. Theosophy earnestly invites all those who seek to serve more effectively the present spiritual need of mankind to study the age-old teachings on the Moral Law of Retribution: Karma, which encompasses not only personal Karma but also the collective Karma of communities, nations and races; and the natural process of unfoldment and growth of the human soul through many lives on earth: Reincarnation, as it is explained for our era in genuine Theosophical texts.

These two teachings spell responsibility and hope. They alone can explain satisfactorily to the mind of man why he suffers as well as why nations and races do; who is to blame for his and their suffering; how he can deal with misfortune—personal or collective; how he can end suffering by knowing and working with the Law of Life which is scientifically compassionate: both just and merciful. Christianity and other orthodox and organized religions have failed because they have discarded the scientific foundation for promulgated ethics. But a Master said: "Seek and ye shall find."

But most students of Theosophy studying the ancient Wisdom-Religion find themselves confronted with a difficulty similar to that which the Friends have experienced. One of the latter says, as quoted above, "We do not know how to apply the faith that is in us." Well may students of Theosophy state, "We do not know how to apply the teachings that we have understood."

The Pure Motive of Service, the cleansing and elevating of the mind by study, the fiery faith of an intelligent heart and reverence for Mother Nature in general and for her human kingdom in particular must come together to create the practical mystic of whom our civilization is in sore need.

OLD PHILOSOPHERS AND MODERN CRITICS

[Reprinted from *Lucifer*, Vol. X, pp. 449-459, August 1892. Concluded from our last number.—Eds.]

This doctrine of the Universal Mind diffused through all things underlies all ancient Philosophies. The tenets of Bodhism, or Wisdom, which can never be better comprehended than when studying the Pythagorean Philosophy—its faithful reflection—are derived from this source, as are the exoteric Hindû religion and early Christianity. The purifying process of reïncarnations—metempsychoses—however grossly anthropomorphized at a later period, must only be regarded as a supplementary doctrine, disfigured by theological sophistry, with the object of getting a firmer hold upon believers through a popular superstition. Neither Gautama Buddha nor Pythagoras, nor yet Plato, intended to teach this purely metaphysical allegory *literally*. None of them addressed himself to the profane, but only to their own followers and disciples, who knew too much of the symbological element used even during public instruction to fail to understand the meaning of their respective Masters. Thus they were aware that the words metempsychosis and transmigration meant simply reïncarnation from one human body to another, when this teaching concerned a *human being*; and that every allusion of this or another sage, like Pythagoras, to having been in a previous birth a beast, or of transmigrating after death into an animal, was allegorical and related to the spiritual states of the human soul. It is not in the dead letter of the mystic sacred literature that scholars may hope to find the true solution of its metaphysical subtleties. The latter weary the power of thought by the inconceivable profundity of their ratiocination; and the student is never farther from truth than when he believes himself nearest its discovery. The mastery of every doctrine of the perplexing Buddhist and Brâhmanical systems can be attained only by proceeding strictly according to the Pythagorean and Platonic method; from universals down to particulars. The key to them lies in the refined and mystical tenets of the spiritual influx of divine life. "Whoever is unacquainted with my law," says Buddha, "and dies in that state, must

return to the earth till he becomes a perfect Samanean. To achieve this object, he must destroy within himself the trinity of Mâyâ. He must extinguish his passions, unite and identify himself with the law [the teaching of the Secret Doctrine], and comprehend the religion of annihilation," *i. e.*, the laws of Matter, and those of Karma and Reïncarnation.

Plato acknowledges man to be the toy of the element of necessity—which is Karma under another name—in appearing in this world of matter. Man is influenced by external causes, and these causes are *daimonia* like that of Socrates. Happy is the man physically pure, for if his external soul (astral body, the image of the body) is pure, it will strengthen the second soul (the lower Manas), or the soul which is termed by him the higher mortal soul, which, though liable to err from its own motives, will always side with reason against the animal proclivities of the body. In other words, the ray of our Higher Ego, the lower Manas, has its higher light, the reason or rational powers of the Nous, to help it in the struggle with Kâmic desires. The lusts of man arise in consequence of his perishable material body, so do other diseases, says Plato; but though he regards crimes as involuntary sometimes, for they result, like bodily disease, from external causes, Plato clearly makes a wide distinction between these causes. The Karmic fatalism which he concedes to humanity does not preclude the possibility of avoiding them, for though pain, fear, anger, and other feelings are given to men by necessity,

If they conquered these they would live righteously, and if they were conquered by them, unrighteously.¹

The dual man—*i. e.*, one from whom the divine immortal Spirit has departed, leaving but the animal form and the sidereal, Plato's higher mortal soul—is left merely to his instincts, for he has been conquered by all the evils entailed on matter,² hence, he becomes a docile tool in the

¹ *Timæus*. See Prof. Jowett's work.

² This is the teaching of Esoteric Philosophy and this

hands of the Invisibles—beings of sublimated matter, hovering in our atmosphere, and ever ready to inspire those who are deservedly deserted by their immortal counsellor, the Divine Spirit, called by Plato “genius.”¹ According to this great Philosopher and Initiate, one

Who lived well during his appointed time would return to the habitation of his star, and there have a blessed and suitable existence. But if he failed in attaining this in the second generation he would pass into a woman [become helpless and weak as a woman], and should he not cease from evil in that condition he would be changed into some brute, which resembled him in his evil ways, and would not cease from his toils and transformations [*i. e.*, rebirths or transmigrations], until he followed the original principle of sameness and likeness within him, and overcame, by the help of reason, the latter secretions of turbulent and irrational elements [elementary dæmons] composed of fire and air, and water and earth, and returned to the form of his first and better nature.²

These are the teachings of the Secret Doctrine, of the Occult Philosophy. The possibility of man losing, through depravity, his Higher Ego was taught in antiquity, and is still taught in the centres of Eastern Occultism. And the above shows quite plainly that Plato believed in Reincarnation and in Karma just as we do, though his utterances in respect to the subject were in a mythical form.

There was not a Philosopher of any notoriety who did not hold to this doctrine of metempsychosis, as taught by the Brâhmans, Buddhists, and later by the Pythagoreans, in its Esoteric sense, whether he expressed it more or less intelligibly. Origen and Clemens Alexandrinus, Synesius and Chalcidius, all believed in it; and the Gnostics, who are unhesitatingly proclaimed by history as a body of the most refined, learned, and enlightened men,³ were all believers in metempsychosis. Socrates entertained opinions identical with those of Pythagoras; and, as the penalty of his divine Philosophy, was put to a violent death. The rabble has been the same in

enet was faintly outlined in *Isis Unveiled*. With Plato the triple man alone is perfect, *i. e.*, one whose Body, soul, and Spirit are in close affinity.

