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THE STUDY OF  
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AND  
ARYAN LITERATURE

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"When the pupil is ready, the teacher will be found waiting," says an Eastern maxim. The Masters do not have to hunt up recruits in special lodges, nor drill them through mystical non-commissioned officers: time and space are no barriers between them and the aspirant; where thought can pass they can come.

—H. P. BLAVATSKY



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- (b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study ; and
- (c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

सत्यान्नास्ति परो धर्मः ।



*There Is No Religion Higher Than Truth*

BOMBAY, 17th August 1951.

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# THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th August 1951.

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## THE ORIGINAL IMPULSE AND THE ORIGINAL TEACHINGS

"Primitive peoples have disappeared, but primitive wisdom survives and is attainable by those who "will;" "dare," and can "keep silent." ( *Isis Unveiled*. II, 586 )

In this month of August, devotees of H. P. B. will remember the day of her birth in 1831, one hundred and twenty years ago. And it was just a century ago that she started on her travels, learning and experiencing and preparing herself for the grand mission of her life.

In 1877 her first book was published, *Isis Unveiled*, in which she chronicled the results of her great travels. She opens the book with a quiet and dignified but unequivocal statement: "The work now submitted to public judgment is the fruit of a somewhat intimate acquaintance with Eastern adepts and study of their science." ( I. v )

Of the Fraternity of Adepts with its centres of research and service, which H. P. B. names "secret brotherhoods," something has been taught in her writings. In her first book she writes of these "secret brotherhoods":—

If they have been regarded as mere fictions of the novelist, that fact has only helped the "brother-adepts" to keep their incognito the more easily. We have personally known several of them who, to their great merriment had had the story of their lodges, the communities in which they lived, and the wondrous powers which they had exercised for many long years, laughed at and denied by unsuspecting sceptics to their very faces. ( II. 403 )

Travellers have met these adepts on the shores of the sacred Ganges, brushed against them in the silent ruins of Thebes, and in the mysterious deserted chambers of Luxor. Within the halls upon whose blue and golden vaults the weird signs attract attention, but whose secret meaning is never penetrated by the idle gazers, they have been seen but seldom recognized,

Historical memoirs have recorded their presence in the brilliantly illuminated salons of European aristocracy. They have been encountered again on the arid and desolate plains of the Great Sahara, as in the caves of Elephanta. They may be found everywhere, but make themselves known only to those who have devoted their lives to unselfish study, and are not likely to turn back. ( I. 17 )

Among those travellers was H. P. B. herself. Mark this:—

When, years ago, we first travelled over the East, exploring the penetralia of its deserted sanctuaries, two saddening and ever-recurring questions oppressed our thoughts: *Where, who, what is GOD? Who ever saw the IMMORTAL SPIRIT of man, so as to be able to assure himself of man's immortality?*

It was while most anxious to solve these perplexing problems that we came into contact with certain men, endowed with such mysterious powers and such profound knowledge that we may truly designate them as the sages of the Orient. To their instructions we lent a ready ear. They showed us that by combining science with religion, the existence of God and immortality of man's spirit may be demonstrated like a problem of Euclid. For the first time we received the assurance that the Oriental philosophy has room for no other faith than an absolute and immovable faith in the omnipotence of man's own immortal self. We were taught that this omnipotence comes from the kinship of man's spirit with the Universal Soul—God! The latter, they said, can never be demonstrated but by the former. Man-spirit proves God-spirit, as the one drop of water proves a source from which it must have come. Tell one who had never seen water, that there is an ocean of water, and he must accept it on faith or reject it altogether. But let one drop fall upon his hand, and he then has the fact from which all the



rest may be inferred. After that he could by degrees understand that a boundless and fathomless ocean of water existed. Blind faith would no longer be necessary; he would have supplanted it with KNOWLEDGE. When one sees man displaying tremendous capabilities, controlling the forces of nature and opening up to view the world of spirit, the reflective mind is overwhelmed with the conviction that if one man's spiritual *Ego* can do this much, the capabilities of the FATHER SPIRIT must be relatively as much vaster as the whole ocean surpasses the single drop in volume and potency. *Ex nihilo nihil fit*; prove the soul of man by its wondrous powers—you have proved God! (I. vi)

And again:—

Many years of wandering among "heathen" and "Christian" magicians, occultists, mesmerizers and the *tutti quanti* of white and black art, ought to be sufficient, we think, to give us a certain right to feel competent to take a practical view of this doubted and very complicated question. We have associated with the fakirs, the holy men of India, and seen them when in intercourse with the *Pitris*. We have watched the proceedings and *modus operandi* of the howling and dancing dervishes; held friendly communications with the marabouts of European and Asiatic Turkey; and the serpent-charmers of Damascus and Benares have but few secrets that we have not had the fortune to study. (I. 42-3)

It is important and necessary for the growing body of sincere inquirers and devoted students of Theosophy to learn, mark and inwardly digest what is implicit in the above extracts. They clearly indicate that the learning process through which H. P. B. passed was behind her in 1871 and that the new period, of her teaching humanity, had dawned. Having acquired knowledge during the 20 years from 1851 to 1871 she began teaching, declaring that the doctrine was not hers but his that sent her. The first large and solid instalment given in *Isis Unveiled* was veiled in parts; much was withheld, because the policy of her Masters was—step by step. One of them wrote:—

It is the common mistake of people that we willingly wrap ourselves and our powers in mystery, that we wish to keep our knowledge to ourselves, and of our own will refuse—"wantonly and deliberately" to communicate it. The truth is that till the neophyte attains to the condition necessary for that degree of illumination to which, and for which, he is entitled and fitted, most if not all of the Secrets are incommunicable. The receptivity must be equal to the desire to instruct. The illumination must come from within. Till then no

hocus-pocus of incantations, or mummary of appliances, no metaphysical lectures or discussions, no self-imposed penance can give it. All these are but means to an end, and all we can do is to direct the use of such means as have been empirically found by the experience of ages to conduce to the required object. And this was and has been *no secret* for thousands of years.

Some misguided students have opined that there are mistakes in the teachings in *Isis Unveiled*. How absurd is that point of view can be seen from the above and other extracts in *Isis Unveiled* itself. H. P. B. began teaching when she had completed learning—gathering information and knowledge. One of the facts about the writing of *Isis Unveiled* is that it is a most valuable compendium of psychical and psychological phenomena tabulated and explained with acumen and clarity.

Her subsequent articles and books amplify and add instruction, not newly acquired by her since the writing of *Isis Unveiled* but what she knew before and gave out in 1888 and later, because a body of students of Theosophy and aspirants had arisen demanding more. They had benefited by her work already done, and they called for the additional instalment which was then recorded for them.

Today we should like to emphasize an idea in conformity with and in continuation of the great work spoken of above. It is this: Students should more diligently take to the study of *The Secret Doctrine* and make it better known than before. Many of these fundamental ideas have already been accepted by the mind of our civilization. There are, however, other teachings which ought to be emphasized. One way to do this would be for students to cull for themselves the teachings which are of value to them, and point out that value to the general public through articles in popular periodicals and newspapers. The motion of the cycle has not stopped and the Work must go forward. The Lines to be followed in the coming years are an extension of the old Lines whose operation we have to examine from time to time. This was done a quarter of a century ago in an article entitled "Fifty Years Ago," which we reprint in this issue from the magazine *Theosophy*.



## FIFTY YEARS AGO

[ Reprinted from *Theosophy*, Vol. XIV, p. 2, for November 1925.—Eds. ]

Fifty years ago in November the Theosophical Movement of the century, started at the residence of H. P. Blavatsky in Irving Place, New York City, was publicly inaugurated in Mott Memorial Hall not far away. In the opening number of this our fourteenth volume it is desirable that we consider, in the light of past events and achievements, our future work. The closing of the semi-centennial cycle suggests a stock-taking, an examination of account-ledgers, and the natural outcome of such a procedure, the producing of a forecasting budget till the year 1975. If this examination is to prove useful and beneficently practical it must be undertaken in a strictly impersonal way; and what can be more practical and impersonal than the use of the very Law of Cycles in considering the past fifty years and the five decades that lie in front?

The first real expression of the Movement was *Isis Unveiled*. It affirmed that "we are at the bottom of a cycle and evidently in a transitory state"; to arrest the growth of the sickly and deformed child of "To-day born of brutal Yesterday," the voice of the Movement was to be raised for spiritual freedom and a plea made for enfranchisement from all tyranny, whether of science or theology.

