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THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to
The Living of the Higher Life

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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.

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

THE THEOSOPHICAL MOVEMENT

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CAN THE MAHATMAS BE SELFISH?

[This article by H.P.B. first appeared in *The Theosophist*, August 1884.]

IN various writings on occult subjects, it has been stated that *unselfishness* is a *sine qua non* for success in occultism. Or a more correct form of putting it would be that the development of an unselfish feeling is in itself the primary training which brings with it “knowledge which is power” as a necessary accessory. It is not, therefore, “knowledge,” as ordinarily understood, that the occultist works for, but it comes to him as a matter of course, in consequence of his having removed the veil which screens true knowledge from his view. The basis of knowledge exists everywhere, since the phenomenal world furnishes or rather abounds with facts, the causes of which have to be discovered. We see only the *effects* in the *phenomenal* world, for each cause in that world is itself the *effect* of some other cause, and so on; and, therefore, true knowledge consists in getting at the root of all phenomena, and thus arriving at a correct understanding of the *primal* cause, the “rootless root,” which is not an effect in its turn.

To perceive anything correctly, one can use only those senses or instruments which correspond to the nature of that object. Hence, to comprehend the noumenal, a noumenal sense is a prerequisite; while the transient phenomena can be perceived by senses corresponding to the nature of those phenomena. Occult Philosophy teaches us that the seventh principle is the only eternal Reality, while the rest, belonging as they do to the “world of forms” which are non-permanent, are illusive in the sense that they are transient. To these is limited the phenomenal world which can be taken cognizance of by the senses corresponding to the nature of those six principles. It will thus be clear that it is

only the *seventh* sense, which pertains to the *noumenal* world, that can comprehend the Abstract Reality underlying all phenomena. As this seventh principle is all-pervading, it exists potentially in all of us; and he who would arrive at true knowledge has to develop that sense in him, or rather he must remove those veils which obscure its manifestation.

All sense of *personality* is limited only to these lower six principles, for the former relates only to the "world of forms." Consequently, *true* "knowledge" can be obtained only by tearing away all the curtains of *Maya* raised by a sense of *personality* before the *impersonal Atma*. It is only in that *personality* that is centred selfishness, or rather the latter creates the former and *vice versa*, since they mutually act and react upon each other. For, selfishness is that feeling which seeks after the aggrandizement of one's own egotistic personality to the exclusion of others. If, therefore, selfishness limits one to narrow personalities, absolute knowledge is impossible so long as selfishness is not got rid of. So long, however, as we are in this world of phenomena, we cannot be *entirely* rid of a sense of personality, however exalted that feeling may be in the sense that no feeling of *personal* aggrandizement or ambition remains. We are by our constitution and state of evolution placed in the "World of Relativity," but as we find that *impersonality* and non-duality is the ultimate end of cosmic evolution, we have to endeavour to work along with Nature, and not place ourselves in opposition to its inherent impulse which must ultimately assert itself. To oppose it, must necessitate suffering, since a weaker force, in its egotism, tries to array itself against the *universal* law.

All that the occultist does, is to *hasten* this process, by allowing his Will to act in unison with the Cosmic Will or the Demiurgic Mind, which can be done by successfully checking the vain attempt of *personality* to assert itself in opposition to the former. And since the Mahatma is but an advanced occultist who has so far controlled his lower "self" as to hold it more or less in complete subjection to the Cosmic impulse, it is in the nature of things impossible for him to act in any other but an unselfish manner. No sooner does he allow the "personal self" to assert itself, than he ceases to be a Mahatma. Those, therefore, who being still entangled in the web of the delusive sense of personality charge the Mahatmas with "selfishness" in withholding "knowledge"—do not consider what they are talking about. The Law of Cosmic evolution is ever operating to achieve its purpose of ultimate unity and to carry the phenomenal into the *noumenal* plane, and the Mahatmas, being *en rapport* with it, are assisting that purpose.

They therefore know best what knowledge is best for mankind at a particular stage of its evolution, and none else is competent to judge of that matter, since they alone have got to the *basic knowledge* which can determine the right course and exercise proper discrimination. And for us who are yet struggling in the mire of the illusive senses to dictate what knowledge Mahatmas shall impart to us and how they shall act, is like a street-boy presuming to teach science to Prof. Huxley or politics to Mr. Gladstone. For, it will be evident that, as soon as the least feeling of *selfishness* tries to assert itself, the vision of the spiritual sense, which is the only perception of the Mahatma, becomes clouded, and he loses the "power" which *abstract* "knowledge" alone can confer. Hence, the vigilant watch of the "Will" we have constantly to exercise to prevent our lower nature from coming up to the surface, which it does in our present undeveloped state; and thus extreme activity and not passivity is the essential condition with which the student has to commence. First his activity is directed to check the opposing influence of the "lower self"; and, when that is conquered, his untrammelled Will centred in his higher (real) "self" continues to work most efficaciously and actively in unison with the cosmic ideation in the "Divine Mind."

IF the Tao could be comprised in words, it would not be the unchangeable Tao:

For if a name may be named, it is not an unchangeable name.

When the Tao had no name, that was the starting-point of heaven and earth:

Then when it had a name, this was "mother of all creation."

Because all this is so, to be constantly without desire is the way to have a vision of the mystery of heaven and earth.

For constantly to have desire is the means by which their limitations are seen.

These two entities although they have different names emerged together;

And emerging together means "in the very beginning."

But the very beginning has also a beginning before it began—

This door into all mystery!

—LAO TZU

THE DISCIPLINE OF SPIRITUAL LIFE

THE ordinary man, though he lives immersed in sense life, obeys laws which set restrictions upon his behaviour. The rules of health that govern his habits of diet and exercise are in no wise less important than those that modulate his social behaviour. These are indeed checks upon his freedom but, because experience has taught him to respect these, he does not rebel against them nor does he demand their abolition as infringements of his liberty. Nevertheless, his whole attitude changes when confronted with the laws that govern the inner aspects of his being. Though he will meekly submit to the strictest regimen that his doctor prescribes, even though at times such advice may militate against his soul life, he resents being asked to abandon certain contacts or to be careful in selecting his circle of friends, and calls all such advice an encroachment on his personal liberty.

Therefore, when a person comes for the first time into the current of Theosophical thought, he finds himself torn between two courses. His intellect recognizes the truths of the philosophy, but his heart gets panicky at putting these into practice. He finds that the translation of precept into example demands a withdrawal from positions—both mental and physical—which he had previously held. This he resents as putting fetters on his “freedom” and many a good man “blows up and blows out” almost as rapidly as he had “blown in.”

This attitude becomes fraught with tragic possibilities when it manifests itself on a higher spiral of existence. The persevering learner soon becomes the student-disciple because the recognition of abstract truth sets fire to his enthusiasm. He thirsts for greater knowledge and does not care if, in trying to satisfy that thirst, he precipitates the battle between the higher and the lower selves within him. But the more ardent and sincere he is, the more arduous his life becomes. In the first clarity of vision which comes to all who take the first step on the Path, he is prepared to recognize that his life must be differently oriented and that, if he aspires to proceed even a little way, he has to adopt a few ascetic rules. These latter are no arbitrary inflictions but are imposed by the exigencies of the spiritual life itself and become instructive and helpful to those who know the right passwords and have the true approach. Yet, just because they check the ebullitions of the lower man, they needs must appear hard and rigid; while for the lukewarm they assume the monstrous forms of an unbearable tyranny which the personal element in the

udent can hardly tolerate.

Arjuna was in no less a predicament. When he saw his kith and kin (the desires which had been *his*) ranged in the opposite army, he manifested all the symptoms of a bewildered mind. The thought of gaining a victory by killing these kinsmen was torture to him. "I would rather patiently suffer that the sons of Dhritashtra, with their weapons in their hands, should come upon me, and, unopposed, kill me unresisting in the field," exclaimed Arjuna.

The implication of this is not that he had a desire to give up his life as a forfeit for his earlier connections, but rather that he refused to fight for and defend the higher aspects of Being, if by doing so he had to slay his previous attachments. In this "compassion" he was prepared to allow himself to be supplanted by his kinsmen who he recognized were depraved. Stranger still, he seemed oblivious of the fact that, by inviting this result, he was weakening the great spiritual effort that it was his desire to make. So too with the student. He wants his "kinsmen" to be with him for ever and the thought of separation from them is so appalling that he would rather continue to be friendly to them, even if it means the retardation of his chances for a diviner life.

But this is not all. By taking this position, Arjuna was becoming unbrotherly and even dangerous to the Pandava forces, each of whom in his own way was a part of the spiritual effort and therefore a part of the spiritual life. So also with us. By forming attachments with *our* Kaurava or lower forces, we hinder the Great Work and must, in the degree of the obstruction we cause, be rendered accountable. From all this flows the ascetic rule of abandoning such "friends" within us as are antagonistic to the Pandava forces. Conversely, there should be no backbiting or slander or indulgence in gossip among Brothers.