¹ And by Theosophists the Higher Ego or Buddhi-Manas.

² Plato's *Timaëus*.

³ See Gibbon's *Decline and Fall of the Roman Empire*.

all ages. These men taught that men have two souls, of separate and quite different natures: the one perishable—the Astral Soul, or the inner, fluidic body—which must not be confused with the Astral *Body* or “double”; the other incorruptible and immortal—the Augoeides, or portion of the Divine Spirit—Âtmâ-Buddhi; that the mortal or Astral Soul perishes at each gradual change at the threshold of every new sphere, becoming with every transmigration more purified. The Astral Man, intangible and invisible as he may be to our mortal, earthly senses, is still constituted of matter, though sublimated.

Now, if the latter means anything at all, it means that the above teaching about the “two souls” is exactly that of the Esoteric, and of many exoteric, Theosophists. The two souls are the dual Manas: the lower, personal “Astral Soul,” and the Higher Ego. The former—a Ray of the latter falling into Matter, that is to say animating man and making of him a thinking, rational being on this plane—having assimilated its most spiritual elements in the divine essence of the reïncarnating Ego, perishes in its personal, material form at each gradual change, as Kâma Rûpa, at the threshold of every new sphere, or Devachan, followed by a new reïncarnation. It perishes, because it fades out in time, all but its intangible, evanescent photograph on the astral waves, burnt out by the fierce light which ever changes but never dies; while the incorruptible and the immortal “Spiritual Soul,” that which we call Buddhi-Manas and the individual SELF, becomes more purified with every new incarnation. Laden with all it could save from the personal Soul, it carries it into Devachan, to reward it with ages of peace and bliss. This is no *new* teaching, no “fresh development,” as some of our opponents have tried to prove; and even in *Isis Unveiled*, the earliest, hence the most cautious of all the modern works on Theosophy, the fact is distinctly stated (Vol. i, p. 432 and elsewhere). The Secret Doctrine does not concede immortality to all men alike. It declares with Porphyry that only

Through the highest purity and chastity we shall approach nearer to [our] God, and receive, in the contemplation of Him, the true knowledge and insight.

If the human soul has neglected during its lifetime to receive its illumination from its Divine Spirit, our personal God, then it becomes difficult for the gross and sensual man to survive his physical death for a great length of time. No more than the misshapen monster can live long after its physical birth, can the soul, once that it has become *too* material, exist after its birth into the spiritual world. The viability of the astral form is so feeble, that the particles cannot cohere firmly when once it is slipped out of the unyielding capsule of the external body. Its particles, gradually obeying the disorganizing attraction of universal space, finally fly asunder beyond the possibility of reëgregation. Upon the occurrence of such a catastrophe, the personal individual ceases to exist; his glorious Augoeides, the immortal SELF, has left him for Devachan, whither the Kâma Rûpa cannot follow. During the intermediary period between bodily death and the disintegration of the astral form, the latter, bound by magnetic attraction to its ghastly corpse, prowls about, and sucks vitality from susceptible victims. The man having shut out of himself every ray of the divine light, is lost in darkness, and, therefore, clings to the earth and the earthy.

No Astral Soul, even that of a pure, good and virtuous man, is immortal in the strictest sense; "from elements it was formed—to elements it must return." Only, while the soul of the wicked vanishes, and is absorbed without redemption—*i. e.*, the dead man has impressed nothing of himself on the Spirit-Ego—that of every other person, even moderately pure, simply changes its ethereal particles for still more ethereal ones. While there remains in it a spark of the Divine, the personal Ego cannot die *entirely*, as his most spiritual thoughts and aspirations, his "good deeds," the efflorescence of his "I-am-ship," so to speak, is now at one with his immortal Parent. Says Proclus:

After death the soul [the spirit] continueth to linger in the aerial body [astral form], till it is entirely purified from all angry and voluptuous passions... then doth it put off by a second dying the aerial body as it did the earthly one. Whereupon, the ancients say that there is a celestial body always joined with the soul, which is immortal, luminous, and star-like.

Between Pantheism and Fétichism, we have been repeatedly told, there is but an insignificant step. Plato was a Monotheist, it is asserted. In one sense, he was that, most assuredly; but his Monotheism never led him to the worship of one *Personal* God, but to that of a Universal Principle and to the fundamental idea that the absolutely immutable or unchangeable Existence alone, really *is*, all the finite existences and change being only appearance, *i. e.*, Mâyâ.¹ His *Being* was noumenal, not phenomenal. If Heracleitus postulates a World-Consciousness, or Universal Mind; and Parmenides an unchangeable *Being*, in the identity of the universal and individual thought; and the Pythagoreans, along with Philolaus, discover true Knowledge (which is *Wisdom* or *Deity*) in our consciousness of the unchangeable relations between number and measure—an idea disfigured later by the Sophists—it is Plato who expresses this idea the most intelligibly. While the vague definition of some philosophers about the *Ever-Becoming* is but too apt to lead one inclined to argumentation into hopeless Materialism, the divine *Being* of some others suggests as unphilosophical an anthropomorphism. Instead of separating the two, Plato shows us the logical necessity of accepting both, viewed from an Esoteric aspect. That which he calls the "Unchangeable Existence" or "Being" is named *Beingness* in Esoteric Philosophy. It is SAT, which becomes at stated periods the cause of the *Becoming*, which latter cannot, therefore, be regarded as *existing*, but only as something ever tending—in its cyclic progress toward the One Absolute Existence—to exist, in the "Good," and at one with Absoluteness. The "Divine Causality" cannot be a personal, therefore finite and conditioned, Godhead, any more with Plato than with the Vedântins, as he treats his subject teleologically, and in his search for final causes often goes *beyond* the Universal Mind, even when viewed as a noumenon. Modern commentators have attempted on different occasions to prove fallacious the Neo-Platonic claim of a secret meaning underlying Plato's teachings. They deny the presence of "any definite trace of a secret doctrine" in his *Dialogues*;

¹ *Sophistes*, p. 249.