That "To-day" is already yesterday. H.P.B.'s twenty years of unceasing labour of love has freed not only her true pupils and followers from the tyranny of churches and temples as well as of Royal Societies, but it also has freed in a substantial measure the mind of the race. Humanity is not so much under the dominance of bigotry as it was when she started her mission of mercy. Her prophecy that between "1888 and 1897 there will be a large rent made in the Veil of Nature, and materialistic science will receive a death-blow" has been fulfilled. The 19th century materialism is dead. She further predicted the discoveries, archæological and geological, and of the remains of ancient civilizations more advanced and glorious than ours. This too has come true. We are now at the dawn of a new era, when reac-

tion from an over-dependence on our own boasted culture and learning is taking place and in every sphere is heard the cry—back to the ancients, to the enlightened eras of yore.

The first thing we should note is that this stupendous change in human thought is not achieved by any Theosophical organization but by Theosophists, foremost among them H. P. B. herself. Nor did the T. S., which she helped in founding, produce this result; in proportion as Theosophy was utilized by the T. S. did the latter share in the grand task. The Society's failure was commensurate with its failure to spread broadcast the Message of Theosophy which the Masters gave through H. P. B. In her very lifetime the struggle between the will of the philosophy to ensoul the Society and the desire of its officers and members to interfere with that task produced more than one schism. Tenaciously sticking to the Truth H. P. B. warded off the onslaughts made on the principle that Theosophy was the Living Soul and the Society was subservient to it. Following her example certain Theosophists did the same, notable among those very few was W. Q. Judge. After H. P. B.'s death in 1891 he fought the great battle to maintain the integrity of that principle; those who had the heart to perceive followed him out of the parent T. S. which proved false to the Message and Mission of H. P. B.

If H. P. B.'s work and example afford us the lesson that the regeneration of the world in this cycle lay in Theosophy, not in any Society, Mr. Judge's labour and sacrifice teach us the mighty lesson of strictly holding to the Lines laid down by the Masters through her. Various are the organizations today which claim to be the true body brought into being by H. P. B. in 1875. The fact is that whatever the name the body assumes or arrogates is of little consequence; the nature of its soul-activity stamps on each its true name. Such activity has to be impartially examined, with malice towards none, with charity for all, but withal with courage born of honesty and knowledge born of the study of the Philosophy of



the Masters as They recorded it in black on white through the hand of H. P. B. That body, organization, association, society or lodge which has remained true and faithful, without the shadow of a turning, to the recorded message of H. P. B., not taking away a single jot from it, not adding a title to it, not altering a word of it, and whose associates, fellows and members study, practise and promulgate *its* principles and teachings in their integrity, is the true light-bearer of the Wisdom of the Masters in this era. Important as this has been in the cycle which is closing, more vital will it be in the next decades.

The influence of H.P.B. is growing. Many frauds and charlatans will trade on the property stolen from H.P.B.; more numerous persons will be the prey of their own psychic glamour who, using the name of Theosophy but more especially the knowledge of its philosophy, will twist the great impersonal and universal truths to suit their narrow personal ends. During the last thirty years, and especially during the last ten, this has been taking place. But more wide-spread will be this tendency in the coming cycle. Every true Theosophist will need sufficient knowledge to detect and expose the robbery of the one and the egotism of the other. If the Theosophist will need adequate knowledge to dethrone error arising out of the present, it will also be required to perceive the damage done to the Sacred Science in the past. The cycle of psychic awakening which is upon us is coincident with the cycle of unearthing of past achievements. From the sandy tombs of the past will arise the soul of ancient Theosophy, but side by side with it will march in our midst the shells and spooks of bigotry and of pseudo-Theosophy of old. Corrupters of Theosophy and usurpers of its authority worked their havoc in the past as they do today. The student of the next immediate cycle will have the opportunity to undo the sins of spoliation of the past and to credit the true Theosophist of old with his just due; he will be able to vindicate calumniated but glorious reputations. Will the opportunity find him ready—not only in his earnestness and devotion, but well equipped with knowledge?

As a reformer, H.P.B. endeavoured to shatter

the hard idols of science, theology, spiritualism, and succeeded in a great measure. That was only a minor portion of her work. She established the brotherhood of knowledge; she proved the existence of a Universal Philosophy from the remote past, and affirmed that the study and acceptance of the tenets of the Wisdom-Religion of old will make of warring humanity a united brotherhood. In place of belief she recommended knowledge, and for blind faith she offered the Religion of Responsibility. Universal Brotherhood of humanity can be demonstrated in this yuga through a nucleus only. Such a nucleus is to be formed by students of the Wisdom-Religion, knowers of its doctrines, who *knowing* would apply and practise its tenets in their daily vocations. She warned against making Theosophy a creed to be believed in and its Masters Gods to be appealed and prayed to.

Therefore will the Theosophist need the true liberal mind at the same time that he will need to hold firmly to the Lines laid down. In the coming cycle we will need the strength to fight blind belief in our own midst, the tendency to believe in, rather than know, the philosophy; the tendency to get help from the Masters rather than render help in Their work. The coming cycle will suffer from the Karma of the closing one in which the manufacturing of "chelas" and "initiates" has been so much to the fore. While the existence of the Lodge of Masters and the Path thereto are facts, the necessity, more in the future than in the past, for the service of humanity is greater. The wide and persistent propaganda on behalf of the Teachings of Theosophy, pure and unadulterated, has to be carried on. Efforts have to be made to wipe away the filth heaped on the very name of Theosophy; also to popularize its tenets for all classes, especially the masses. Not only the doctrines of Reincarnation and Karma are to be propagated, but those of Immortality and Divinity of every human soul and *thus* of the *spiritual* brotherhood of mankind. To these must be added the teaching about the interrelationship subsisting between the various component parts of the whole of Nature, Nature throbbing with Life which is sacred and holy. And last but not least, of the Spiritual Service of Humanity with



the specific purpose of helping the true Helpers of the Race—the Masters of the Wisdom.

Amid the crash of our boasted civilization, adversity and penury will drive classes and castes to some kind of union; nations and races will endeavour to co-operate; communities and creeds will try to fraternize. Such signs are even now becoming visible. A certain danger awaits us in this. Union and harmony between two or more groups of misinformed or misguided individuals of different continents is very dangerous in its power to influence the mind of the race. Thus if psycho-analyst and psychical researcher of the West join hands with the Eastern hatha-yogi; if the Christian Science and New Thought movements make common cause with the old Tantrika-worship; if Spiritualists and elemental-invokers come together; if the archbishops fraternize with Sankaracharyas and the Popes with the Caliphs;—woe to poor humanity! Who can save it from this terrible and threatening prospect if not Theosophy, the Soul-satisfying philosophy of the Aryans? But the world has never been without Theosophy; it has suffered from the lethargy of Theosophists, as from their egotism. We need students, then, students who live the life and not only preach the doctrine. A few days before she laid aside her body H. P. Blavatsky wrote:—

After all, every wish and thought I can utter are summed up in this one sentence, the never-dormant wish of my heart, "Be Theosophists, work for Theosophy!" Theosophy first, and Theosophy last; for its *practical* realization alone can save the Western world from that selfish and unbrotherly feeling that now divides race from race, one nation from the other; and from that hatred of class and social considerations that are the curse and disgrace of so-called Christian peoples. Theosophy alone can save it from sinking entirely into that mere luxurious materialism in which it will decay and putrefy as civilizations have done. In your hands, brothers, is placed in trust the welfare of the coming century; and great as is the trust, so great is also the responsibility.

## MYTHS AND SYMBOLS

In their recently published *Introduction to a Science of Mythology* (Routledge and Kegan Paul, Ltd., London) two eminent Western psychologists, Professors C. G. Jung and C. Kerényi,

prove their affinity with the Indian psychological tradition and with modern Theosophy on more than one point.

Especially interesting for its bearing on "the lighting up of Manas" is what they have to say about the attaining of what Dr. Jung calls "consciousness" but by which he apparently means what Theosophy does by "self-consciousness." Consider what Madame Blavatsky wrote of the "intellectually senseless giants" of the Third Race at the time of its separation into sexes, "'Gods' by their spirituality and purity, though senseless, and as yet destitute of mind, as men" (*The Secret Doctrine*, I. 190), and of the fact that, without the quickening given by the Manasa Putras,

the cyclic pilgrimage would have to be performed through all the planes of existence half unconsciously, if not entirely so, as in the case of the animals. (*Ibid.*, II. 103)

And compare with this Dr. Jung's reference to "the chronic twilight state" of the primitive consciousness, and to the "immemorial experience of the separation of consciousness from the unconscious." He writes:—

The coming of consciousness was probably the most tremendous experience of primeval times, for with it a world came into being whose existence no one had suspected before.