Self-evident in their truth on paper, these rules have the true ascetic fire in them when put into practice. This fire generates heat and it rests entirely with the student whether it will reduce him to ashes or whether he will grasp the opportunity and divert the caloric power into channels for good alone. It is only when the student fails to perceive the connection between the goal and the rule that the Discipline becomes irksome and assumes the aspect of something imposed from outside. Failure to see the sanction of the individual soul behind the forms and shapes of discipline leads the student sooner than later to rebel at the imposition of a limitation on what he thinks is his freedom. On this unfortunate attitude of the mind many a fair-sailing

aspiration has been shipwrecked. The discerning student must invariably find in the soul of the rule the power which can forward the Great Plan; and, finding it, he will discover the process by which he can acquire the particular divine weapon that will cut across his difficulty.

To obey without cavil or delay the behests of the philosophy to whose bidding the student has devoted his life is a difficult rule indeed, the asceticism of which becomes ever more pronounced the more it is practised. Yet the student must learn even in the early stages of his discipleship that his own will must be trained to run parallel to the spiritual will which at all stages has to remain paramount. It really means that the student makes the enthusiastic surrender of his personal "freedom" and voluntarily assumes what the world would unhesitatingly call "bondage." This whole-hearted devotion to the philosophy can tolerate no divided allegiance. The "exemption from self-identifying attachment for children, wife, and household," which the 13th chapter of the *Gita* recommends, is an important aspect of it.

"But," asks the harassed student, "why all this irksome imposition; why this swimming against the current?" The answer is that, by its very nature, true "Brotherhood" imposes bondage. It prohibits freedom to indulge in unbrotherly action. It is a covenant which the lower self makes with the diviner part of man; and, though its keeping may bring oftentimes pain and even a sense of frustration (like that felt by Arjuna when surveying the Kuru forces), still the covenant has to be preserved inviolate. Through experience the student has to perceive in a real sense that what the Discipline fetters is not his freedom but his caprice.

It is from an appreciation of the vaster brotherhood thus envisaged that there emerges the rule of being charitable to the weaknesses of others. In the simple formulation of this rule however, lies hidden the stern asceticism which is demanded. The observance of this rule demands discrimination. Because we want to be charitable, can we be right in condoning the weaknesses of others? Shall we be wise disciples if we pass a weakness by till the public is led to believe that Theosophists by silence or by conduct are prone to condone, if not to encourage, it?

Would we be lacking in the *Dana* virtue if for the time being we left the erring brother alone—without condemning him—to give him time to think things over, and so administered a silent warning against his straying away from the Path that leads to the Masters? Assisting a brother to give up a weakness is in itself an ascetic practice where souls are concerned and where knowl-

edge alone can help lay down a course of behaviour. Mr. Judge once said: "The Master often seems to reject and to hide his (spiritual) face, in order that the disciple may try."

One more practice which the earnest student has to undertake is promulgation by example. A steadiness which is the outer expression of inner equipoise and a bearing which permits others to receive through him, as an unobstructed channel, a touch of the Master's peace and power which have touched him and given him the impetus to transform his life; these are necessary if he wishes to render the greatest possible help to all. It goes without saying that what is called for is not a "holier than thou" attitude, least of all a hypocritical pose, but only the allowing of natural expression to a right inner attitude; and this for others' sake.

The practitioner has so to perfect himself in *ahimsa* that no one can be afraid of him, and yet he has to be so centred in the True that he has no fear of man. For attaining this position, no set exercises can be prescribed outside the Discipline of spiritual life. In applying this, he strengthens himself to bear his own or another's pain with growing calmness, until his effort through true asceticism to make Theosophy a living power in his life moulds him to a pattern where charity and service and humility meet on a common ground with knowledge and discrimination.

THIS world in which we live and have our being is in its whole nature through and through *will*, and at the same time through and through *idea*; that this idea, as such, already presupposes a form, object and subject, is therefore relative; and if we ask what remains if we take away this form and all those forms which are subordinate to it, and which express the principle of sufficient reason, the answer must be that as something *toto genere* different from idea, this can be nothing but *will*, which is thus properly the *thing-in-itself*. Everyone finds that he himself is this will, in which the real nature of the world consists, and he also finds that he is the knowing subject, whose idea the whole world is, the world which exists only in relation to his consciousness, as its necessary supporter. Everyone is thus himself in a double aspect the whole world, the microcosm; finds both sides whole and complete in himself. And what he thus recognizes as his own real being also exhausts the being of the whole world—the macrocosm; thus the world, like man, is through and through *will*, and through and through *idea*.

—ARTHUR SCHOPENHAUER

SOUL: ANIMAL, HUMAN, SPIRITUAL

THERE are probably comparatively few people nowadays who do not believe in a human soul. Many do not bother much about the question of what man really is, but even they are unconsciously affected by their fellows, and, if they were to stop to reflect for a moment, would certainly admit that they are more than their physical bodies, that, well, yes—vaguely—there is something in them which could be called soul.

Theosophy, the age-old Wisdom, is, of course, on the side of those who see man as something besides a physical corpus. In fact, it teaches that man is a Soul, with a body as his habitation or, to change the metaphor, man's body is his instrument, the apparatus by means of which he performs his evolutionary task. Man is here on earth to work, to learn to help Nature, and this he can do only with the aid of a vehicle of matter—a body. Without this instrument he has no connection with the material world and cannot achieve the objects he has set out to accomplish. If he identifies himself with the body—which most of us are apt to do, at least to some extent—it becomes his ruler instead of his servant, and finally destroys him.

One of the reasons why we are apt to think of the body as the real part of us is that we are able to see and touch it. But woe to those who allow it to dominate them; woe also to those who go to the other extreme and set a determined foot on it, suppress it, crush it! Fortunate those who obtain the body's co-operation in return for care and sympathetic treatment. For the battle of human evolution has to be fought and won by each individual while he is in a physical body.

The soul of man—that which dwells in the physical form, either as its prisoner or as its lord—is a many-sided being. This being comprises everything that we know in ourselves as thought, emotion, sensation, awareness. For the purposes of study, and to give a basis for the necessary self-analysis, this being may be subdivided into three aspects which indicate how the various strands of which it is composed should be disentangled.

Proceeding from the comparatively known to the comparatively less known, the first aspect, or division, is the animal soul. By this is meant that part of our being which occupies itself with life from the purely personal point of view. When we are busy planning how to get more money to spend, improve our health so that we may enjoy life, gain more respect from our colleagues or our community, it is the animal, desire-soul that is lighted up

by our consciousness. The epithet "animal" must not frighten us. There are harmless and beautiful animals as well as ferocious beasts, pleasant ones and unpleasant ones. But the fact remains that, from the point of view of evolution, as long as we are concerned primarily with ourselves, *our* aims and *our* possessions, our life is being conducted on the personal, animal level, even when we enlist our human mind to aid us in satisfying our selfish desires.

The next soul is that called human: the thinking principle in us. The object of Theosophical teaching and its emphasis on self-training is to make the animal-man a human-man, in other words, to awaken us to the necessity of giving the mind the leading part to play in our consciousness. Desire will always be the motive power that makes us act, but gradually we must learn to let the mind select and control the desires, just as a gardener chooses, by means of his intelligence and knowledge, what seeds he will sow in his land.

When the mind has achieved the position of leader and guide, grown calm and become susceptible to greater ideas than those concerned only with the personal self, then that "true Light, which lighteth every man that cometh into the world," but which does not shine forth as yet from us all, begins to penetrate the thinking principle; then we may say that the Spiritual Soul is becoming active. For that Light is the Spirit.

The word "Spirit" does not suggest anything very definite to most people's minds. No wonder! In the first place, the religious teachers of our day have long since abandoned the threefold definition of man as a compound of body, soul and Spirit, and have let the distinction between soul and Spirit grow more and more vague. Secondly, a great deal of confusion is produced by the many and various uses to which the word "spirit" is put. Anyone who will consider for a moment the words "spirits," "spirited," "spiritual," "*spirituelle*," "spirituous" and "spiritualism" and think what they severally connote, will realize what a jumble of ideas they suggest. And, thirdly, in the nature of things it is impossible for a conscious awareness of the Spirit within us to come to human beings by what we vaguely denominate "divine grace"; such conscious awareness is the result only of persistent search.