Not even the passages brought forward out of the insidious Platonic letters (VII, p. 341e, II, p. 314c) containing any evidence.¹

As, however, no one would deny that Plato had been initiated into the MYSTERIES, there is an end to the other denials. There are hundreds of expressions and hints in the *Dialogues* which no modern translator or commentator—save one, Thomas Taylor—has ever correctly understood. The presence, moreover, of the Pythagorean number-doctrine and the sacred numerals in Plato's lectures settles the question conclusively.

He who has studied Pythagoras and his speculations on the Monad, which, after having emanated the Duad, retires into silence and darkness, and thus creates the Triad, can realize whence came the Philosophy of the great Samian Sage, and after him that of Socrates and Plato.

Speusippus seems to have taught that the psychical or thumetic soul was immortal as well as the spirit or rational soul, and every Theosophist will understand his reasons for it. Unless a personality is entirely annihilated, which is extremely rare, the "thumetic soul," our lower Manas, is in one sense and portion of itself immortal—i. e., the portion that follows the Ego into Devachan. He also—like Philolaus and Aristotle, in his disquisitions upon the soul—makes of Ether an element; so that there were five principal elements to correspond with the five regular figures in Geometry. This became also a doctrine of the Alexandrian school.² Indeed, there was much in the doctrines of the Philaletheans which did not appear in the works of the older Platonists, but was doubtless taught in substance by the Philosopher himself, though, with his usual reticence, he did not commit it to writing, as being too arcane for promiscuous publication. Speusippus and Xenocrates after him, held, like their great Master, that the Anima Mundi, or World-Soul, was not the Deity, but a manifestation. Those Philosophers never conceived of the One as an animate Nature.³ The original One did not *exist*, as we understand the term. Not till he had united with the many—

emanated existence (the Monad and Duad)—was a Being produced. The *timion*, honoured—the something manifested—dwells in the centre as in the circumference, but it is only the reflection of the Deity, the World-Soul.⁴ In this doctrine we find all the spirit of Esoteric *Bodhism*, or Secret Wisdom.

Though some have considered Speusippus as inferior to Aristotle, the world is nevertheless indebted to him for defining and expounding many things that Plato had left obscure in his doctrine of the Sensible and Ideal. His maxim was "The Immaterial is known by means of scientific thought, the Material by scientific perception."⁵

Xenocrates expounded many of the unwritten theories and teachings of his master. He, too, held the Pythagorean doctrine, with its system of numerals and mathematics, in the highest estimation. Recognizing but three degrees of knowledge—*Thought*, *Perception*, and *Envisagement* (or knowledge by *Intuition*), he made Thought busy itself with all that which is beyond the heavens; Perception with things in the heavens; Intuition with the heavens themselves. The source of these three qualities is found in the Hindû *Mânava Dharma Shâstra*, speaking of the formation (creation, in vulgar parlance) of man. Brahmâ—who is Mahat, or the Universal Soul—draws from its own essence the Spirit, *the immortal breath which perisheth not in the human being*, while to the (lower) soul of that being, Brahmâ gives the Ahankâra, consciousness of the Ego. Then is added to it "the intellect formed of the *three qualities*."

These three qualities are Intelligence, Conscience and Will; answering to the Thought, Perception and Envisagement (Intuition) of Xenocrates, who seems to have been less reticent than Plato and Speusippus in his exposition of soul. After his master's death Xenocrates travelled with Aristotle, and then became ambassador to Philip of Macedonia. But twenty-five years later he is found taking charge of the Old Academy, and becoming its President as successor to Speusippus, who had occupied the post for over

¹ Vide Hermann, I, pp. 544, 744, note 755.

² *Theo. Arith.*, p. 62; *On Pythag. Numbers*.

³ Plato: *Parmenid.*, 141 E.

⁴ See Stobæus' *Ecl.*, i. 862.

⁵ Sextus: *Math.*, vii. 145.

a quarter of a century, and devoting his life to the most abstruse philosophical subjects. He is thought more dogmatic than Plato, and therefore must have been more dangerous to the schools which opposed him. His three degrees of knowledge, or three divisions of Philosophy, the separation and connection of the three modes of cognition and comprehension, are more definitely worked out than by Speusippus. With him, Science is referred to "that essence which is the object of pure thought, and is not included in the phenomenal world"—which is in direct opposition to the Aristotelian-Baconian ideas; sensuous perception is referred to that which passes into the world of phenomena; and conception, to that essence "which is at once the object of sensuous perception and, mathematically, of pure reason—the essence of heaven and the stars." All his admiration notwithstanding, Aristotle never did justice to the Philosophy of his friend and co-disciple. This is evident from his works. Whenever he is referring to the three modes of apprehension as explained by Xenocrates, he abstains from any mention of the method by which the latter proves that scientific perception partakes of truth. The reason for this becomes apparent when we find the following in a biography of Xenocrates:

It is probable that what was peculiar to the Aristotelian logic did not remain unnoticed by him [Xenocrates]; for it can hardly be doubted that the division of the existent into the absolutely existent and the relatively existent, attributed to Xenocrates, was opposed to the Aristotelian table of categories.

This shows that Aristotle was no better than certain of our modern Scientists, who suppress facts and truth in order that these may not clash with their own private hobbies and "working hypotheses."

The relation of numbers to Ideas was developed by Xenocrates further than by Speusippus, and he surpassed Plato in his definition of the doctrine of Invisible Magnitudes. Reducing them to their ideal primary elements, he demonstrated that every figure and form originated out of the smallest indivisible line. That Xenocrates held the same theories as Plato in relation to the human soul (supposed to be a number) is evident, though

Aristotle contradicts this, like every other teaching of this philosopher.¹ This is conclusive evidence that many of Plato's doctrines were delivered orally, even were it shown that Xenocrates and not Plato was the first to originate the theory of indivisible magnitudes. He derives the Soul from the first Duad, and calls it a self-moving number.² Theophrastus remarks that he entered into and elaborated this Soul-theory more than any other Platonist. For he regarded intuition and *innate* ideas, *doxa*, in a higher sense than any, and made mathematics mediate between knowledge and sensuous perception.³ Hence he built upon this Soul-theory the cosmological doctrine, and proved the necessary existence in every part of universal Space of a successive and progressive series of animated and thinking though spiritual beings.⁴ The Human Soul with him is a compound of the most spiritual properties of the Monad and the Duad, possessing the highest principles of both. Thus he calls *Unity* and *Duality* (*Monas* and *Duas*) Deities, showing the former as a male Existence, ruling in Heaven as "Father Spirit" and an *uneven* number; and the latter, as a female Existence, Mother Soul, the Mother of the Gods (Aditi?), for she is the Soul of the Universe.⁵ But if like Plato and Prodicus, he refers to the Elements as to Divine Powers, and calls them Gods, neither himself nor others connected any anthropomorphic idea with the appellation. Krische remarks that he called them Gods only that these elementary powers should not be confounded with the dæmons of the nether world⁶ (the Elementary Spirits). As the Soul of the World permeates the whole Cosmos, even beasts must have in them something divine.⁷ This, also, is the doctrine of Buddhists and Hermetists, and Manu endows with a living soul even the plants and the tiniest blade of grass—an absolutely Esoteric doctrine.