Professor Kerényi also speaks significantly of "culture-heroes...bringers of light, that is, enlargers of consciousness," who "overcome darkness, which is to say that they overcome the earlier unconscious state." The legends of "the conquerors of darkness," he declares,

go back far into primeval times, and, together with many other legends, prove that there once existed a state of *original psychic distress*, namely *unconsciousness*,

by which the Theosophical student will understand absence of self-conscious awareness.

Dr. Jung sees the purpose of the individuation process as the attaining of a wholeness which transcends consciousness and brings into synthesis the conscious and unconscious elements in the personality.

A weakness common to Western psychologists generally may be pointed out here: the failure to



distinguish between the spiritual or superconscious and the psychic, which is *below* the level of the normal consciousness. The achieving of a synthesis between the conscious and the superconscious involves the activating of Buddhi, the conquest of the lower nature and rising to the higher planes of spiritual life. Only disaster, on the other hand, can follow the opening of the sluice to admit the muddy torrents of Kama-Loka. The end product of the former process is the Adept; that of the latter, the helpless and too often depraved medium.

Dr. Jung maintains the existence of a "collective unconscious," and collective structural elements of the human personality in general, which are inherited, from the long past of the race. H.P.B. wrote of that which served the imagination of the masses as a central nucleus for its wealth of extraordinary tales, indicating that that nucleus consisted of

those floating reminiscences, obscure and vague, which unite the broken links of the chain of time to form with them the mysterious dream foundation of our collective consciousness. (S.D. II. 293)

But this similarity may not be taken as conceding Dr. Jung's hypothesis that myths were originally formed in a state of "reduced intensity of consciousness and absence of concentration and attention"!

The earnest, even reverent, approach of Professors Jung and Kerényi to the myths and mysteries of the past speaks eloquently of a change in scientific attitude to mythology. Its students have come a long way since Sir J. G. Frazer, author of *The Golden Bough*, summed up the folk beliefs and popular rites to which he had given years of study as

a dark, a tragic chronicle, of human error and folly, of fruitless endeavour, wasted time and blighted hopes.

That was altogether too pessimistic a view, however covered over by popular fancy or distorted by priestcraft the original kernel of truth might be. The late Dr. Ananda K. Coomaraswamy, refuting it several years ago in the *Quarterly Journal of the Mythic Society*, maintained that, on the contrary, the whole body of folklore motive represented

a consistent tissue of interrelated intellectual doctrines belonging to a primordial wisdom rather than to a primitive science.

This is more in accordance with the teachings of Theosophy, the leaven of which, working in the world since 1877, when *Isis Unveiled* was published, must be given part of the credit for the rehabilitation of myths in scientific eyes. Statements on myths, legends and symbols abound in that work, as also in *The Secret Doctrine*, throwing a flood of light upon the subject. Madame Blavatsky wrote of

one universal esoteric, or "Mystery" language...the language of the Hierophants, which has seven 'dialects,' so to speak, each referring, and being specially appropriated, to one of the seven mysteries of Nature. Each had its own symbolism. Nature could thus be either read in its fulness, or viewed from one of its special aspects. (S.D. I. 310)

It is from such a "special aspect," namely, psychology, that Professors Jung and Kerényi approach their study of the myths of the Divine Child and of the Maiden Goddesses, essaying even a tentative and admittedly partial elucidation of the "Mysteries of Eleusis," for which a single key can scarcely suffice. The ancient Initiates, moreover, kept their secrets well, so that the modern interpreter finds himself trying to solve a problem in which the unknown quantities outnumber the known, or those believed to be known.

Moreover, though the authors would doubtless endorse Plato's statement that "myths are the vehicles of great truths well worth the seeking," they are too full of their psychological preoccupation to admit the likelihood of the claim made by Horace in his *Ars Poetica* that

the Myths have been invented by wise men to strengthen the laws and teach moral truths.

Dr. Jung, in fact, remarks, "We can hardly suppose that myth and mystery were invented for any conscious purpose.

And yet H.P.B. made the definite prediction, for example, that

the fables of the mythopæic ages will be found to have but allegorized the greatest truths of geology and anthropology. It is in these ridiculously expressed fables that science will have to look for her "missing links." (*Isis Unveiled*, I. 122)



## THE CONCEPT OF RACE

On July 18th, 1950, Unesco published a Declaration prepared by its Committee of Experts on Race Problems, which not only affirmed the fundamental unity of mankind but further asserted, in the official summary of its conclusions, that

according to present knowledge, there is no proof that the groups of mankind differ in their innate mental characteristics....The scientific evidence indicates that the range of mental capacities in all ethnic groups is much the same.

Dr. Jaime Torres Bodet, Director-General of Unesco, indicates in his address delivered on June 4th, 1951, to the "Meeting of Physical Anthropologists and Geneticists for a Definition of the Concept of Race," that that former statement, which had not received unanimous assent, was intended merely as a general outline, "to be filled in and, if need be, corrected." He rightly recognizes the need of complete objectivity in the approach to this problem; but it may be respectfully questioned whether full objectivity has not been sacrificed unwittingly in advance by entrusting the formulation of the proposed definition to scientists with a professional bias towards physical factors. Will they be able to evaluate dispassionately any evidence that may be offered for the intellectual differences between certain races and the rest, differences which Theosophy maintains do exist, while insisting that they do not justify discrimination against the less well endowed?

Dr. Bodet shows that both in Article 1 of the San Francisco Charter and in Article 2 of the Universal Declaration of Human Rights "racial discrimination come at the very head of the list of main obstacles to human solidarity and brotherhood." It may be pointed out in passing that it does so also in the passage in *The Key to Theosophy* (p. 228) in which, in 1889, Madame Blavatsky named it first among the distinctions—of race, colour, social position, or birth—declaring that there must be "full recognition of equal rights and privileges for all," regardless of any of these. Also the Declaration of the

United Lodge of Theosophists states that the Lodge

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

Dr. Bodet defines racial prejudice as

the "dogma" of racial inequality and the more or less conscious practices it is held to justify, it being clearly understood that the inequality which this dogma proclaims is not factual inequality—like the inequalities to which history bears witness, of power, ability, or merit—but legal inequality, that is to say, inequality of worth.

The unfairness of judging the native ability of a group by its cultural achievement was brought out by Dr. Dorothy L. Keur in her essay, "The Scientific Concept of Race and World Peace," prepared for The Indian Institute of Culture at Bangalore and published in its Reprint No. 4, before the Unesco Committee's Declaration appeared. The effect of differences in cultural opportunity or cultural development is clearly brought out in *The Secret Doctrine* (II. 425) where the effect of isolation on a race is shown.

But, while differences in achievement, by races as by individuals, can be accounted for in considerable part by differences in opportunities (which are themselves Karmic), it cannot be ignored that there are differences among human beings, and also between the aggregates of human beings, such as family or race, to which individuals are drawn by affinity, among other determining factors.

Some statements in the Theosophical teachings which throw light on this question of such differences may be brought together here for their contribution to the subject of race and racial differences. For example, Mahatma K. H. wrote:—

...the highest people now on earth (spiritually) belong to the first sub-race of the fifth root Race; and those are the Aryan Asiatics; the highest race (physical intellectuality) is the last sub-race of the fifth—yourselves the white conquerors.

H.P.B. pointed to verse 24 in Stanza VII of the "Stanzas from the Book of Dzyan" on which Vol. II of *The Secret Doctrine* is based, as giving the secret of the subsequent inequalities of in-



tellectual capacity, etc., as also a logical explanation to the otherwise incomprehensible Karmic course throughout the subsequent æons. (S. D. II. 161) That verse deals with the awakening of self-consciousness in the mindless men of the Third Root-Race, the process known in Theosophical terminology as the so-called "Fall of the Angels." It was also part of the process of "the Lighting up of Manas." That verse (*Ibid.*, II. 161) reads in part:—

The Sons of Wisdom...ready for rebirth, came down.... "We can choose," said the Lords, "we have wisdom." Some entered the Chhayas. Some projected a spark.... Those who received but a spark remained destitute of (*higher*) knowledge. The spark burnt low. The Third remained mindless. Their Jivas (*Monads*) were not ready,

these being the latest arrivals among the human Monads and having to evolve further before reaching the level of the average class.