Spurred on by an innate conviction, indelibly impressed upon man's consciousness by more evolved beings when he was starting out on his human pilgrimage, and encouraged from without by such advice from the great Teachers as: "Seek, and ye shall find; knock, and it shall be opened unto you," the human soul

goes through many incarnations before it begins to recognize the intimations of an inner divine principle. Our minds and hearts may respond at the time of reading, but it takes concentrated and continuous effort for us to learn to live by such words as the following:

Secreted and hidden in the heart of the world and in the heart of man is the light that can illumine all life, the future and the past. Shall we not search for it? (*Through the Gates of Gold: "Epilogue"*)

We cannot really define this light, certainly not make an image of it. What Shakespeare said about the eye applies to the inmost core of man: "The eye sees not itself, but by reflection, by some other things." Spirit is the source of all energy, all wisdom, all love—in short, of everything. But as soon as we begin to talk about it, or try to picture it, we are no longer dealing with Spirit but with its reflections or expressions, and these are soul. The great art is to become inwardly aware of this eternal, indescribable, unnamable, inspiring principle of the soul. It can be done—the Great Masters of Wisdom assure us of this fact—if we can manage to persuade ourselves to live the life necessary.

Corresponding to the three aspects of man are the three worlds in which he lives. Madame Blavatsky has formulated this point briefly and graphically. She writes in *Isis Unveiled* (II, 587-8):

Nature is triune: there is a visible, objective nature; an invisible, indwelling, energizing nature, the exact model of the other, and its vital principle; and, above these two, *spirit*, source of all forces, alone eternal, and indestructible. The lower two constantly change; the higher third does not.

Man is also triune: he has his objective, physical body; his vitalizing astral body (or soul), the real man; and these two are brooded over and illuminated by the third—the sovereign, the immortal spirit. When the real man succeeds in merging himself with the latter, he becomes an immortal entity.¹

The physical world is the one we all know best and all recognize as being constantly affected by man. Every action of ours alters it in one way or another. Our thoughts, desires, feelings and our automatic impulses even, crystallize into action and change the material aspect of things. The threefold man is continually busy making himself felt in this physical world.

Then there is the world of the soul, material too, although the

¹ Reprinted in the pamphlet, *Texts for Theosophical Meetings*, p. 9.

“matter” of which it is composed is not recognized as such by orthodox opinion. Much has been done, however, to prepare the way for further understanding of this world by the parapsychologists who, though often topsyturvy in their interpretation of phenomena from an occult standpoint, have nevertheless helped to give the study of such matters a standing in Western science which it was far from possessing when Madame Blavatsky wrote of it 75 years ago.

The fundamental facts to which the multifarious details making up this world of the soul can be referred, may be found in the following sentences from a letter written by one of the Masters of Wisdom in the early days of the Theosophical Movement:

. . . every thought of man upon being evolved passes into the inner world, and becomes an active entity by associating itself, coalescing we might term it, with an elemental—that is to say, with one of the semi-intelligent forces of the kingdoms. It survives as an active intelligence—a creature of the mind’s begetting—for a longer or shorter period proportionate with the original intensity of the cerebral action which generated it. Thus, a good thought is perpetuated as an active beneficent power, an evil one as a maleficent demon. And so man is continually peopling his current in space with a world of his own, crowded with the offsprings of his fancies, desires, impulses and passions; a current which reacts upon any sensitive or nervous organization which comes in contact with it, in proportion to its dynamic intensity. . . . The adept evolves these shapes consciously; other men throw them off unconsciously.²

This world of soul is the one in which we build our future; forms, environment, circumstances, including even what we term Nature, are but results of causes set going in the world of soul.

And the world of Spirit? When we begin to try to formulate some conception of this, we find ourselves face to face with the same difficulty as before when considering man’s spiritual aspect. It cannot be described objectively. “Why bother about it then?” some are inclined to ask. Because, when we are sad and wonder whether life is worth living, something within us whispers that, beyond everything we know, is a gateway admitting to the realities of life³; because this third world is our goal and a conscious life in Spirit is the only achievement that will satisfy our craving as human beings, anything less turning to dust and ashes in the mouth.

² *U.L.T. Pamphlet No. 29, p. 5.*

³ See *Through the Gates of Gold, p. 15.*

Realization comes from dwelling upon the thing to be realized. We are told in *The Voice of the Silence*, p. 14: "Thou canst not travel on the Path before thou hast become that Path itself." A footnote adds: "In this path, to whatever place one would go, *that place one's own self becomes.*"

In other words—to find the world of Spirit we do not have to go anywhere at all. As stated in the passage quoted above from *Isis Unveiled*, the world of Spirit is the source of all forces operating in the other two: and the Spirit in man broods over and illuminates his two other aspects. The Spirit is like the Sun—ever present and visible to all who will open their eyes to it. To find the spiritual world we have only to observe the two lower worlds from another point of view. How to obtain that new outlook? All the great spiritual teachers of humanity have given indications as to the road to follow. Typical of such injunctions and expressed in simple modern form are these words of Mr. Judge:

Every aspiration of the soul for spiritual things, every resolve of the man to lead a purer life, every helping outstretched hand to a weaker brother, every desire for the truth, all hungering and thirsting after righteousness:—these and like yearnings and strivings of the soul have first of all come from above, from the Divine within. . . .

Every impulse from above, every prompting of the Divine within, should meet at once with a hearty welcome and response. If you feel as if something urged you to visit some sick or afflicted neighbour or friend, obey the suggestion without delay. If the wish to turn over a new leaf comes into the lower consciousness, don't wait till next New Year's before actually turning it over; turn it now. If some pathetic story of suffering has moved you, act on the emotion while your cheeks are still wet with tears. In short, put yourself at once in line with the Divine ways, in harmony with the Divine laws. More light, more wisdom, more spirituality must necessarily come to one thus prepared, thus expectant.⁴

⁴ "Spiritual Gifts and Their Attainment": *The Path*, Vol. III, p. 339, February 1889; reprinted in *Vernal Blooms*, pp. 29-30.

No one has yet programmed a computer to be of two minds about a hard problem or to burst out laughing.

—LEWIS THOMAS

PARACELSUS

"The Greatest Occultist of the Middle Ages"

II

[The first part of this article on Paracelsus appeared last month. We reprint here the concluding part from *The Aryan Path* for March 1934.—Eds.]

THE personality of Paracelsus is difficult to determine, and even more so is his development, save in the very broad stages of apprenticeship and attainment. We have said that he had few friends, and even between himself and his disciples there seems to have been little intimacy. His mother died in his early childhood or perhaps infancy, and after that no woman seems to have so much as entered his life even passingly. He was quite careless as to his personal appearance, and equally indifferent as to the impression he might make upon friend or foe, sparing no one's feelings when occasion might rise to speak his mind. One feels he almost deliberately avoided personal relations, preferring to stand alone. He knew himself always as a God-dedicated man, his eyes unswervingly upon his goal, the real drama of his life within, in his steadfast growth to divine knowledge.

Many works have been attributed to him; some of the estimates are absurd, but the most cautious lists over one hundred on widely varied medical, magic, alchemical, astrological, botanical and philosophical subjects. Only a few of these, however, are known to have been written by himself; the majority were either dictated to his disciples or set down by them from his oral teachings. Most were not published for some years after his death, and to settle their order of composition, or of the conception of the ideas they set forth, is an impossible task today. One can but note, and outline them in terms of, their general dominating consistency.

It should perhaps be noted, as a preliminary, that with all his profound insight he remained to the end of his life, like his teacher Trithemius, a formal as well as devout Christian. The Bible was his earliest and his constant study. In the controversies of the Reformation his sympathies were in many respects clearly with his contemporary Luther, even to the point of distributing in some of his travels the latter's translation of the Bible, and so earning the hatred of the Swiss priests, but he never left the Catholic Church. Yet he could say, seizing the spirit beyond the letter, that "God only desires the heart and not the ceremonies," and

again that "We must read the Bible more with our hearts than with our brains, *until at some future time the true religion will come into the world.*"

Prayer, the aspiration towards the good; Faith, born of a deep knowledge of the soul; Imagination, penetrating to the holy heart of reality—these were the three unchanging foundations of his wisdom both as philosopher and as physician. Necessarily, for his understanding was the source of his power. The physician, he said, must have knowledge, primarily practical, of the world within man and the world without; but also he must have "virtue," a spiritual not intellectual quality. And in fact the basis of his medical practice was neither more nor less than a spiritual perception, the almost—or more than—clairvoyant ability to penetrate the mental or moral cause behind the physical symptom. For, like Mesmer after him, he held most diseases to be due to moral effects and thus capable of remedy only by moral treatment.