The dæmons, according to this theory, are in-

¹ *Metaph.*, 407, a. 3.

² Appendix to *Timaes*.

³ *Aristot., De Interp.*, p. 297.

⁴ *Stob.: Ecl.*, i. 62.

⁵ *Stob.: Ibid.*

⁶ Krische: *Forsch.*, p. 322, etc.

⁷ *Clem.: Stro. Alex.*, v. 590.

intermediate beings between the divine perfection and human sinfulness,¹ and he divides them into classes, each subdivided into many others. But he states expressly that the individual or personal soul is the leading guardian dæmon of every man, and that no dæmon has more power over us than our own. Thus the Daimonion of Socrates is the God or Divine Entity which inspired him all his life. It depends on man either to open or close his perceptions to the Divine voice. Like Speusippus, he ascribed immortality to the *psuche*, psychical body, or irrational soul. But some Hermetic philosophers have taught that the soul has a separate continued existence only so long as in its passage through the spheres any material or earthly particles remain incorporated in it; and that when absolutely purified, the latter are annihilated, and the quintessence of the soul alone becomes blended with its divine Spirit, the Rational, and the two are thenceforth one.

It is difficult to fail to see in the above teachings a direct echo of the far older Indian doctrines, now embodied in the so-called "Theosophical" teachings, concerning the dual Manas. The World-Soul, that which is called by the Esoteric Yogâchâryas "Father-Mother,"² Xenocrates referred to as a male-female Principle, the male element of which, the Father, he designated as the last Zeus, the last divine activity, just as the students of the Secret Doctrine designate it the third and last Logos, Brahmâ or Mahat. To this World-Soul is entrusted dominion over all that which is subject to change and motion. The divine essence, he said, infused its own Fire, or Soul, into the Sun and Moon and all the Planets, in a pure form, in the shape of Olympic Gods. As a sublunary power the World-Soul dwells in the Elements, producing Daimonical (spiritual) powers and beings, who are a connecting link between Gods and men, being related to them "as the isosceles triangle is to the equilateral and the scalene."³

Zeller states that Xenocrates forbade the eating of animal food, not because he saw in beasts

something akin to man, as he ascribed to them a dim consciousness of God, but

For the opposite reason, lest the irrationality of animal souls might thereby obtain a certain influence over us.⁴

But we believe that it was rather because, like Pythagoras, he had the Hindû Sages for his Masters and models. Cicero depicts Xenocrates as utterly despising everything except the highest virtue;⁵ and describes the stainlessness and severe austerity of his character.

To free ourselves from the subjection of sensuous existence, to conquer the Titanic elements in our terrestrial nature through the Divine, is our problem.⁶

Zeller makes him say :

Purity, even in the secret longings of our heart, is the greatest duty, and only Philosophy and Initiation into the Mysteries help toward the attainment of this object.⁷

This must be so, since we find men like Cicero and Panætius, and before them, Aristotle and Theophrastus his disciple, expressed the highest regard for Xenocrates. His writings—treatises on Science, on Metaphysics, Cosmology and philosophy—must have been legion. He wrote on Physics and the Gods; on the Existent, the One and the Indefinite; on Affections and Memory; on Happiness and Virtue; four books on Royalty, and numberless treatises on the State; on the Power of Law; on Geometry, Arithmetic, and finally on Astrology. Dozens of renowned classical writers mention and quote from him.

Crantor, another philosopher associated with the earliest days of Plato's Academy, conceived the human soul as formed out of the primary substance of all things, the Monad or the *One*, and the Duad or the *Two*. Plutarch speaks at length of this Philosopher, who, like his Master, believed in souls being distributed in earthly bodies as an exile and punishment.

Heracleides, though some critics do not believe him to have strictly adhered to Plato's primal philosophy⁸ taught the same ethics. Zeller presents him to us as imparting, like Hicetas and

⁴ *Plato und die Alte Akademie*.

⁵ *Tusc.*, v. 18, 51.

⁶ *Ibid.* Cf. p. 559.

⁷ *Plato und die Alte Akademie*.

⁸ Ed. Zeller: *Philos. der Griechen*.

¹ Plutarch: *De Isid.*, ch. 25, p. 360.

² See *The Secret Doctrine*, Stanzas, Vol. I.

³ Cicero, *De Natura Deorum*, i. 13. Stob., or Plut., *De Orac. Defect.*, p. 416, c.

Ecphantus, the Pythagorean doctrine of the diurnal rotation of the earth and the immobility of the fixed stars, but adds that he was ignorant of the annual revolution of the earth around the sun, and of the heliocentric system.¹ But we have good evidence that the latter system was taught in the Mysteries, and that Socrates died for "atheism," *i. e.*, for divulging this sacred knowledge. Herakleides adopted fully the Pythagorean and Platonic views of the human soul, its faculties and its capabilities. He describes it as a luminous, highly ethereal essence. He affirms that souls inhabit the milky way before descending into "generation" or sublunary existence. His dæmons, or spirits, are airy and vaporous bodies.

In the *Epinomis* is fully stated the doctrine of the Pythagorean numbers in relation to created things. As a true Platonist, its author maintains that wisdom can only be attained by a thorough enquiry into the Occult nature of the creation; it alone assures us an existence of bliss after death. The immortality of the soul is greatly speculated upon in this treatise; but its author adds that we can attain to this knowledge only through a complete comprehension of numbers; for the man unable to distinguish the straight line from the curved will never have wisdom enough to secure a mathematical demonstration of the invisible, *i. e.*, we must assure ourselves of the objective existence of our soul before we learn that we are in possession of a divine and immortal Spirit. Iamblichus says the same thing; adding, moreover, that it is a secret belonging to the highest Initiation. The Divine Power, he says, always felt indignant with those "who rendered manifest the composition of the *icostagonus*," *viz.*, who delivered the method of inscribing in a sphere the dodecahedron.