H.P.B. writes:—

Mankind is obviously divided into god-informed men and lower human creatures. The intellectual difference between the Aryan and other civilized nations and such savages as the South Sea Islanders, is inexplicable on any other grounds. No amount of culture nor generations of training amid civilization, could raise such human specimens as the Bushmen, the Veddhas of Ceylon, and some African tribes, to the same intellectual level as the Aryans, the Semites, and the Turanians so called. The "sacred spark" is missing in them and it is they who are the only *inferior* races on the globe, now happily—owing to the wise adjustment of nature which ever works in that direction—fast dying out. Verily mankind is "of one blood," *but not of the same essence*. We are the hot-house, artificially quickened plants in nature, having in us a spark, which in them is latent. (*Ibid.*, II. 421, fn.)

Nevertheless, in the majority of mankind, she tells us, the human (intellectual) soul is not

even yet fully developed (*Ibid.*, II. 318 fn.):—

...those who were "half ready," who received "but a spark," constitute the average humanity which has to acquire its intellectuality during the present Manvantaric evolution, after which they will be ready in the next for the full reception of the "Sons of Wisdom." (*Ibid.*, II, 167-8)

On those who were capable, "under the guidance of their *divine* Rulers," of developing the early civilizations, "evolution achieved its work of perfection," as Karma did its work of destruction on those who, like the aboriginal Australians,

instead of vivifying the spark dropped into them by the "Flames," extinguished it by long generations of bestiality. (*Ibid.*, II, 317-18)

The teachings of Theosophy in regard to racial differences cannot be wholly understood without further reference to the teaching of reincarnation as the process of individual evolution and to the cyclic evolution and decline of races. The student's attention may be invited to "Why Races Die Out," by William Q. Judge, published in our Vol. III, p. 46 (April 1933) as well as to *The Secret Doctrine*, (II. 779-80) It is explained in *The Ocean of Theosophy*, pp. 90-91, how Egos of a higher type desert a descending race for another more suitable for their further development, while those of less development come in to use the bodies of the declining race.

These statements, observed and tested facts for the advanced Occultist, would stand the anthropologists and the ethnologists in good stead if studied with an open mind and accepted even as working hypotheses, justifying for workers in these fields, as in so many others, the claim for *The Secret Doctrine* as the text-book of the 20th century, with which the editorial in the July 1951 *Theosophical Movement* dealt.

"Them colored papers are full of stuff about Race Relations Committees functioning all over the country, and how they are working to get rid of the poll tax and to keep what few Negroes still have jobs from losing them, and such. But in so far as I can tell, none of them committees is taking up the real problem of race relations because I always thought *relations* meant being related. Don't it? And to be related you have to have relations, don't you? But I don't hear nobody speaking about us being kinfolks. All they are talking about in the papers is poll taxes and jobs."

*Simple Speaks His Mind.* By Langston Hughes.



# QUESTIONS ANSWERED

## AT AN INFORMAL "OCEAN" CLASS

### CHAPTER III

#### II.—THE SEVENING OF MAN

*Q.*—In the middle paragraph on p. 28 is the statement that there comes a time of perfection; that is, when progress stops in that particular cycle spoken of, and then the earth disappears as a tangible thing. It isn't annihilated, we know that, but the statement is made that it disappears as a tangible thing. What is meant by that?

*Ans.*—Let's go on in the greater cycle until the same stage is reached again. What will happen to this earth that will have disappeared as a tangible thing? What will become of it? Will it not once more reappear as a tangible thing, going through its evolution again on this plane, and then once more—having achieved as much perfection as possible—what will it do? Disappear as a tangible thing, and once more reappear. It is nothing but the Law of Reincarnation. "Cycle" means reincarnation, only this word is used to show that it means the reincarnation of a mass of Monads or egos, whereas we use the word "reincarnation" as applied to one single individual. Yet we say that there is a cycle of reincarnation. For the man of today we know that the average duration of that cycle is 1500 years.

Now, after we have seen that the *Ocean* says the world, or our earth, disappears as a tangible thing, the question is, "How do you account for the moon still being visible?" Suppose we change that word "still" to the word "now." How do you account for the moon now being visible? Well, one way we can understand it is this: When the old moon chain disappeared as a tangible thing it disappeared, but when the same stage was reached in the new evolution, its ghost or Kama-Rupa materialized. Any Kama-Rupa is on the fourth plane of evolution, is in the fourth stage of existence. Remember that the fourth stage is the stage of formation, or re-formation, and it is also, of necessity, the opposite—the stage of dis-

integration. When this earth had once more reached the fourth stage, its effect on the moon may well have been such as to precipitate the kamic moon onto our plane. H. P. B. says in *The Secret Doctrine*—and Mr. Judge says the same thing on p. 26 that the reason we can see the moon is that it is on the same plane of perception as ourselves.

Venus is said to be in the Seventh Round, but we can see Venus. How can we do that when we are in the Fourth Round? Because Venus is in the fourth stage of her Seventh Round. We are in the Fourth Round and Venus in the fourth stage, so both are on the same plane of perception. The statement is made that both Mercury and Mars have been in obscurity—that is in Pralaya—and that Mercury is only beginning to come out of obscurity, yet both are visible. How explain that? Why, they are fourth-plane globes, which, during a minor Pralaya remain intact, though dead. Being on the fourth plane of perception, they are visible to us. We do not see the moon, say, of the Third Round; why not? Because that moon is on the third plane of perception. If we could transfer our consciousness to the centre of the Third Race or the centre of the Third Round, then, says Mr. Judge, we would see the corresponding moon, that is, the moon in her third stage, and so on endlessly.

*Q.*—If one saw the moon in a dream, what globe of the moon would that be?

*Ans.*—How many remember the eighth Chapter of the *Gita*? It says that those dying in the fortnight of the waning moon and while the sun is in the path of his southern journey, return again to mortal birth.

Now, when we go to sleep, we go through the same process that a man goes through when he



dies—up to a certain point, at least. We pass through the same steps. If we had an atavistic dream, and descended in our dream, let us say, to the Fourth Race of this Round or to the Third Race of this Round (instead of remaining in the Fifth to which we belong), we should be, in our dream, on the plane of nature that was tangible in the Third Race or in the Fourth Race. The corresponding moon would be there, and we would see the astral moon in one of its stages; we would see its astral photograph, certainly. Why, the air around us is full of elementals and of Kama-Rupas, all forming and disintegrating stages of anything and everything that has been in existence on this plane, both that which has died and is therefore on its way out, and also that which is on its way back here. If we, then, awake or asleep, get on to the astral or kamic plane, we shall see the corresponding moon, or—what is the same thing—the *reflection* of the moon, in her astral envelope instead of in her physical envelope.

*Q.*—Did I understand you to say that the moon, as we now see it, had dissolved into its constituent particles? Or did the moon remain as it was, except that, since we were not in that stage, it was lost to us and dissipated so far as we are concerned? It says on p. 28, that “so far as the human ear is concerned there is silence.” The moon certainly shows the effect of these universal lines of fire as it stands, and it seems that, if it had come again in the new combination, it wouldn’t show that old death scar.

*Ans.*—That raises a most interesting question, one that each student is at liberty to think about for himself. First, the statement is made in the *Transactions of the Blavatsky Lodge* that the sun is older than any of the planets in this solar system, and yet H.P.B. turns around in the same sentence and says that the moon is older than the sun. That can mean only one thing, that this moon which we see is a relic of a former solar system, of a planetary chain in a former solar system, because any and every planetary chain is but a portion of the mass of matter and of the monads engaged in any solar system.

H.P.B. makes a number of curious statements

in various foot-notes of the *S.D.* For example, she says that, when the end of a solar system comes, there is what is called a universal Pralaya; that is, absolutely everything is disintegrated and returns to the primordial condition. Naturally, no lives or Monads are lost. Once there is a new evolution of the solar system, it must be that those Monads which were in the former solar system or planetary chain once more reassume their ancient place. She says that nought remains during a solar pralaya but the Akâsic photographs of all that have been. Now, if we were on the seventh globe or the sixth globe of this chain, according to Mr. Judge, we should see the corresponding moon. What moon would we see? We should see its Akâsic photograph, shouldn’t we? Successively, as evolution goes on in this Solar System or in this planetary chain, condensation and expansion and recondensation, without a complete dissolution, goes on, because there are minor Pralayas and minor Manvantaras within the greater cycles.