This was quite consistent with his philosophy, which was essentially Kabbalist if in some respects it developed a new insight. His universe was spiritual and one, a single essence in all its manifestations. All that was, visible and invisible, known and unknown, had come into being by the spontaneous breathing-forth of the indefinable, incomprehensible, primordial cause, the ultimate creative power flowing downward in successive emanations from level to level, from purest spirit to grossest matter, divided, limited in the captivity of form, yet one from highest to lowest, so that all "below" was ever pregnant with the qualities of all "above," and must ever seek to realize its potentialities in an upward "homeward" journey. Man epitomized the universe, as the Microcosm, all-potential, set in organic relation to the Macrocosm (the terms, H. P. Blavatsky points out, are identical with the Microprosopus and Macroprosopus of the Kabbalah), and, while possessing a certain effective independence, achieved a true liberation only as he attuned himself to universal being. Such harmony was the secret, the necessary condition, of all absolute insight, and its attainment life's highest and only final aim. Paracelsus notoriously defined the sevenfold constitution of man in terms familiar enough to later students of Eastern thought, but practically if not entirely unknown in the West in his day even by occult initiates. More simply, he saw man as a being spiritual, intellectual or astral, and physical or animal, each of these three qualities representing a universal level temporarily focused in individuality, and each self-conscious and perceptive of itself in others according to its achieved degree of development, but also

the higher knowing the lower. Thus the beginning of wisdom was self-knowledge, on the physical, then the intellectual, and finally the spiritual plane. "We cannot find wisdom in books, nor in any external thing; we can only find it within ourselves."

This conception of universal spiritual unity, and the power of spirit to discern and influence spirit in whatever other form, and of the need to proceed first and last by spiritual understanding, at once underlies almost all his writings and makes them all but incomprehensible, where not definitely misleading, to those lacking such understanding. They must always be read not literally, but "without *and* within." It is not merely that his "salt" and "sulphur" and "mercury" are not the substances of the chemist's shop, but the symbols of spiritual elements. In his lifetime his more impatient and less perceptive disciples complained that he withheld his secrets from them; just so are his writings for those with souls as well as eyes to read.

He was an alchemist, but his art aimed at more precious ends than gold, seeking rather the control of the invisible elements in the universe by "the living power of the spirit." As astrologer too he was equally removed from the bald interpretations of superstitious ignorance. He even wrote categorically: "The stars control nothing in us, suggest nothing, incline to nothing, own nothing; they are free from us and we are free from them." Yet he recognized an astral and chemical affinity between the stars and man. It is indeed difficult to define his views in a few words, but, briefly, he held that man's astral or intellectual nature came from the stars (but the stars understood as symbols of mental cosmic states rather than physical bodies) and is subject to their influence in the degree that he lacks spiritual development. "Such a person is blown about like a reed, and cannot resist the forces which are acting upon him, and the reason of this is that he has no real self-knowledge, and does not know that there is in him a power superior to that of the stars." As chemist he undoubtedly discovered or distinguished many new substances and distillations; he has been credited at least with the "rediscovery" of both hydrogen and nitrogen. That he had occult powers born of his profound insight can scarcely be doubted, but few wonders are ascribed to him—even less than to most of his eminent successors; he was always healer, never magician, and he would use his knowledge neither to create faith nor to confound his enemies. Necromancy and sorcery—black magic directed to personal gain—he condemned absolutely, as one realizing only too well the dangers of non-moral or evil will acting creatively upon the purely astral plane. He made

a very detailed study of the occult properties of plants, and the existence and varieties of elementals and spirits, good and evil.

But first and last he was a physician, and as such alone exercised his full powers. Health, he held, was the harmonious functioning in the individual of the universal life-principle, whose invisible vehicle was a magnetic force capable of control by the imagination and the will, and of use by such control for the curing of illness both mental and physical. This was precisely the "animal magnetism" whose discovery Mesmer was to proclaim more than two centuries later, and Paracelsus also anticipated his follower in his use of the magnet in healing. He was also well acquainted with the principles and no little of the practice of the subsequent homoeopaths. Seeing always with organic vision, he discerned his patients as organisms, having life as well as structure; he dissected the living body with the imagination, not the dead body with the knife.

We return at last to the problem of the claim of Paracelsus to be named the Father of European Occultism. We have seen that beside some of his successors, as say Saint-Germain, Cagliostro, or even H. P. Blavatsky, he scarcely appears as an occultist at all. But we have also seen that the occult knowledge was clearly there, that it lay at the bottom of all his work and teaching. And yet, again, he seems to have given to the West little that was in its essence new even in the West; if he saw more deeply in detail, there seems no doubt that his main principles were all implicit and mostly explicit in the enlightened Hermetic-Neoplatonic-Gnostic Kabbalism of Trithemius. Thomas Vaughan, Boehme, and probably Swedenborg all appear to have derived from him many of their basic ideas.

Even on such grounds the claim might be allowed. But there is another too. For in the very dawn of our modern Europe, it was Paracelsus who, as occultist and man of spiritual knowledge, chose the path of open understanding and open teaching. Burning at Basle in 1526 the books of Galen and Avicenna—the Aristotles of mediaeval medicine—he performed an act as symbolically momentous in its implications as Luther's burning of the Papal bull or his translation of the Bible into the common tongue. Paracelsus too lectured in the vernacular that all might hear him, and writing his books he proclaimed his knowledge, if with certain safeguards, where it might be understood by those capable of understanding. It is said of him that as a young man, against all the customs of the day, he directly refused to become member of a society of alchemists and thereby bind himself to secrecy.

wishing to gain and give his learning freely. Certainly he did not, as those before him had done, seek to keep hidden the very existence of a secret traditional knowledge; and thereby he established a new tradition, in the West and for the West—a tradition of a declared knowledge open to all who both would and could follow it. Its dangers perhaps are only too plain, even in the examples of some of its greatest exponents. But it is, for better or worse, the Western tradition; the dangers have to be realized, not shirked. Some have accused Paracelsus of throwing pearls before swine—his was the deeper realization of the presence even in the swine of the spirit which is the essence of the pearl!

—GEOFFREY WEST

CALL the world if you please “the tale of Soul-making”—Soul as distinguished from Intelligence. There may be intelligences or sparks of the divinity in millions—but they are not Souls till they acquire identities, till each one is personally itself. Intelligences are atoms of perception—they know and they see and they are pure, in short they are God. How then are Souls to be made? How then are these sparks which are God to have identity given them—so as ever to possess a bliss peculiar to each one’s individual existence? How but by the medium of a world like this? . . .

I will put it in the most homely form possible. I will call the World a School instituted for the purpose of teaching little children to read—I will call the *human heart* the *hornbook* read in that school—and I will call the *child able to read*, the Soul made from that *School* and its *hornbook*. Do you not see how necessary a World of Pains and trouble is to school an intelligence and make it a Soul? A Place where the heart must feel and suffer in a thousand diverse ways. Not merely is the Heart a Hornbook, it is the Mind’s Bible, it is the Mind’s experience, it is the text from which the Mind or Intelligence sucks its identity. As various as the lives of Men are, so various become their Souls, and thus does God make individual beings, Souls, identical Souls (*i.e.*, souls having an identity or “individuality”) of the sparks of his own essence.

—From a letter by John Keats

NATURAL LAWS

There is no miracle. Everything that happens is the result of law—eternal, immutable, ever active.

—*Isis Unveiled*, II, 587

THE strange and the extraordinary have always existed and have, therefore, at all times evoked wonder in the public mind. The raising of the dead by Jesus, by Apollonius of Tyana and several others; the weeping idols of India; the wonders at Lourdes and the phenomenal cures effected by the laying on of hands have all been hailed as miracles. In fact, for their own purposes, the churches have always encouraged belief in miracles and pointed to them as proofs of their own exclusive divine origin. If the Christians have in their Bible the divine “miracles” of Jesus, the Atharva-Veda of the Hindus narrates wonders and prodigies equalling, if not surpassing, those of the Bible.

Are all these narratives to be believed in as occurrences outside the scope and ambit of natural law, or can “miracles” after all be explained in some way? Are they also like all things else but the result of a law which remains inviolate? Can they be duplicated by any and all who possess the necessary qualifications? These questions have an important bearing on our everyday life, for, if we believe that there are beings in the universe who can violate laws with impunity, then we needs must remain convinced that our own personal development must for ever remain subject to the caprice and wrath or mercy of miraculous divine personages and that our only chance of salvation lies in a perpetual blind submission to their will.

The other question that has an intimate bearing on the subject of miracles is: What induced the particular person to perform his “miracle”? What did he seek to achieve by his wondrous performance? Take the “miracles” of Jesus; there can be no doubt that he did perform acts which remained marvels for centuries afterwards. But is it not reasonable to surmise that the motive of Jesus was not so much to overawe his generation (they crucified him, all his “miracles” notwithstanding) but rather to leave for the generations to come, which were soon to be steeped in the blackness of the Dark Ages, a proof and a living testimony of the powers of the regenerated soul or of the Christos in every human heart? Yet, however valuable to us may be the testimony of the “miracles” of Jesus, it is not exclusive. We have fortunately other testimony as well which can help us to understand the so-called miraculous. Antedating Jesus by centuries, Patanjali wrote his

celebrated *Yoga Aphorisms*. In these he laid down the laws which promote the growth of the soul. In Book III of that treatise he deals with the attainment of several powers which the 20th-century Western world would still call miraculous. So, in Patanjali we not only have an Adept who is so familiar with these things as to write a treatise on them, but we have in his *Aphorisms* a proof that at some point in human history there was a sufficient demand from the world for the publication of such a treatise.