The idea that "numbers" possessing the greatest virtue produce always what is good and never what is evil, refers to justice, equanimity of

temper, and everything that is harmonious. When the author speaks of every star as an individual soul, he only means what the Hindû Initiates and the Hermetists taught before and after him, *viz.*, that every star is an independent planet, which, like our earth, has a soul of its own, every atom of Matter being impregnated with the divine influx of the Soul of the World. It breathes and lives; it feels and suffers as well as enjoys life in its way. What naturalist is prepared to dispute it on good evidence? Therefore, we must consider the celestial bodies as the images of Gods; as partaking of the divine powers in their substance; and though they are not immortal in their soul-entity, their agency in the economy of the universe is entitled to divine honours, such as we pay to minor Gods. The idea is plain, and one must be malevolent indeed to misrepresent it. If the author of *Epinomis* places these fiery Gods higher than the animals, plants, and even mankind, all of which, as earthly creatures, are assigned by him a lower place, who can prove him wholly wrong? One must needs go deep indeed into the profundity of the abstract metaphysics of the old Philosophies, who would understand that their various embodiments of their conceptions are, after all, based upon an identical apprehension of the nature of the First Cause, its attributes and method.

When the author of *Epinomis*, along with so many other Philosophers, locates between the highest and the lowest Gods three classes of Daimons, and peoples the Universe with hosts of sublimated Beings, he is more rational than the modern Materialist. The latter, making between the two extremes—the unknown and the invisible, hence, according to his logic the *non-existent*, and the objective and the sensuous—one vast hiatus of being and the playground of blind forces, may seek to explain his attitude on the grounds of "scientific Agnosticism"; yet he will never succeed in proving that the latter is consistent with logic, or even with simple common sense.

H. P. B.

¹ *Plato und die Alte Akademie.*

THE SYMBOLISM OF THE LION

H. P. B. had a lion heart, and on the work traced out for her she had the lion's grasp.

As the universe is sevenfold in its nature any symbol to be a true symbol must be applicable to all the planes of manifestation. H. P. B. tells us in *The Esoteric Character of the Gospels* that

while the sidereal symbols of the mystic characters or personifications in Puranas or Bible, fulfil astronomical functions, their spiritual antitypes rule invisibly, but very effectively, the world. They exist as abstractions on the higher plane, as manifested ideas on the astral, and become males, females and androgyne powers on this lower plane of ours.

The Lion symbol can be traced through many of its meanings. Physically we think of the lion as symbolising strength, courage, nobleness. It is the King of the jungle; it kills but what is necessary for its sustenance and eats but a portion, leaving the "impure" parts for the jackals. As the King of the animal creation it naturally stands for the animal body of man in the Sphinx, where we find it having a human head, showing the union of the human and the animal. Vishnu took the form of a lion when he broke from the pillar to destroy the demon. Nara-Sinha, the Man-Lion is a well-known symbol in Hindu philosophy.

Starting from the highest level we find that the hierarchy of Creative Powers is divided into seven (or 4 and 3) esoteric, within the twelve great Orders, recorded in the twelve signs of the Zodiac....The highest group is composed of the divine Flames, so-called, also spoken of as the "Fiery Lions," and the "Lions of Life." (*The Secret Doctrine* I. 213)

The esotericism of these Fiery Lions and Lions of Life, she tells us, "is securely hidden in the Zodiacal sign of Leo."

The Lion is one of the Sacred Animals, the other three being the Bull, the Eagle, and the Dove or fiery serpent. These "sacred animals" together with the "Flames or 'Sparks' within the 'Holy Four' refer to the prototypes of all that is found in the universe in the *Divine Thought*, in the Root, which is the perfect cube, or the foundation of the Kosmos, collectively and individually." (S. D. I. 442) They "correspond

physically and materially to the four constellations that form, so to speak, the *suite* or *cortège* of the Solar God." (S. D. I. 363) They stand for the four lower principles in man and the four elements. The Lion also stands for the fourth race (S. D. II. 533)

Connected with the Sun, the Lion represents the Solar cycle as Garuda represents esoterically the Maha Kalpa. He it is that draws the solar car. When the symbol of two lions is used, they symbolize or represent the "dual force or power of the two *solar eyes*, or the electro-positive and the electro-negative forces." (S. D. I. 673 f.n.)

Of the zodiacal sign Simha [Leo] we find Subba Rao (*Five Years of Theosophy*) speaking thus:—

This word contains a world of occult meaning within itself; and it may not be prudent on my part to disclose the whole of its meaning now.

But he gives us two of its synonymous terms, Panchâshyam and Hari. The first represents the five Brahmas, the Five Buddhas; the second, Hari, refers to Nârâyana. He tells us:—

The elements or entities that have merely a potential existence in this sign [Leo] become distinct separate entities in the next three signs. [Virgo, Libra, Scorpio]. Their union into a single entity leads to the destruction of the phenomenal universe, and the recognition of the pure Spirit and their separation has the contrary effect.

We are told that Kanyâ [Virgo] stands for Sakti or Mahâmâya, and, as the sixth division, indicates that there are six primary forces in Nature, the Parasakti, Jnanasakti, Itchasakti, Kriyasakti, Kundalini Sakti and Mantrika-sakti, described in *The Secret Doctrine* I. 292-3. Tula [Libra] stands for the thirty-six Tatwas and Vrischika [Scorpio] for Vishnu, the universe in thought or in the divine conception. We cannot separate Virgo from Leo, nor from the Pleiades and their sisters. (S. D. II. 785)

We learn more in *The Esoteric Character of the Gospels* of the relationship between Leo and Scorpio and Man.

Scorpio, as *Chrestos-Meshiac*, and Leo, as *Christos-Messiah*, antedated by far the Christian era in the trials and triumphs of Initiation during the Mysteries, Scorpio standing as symbol for the latter, Leo for the glorified triumph of the "sun" of truth. The mystic

philosophy of the allegory is well understood by the author of the "Source of Measures": who writes: "One (Chrestos) causing himself to go down into the pit (of Scorpio, or incarnation in the womb) for the salvation of the world; this was the Sun shorn of his golden rays, and crowned with blackened ones (symbolizing this loss) as the thorns; the other was the triumphant Messiah, mounted up to the summit of the arch of heaven, personated as the Lion of the tribe of Judah."

Earlier in the same article, H. P. B. had explained that

Chrestos was the lonely traveller, journeying on to reach the ultimate goal through that "Path," which goal was *Christos*, the glorified Spirit of "TRUTH," the reunion with which makes the soul (the Son) ONE with the (Father) Spirit.