Finally, in a foot-note on another subject, (p. 68 of the Second Volume) and again on page 730 of the same volume, H.P.B. solves the puzzle of the scientists, explaining how it was that man came first in this Round, and yet there are relics of flora and fauna reaching back for hundreds of millions of years and no relics of man beyond a certain period. What is the explanation? This is H.P.B.’s answer: That innumerable forms which were alive in the Third Round left their etheric photographs when they died and, when the stage of condensation was reached in this Round, those photographs were precipitated into our matter, and that is why we find the fossil remnants in our matter of beings that never *lived* in our matter.

If we applied that same reasoning to planets and planetary chains, bearing in mind the statements that after a solar system there is an absolute dissociation and return to the primeval condition, and the other statement that the moon is older than the sun and that the sun is older than any of the planets—the only logical explanation is that those degraded lives, those forms which took the back road that made the degraded part of the former moon chain, when the precipitating



stage is reached, condense, coalesce, or precipitate on this plane.

There is still another way to look at this question. Every one of us has heard of spiritualistic *séances* where they materialize "spirits." We are familiar with the Theosophical teaching that the materialized form is not the dead man at all, but is his discarded astral body, his Kama-Rupa, in short; and that, because of the nature of the thoughts and feelings of the sitters and of the medium, the Kama-Rupa, or dead astral body, is coated with matter of this plane so that it reflects the light of this plane and appears to be just as much physical matter as the bodies of the medium and of the men and women at the *séance*. But in a few minutes this materialized ghost will disappear, dissolve and go back to its own place, whereas the sitters don't dissolve. Yet the statement is made that it is possible, through a process of precipitation, to fix those images.

Now, if that occurs in the case of Third Round flora and fauna which never existed in this Round on this earth, although we have their physical "remnants"; if that kind of precipitation is possible, isn't it possible that the moon we see is, in fact, *not* a physical thing, as, say, the sun or this earth is? That it is some kind of Kama-Rupa brought to life again, so to speak, by the thoughts and feelings of men?

The statements are, first, that the moon is older than the sun; which means that it is a relic of a former solar system; secondly, that it is on the same plane of perception as our earth; thirdly, that the Moon Chain is the parent of the Earth Chain. H. P. B. states over and over again that there are great mysteries connected with the subject of the moon. Mr. Sinnett and Mr. Hume were literally "wild" to find out all about the moon—why? They never asked themselves why they should be so interested in the moon. But H. P. B. says that the Adepts would not give out any other information than that which is contained in the *S. D.* on the subject.

*Q.*—In view of what was said regarding Mars, is there any hope of success in the efforts of scientists to get in touch with Mars?

*Ans.*—Science is just as much in touch with Mars as it is with the earth; that is to say, with the physical appearance of it. And all that science is in touch with, anywhere, at any time, is the physical appearance of things. This recalls a peculiar thing in regard to the moon. We can't get a spectrum of the moon as we can get a spectrum of the sun, or of any other self-luminous body. We never see the moon except by reflected light; it doesn't shine of itself. Without the light of the sun and of the earth and the sidereal light falling on it, we should never know there was a moon—and that itself might tell us something.

*Q.*—When we evolve to the fifth globe, will our state be one of the following: (1) Illusionary, in the same way as in deep sleep or in Devachan; (2) a subjective state; or (3) Manasic?

*Ans.*—Let us first make a correction. The first alternative given is: Will we be in an illusionary state "in the same way as in deep sleep"? Man is in an illusionary state when he is in Devachan, if he does not know it is Devachan, and when he is in Nirvana and doesn't know it for what it is, is he not still in an illusionary state? But remember, what we call "deep sleep" merely means that the Ego drops the four lower vestures; it is once more Atma-Buddhi-Manas outside of incarnation. That state is the only chance it has of being *free* from illusion. But that doesn't do the Ego any more good than the intervals of sobriety do good to a drunkard if he gets drunk again. Every time Atma-Buddhi-Manas comes down into matter once more—whether at waking up in the morning, or at birth—we know that we are all overcome by the illusion of matter. This is an illusionary world, because how many people in the world today regard matter for what it is, or human life for what it is? Scarcely one.

To answer the question, we may say that on the fifth globe we shall be in the three states, an illusionary state, a subjective state and a Manasic state, just as we are now—unless what? Unless we overcome the illusions of matter, and none of us have succeeded in doing that. The teach-



ing is that the fifth globe of any Round, the Fifth Race on any globe, and the Fifth Round of the whole period of evolution, is the final precipitant. Then the ego either is completely overcome by the illusions of matter, no matter on what plane or in what state he may be, or he is on the way to complete emancipation from illusion.

We might put it this way: here we are, spiritual beings of the same nature as the Masters of Wisdom. The Master of Wisdom is Atma-Buddhi-Manas, but he is nothing *but* Atma-Buddhi-Manas, asleep or awake. On this globe or any other globe, on this plane or on any other plane, he is Atma-Buddhi-Manas. *We* are Atma-Buddhi-Manas, but when we are on this plane or any other plane, on this globe or any other globe except the highest, we think we are something else than Atma-Buddhi-Manas. Our sense of reality does not reside in Atma-Buddhi-Manas—it is outside of us, in the world, in the state, in the condition. We find the term “centre of consciousness” in this chapter. That centre is shifted up and down. Have we given thought to what that means? Where is our sense of reality located? If it is located in this body, we know where we are; if it is located in our desires, we know where we are; if it is located in our feelings, we know where we are; if it is located purely on the plane of thought, that is, in pure ratiocination, we know where our sense of reality is.

There are seven conceptions of reality—that’s what the seven planes are—and not one of those conceptions is true. There never was anything real but Self; there is not now anything real but Self. There could not be two Absolutes. Anybody can see that. So, how could there be two realities? Yet the *S.D.* tells us whatever plane our consciousness is functioning on, both we and the things of that plane appear to us to be for the time being the only realities.

Always we are afflicted with a double or triple sense of reality, whereas reality never could be but one thing. According to the teachings, Self is the reality, no matter what the globe, what the solar system, what the world, what the round, what the race, what the condition. The Self is the real; all else is Maya and illusion; yet self thinks that something else than the Self is the real.

The Fifth Round closes the gates, so to speak. After the middle of the Fourth Round, no more Monads come from below into the human kingdom. So, after the middle of the Fifth Race of the Fifth Round, no more human beings can return to the divine kingdom as self-conscious entities.

Sometimes we fail to realize the force of accumulation—momentum it is called in physics, mass multiplied by motion. There is momentum or accumulated force, moral or spiritual, also. How difficult it is for us to energize ourselves, and keep ourselves continuously energized, on the plane of the higher mind! Yet Masters live in spirit and work in matter. That is what we ought to do, but we both live and work in matter, and all our past, the momentum of the race, tends more and more, as the increasing acceleration of the vast cycles goes on, to make us choose between spirit and matter. When the great time of choice comes in the Fifth Round, many people will have lost all belief in the reality of Spirit, they will be so absolutely convinced that life in matter is the only life—the only life they know, or care for, or are interested in. When the time of choice comes, what will they choose? They will choose the old familiar road, and, instead of their becoming one of the new crop of Mahatmas, all their work and suffering for that Manvantara will go for nought. They have to begin all over again, from the beginning, in a new Manvantara, after a Pralaya of complete individual unconsciousness.



# THE UNCONSCIOUS OCCULTIST OF FRENCH LITERATURE

An anonymous review in *The Times Literary Supplement* for 25th May discusses Monsieur Pierre Georges Castex's two recent works, a recension of Honoré de Balzac's unfinished early novel, *Falthurne*, and a study of tales of fantasy in France under the title *Le conte fantastique en France*, a chapter of which he devotes to Balzac. His having studied especially Balzac's interest in the occult is particularly interesting to students of Theosophy in the light of H.P.B.'s calling him in *The Secret Doctrine* (I. 66) "the unconscious Occultist of French literature" and quoting there with approval a passage of his on Number. The reviewer remarks that "something of *Falthurne's* mysticism survives even this whimsical presentation, though its author's interest in the occult (the reviewer calls it "the supernatural") found more final forms later, as in *Le Peau de Chagrin*. His "concern with spiritual forces" continued.

We may draw attention in this connection to the valuable review by "Occultus" of Balzac's *Letters to His Family, 1809-1850*, the year of his death, which appeared in the May 1935 *Aryan Path* (Vol. VI, pp. 322-3). It was there mentioned that in the unconscious occultist

the divine forces of knowledge have gathered strength so that he speaks and writes and acts in a wise manner, especially when the Presence of his own Divinity is upon him.

The long passage quoted in that review from one of Balzac's novels will repay perusal. How Theosophical, for instance, is his remark that:

Man does not create forces, he uses the only one which exists and which comprises them all—motion, incomprehensible breath of the sovereign manufacturer of worlds.