So much for the past. What of the present? As far back as 1877 when the miracle fever of Spiritualism was raging high in the consciousness of people, H.P.B. wrote:

We believe in no magic which transcends the scope and capacity of the human mind, nor in "miracle" whether divine or diabolical, if such imply a transgression of the laws of nature instituted from all Eternity.

Modern science in its role of the great Iconoclast has dealt a deathblow to the superstitions of church and sectarian religion. Chemistry achieved the wonder of the centuries when it combined H_2 with O and produced water. But, although endless numbers of scientists have since then repeated *ad nauseam* the experiment of turning gases into water, they have failed to fathom that intelligence in the hydrogen molecule which refuses to countenance any combinations repugnant to its nature. In *Isis Unveiled*, H.P.B. wrote of the sympathies and antipathies which crowd the mineral kingdom, yet what scientist has so far followed up the hint thrown out in suggestion? The world of magic as opposed to the fancy-inspired world of miracles deals especially with the knowledge of these sympathies and antipathies through an understanding of the essence of things. For, to understand all laws—especially those that govern the seemingly miraculous—one must understand the consciousness that lies behind all forms and guides their movements, both physical and metaphysical.

If God is really understood to be Infinite and Omnipresent, that concept by itself would lead to the inference that God can have no shape or attributes. The attributeless Infinite God negatives the popular notion of a god of wrath and of mercy, of favours and of punishments. Therefore, if God is seen to be an Infinite, Impersonal Principle, the search for the Omnipresent God must be conducted through a search for the impersonal impulse manifest in any form, at all times and through all bounds of space. This impersonality of the God Principle is best seen in the unswerving action of its Law; and once we admit even in thought the presence of this impersonal Law, we needs must at

some time jettison all ideas of "miracles."

Yet, between the recognition of the fact that there are no miracles and the acceptance of that fact in one's own life there extends a very wide abyss of hesitation. This must be so because it is not merely the physical which impinges on our consciousness. The Spiritualist, listening to raps, spelling out a memory of the forgotten past or seeing faces long lost to physical existence, believes himself favoured by a miracle. Glamoured by the occurrence, he fails to see the action of that law which permits the appearance of these phantasms. Beyond the boundaries of the physical lies the strange world of *devas* and *devatas*, of elementals and elementaries. When any sound or sight breaks through from that world into ours, it usually has the potency to ensnare a person by its magic spell unless he has the protection of knowledge.

What, then, is the knowledge that will dispel all ignorance? The ethical aspect of that knowledge can be said to rest on three fundamental principles. They are: (1) Everything existing exists through 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. For the present, we are concerned only with the first of these three propositions. The working of "natural causes" is to be seen not only in the earthquake and the terror of the storm but also in the rise and fall of civilizations, the growth and the withdrawing of knowledge, and the appearance of great personages and initiates. These same causes must also be seen at work in the elemental kingdoms, when the magician makes the newly planted seed burst into plant and fruit, as also in the "acts of Providence" by which the rich and the famed are denuded of everything and made to face the shame and the anger of the multitudes. Strange visitations of the night—ghosts, vampires, gandharvas, genii, angels of mercy—these too exist through the same "natural causes" which produce and sustain a Nirmanakaya of Light or an adept of darkness. None of these is miracle-formed. None of these can effect a miracle. Each of these is bound and fettered and circumscribed by the law of its own being which it cannot overpass.

For many, the letting go of the miracle idea is not easy. The unconscious turning of the eyes heavenwards, the bending of the knees in suppliance, the asking for divine intervention for the forgiveness of sins and for special dispensations is really the asking for a stoppage of the operation of law and therefore the invoking of a miracle. To stand awed by an occurrence, to grow dejected, to be so elated as to lose sight of all else, to be so terrorized as

to succumb to fear—all these hinder and prevent the soul from tracing effects to their natural causes. None of these may be termed miraculous even in ordinary parlance, but just because they have the capacity to swamp the soul, they have the dangerous potency of instilling the idea: "This is the work of forces which obey no laws, this occurrence is the special work of God or of the Devil. I cannot overcome this difficulty. Prayer seems the only remedy, the true salvation." There are no such things as miracles, and if bizarre and extraordinary phenomena happen to us or around us we under law have merited the good or the evil to be derived from them; we, under law, can so train our minds as to learn from each such occurrence the particular law which guides its various movements both in and out of manifested visibility. When we thus train our minds to see the infinite—"the causality" in all things—when we get into the habit of seeing the connection between the cause and the effect, the root and the tree, we invest our perception with the power to bless. It is a magic, not a miraculous Power. It comes to the individual because he tries to see the hand of God—the Natural Cause—in all things around him. He can no longer complain or curse. Fate, nature, the gods and all else become for him mere agents of the good law working out its decrees. And seeing the harmony at work, he longs to be a part of it. He tries to merge himself into the pattern and yet not lose himself in the whole. His hands and feet and eyes and all other senses and organs become mere tools for the one Great Purpose. For him all miracles have ceased, for he himself has become the great miracle—a perfected man.

In closing, it is well to ponder over the words of a great Master on the subject of miracles:

The world of force, is the world of Occultism and the only one whither the highest initiate goes to probe the secrets of being. Hence no one but such an initiate can know anything of these secrets. Guided by his Guru, the Chela first discovers this world, then its laws, then their centrifugal evolutions into the world of matter. To become a perfect adept takes him long years, but at last he becomes the master. The hidden things have become patent, and mystery and miracle have fled from his sight forever. He sees how to guide force in this direction or that—to produce desirable effects. The secret chemical, electric or odic properties of plants, herbs, roots, minerals, animal tissue, are as familiar to him as the feathers of your birds are to you. No change in the etheric vibrations can escape him. He applies his knowledge, and behold a miracle! And he who started with the repudiation of the very idea

that miracle is possible, is straightway classed as a miracle worker and either worshipped by the fools as a demi-god or repudiated by still greater fools as a charlatan! And to show you how exact a science is occultism let me tell you that the means we avail ourselves of are all laid down for us in a code as old as humanity to the minutest detail. . . . Our laws are as immutable as those of Nature, and they were known to man and eternity before this strutting game cock, modern science, was hatched.

THE subject of Theosophy is so vast, and the tools of language are so inadequate, that any popular exposition of its doctrines must fall short of conveying to the ordinary reader, for whom it is written, a complete and satisfactory answer. This is not because the writer is unable to express himself, but in consequences of the newness of the subject to the mind of the day. This strangeness throws around the subject a mystery that is not inherent, a vagueness and remoteness which invade even the use of ordinary words. For as Theosophy opens up a new and vast vista for the thoughts to roam through, and reveals a scheme of cosmic and human evolution including the smallest detail, the language of the Anglo-Saxon has to be used in a double sense nearly all the time. . . .

The hope shared by many earnest members of the Theosophical Society is in the future, and in a brotherhood which includes within its bonds many living men, who, though unseen by the ordinary man, are powerful and wise enough to affect the progress of the race. They are the elder brothers of the great Human Brotherhood. They do not seek the applause of men nor a vindication for their policy. Many people do not believe that such beings exist at all, but there are those members of the Theosophical Society who hold firmly to the conviction that the highest examples of human development are not alone among the schools of Science, or Art, or Medicine, or Literature, or Statecraft, but indeed among the Unseen Brotherhood, and we have the courage to wait for the visible appearance in a higher and better civilization of some of these glorious Adepts. And that consummation we are approaching. The outer materialistic prophets of a civilization based on selfishness scoff at such a theory, but we, being firmly convinced of progress from within by repeated incarnations of the immortal Ego, must be preparing for a new Day.

—W. Q. JUDGE

THE INNER AWAKENING

THE human stage of evolution has been likened to a battlefield or a road that goes uphill all the way. For it is a constant struggle on the part of the Higher in us to express itself and master the lower. Perhaps it would be more accurate to say that it *should* be a continuous struggle, because we can, if we so will, flee the fight and forget it, but the result of such desertion—if the latter is not retrieved—is serious indeed and spells failure in a self-chosen task.

The process is one involving a series of progressive awakenings, we are told, and the duty of each human being is to seize the new inspiration and the new ideals when they come to him and to prevent their being obscured by old ideas due to “dogmatic religious education which has given memory certain pictures that always prevent *Manas* from gaining full activity.”