Hence we see why the Lion is the symbol of Michael, the Son of God who was "like unto a

Son of Man; Hermes-Christos, Anubis-Syrius etc., (S. D. II. 481)

As a number he is 10, the perfect number, and as such is used in the Master-Mason's grip, the "strong grip of the Lion of Judah," the fingers representing the 10.

The *Brihad Nundèkèshwar Purana* tells us to think of Narasingha when in the midst of a forest, and Mr. Judge adds "while entangled in this dense forest of existence, let us think of Him, the Lion our guard." (*Notes on the Bhagavad Gita*, p. 101)

Such statements as that "H. P. B. had a lion heart," and that Lord Buddha was the "Lion of the Law," come to life in the light of the above extracts.

A SEVENFOLD APPROACH TO STUDY

There are seven aspects under which life may be viewed, seven ways of approach to the Path, but, though to each temperament one way seems the best, the Path itself is not any one of them. As *Light on the Path* states, "...the way is not found by devotion alone, by religious contemplation alone, by ardent progress, by self-sacrificing labour, by studious observation of life." Neither the pursuit of knowledge nor the development of power alone will bring us to the goal, but all aspects must be used, and those that have been neglected need the most attention.

In the same way work in a study class can be approached from different angles. To each temperament one or an other approach has the most attraction, but unbalanced development results from emphasising any one at the expense of the others. All methods must be tried and the weakest powers strengthened. We need to have therefore:—

1. The ability to remember, *i. e.*, to reproduce with absolute accuracy the words and form of the idea that is studied.

2. The capacity to translate the idea into one's own form of expression.

3. The power to grasp the essentials of the idea.

4. The ability to expand and explain the idea.

5. The power to see the same idea under other forms of expression.

6. The power to correlate the different presentations of the idea into an organic whole.

7. The ability to make practical application of the idea to all things.

The following examples, taking the "Three Fundamentals" as the subject of study, may make the point clearer.

1. They may be learnt by heart, word for word, sentence for sentence. This cultivates accuracy, and makes for precision in the image-making faculty. It makes one independent of the printed book (a memorized sentence can be thought over at any odd moment), and affords a check as to what the teaching really is. If over-emphasized, however, the method leads inevitably to meaningless repetition and boredom, and blocks the way to original thought.

2. The presentation may still be based on the particular passages in *The Secret Doctrine*, defining the Three Fundamentals, but giving them in one's own words. It can adhere fairly closely to the actual sequence of ideas in the original, or it can use those ideas more freely.

The method is of value in giving life and

vitality, and the power of one's thinking to it. It energizes the mind and not merely the faculty of memory. If over-emphasized, however, the presentation becomes gradually more and more personalized, until the final "translation" may be hardly recognizable, because of distortions.

3. The essence of the Three Fundamentals can be given in half a dozen brief sentences, almost of the nature of aphorisms. This helps to discipline the spontaneous rambling of the mind, and develops the discrimination needed to prune away ruthlessly unnecessary secondary ideas and repetitions. It is the beginning of the power to sense the idea in itself. If over-emphasized, this method results in a mere formula, so compressed that it ceases to convey any meaning to the hearer.

4. The Fundamentals can be taken point by point, each one being developed and explained more fully. This can be done by asking oneself a series of questions about the point taken up. This exercises the creative faculty and helps to overcome the "black-outs" of the mind whose study has been too superficial. A similar method, where appropriate quotations are also used to expand the ideas, is employed in three articles on the Fundamental Propositions, published in THE THEOSOPHICAL MOVEMENT for August, September and October 1944 (Vol. XIV, pp. 159, 165 and 171). If, however, this method is over-emphasized, it leads to wearisome prolixity and repetition that swamp the understanding of the listener and end by becoming mere boring sounds.

5. Books, articles, passages, etc., can be taken up and analysed to find how the truths presented in them still have as their basis the Three Fundamentals. The articles mentioned below, chosen at random, can be taken as examples. In excess the method may lead to an over-development of the analytical faculty, which is purely head-learning.

"Self-Knowledge." (U. L. T. Pamphlet No. 7, p. 12).

- (1) Reality is at the root of all, behind the deceptions of what we think to be knowledge or ignorance.
- (2) The knowledge of that Reality can be obtained by effort. (N. B. All effort is cyclic).

- (3) The most important necessity is the determination to obtain it, not merely by a material, natural process or function, but by self-effort and the awakening to consciousness of the divine nature of man.

"Meditation, Concentration, Will." (U. L. T. Pamphlet No. 12, p. 10).

- (1) At the background of man's activity is:—
 - (a) The continuous all-pervasive thread of the life's meditation.
 - (b) The natural constant practice of whatever degree of concentration he possesses.
 - (c) Will, existing for ever, fully developed, being universal.
- (2) There is a periodic aspect to his activity:—
 - (a) The meditation practised at a set time, or an occasional one.
 - (b) The willed use of concentration on a fixed occasion.
 - (c) The strengthening of these powers by will, through practice (*i. e.*, by cyclic repetitions).
- (3) Will is part of the make-up of all kingdoms, but only in self-conscious man does it gain a moral quality. Man's object is to centre meditation, concentration and will upon a single object, the Self, when the Supreme is lighted up in him and becomes visible.

6. The correlation of different presentations of the Fundamentals into an organic whole can be attempted. Useful examples for the practice of this will be found below:—

I

On these Three Fundamental Principles rests the universal foundation of every religious creed: God, and individual immortality for every man—if he could but win it.

- (1) Everything existing, exists from natural causes.
- (2) Virtue brings its own reward, and vice and sin their own punishment.
- (3) The state of man in this world is probationary. (*Isis Unveiled*, Vol. II, p. 124).

II

There are three truths which are absolute, and which cannot be lost, but yet may remain silent for lack of speech.

(1) The soul of man is immortal, and its future is the future of a thing whose growth and splendour have no limit.

(2) The principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard or seen, or smelt, but is perceived by the man who desires perception.

(3) Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment.

These truths, which are as great as is life itself, are as simple as the simplest mind of man. Feed the hungry with them. (*Idyll of the White Lotus*)

III

Not speech, but thought, really rules the world; so, if these three ideas are good let them be rescued again and again from oblivion.

(1) There is a great Cause—in the sense of an enterprise—called the Cause of Sublime Perfection and Human Brotherhood. This rests upon the essential unity of the whole human family, and is a possibility because sublimity in perfectness and actual realization of brotherhood on every plane of being are one and the same thing....