Balzac recognized the immutability of the laws of nature, but declared that

having once conceded to Matter its share, it would be unreasonable not to recognize within us the existence of a colossal power the effects of which are so incalculable that known generations have not yet succeeded in classifying them.

He referred to the faculty exercised by "Indian Theosophists" of "becoming immersed in deep thought, of compelling Nature to be confined within the Verbum...which they endowed with an immense power.

The smallest portion of their food, a grain of rice from which alternately creation springs and into which it is again condensed, offered them such a pure image of the Creative Verbum and of the abstract verbum, that it was but natural for them to apply the same system to the production of worlds.

Below we print a review article which appeared in H.P.B.'s *Lucifer* Vol. V, pp. 525-30 for February 1890, under the Caption

## BALZAC IN ENGLISH

PEAU DE CHAGRIN, LOUIS LOMBERT  
AND SERAPHITA \*

Honoré de Balzac was born out of due time; he came in the dark half of the century. Therefore was he little understood by his contemporary critics, and flippant Paris refused him his just laurels.

Even in the present day, little is known by the English-speaking public of the masterpiece of the French writer. Those of his works which they have read are the least important, and disclose the generally unpalatable fact that Balzac was no *dilettante* talemonger, but a man with a purpose. If we turn to any of the many bourgeois "encyclopædias" we find but scanty notice taken of him, even as a writer, and none at all as a philosopher; in fact some of these "royal roads to learning," entirely omit any mention of his three greatest works. *The Magic Skin*, *Louis Lambert*, and *Seraphita* are the trilogy which crown his great effort, *La Comédie Humaine*.

It is therefore with the liveliest pleasure that we take up these three handsome volumes, and this not only because it is a striking sign that the

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\* Translated by Katherine Prescott Wormeley, with an Introduction by George Frederic Parsons. Roberts Bros. Boston, 1889.



times have changed, and changed marvellously, in that the public are making some reparation to a great genius by creating a demand for his masterpieces, but also because the novels are most excellently done into English, and retain, as much as translations can, the charm of the originals. But this is not all; for us, as Theosophists, there is something far more important: Mr. George Frederic Parsons, one of the earliest and most appreciated members of the T.S., in his lengthy introduction, has written an excellent treatise on the philosophy of Balzac from the occult standpoint; and although for the intelligent student of that great body of literature on occult subjects which is increasing with such extraordinary rapidity nowadays, there are no new facts, still in the exposition and application it is excellent, and wedded to Balzac's great masterpieces, will win an entrance where alone it would have been unceremoniously hustled off the premises.

This introduction covers a wide survey of psychological literature and will supply one who pays his first visit to the magic hills of occult lore with an excellent bird's-eye view of the whole subject.

Balzac, like many other great writers, was not without some portion of the "psychic power latent in man." Unconsciously no doubt, but still actually, he had regained his great birthright and by intellectual *Kriya Śakti* produced "mind-born sons." As Mr. Parsons says, in speaking of the:

Unparalleled vitality and reality of Balzac's creations, the creation of these *eidola*, however wonderful, is as nothing to the psychical feat of maintaining them in existence. Both Thackeray and Dickens asserted that they were often absolutely surprised by the sayings and doings of their creations.

Who knows but that the fact: "Balzac was as well acquainted with the metaphysics of Hindustan as with those of Europe," may account in some measure for the wonderful charm that this mystic philosopher and true student of man exercises on theosophic minds?

"Know thyself," cried the voice of the mysteries. And the little poet of Twickenham, catching some echo of its world-reverberation, wrote: "The proper study of mankind is *man*." So

thought Balzac, and in the *Comédie Humaine* he strove to study his kind with the result they either ignorantly misunderstood him, or were forced to keep grim silence in self-defence, and probably we should still do so if we did not, with the Trojan hero, "boast ourselves to be greater than our fathers." How daring and desperate was this attempt we learn from Madame Surville, his sister, who wrote in her memoir:—

In "Louis Lambert," my brother, in order to obtain a hearing for certain ideas which were not yet accepted by the world, believed it necessary to put them forward under the safeguard of (simulated) insanity.

Mr. Parsons sees in *The Magic Skin* something more than a mere novel; he sees in it an allegory.

The Eastern talisman is the undisciplined lust of worldly success which shortens life literally and directly by exhausting the nervous energy. The Countess Fedora, the woman without a heart... is symbolical of Society, which lives for itself and its own pleasures and luxuries; which is polished, cold, indifferent, yet desirous of obtaining gratuitously the best of all the lives attracted by its glitter and ostentation; which allures by its air of distinction, its parade of wealth, its affectation of exclusiveness, its versatility and surface show of intellect and wit; and which is, like the beautiful and fascinating Russian, absolutely void of heart, and scarcely capable of feigning sensibility enough to make a decorous appearance.

Society, queen of the heartless, come into court!

Raphael is designed to illustrate Balzac's theory of the baleful social effect of excess. He exhibits from the first the absorbed Egoism which puts him morally almost on a level with the Society he learns to hate and despise.... The possessor of the magic skin must be a self-indulgent, egoistic person. Pauline is a foil, both exoterically and esoterically, to the heartless, cold-blooded Fedora.

\* \* \* \* \*

She is a foil also to the selfishness of Raphael. She is a beautiful ideal, and may further be regarded as symbolizing the superior purity and elevation of true womanly love. That is to say of sacrifice.

We are inclined to agree with Mr. Parsons that the dramas of Balzac's great trilogy are allegories, and thus meet the objections of a critic, who says of Balzac that his:

"Most ambitious types of piety and purity in woman," appear to have been described "from pure



*imagination*, with the result that his creations of this class are cold, unapproachable, abnormal, bloodless beings, where goodness does not impress us as meritorious, because they are essentially incapable of wrong-doing."

No doubt they are all *intuitional* types, representing generally the supremacy of *Buddhi-Manas* over *Kama-Manas*. In "Seraphita" we have the highest of these, almost a girl-Buddha, who has conquered the hosts of Mâra and gained some portion of the robe of Dharma.

In "Louis Lambert" we have an example of the Intuitive dominating the Intellectual: as Mr. Parsons says:

The biographer who visits Louis...does not feel altogether certain that his friend is truly insane. He even asks himself whether the condition of chronic ecstasy in which the patient seems withdrawn may not be the consequence of an illumination so much higher than that vouchsafed mankind at large as to transcend expression to separate the recipient from intellectual contact with his fellows by revealing to his inner sense untranslatable things.

We must not, therefore, take Louis Lambert as an example to be too zealously emulated. He fell short of the perfect type by excess. The grand old Greek adage, nothing too much, is an immortal truth, and Aristotle was never on surer ground than when he enunciated the doctrine of the Mean, the corner-stone of his philosophy. The truly wise ever strike the balance between Intellect and Intuition; excess in either direction destroys the harmony of perfection.

Balzac, moreover, was no slavish admirer of scientific "authority," the first-born of priestcraft. In this connection Mr. Parsons very aptly remarks:

It is well to recall a fact usually overlooked, namely, that when objections are raised against what are called unverifiable assumptions, such objections apply not only to the intuitional methods of research, but to many of the fundamental concepts of physical science. In fact we should have no coherent cosmology were the use of the scientific imagination excluded. Every theory of the universe advanced by science demands the acceptance of postulates which are in most instances figments of the imagination, and some of which go counter to the primal laws of scientific research, in positing conditions wholly foreign to experience....The habit of accepting whatever comes to us with the endorsement of Science causes men to

think they comprehend such statements, whereas, in truth, no story of a miracle can possibly be harder to grasp by the reason alone.

When we find that Balzac had eagerly devoured such works as he could obtain on Indian philosophy and psychology; that he was a great admirer of Boehme, Saint Martin and Swedenborg, and that he was also familiar with such writers as Lully, Agrippa, Paracelsus, Reuchlin, Mesmer, Porphyry, Plotinus and the Neoplatonists, Hermes Trismegistus and the books of the Kabbala, we shall be little astonished at his disagreement with the scientific dogmas of his day, or to find Mr. Parsons telling us that:

We shall see, when we examine Balzac's speculations, the curiously close relation between the latest conclusions of modern science and the central concepts of a philosophy which has much in common with these archaic and mystical views, the study of which commends itself more and more to a generation educated to resent and suspect dogmatism wherever encountered, and equally disinclined to accept imposed authority, the credentials of which are not beyond doubt.