An awakening with far-reaching consequences is the one which comes to the student of Theosophy when the teachings begin to give him some idea of what his place is in the universe as a human unit, and it dawns on him that, as one to whom the philosophy appeals, he has become a seeker and hence should try to “turn again home,” or, in other words, start to tread the *Nivritti Marga*, as it is called in the Hindu scriptures. This means that he must make a strenuous effort to assimilate and apply ideas that are new and thus enter upon a phase of existence to which he is unaccustomed and in which he will have to be on his own.

W. Q. Judge has compared this adopting of a fresh set of thought-pictures as guides in life to a new mental incarnation. Just as in the case of a new *Manvantara*, he points out, we “have to evolve from the old estate and with care gradually eradicate the former bias.” He then explains:

It is taught in the *Secret Doctrine* that the moon is the parent of the earth and has given to us all that we are now working over in our world. It is the same in the case under consideration. Our former mental state is our mental moon, and has given us certain material which we must work over, for otherwise we attempt to go contrary to a law of nature and will be defeated.

Mr. Crosbie, commenting on the student's need to “try; try; ever keep trying,” when he undertakes to live according to the injunctions given to aspirants in the philosophy of Theosophy, uses this same comparison of a new *Manvantara* and writes:

We have in the past generated, or created by thought, and reinforced by action, numerous elemental beings of the nature of

Prakriti. As long as our thought is in keeping with their natures, no great friction is observed; but when our thoughts fail to provide them with sustenance, the struggle for life begins, and must continue until these creatures of ours die, or are so changed as to cause no hindrance. It is a new *Manvantara* in our little solar system, "the guiding spirit" ruling, controlling, or sweeping away all entities connected with the old evolution, in accordance with the keynote of the new. So, in the concrete state of the old, and the nebulous state of the new, we have to go through the preparatory Rounds. Great Nature repeats her action in accordance with Law, in the small as well as the great.

This description of what lies before us when, after a change of heart, we decide to establish our new ideal as a way of life reforming the personal man, is something of a revelation. What a task! Each one who enters the lists must play the part of a guiding spirit, ruling, controlling or sweeping away, as necessity demands, all the elemental components of his lower self. This being against which he is now compelled to keep up a constant struggle is the product of ages. Hundreds of incarnations devoted either consciously or automatically to the evolution of the animal side of our nature, whether good or evil, have combined to bring forth this vigorous creature which we have now decided to take in hand and make, not our slave or even our servant in the ordinary sense of the word, but our apprentice. So far it has been our master and the sediment of its past lives has been the foundation on which we have built our outlook and conduct. But now, with the dawning of the new mental *Manvantara*, our relation to it must change. W.Q.J. has again provided the student of Theosophy with a suggestion:

Some may ask if there is not any sort of study that will enable us to shave off these old erroneous modes of thought. To them I can only give the experience of many of my friends in the same direction. They say, and they are supported by the very highest authority, that the one process is to enquire into and attempt to understand the law of spiritual unity and the fact that no one is separate but that all are one in the plane of spirit, and that no single person has a particular spirit of his own, but that *atman*, called the "seventh principle," is, in fact, the synthesis of the whole and is the common property of every being high and low, human, animal, animate, inanimate or divine. This is the teaching of the *Mundaka Upanishad* of the Hindus, and the meaning of the title "Mundaka" is "shaving," because it shaves off the errors which stand in the way of truth, permitting then the brilliant lamp

of spiritual knowledge to illuminate our inner nature.

These reflections have brought us back to the central point: unity, the mother of all virtues and the prerequisite for all progress. The effort to achieve this sense of unity blossoms at last as the charitable understanding which makes condemnation of others impossible, however much we may disagree with their point of view or conduct, and gives us that open mind which enables us to regard all human beings as our teachers. We shall need this if we are to do our part in the coming cycle. As Mr. Judge has said, the time has come for man to seize the key to the mysteries of life and unlock them, not individually, but *as a whole*. "The sparks must become the flame."

A SINCERE CONFESSION

THE following quotation taken from the Introduction to the *Vedanta-Sutras*, translated by Thibaut and edited by Max Müller, is significant of the spirit which animates our Western Sanskritists.

"But on the modern investigator, who neither can consider himself bound by the authority of a name however great, *nor is likely to look to any Indian system of thought for the satisfaction of his speculative wants*, it is clearly incumbent not to acquiesce from the outset in the interpretations given of the Vedanta Sutras—and the Upanishads—by Sankara and his school, but to submit them, as far as that can be done, to a critical investigation."

The italics are ours, and the sentence will serve to mark the distinction between the Theosophist and the Sanskritist. The former seeks in the Vedanta and elsewhere for wisdom and for guidance; the latter merely to satisfy his intellectual curiosity. His own Western philosophy suffices amply for him, and all the deep researches of the almost infinite past signify nothing but a curious history of philosophy to be criticized and observed from a position which he thinks has far transcended them.

We believe that actuated by such a spirit our Western scholars will *never* learn the true significance of Eastern thought. On their own statement they do not want to; and the *true* pandit, the inheritor, not merely of the capacity to con Sanskrit manuscripts, but who also is master of the profound knowledge contained in them, will take these self-sufficient students at their word.

—*Lucifer*, April 1891

WITH CALMNESS EVER PRESENT

“And how, brethren, is a brother self-possessed?”

“Herein, brethren, a brother, both in his going forth and in his home returning, acts composedly.”

—*Digha Nikaya*, II, 94-95

WHAT is implicit for the earnest student of Theosophy in these words ascribed to the Buddha? Very much. There is a world of difference between a hurried, impetuous response to a situation or to an inquiry and the deliberate, appropriate response of one who has his physical and emotional reflexes under a measure of control. Only perfection of devotion may produce complete tranquillity, but the measure in which the latter has been attained is an indicator of progress towards true self-possession, *i.e.*, possession and direction, by the real man, of his instruments.

The *Dhammapada* calls heedlessness the way to death and vigilance the way to immortality. Mr. Judge wrote:

In many places emotional goodness is declared to exceed in value the calmness that results from a broad philosophical foundation, and in others astral wonder seeking, or great strength of mind whether discriminative or not, is given the first rank. Strength without knowledge, and sympathetic tears without the ability to be calm—in fine, faith without works—will not save us. (*Notes on the Bhagavad-Gita*, p. 40)

There are, of course, crises which admit of no pause for deliberation. The snatching of a child from the path of an oncoming car is no less prompted from within because there is no time to bring reason and logic to support the prompting, but such occasions are comparatively rare and action without thought makes sorry work sometimes.

To be fully at rest in the Self will be the fruit of many lives of spiritual striving, but we can begin now, if we have not begun before, the effort to fix both mind and heart upon the Spirit, which is in all and therefore in each who is not utterly depraved; and not only to seek in It a refuge but also to turn to It for guidance and sanction when we are faced with a decision to make or a question to answer so as to stimulate interest in any inquirer into our great philosophy. Any earnest individual who puts it to the test can prove for himself the assurance of Mr. Judge that “reliance and pressure upon our own inner nature, in moments of darkness, are sure to be answered by the voice of Krishna, the inner guide.” And, “as we follow the dictates of the Lord

who dwells in us, we resign every act upon the altar, leaving the consequences to Him.”

Light on the Path gives the same counsel in different words:

Stand aside in the coming battle, and though thou fightest be not thou the warrior.

Look for the warrior and let him fight in thee.

Take his orders for battle and obey them.

Obey him not as though he were a general, but as though he were thyself, and his spoken words were the utterance of thy secret desires; for he is thyself, yet infinitely wiser and stronger than thyself. Look for him, else in the fever and hurry of the fight thou mayest pass him; and he will not know thee unless thou knowest him. If thy cry reach his listening ear then will he fight in thee and fill the dull void within. And if this is so, then canst thou go through the fight cool and unwearied, standing aside and letting him battle for thee. Then it will be impossible for thee to strike one blow amiss. . . .

He is thyself, yet thou art but finite and liable to error. He is eternal and is sure. He is eternal truth. When once he has entered thee and become thy warrior, he will never utterly desert thee, and at the day of the great peace he will become one with thee.

Is this then cold counsel, to insist upon the need for quiet deliberation and calmness and to warn against impetuosity in speech and act? Let Mr. Judge answer:

I must answer the question that will be asked, “Do you then condemn sympathy and love, and preach a cold philosophy only?” By no means. Sympathy and emotions are as much parts of the great whole as knowledge, but inquiring students wish to know all that lies in the path. The office of sympathy, charity, and all other forms of goodness, so far as the effect on us is concerned, is to entitle us to help. By this exercise we inevitably attract to us those souls who have the knowledge and are ready to help us to acquire it also. But while we ignore philosophy and do not try to attain to right discrimination, we must pass through many lives, many weary treadmills of life, until at last little by little we have been forced, without our will, into the possession of the proper seeds of mental action from which the crop of right discrimination may be gathered.