(2) Man is a being who may be raised up to perfection, to the stature of the Godhead, because he himself is God incarnate. This is the idea of human perfectibility. It will destroy the awful theory of inherent original sin....

(3) The illustration, the proof, the high result of the others is that the Masters—those who have reached up to what perfection this period of evolution and this solar system will allow—are living, veritable facts, and not abstractions cold and distant. They are, as our old H. P. B. so often said, *living men*. And she said, too, that a shadow of woe would come to those who should say they were not living facts, who should assert that "the Masters descend not to this plane of ours." The Masters as living facts and high ideals will fill the soul with hope, will themselves help all who wish to raise the human race.

(W. Q. J., *The Irish Theosophist*, February, 1895).

In this method the attempt to fuse the separate fragments into an integrated whole, and not merely to patch them together, brings out the synthesizing power, but in excess it may colour the result with personal ideas and notions, and unwarranted conclusions may be drawn.

7. The Three Fundamentals can be used to find the basic points of all things, great and small. See for example "Three Basic Truths" in *THE THEOSOPHICAL MOVEMENT* for July 1944 (Vol. XIV, p. 129). In the creative arts—music, for

example—let us take, say, a sonata. The sonata exists as an enduring reality, whether it is being played or not, whether it is played 1,000 times or only once, whether it is played badly or well. The sonata itself is not affected. To make it manifest demands an instrument and an intelligence to play it—the two poles, Matter and Spirit-Mind, the power of the musician to make his instrument respond being like the power of Fohat.

All sound, all harmony, all musical form depend upon vibrations, that is, the playing of the music follows the law of cycles.

The increasing power of the musician to make himself one with the music and to gain technical control over the instrument comes from aspiration and continued practice (reincarnation of effort), checked by previous limitations.

Or take the question of reforms. All sound reforms are rooted in the idea of a common unity—the abolition of slavery, justice to women, equal rights of all classes, prevention of cruelty to animals, even trade unions, friendly societies, community centres, and so on. A reform to be workable must have two aspects, the energizing spirit (the will to reform) and the efficient plan of action, carried into operation with all one's strength (Spirit-Matter, linked by Force). Benevolent intentions fail if the plan does not take working conditions into account, and is only an Utopia. An admirably schemed plan will fail, as the League of Nations did, if the good-will to work it is lacking.

Secondly, all reforms have to be introduced gradually and fought for, over and over again (cyclic law) until they are accepted as natural. They succeed best when introduced at the right time in the cycle.

Thirdly, people being at different stages of development, can only take the next step in any reform from the point where they are (checked by their karma). But they have to accept and apply the reform over and over again by self-conscious effort, otherwise it becomes mere lip service, and another dead, prisoning orthodoxy. So this basis of the three great ideas can be applied to every activity in life.

Finally, in attempting these seven methods, while each student can seek to strengthen the weak points, as a general practice it would seem wise to gain some mastery over the first four before dealing with the applications of the last three. Finally, nothing has been said of the "heart" quality, the true inner equipoise, one of the essentials for platform work. It cannot be "explained" but it has to pervade any method that is adopted.

IN THE LIGHT OF THEOSOPHY

Mr. H. D. Lewis makes some excellent points in his article on "Collective Responsibility" in *Philosophy* for January 1948, though from the Theosophical point of view he is only partly right. Responsibility, he maintains, belongs essentially to the individual. He deplores the tendency to blur moral distinctions which he sees as resulting from the theory that the blame for moral lapses is shared by others than the individual concerned. That way lies irresponsibility. Mr. Lewis is quite right in insisting that admitting our inability to sit in moral judgment on others, whose inner struggles and whose circumstances we cannot fully know, must not involve doubt of the reality of moral distinctions.

He makes another Theosophical point when he writes that "moral ignorance is not itself a moral defect" and that there is no moral guilt except in relation to some conduct which the individual himself considers wrong. And he repudiates by implication the fallacy of vicarious atonement, holding that legally one may assume responsibility for others' acts, but not morally. We should except from this the responsibility of parents or guardians for young children.

Races, nations and families have each their Karma as a group. Without absolving the individual chooser from his own responsibility for his actions, we must question Mr. Lewis's contention that society in general is an abstraction and cannot be the bearer of moral responsibility. He admits that conditions may make an action less morally culpable, as when a poor woman steals bread for her starving children, but holds that other individuals are not to blame for her action, though they are for something else, namely, for what each might have done but did not do to ameliorate her lot. He limits the responsibility of each for the social conditions to the extent of his individual power to better them. But this, we would say, includes *all* that one can do, by word and by example, to influence public opinion in the right direction. Mr. Judge writes in *The Ocean of Theosophy* :—

...the individual in race or nation is warned by this great doctrine that if he falls into indifference of thought and act, thus moulding himself into the general average karma of his race or nation, that national and race karma will at last carry him off in the general destiny. This is why teachers of old cried, "Come ye out and be ye separate."

Under the title *Fellowship of Faiths and Unity of Religions* (G. A. Natesan and Co., Madras. Re. 1/-) Prof. Abdul Majid Khan has brought together pertinent statements by Gandhiji which show how closely in line with Theosophy was his thought upon Religion and religions. For him, "Truth is God" and "God is above all attributes, Indescribable, Inconceivable, Immeasurable. Living faith in this God means acceptance of the brotherhood of mankind." And again, "...the divine essence is the sum total of all life."

And he holds that "there is one true and perfect religion" but religions become many because "imperfect men put it into such language as they can command, and their words are interpreted by other men equally imperfect." But he seconds Theosophy's emphasis on the comparative study of religions, writing that the

study of other religions besides one's own will give one a grasp of the rock bottom unity of all religions and afford a glimpse of that universal and absolute truth which lies beyond the "dust of creeds and faiths."

He opposes proselytising, holding that, just as the rose transmits its scent without a movement, so spiritual life, which is "infinitely superior to the beautiful and fragrant rose," will spread without a vehicle of speech.

Gandhiji called himself a Hindu, but his was no sectarian creed. "My Hinduism," he declared, "is as extensive as truth."

It is a grand evolutionary process as ancient as time, and embraces the teachings of Zoroaster, Moses, Christ, Mohammad, Nanak and other prophets that I could name. It is thus defined: "Know that to be (true) religion which the wise and the good and those who are ever free from passion and hate follow and which appeals to the heart."