As an example of the daring flights of Balzac's genius, the following aphorism from one of his categories is especially to be remarked: "Facts are nothing; they do not exist; there subsists nothing but ideas." Such has ever been the cry of blind mortals when they gain their vision or have it given them artificially. Sir Humphrey Davy, after having been under the influence of nitrous oxide, is reported to have sprung from his chair exclaiming: "Gentlemen, gentlemen, nothing exists but Ideas."

If, then, "Facts really do not exist," what, we may ask, will be the market price per ton of scientific libraries?

The major part of the introduction to *Louis Lambert* is taken up with a consideration of the categories of Balzac's philosophy. It is not too much to say, that no student of this philosophy should be without Mr. Parsons' introduction, for he is always interesting and successful in producing the impression on the reader, that perhaps after all there is *something* in it. Undoubtedly there is much to commend itself in the views which were condensed by the great French writer into his terse and rigid sentences. But did Honoré de Balzac aim at presenting a complete



system of thought? Were his intuitive flights always reliable?

Perhaps it may be said that he died before rounding out the edifice, with some plans indeed before him and with some of the stones cut, perhaps even with some of the courses laid; but the Work was never completed and even the unity of the edifice imperfectly conceived.

The story of *Seraphita* deals with the highest phase of the mysticism of Swedenborg. As it stands, however, it is somewhat unnatural. The beautiful *Seraphita*, a maiden of some seventeen summers, is endowed with all the virtues and *siddhis* of an Eastern Arhat; probably this was done to champion a cause which Balzac had ever at heart—the restoration of woman to her proper dignity.

Taken as a narration of fact, the story is somewhat improbable. Taken as an allegory or soul-drama, it is most beautiful. Mr. Parsons leans to the latter view and writes a very lucid exposition of the meaning of the characters.

Most probably, *Seraphita* was considered by Balzac as his masterpiece. In the introduction we find the following quotation from a letter of his to the Duchesse de Castries: "The toil upon this work has been crushing and terrible. I have passed, and must still pass days and nights upon it. I compose, decompose and recompose it." If the advice of Horace in his *Ars Poetica* is to be taken, Balzac did well in this. Horace, however, never dealt with works of really high inspiration, but confined his advice to what we now classify under the somewhat threadbare label of "literature." We may therefore fairly conclude that Balzac aimed at the portrayal of an ideal which ever escaped full expression and that laborious art is of secondary importance in a work of real genius.

In connection with the tardy recognition of woman's proper place in human evolution, Mr. Parsons very appositely remarks:

Woman practised the long forgotten virtue (Unselfish Love), while suffering in silence the tyranny to which her constitutional weakness condemned her. From the beginning she has been the chief conservator of this indispensable aid to the higher life. If she has not succeeded in manifesting so strikingly as advanced

men the serviceableness of Altruism to material progress, it is because the repression from which she suffered through so protracted a period stunted her intellectual growth and thus rendered her deficient in the capacity to apply practically what she cultivated almost instinctively.

This, unfortunately, is only too true. Generally speaking, woman is more spiritual or intuitive, man more material or intellectual. Let men therefore cultivate their intuition and women their intellect, and we shall some day have matters not too intolerable, for as things stand, the case is indeed desperate.

Students of the Eastern system, however, will scarcely agree entirely with Mr. Parsons when he says:

It is one of the central merits of Christianity that it did much to recover for Woman the position too long denied her in the psychological scheme. Buddha indeed went far beyond his Asiatic predecessors in this direction. He admitted women to all the spiritual gains opened to men, with one exception. No woman could become a Buddha, according to him, though any man might elevate himself to Arhatship. Christianity raised woman to the highest celestial dignities.

Quite so; but it denied her any place in the priesthood, and its earliest authorities placed many indignities upon her. "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law." (i. Cor. xiv. 84). Moreover Protestant Christianity expels the Virgin Mary and the women-saints from the *highest* celestial dignities. Gautama, on the contrary, admitted women to Arhatship, and some of the most renowned of the Buddhist missionaries were women. As well as men they can become *Buddhas*, for the term means generally "the enlightened," one who has reached a certain state of spiritual development. There have been and there are women initiates. No doubt they are few compared to men, but that is owing to long ages of repression to which their sex has been subjected.

But surely the equality of the sexes is in the nature of thing. Man, originally the divine hermaphrodite, was androgynous previous to the separation of the sexes. Following therefore the cycles of evolution and the ascending arc of the curve, the sexes will gradually tend to an entire



equality, and so the sexual attraction will cease and give place to something nobler, holier and more god-like.

Further on the consideration that :

To this theory of spiritual evolution taught by Swedenborg the doctrine of metempsychosis, or as it is more commonly termed at present, the doctrine of reincarnation, is necessary,

gives Mr. Parsons an opportunity of writing a clear and interesting account of this fundamental postulate of all sound philosophy.

Very just also is his view of Swedenborg as an "authority."

"It must be admitted," he says, "by all candid students of the Seer, that his supposed revelations are often clogged and overlaid with the most palpable anthropomorphism; that he derives his notions of celestial phenomena and existences from his personal environment with a curious childish simplicity at times; that he exhibits in many ways his inadequacy as the vehicle of supra-mundane communications; and his inability, partly through physical, partly through intellectual conditions, to transmit with fidelity or even to observe with accuracy that which was presented to his internal vision."

How true is this of all untrained seers! *Omne ignotum pro magnifico* is true on all planes, and psychic senses are even more delusive than physical. Yet, as Mr. Parsons says :

It is not that the various Seers are hallucinated, or that they invent; it is that the divergence in their reports represents the insuperable influence of their material elements upon their spiritual perception. This may be tested by harmonies as well as by discords indeed. The student of such subjects knows that remarkable resemblances in outline occur frequently among the mystical writings of widely separated races and ages. These resemblances cannot, in many instances, be accounted for on the theory of simple borrowing, for the proof is frequently attainable that borrowing would have been impossible.

Perhaps also our amateur seer would do well to remember that :

He may easily drift into a Fool's Paradise where-in illusions of every kind cheat his undisciplined senses, and he may return to material existence qualified to do much more harm than good by disseminating views which perhaps his personal character invests with a factitious value.

How repeatedly have facts paid their tribute to the wisdom of the aphorism of the *Voice of the Silence*, which says: "The name of Hall the

Second is the Hall of Learning. In it thy soul will find the blossoms of life, but under every flower a serpent coiled." Had this been always understood how many Angelic and other Revelations would have been spared a long-suffering world. Nature never makes leaps, but somehow or other a psychic imagines himself privileged to reach the seventh heaven at a bound.

Speaking of the final ordeal before the apotheosis of Seraphita, Mr. Parsons writes :

In this great ordeal Seraphita finds no help in her sinlessness, because her spiritual developement has brought with it not only increase of sensitiveness, but an expansion of the perceptive faculties which enables her to comprehend to the fullest extent the attractions and delights of the material opportunities and enjoyments she is required to renounce. The sacrifice demanded of her, moreover, embraces the slaying of Self. It is not only earthly desires that she must surrender, but all desires; for the yearning for the Divine, pure as it may seem, is capable of perversion into a disguised form of selfishness. She cannot cease to aspire, for all her nature is attuned heavenward; but she must be prepared for any event, even for the disappointment of her dearest hopes.

Balzac's philosophical trilogy ends with a dramatic scene called "The Assumption." Seraphita wings her flight to heaven and is received within its portals. For some readers, perhaps, the setting is too Swedenborgian; still if they be lovers of Balzac, they will agree with Mr. Parsons that :

Notwithstanding the unavoidable employment of some conventional forms, the elevation, nobility, solemnity and beauty of the whole picture render it a literary masterpiece, scarcely equalled and not surpassed by the most glowing conceptions of the great mystical poets.

Much of the philosophy of Balzac is really excellent, and where he fails or is obscure the learned and lucid introduction of the present edition will prove an excellent "Guide to the Perplexed" and convince us that we have at last a critic who has understood the great French novelist.

Briefly, the work is well done: translation, introduction, printing and binding are a meet offering to the Man who dwelt for a brief half-century in the personality named Honoré de Balzac.



## THE GIFT OF SANDALS

In one of the ancient books the story is told of how Truth is often used like the gift of sandals that came to three youths. Everyone, at some moment in his life, feels the Real to be very near and, if he is alert enough to look within at that supreme instant, he may become a completely free man. Certainly the glimpse of Truth does not always come on heralded occasions, such as befell the first youth; neither does it hold the promise of special privilege which the second received. As for the third youth, perhaps his story may.... But then, let each of us see for himself!