THE SOUL OF THINGS IS SWEET

LIFE with its manifold problems and intricacies has been a mystery for ages. People take it in the wrong sense, that it has been pre-ordained by some Personal God or some power outside of them and that they are helpless to do anything about it. What life is, is often not even understood. Usually the period between the birth and the death of an individual is considered life. That life may be good, bad, or indifferent. It may be a success or a failure, generally is a mixture of both. The states before birth and after death are not to be inquired into by ordinary mortals, say the orthodox priests, for the question relates to the mysteries of the unknown! Science believes that man originates from a germ and a cell, the growth and progress of which means life; that there is no such thing as an immortal spirit, and that when the body dies all is over—and this is termed death.

Theosophy teaches that man is an immortal ray of Divine Life, Spirit, and that as such he is an eternal pilgrim who starts his pilgrimage at the dawn of manifestation and goes on till the very end. He has to complete this pilgrimage through embodied and disembodied states, through objective and subjective existence, through activity and repose. During the entire life-cycle he has to acquire wisdom, unfold compassion, gain experience, work with the Law of his own being and ultimately reach the stage of a perfected being, becoming like unto a God, the Word become Flesh. When that stage is reached he is freed from compulsory rebirth and has only one reason for coming back to this earth, and that is to point out the way with the Torch of Truth to other pilgrims on the path. This is the aim and function of the eternal pilgrim.

It is really heart-breaking to see that in spite of the sacrifice of so many Saviours of humanity who come to this world of ignorance and darkness to shed the Light of Wisdom, who sacrifice the peace and bliss of Nirvana to help mankind, people still prefer to go their own way, to grope in darkness, and to drift in different directions for want of right knowledge, which makes them persist in false concepts and beliefs.

Just a look around us is enough to prove that life is full of suffering and misery for most people. The life of a baby, from its very birth, starts with a cry. Some die in youth unexpectedly; others live to an old age in anguish. Overcrowded hospitals and mental asylums; half-starved men, women and children living in the dirt and filth of the slum areas; beggars young and old roaming

the streets; men and women infected with diseases of one kind or another making street pavements their homes; vagabonds living their own existence of theft and robbery; the blind, the crippled, the deaf and dumb, with their own problems and troubles; family feuds, communal quarrels, national and racial disputes—all these together make our world a sad and gloomy place and make us realize that life cannot be a song for the afflicted; it is only a cry.

The mission of Theosophy is to change the minds and the hearts of the people so that through the application of the correct knowledge of the Wisdom-Religion they might make of their lives a beautiful song. It was to find out the *cause* of all suffering and misery that Prince Siddhartha, who became the Buddha, left his happy home and went into seclusion. The great Teachers always go to the causal aspect whereas modern educationists and social reformers try to remove only the effects, thus failing to bring about a lasting cure. So, in spite of all types of charity, and millions spent every year, suffering does not diminish and problems increase daily, everywhere. Can we not trust what Lord Buddha himself says:

I, Buddh, who wept with all my brothers' tears,
 Whose heart was broken by a whole world's woe,
 Laugh and am glad, for there is Liberty!
 Ho! ye who suffer! know
 Ye suffer from yourselves. . . .

If each one is the cause of his own suffering, then he and he alone can relieve that suffering. It is ignorance leading to *trishna* and *tanha*, *moha* and *maya*, passionate craving, lust and thirst for things, that has brought about this chaotic condition in the world. People cannot distinguish between that which is Real and Immortal and that which is temporary and perishable, so they whirl round and round and cannot free themselves from the bondage of fleeting pleasures and pains. In the Third Discourse of the *Bhagavad-Gita*, in answer to Arjuna's question—"By what, O descendant of Vrishni, is man propelled to commit offences, seemingly against his will and as if constrained by some secret force?"—Krishna answers: "It is lust which instigates him. It is passion, sprung from the quality of *rajas*; insatiable, and full of sin. Know this to be the enemy of man on earth."

So what brings about conflicts and troubles is not any outside power but the very passions and cravings of the human heart and mind. Get rid of them by the cultivation of virtues, high aspirations, noble ideals, and make the good of all the object of life, and life is no longer a cry; it is transformed into a song. Then life

seems worth living. It ceases to be mere existence from day to day, fully involved in material concerns, now pleasurable and now painful, and will be full of higher achievements, of inner joy and peace, of order and rhythm based on spiritual principles. At the present time the *Rajas* quality is predominant in the majority of human beings and so we see them plunged in all kinds of restless activity. *Rajas* has to be transformed into *Sattva*, the quality of Truth, Light, Joy. An inner change, which will make *Sattva* prevail within us, is necessary and will produce beneficial results. No school or college includes in its various branches of learning the training that will bring about this inner change, and children are allowed to grow up without a correct attitude to life, universal laws, and progress.

In Nature there is beauty and glory and splendour everywhere. Each kingdom and each species works according to the Law and so there is no friction. We receive so much from Nature, are sustained and nourished by her, yet, to what extent do we show our gratitude? We rob her, hurt and harm her. The mysteries of Nature are to be unveiled by the human soul with the help of the Eye of Spirit. *Light on the Path* instructs us to inquire of the earth, the water, and the air of the secrets they hold for us, but this can only be done when the personality is subdued, and one feels oneself to be in absolute harmony with Nature. Life is one, knowledge is one, therefore anyone who qualifies can obtain that knowledge. Life, from the Theosophical point of view, is the result of the union of Spirit and Matter. Sri Krishna says in the Thirteenth Discourse of the *Bhagavad-Gita*: "Whenever anything, whether animate or inanimate, is produced, it is due to the union of the Kshetra and Kshetrajna—body and the soul." It is the correct understanding of the relationship between body and soul and the correct application of that knowledge that can make of the life of each individual a song. It is not wealth, physical comfort and possessions that bring about happiness as much as true inner contentment and a cheerful attitude towards life. To live in terms of our essential needs and not wants makes life joyous. So, truly speaking, life is a song, but human beings have made of it a dismal cry. One-third of the evil in the world is imaginary, one-third is avoidable, and the remaining one-third is endurable, being the result of our own past Karma. Says *The Secret Doctrine*:

With right knowledge, or at any rate with a confident conviction that our neighbours will no more work to hurt us than we would think of harming them, the two-thirds of the World's evil would vanish into thin air. (I, 643)

It is only suspicion, distrust, fear of one another that has brought about the chaotic condition in which we find ourselves. This can only be changed by acting noetically and not psychically. To make of life a sweet melody, an inspiring song, one has to live consciously and consistently in terms of the principles of the Esoteric Philosophy.

The Voice of the Silence calls this earth the Hall of Sorrow because the Egos are entrapped by the delusion arising from the non-understanding of the unity of life. But it is through the dismal entrance of the earth-life that one can reach the valley of the true Light which no wind can extinguish, which burns without a wick or fuel. It is here, in the outer, objective world, that chaos prevails; on the spiritual plane there is peace. As Lord Buddha says:

Ye are not bound! the Soul of Things is sweet,
The Heart of Being is celestial rest;
Stronger than woe is will: that which was Good
Doth pass to Better—Best.

ACCORDING to H. P. Blavatsky healing becomes Black Magic when the operator deliberately influences the mind of the patient and by that means causes the cure. Of course it is not the very highest and blackest form of Black Magic, but it is not White Magic—since it does not leave the patient to the operation of Karma and his own will—it is a weak form of the Black variety.

My own view goes a little further and leads me to the conclusion that when persons suffer from sickness they should endeavour to cure it with physical agencies, for it is truly the working *down* through the body of bad Karmic causes *in the mind*; and when one falls back upon his higher nature for the cure of his body, he removes the operation of the Karmic causes from their proper plane, which is the physical body, and draws them back into the mind, and thus not only tends to becloud his mental plane, but also keeps in him *the seed for future diseases in another life*, which will be larger, because, as it were, they have accumulated interest during the interval.

—W. Q. JUDGE

IN THE LIGHT OF THEOSOPHY

One of the signs of the times is that a large number of people, especially in developed Western nations, are moving away from traditional values and toward the emerging new values being embraced on an ever-widening scale. What they are seeking is “self-actualization” rather than security or traditionally defined success, says Joseph T. Plummer in his article “Changing Values” in the January-February *Futurist* (a journal of forecasts, trends and ideas about the future). Long-held beliefs about the meaning of work in one’s life, important relationships among people, expectations for the future—indeed, about many aspects of daily living—are undergoing a re-examination and reappraisal. Plummer writes about the “paradigm shift” in present-day society and culture:

By examining these shifting values, we can understand not only how individuals react to change, but also how *to predict* the particular changes we might encounter in the future. People’s values lead them to accept or reject proposed changes in their lives.