What is this but a partial statement of Theosophy?

In 1866, largely at the instance of the great Indian patriot Dadabhai Naoroji, who became its first President, the East India Association was founded in London for "the independent and disinterested advocacy and promotion by all legitimate means of the public interests and welfare of the inhabitants of India generally." The record of its activities and its proceedings, its publications and its office-bearers during the Association's first eighty years has recently been compiled by Sir John Cumming and published by the Association under the title *Four Score: East India Association, London, 1866-1946*. It has to its credit not only the quarterly *Asiatic Review* but also a number of pamphlets.

The first lecture delivered was by Dadabhai Naoroji (*Lord Lyveden*) on "England's Duties to India." By no means all the lectures have been from the Indian point of view, but it has surely been a useful activity which has kept the question of Indian needs and British responsibilities so persistently before the public mind. The Association has made many representations to the Government in behalf of India, it has facilitated social intercourse in later years between Indians and British, but its most useful function has doubtless been the provision of a free forum for the threshing out of problems, political, educational, social, cultural and economic.

Many are the distinguished names among the office bearers, benefactors and lecturers. It is interesting to note that Gandhiji was in the Association's Deputation to Mr. Morley, Secretary of State for India, in 1906, in behalf of British-Indian Subjects in South Africa.

Four Score constitutes an excellent vindication of the value of discussion groups. It is in the interest of cordial relations between Britain and India, Pakistan and Burma, into which the India of 1866 has been divided, that the East India Association shall long continue its good work.

Mr. Judge's statement in *The Forum* for August 1894 quoted in our pages in November 1944, Vol. XV, p. 2) 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" is echoed by D. Compton-James in "Should Cemeteries Be Scrapped?" (*The Hindu*, 29th February 1948)

He calls for the abandonment of burial and for the cleaning up of existing cemeteries which, there can be no doubt, are as he says "areas of contaminated soil."

...their sacredness is a mere psychological veneer for a mass of filth and corruption. There can be little doubt either that cemeteries are places where disease germs breed and multiply in countless millions. The death of the host does not kill the germs of disease. You may argue that such germs are safely buried under six feet of earth, but...the rain soaks into the soil of cemeteries and graveyards and it drains away somewhere.

He recommends microscopical analysis of the subsoil of cemeteries and of the water of neighbouring watercourses, as also chemical analysis of the air above cemeteries after a succession of calm days. "The results might well shock the community."

The frequently reported "graveyard ghost" proves that gases given off by the decaying body do poison the air of cemeteries. Interment also keeps the astral form longer under the influence of the material body and delays its dissipation. One result of preserving corpses is thus that images in the astral light are intensified and spread gloomy influences on the living. If the abolition of cemeteries will not altogether free the atmosphere from the morbid influences of decaying astral corpses, it will at least destroy some of their most congenial haunts and so avoid unwholesome concentration of malefic forces.

H. P. B.'s prediction in the first volume of *The Theosophist* that it would not be very many years before cremation would be widely practised in the West, as the prejudice against it was not strong enough to withstand the advancement of scientific knowledge, has already been fulfilled. But it is time, in view of the unwholesomeness and danger of the alternative methods of disposal of the dead, that cremation should be general, in East and West alike.

U. L. T. PAMPHLET SERIES

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

BOOKS

By H. P. BLAVATSKY.

Isis Unveiled

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

The Secret Doctrine

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

The Theosophical Glossary

A photographic reprint of the original edition of 1892.

Transactions of the Blavatsky Lodge

The Key to Theosophy

Raja-Yoga or Occultism

The Voice of the Silence

Five Messages to Theosophists

By W. Q. JUDGE

The Ocean of Theosophy

Letters That Have Helped Me

Vernal Blooms

Echoes from the Orient

The Bhagavad-Gita

Notes on the Bhagavad-Gita

The Yoga Aphorisms of Patanjali

An Epitome of Theosophy

By ROBERT CROSBIE

The Friendly Philosopher

Answers to Questions on The Ocean of Theosophy

OTHER BOOKS

Light on the Path

Because

Eternal Verities

The Laws of Healing—Physical and Metaphysical

Where Are the Dead?—Theosophy vs. Spiritualism

Cycles of Psychism

Moral Education

Index to The Key to Theosophy

Index to The Secret Doctrine

The U. L. T.—Its Mission and Its Future

MAGAZINES

Theosophy — Los Angeles—XXXVIth volume

The Aryan Path — Bombay XIXth „

The Theosophical Movement „ XVIIIth „

Prices may be had on application to the United Lodge of Theosophists.

The United Lodge of Theosophists

DECLARATION

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

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

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

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

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

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

Being in sympathy with the purposes of this Lodge as set forth in its " Declaration "

I hereby record my desire to be enrolled as an Associate ; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

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

Correspondence should be addressed to : The U. L. T., 51 Mahatma Gandhi Road, Bombay.

U. L. T. LODGES

AMSTERDAM, C., HOLLAND.....	Keizersgracht 411
BANGALORE CITY, INDIA.....	15, Sir Krishna Rao Road, Basavangudi
BERKELEY (4), CALIFORNIA, U.S.A.....	Masonic Temple Building, Bancroft and Shattuck
BOMBAY, INDIA.....	51 Mahatma Gandhi Road
LONDON (W. 1), ENGLAND.....	17 Great Cumberland Place
LONDON, ONTARIO, CANADA.....	424 Richmond Street
LOS ANGELES (7), CALIFORNIA, U. S. A.....	245 West 33rd Street
MATUNGA, BOMBAY (19), INDIA.....	Anandi Nivas, Bhaudaji Road
NEW YORK CITY (22), U. S. A.....	22 East Sixtieth Street
PARIS (5 ^e), FRANCE.....	14, Rue de l'Abbé-de-l'Epée
PHILADELPHIA (3), PENNSYLVANIA, U.S.A.....	1917 Walnut Street
PHOENIX, ARIZONA, U.S.A.....	32 North Central Avenue
SACRAMENTO (16), CALIFORNIA, U.S.A.....	720 Alhambra Boulevard
SAN DIEGO (1), CALIFORNIA, U.S.A.....	505 Orpheum Theatre Building, 524 B Street
SAN FRANCISCO (3), CALIFORNIA, U.S.A.....	860 Pacific Bldg., 4th and Market Streets
SYDNEY, AUSTRALIA.....	Federation House, 166 Philip Street
WASHINGTON (6), D. C., U. S. A.....	510 Hill Building, 17th and Eye Streets