Ancient custom held that each youth should receive the gift of sandals on his 21st birthday. These were the symbol of manhood, of new freedom, self-reliance and responsibility. Henceforth, the wearer became his own guide, directing his footsteps to whichever of the three paths he chose—the path of the senses, the path of the mind, or the path of the heart.

As the spinner draws and twists the flax into thread, so Karma entwines past and present, lengthening them into the path of the future.

Some footsteps hurry onto the broad highway of the senses that leads to worldliness and deception; others take the softer track winding through secluded lanes of intellectual selfishness; always a few, noble-hearted and unknown, labour up the path of virtue and of service, the way of the heart.

The King decreed a celebration on the day on which his son received the sandals. Garlands of lotus flowers and cooling palms decorated the palace, and attendants worked feverishly, arranging the great hall for the exalted occasion. All things echoed praises to the son of the King; he had completed his years of preparation.

The sandals were to be the finest ever made and the royal sandal-maker had spent many days trying to fashion a pair that would please the King and yet be comfortable. Try as he might, however, the sandal-maker had met with great difficulty, and, as the day approached, his heart

was filled with misgiving. Yes, the sandals were beautiful and different, but they were also uncomfortable, because great beauty and service often do not go together.

With pomp and ceremony the sandals were put on the feet of the youth. But, though magnificent to look upon, they did not feel so, and the Prince soon asked to have them removed. Another pair, unadorned, was then brought forth by the sandal-maker who had wisely foreseen the need of them.

Thus the beautiful gift, hardly worn, was cast aside, as Truth often is, when embellished with awesome ritual and dogma. The Real is present, but, having become overlaid with false splendour, it meets a fate similar to that of the sandals for the Monarch's son. These found their way, finally, into the palace museum where they were placed among the royal treasures. Beautiful but, alas, not practical!

On the same day another pair of sandals was handed to a youth by the family priest. Since his early years this young man had been carefully taught what to think and so the coming of manhood climaxed his growth. Though his mind had been fairly well closed, Truth still was not far away, because of the tradition of sandal-giving. In it there lay the key to discipleship, to the path of the heart. The real meaning, however, became hidden from this youth because he looked upon it as a symbol of recognition, a mark of distinction which set him apart from others. He had been taught that the sect to which he belonged was the oldest in existence, that the custom of sandal-giving had originated with it and that other people had copied the idea. As all the sect's members wore identical sandals, these became the means of recognition, and the habit of watching for them grew naturally. Prejudice suggested to the youth that many lacked his means of salvation.

Thus, in the company of separateness, the sacred gift was given and received. A dismal fate for Truth? Not so; for Truth is like the spirit in man, "untouched by troubles, works, fruits of works, or desires."



It is doubtful if many would have wanted the sandals offered to the third youth on his 21st birthday. They looked shabby, having already been worn by someone else, and they fitted not too comfortably. Besides, his family had let the custom die, as many things do when taken for granted. But when a friend, unexpectedly and with seeming casualness, presented the gift, old memories responded within the youth and he was grateful.

A short time later the two met again, and the youth, in an excited state, immediately began to relate a strange story. He said that, after he had worn the sandals for a few days, he had noticed, to his amazement, that all discomfort was gone and they had fitted him perfectly. Each evening he had looked carefully for any sign of needed repair, perhaps a tear or a break, but not once had they needed attention. In fact, the sandals had seemed to be renewing themselves, becoming less shabby with each day and actually taking on a new appearance. The youth was so astonished by what was happening that he forgot to ask the one question he wanted so much to have answered, "Who had worn them before?"

The friend quietly listened and when the story was finished, he said, with a smile, "The sandals once belonged to a good man who made the pursuit of virtue his life's work. He travelled no great distances to find it, neither did he search the scriptures for secret formulas; he trod the steepest yet the surest path of all, the path close to each one of us, the way of service."

When they parted, great happiness came into the friend's heart because he knew the sandals had once again found a disciple.

## THE BOWL—A SYMBOL

Madame Blavatsky wrote in the Introductory to *The Secret Doctrine* that

every reader will inevitably judge the statements made from the stand-point of his own knowledge, experience, and consciousness, based on what he has already learnt. (I. xlvii)

This conditioning of the acquisition of new knowledge by what has already been acquired is an aspect of the continuity which the law of cause and effect ensures. It can only be bypassed to some extent if there is a determined effort to preserve an open mind, or to pass the teachings on exactly as received.

Bhikshu Sangharakshita, who writes in the July *Aryan Path*, brings out how, as Buddhism flowed into the surrounding Asian countries from India, where the teaching of the Buddha had been given, it was translated into the cultural patterns, as the features of the Buddha-image were into the physiognomy, of the countries to which it came. He maintains, however, that the flavour of the Fruit which the soil of those countries produced was always one, as the Seed from which it germinated was one.

There was, however, a difference of emphasis among the different peoples. In Tibet the positive and dynamic elements were stressed, the Compassion Aspect of the Buddha-Nature and the Power Aspect of Enlightenment. Bhikshu Sangharakshita sees the flowering bowl, which in Tibet replaces the empty bowl which Indian art puts in the Buddha's hands, an expression of this difference in emphasis. For if the empty begging-bowl symbolizes absolute spiritual poverty, *Sunyata*, the Voidness, the flowering bowl in the hands of the Enlightened One may, he suggests, be regarded as the dual symbol of the Wisdom of the Voidness and of Compassionate Activity.



## IN THE LIGHT OF THEOSOPHY

That rain can be artificially induced is mentioned in a letter from the Master K. H. written about 70 years ago. With them, he says, "there is the strongest connection between the magnetism of the earth, the changes of weather and *man*."

Rain can be brought on in a small area of space—artificially and without any claim to miracle or super-human powers, though its secret is no property of mine that I should...make of it a marketable commodity.

By the use of strongly magnetized implements, he explains, rain can be produced artificially within an insulated area. He mentions also the complementary and equally important power of stopping rain on some given point, "by making a 'hole in the rain cloud,' as the occultists term it." That can be done by directing "the most powerful of electric batteries,"—the human frame electrified by a certain process. For every man possesses in himself a "'physico-spiritual' lever...far more powerful than that of Archimedes."

Mr. Maurice Goldsmith brings out in his "Science and You" section in *Unesco Features* for 15th June that scientists have discovered how to increase rainfall by seeding clouds with silver iodide. No less than 320 billion gallons of rain are said to have been brought down and the weather changed over most of the United States as a result of experiments. No wonder Bills to control the control of the weather, taking it out of the hands of private interests, are under consideration by a U. S. Senate Committee! The great possibilities of the discovery for harm as well as for good are obvious, and it is not only that it may be exploited by private interests. How, in the present absence of knowledge of all the factors involved, *can* equitable distribution of rainfall be insured, even within a country and with the best of intentions? Since, moreover, Nature recognizes no national boundaries, even national control may deprive neighbouring territories of their due share, with resulting obvious hazards to world peace.

How wise is the policy of the Masters in withholding dangerous secrets from unready

hands! It can only be hoped that this new power upon which science has stumbled will ultimately produce more of good than of harm to humanity as a whole.

Two firm believers in the pertinence of the Sermon on the Mount to modern problems sound "A Call to Brotherhood" in *The Aryan Path* for July. A Congregational Minister of Kansas, in the Western United States, the Rev. Mr. Fred Smith, writes on "The Worth of Jesus to the World of Today," and Shri P. Chenchiah, Retired Chief Judge of Pudukkottah State, points out the contribution of the Sermon on the Mount towards a National Dharma. Both recognize the universality of Jesus' message of love, and the world's great need of that message in our time is obvious.

It was not a new message which Jesus proclaimed, that man should love his neighbour as himself. The commandment is given even in the Hebrew Pentateuch (*Leviticus* 19: 18). But, like every great Reformer, Jesus singled out and proclaimed that which was of permanent and universal value and passed over the dogmas and forms which had covered it over. The same message of love had been proclaimed and exemplified by the great Predecessors of Jesus, for example, by the Buddha with his boundless compassion for all living things, as also it has been reiterated and demonstrated in life by some who have come later, like H.P.B.

Shri Chenchiah brings out a valuable feature of Jesus' message, that it was given directly to the poor and the oppressed. They were not to wait till the hearts of the strong were changed; they were themselves to generate the energy of love, for which their very sufferings could fit them. It is a dynamic message that modern Theosophy reiterates, the power of the humblest individual by his actions to "make it either more difficult or more easy for humanity to attain the next higher plane of being." (*The Key to Theosophy*, p. 234.)



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## DECLARATION

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

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

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

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

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

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

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

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

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