Values also suggest whether individuals will actively seek out or avoid new ways of doing things. For many people, the need to behave the same way they have always behaved is central to their values. In contrast, some people actively seek out change because they place a high value on experiencing an exciting life. . . .

A broad overview of changes in values indicates that most developed or postindustrial cultures are clearly in the midst of what may be called a paradigm shift—a fundamental reordering of the way we see the world around us. . . .

One way to understand and track the profound nature of these value shifts is by thinking about the notion of “social character,” as described by David Riesman in his book *The Lonely Crowd*. Riesman identified three types of societies: tradition-directed, outer-directed, and inner-directed. . . . If we match these three types of social character with our descriptions of social paradigms, the emerging paradigm obviously entails a shift from outer direction to inner direction. . . .

Research on changing values points to the need to rethink our old rules, recognize emerging new rules, and spend time understanding people as human beings with the capacity for change. If our efforts to anticipate the future rely primarily on economics and technology, we could miss wonderful opportunities for a better world.

Our age has been called the transition age when society and all

systems of thought and all levels of human activity are changing. In recent years the pace of change has become accelerated. Not all change, though, is for the good and there are enough disconcerting signs. In view of the powerful forces for change that have been set loose, there is today a class of professional people known as the futurists who are looking seriously at future possibilities and forecasting the kind of things that may happen to us. The world, they say, will never again be what it was and the value of studying possible futures is that we can shape tomorrow more wisely. The main task, as some of them see it, is to institute policies that will permit an orderly transition to equilibrium.

Nearly four decades ago, operations performed on the brain by Canadian neurosurgeon Wilder Penfield revealed that certain parts of this organ retain minute details of events experienced by the patient in the remote past, and that these memories can be relived in detail when that particular part of the brain is electrically stimulated. Since then, a major tenet of psychology has been that the brain functions like a highly complex computer capable of storing and recalling events it has experienced. The science of cybernetics is based on the premise that just as computer performance is directly related to computer input, so the brain will function only as well as it has been programmed.

Judd Biasiotto's article, "Powers of the Mind" (*Parade*, March 1989), is in keeping with the brain-computer analogy and its practical application:

We are the sum product of the events we experience. The environment in which we function, the people with whom we interact, and the thoughts we entertain are all data constructs by which we are programmed. Therefore, the environment in which we function should be stimulating and progressive, the people with whom we interact enthusiastic and positive, and our thoughts, words and actions should be of a positive nature. If you constantly entertain positive thoughts and events, you will develop a positive mentality. There is no way around it, because computer (brain) performance is directly related to computer input. Think positive and you'll be positive; think negative and you'll be negative.

Positive thinking always works if it's used properly. The problem is that people don't understand the nature or process of positive thinking. Positive thinkers do not deny that negative things happen or that failure exists. They simply refuse to dwell on such events.

Rather, they look for the positive element in each situation and build upon it. Of course, when you seek out the good in a particular situation you are more likely than not to find it. Seeking the positive is a deliberate systematic process. It takes effort and concentration. It requires hard work, perseverance and discipline. It is not easy to perfect, but positive thinking will work if you are willing to work at it. Try it yourself.

While most scientists rarely look beyond their specialties, chemist-biologist-inventor James Lovelock has for the past 20 years engaged himself in the quest for a larger theory of life which envisages the planet Earth as one big system. Trying to understand nature from the narrow perspective of ecology, geology or chemistry, he says, is senseless. His Gaia hypothesis (so called after the Greek Earth goddess) is gradually winning respect. His all-encompassing theory of evolution, he claims, will explain many things, such as how the Earth came by its unique climate, chemistry and atmosphere.

In his new book, *The Ages of Gaia: A Biography of Our Living Earth*, Lovelock advances "a thrilling possibility," says *Newsweek* (November 7, 1988):

He argues that life has evolved not just by adapting to its surroundings, as Darwin had it, but by remaking them. Living things have taken control of the Earth, he says, and, in effect, have transformed an inert chemical ball into an immense, self-sustaining organism. . . .

At the heart of Gaian theory is the fact that the land, water and air have all been changed in specific, observable ways by the presence of life. . . . Climate, too, has been dramatically affected by life. . . . Most [scientists] now accept that life affects everything from rainfall to the salinity of the oceans—and they applaud Lovelock's ground-breaking insights into the specific processes involved. What has always bothered them is his insistence that living organisms don't merely influence their environment but work together "to keep it comfortable" for themselves. . . .

Lovelock has long claimed that a willful and intelligent global system could arise *automatically* from the mindless struggle for survival. And he has proved it, at least in theory, by simulating the process on a computer. . . . In Lovelock's model—as on Earth—the most varied ecosystems are the most robust. "You can throw in as many species as you like," he says, "and it becomes more stable."

Lovelock expresses grave concern over mankind's wanton disruption of natural processes, but he takes a long view of the likely consequences. Nothing we do is likely to kill the planet, he says; over the past few billion years, Gaia has survived volcanic eruptions and meteor impacts that would "make total nuclear war seem, by comparison, as trivial as a summer breeze." The danger is that we'll deal ourselves, and a lot of other species, out of the game.

Dowsing, or the art of finding underground water, minerals, oil, is one of man's abnormal powers, and it has proved fruitful in many cases where orthodox methods have failed. Some dowsers use no object to help in their search save their outstretched hands; others use a forked twig, a pendulum, etc. The usual method employed by a dowser using a forked stick is to walk about the area where water or a mineral has to be located, and at certain spots the stick may begin suddenly to bend down or jerk upward, and those spots are declared as sources of the sought-after object.

An article by Dr. K. Narayanan (*Mirror*, February 1989) outlines the three main viewpoints currently held by those investigating the subject:

One is that water—or any other object—emits some kind of radiation and a few sensitive people possess some well-developed organ to detect it. Everyone may possess this faculty, but while in most it lies dormant, some may display it more efficaciously.

The second view is that the dowser may be emitting a radiation (bats do this in darkness to find their way), which like some form of "radio wave" bounces back off the objects in the manner of a radar.

The third view is that dowsing depends on an unknown faculty, a kind of "superconscious mind" whose response is beyond the knowledge of the conscious self.

The phenomenon certainly points to the psycho-physiological relationship between the human organism and the whole of nature. "The preponderance of the watery or the mineral element in particular individual constitutions, leads to a more perceptible effect on the 'switch' in their hands, the magnetic and electric currents of a large mass of water or mineral so effectively passing through those individuals as to visibly affect the 'divining rods' held by them" (*The Theosophist*, April 1885). Science has made elaborate studies of terrestrial magnetism and its variations under certain conditions and in different localities. Lacking, however,

the clue which Theosophy offers, that of Universal Unity and Causation, it is not surprising that science has not taken the logical step of investigating thoroughly the "qualities, correlations and potencies" of magnetism and its *alter ego*, electricity, and especially "their effects in and upon the animal kingdom and man."

Soka Gakkai International (SGI) President Daisaku Ikeda received the 1988 Anuvrat Award for International Peace on December 6, 1988, from the Anuvrat Vishva Bharati, an Indian organization for the promotion of international peace education and culture. The award, which was established in 1983 to promote world peace based on the spirit of *ahimsa* (nonviolence), was made in recognition of the SGI president's efforts to promote peace in accordance with the universal principle of the dignity of life.

In his acceptance statement, President Ikeda stated:

Our times are calling out for an upsurge in solid movements toward peace and nonviolence. UNESCO's constitution reads in part, "Since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed." It is urgent that we make this idea a reality; under present conditions, however, people are in doubt as to how they can construct the defenses of peace in their own minds. . . .

One who is awake to the dignity of life must call forth his courage and put his will power into motion to the point where he can refuse to be moved by any violent tendencies toward others. The act of *ahimsa* is based upon a spirit of fearless compassion welling up from the recognition of the dignity of all that lives. . . .

As a Buddhist, I believe in the "battle of life." That is, we should challenge our anger, hatred and egoism, all of which can lead to the schism and isolation of our minds, and to the impulse to kill; and then we must transform this poisoned mind into a sublime mind charged with compassion and wisdom. This "battle of life" must form the basis of all movements for peace.

In the course of this battle to protect the dignity of life, what then does this sublime mind, developed through the practice of *ahimsa* and filled with compassion, find? What it sees is the eternal and universal life that brings about all things, that supports the dharmas, which are subject to constant change, and that arouses the joy of life in all that lives. (*Soka Gakkai News*, Japan, January 1989)

THEOSOPHICAL PUBLICATIONS

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ISIS UNVEILED. A photographic facsimile of the original edition of 1877.
THE SECRET DOCTRINE. A facsimile of the original edition of 1888.
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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 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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