

# THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to  
The Living of the Higher Life

---

I	SPIRITUAL EVOLUTION	361
II	A PARADOXICAL WORLD	367
III	"SELF-PERSONALITY"	377
IV	THE CONCEPT OF GOD	379
V	THE FOUR LINKS OF THE GOLDEN CHAIN:	
	2. HUMAN SOLIDARITY	383
VI	THE GARDENERS—AN ALLEGORY	386
VII	THE POWER OF SILENCE	387
VIII	ARJUNA IN THE THREE HALLS	389
IX	SEARCH, SERVICE, SACRIFICE	391
X	EXTRACTS FROM UNPUBLISHED LETTERS	392
XI	IN THE LIGHT OF THEOSOPHY	394

---

THEOSOPHY COMPANY (INDIA) PRIVATE LTD.

40 New Marine Lines, Bombay I, India

## Publishers' Announcements

**THE THEOSOPHICAL MOVEMENT:** Established November, 1930. Published monthly by Theosophy Company (India) Private Ltd., 40, New Marine Lines, Bombay 1, India.

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

**SUBSCRIPTIONS:** No subscriptions are accepted for less than one year of 12 numbers, each beginning with the November issue. All subscriptions should be accompanied by the necessary remittance. Price, Rs. 4, 8s., \$2, per annum, post free.

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

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

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

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

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

# THE THEOSOPHICAL MOVEMENT

---

VOL. XXXIII. No. 10

17th August 1963

---

## SPIRITUAL EVOLUTION

[The following is from the stenographic report of a talk given by B. P. Wadia in America, on October 28th, 1923.—EDS.]

Students of Theosophy talk of the spiritual life and spiritual evolution, but do they always understand what they mean by these terms? The general tendency is to oppose spirit to matter, and from the very start a division is made which does not exist save in the realm of illusion. In religion, in science, as also in various schools of philosophy, spirit and matter are understood to be two distinct and opposite concepts.

To know what spiritual evolution is in a practical way, it is necessary for us at the very start to understand very definitely that spirit and matter are neither different nor opposing forces but two aspects of one and the same reality. It is how we look at them that makes the difference. Looked at from one angle of vision, spirit appears as matter; looked at from another angle of vision, matter appears as spirit. Neither is superior or inferior to the other. Both of them exist and work together. Make a division between them and all understanding of cosmic or individual processes, spiritual, psychical or material, becomes impossible.

First, then, let us get it very clearly in our minds that when we speak of spiritual evolution we only mean this—evolution of matter from the point of view of the spirit. Spiritual evolution is not evolution of the spirit only, but evolution of spirit-matter from the point of view of the spirit. So also material evolution is nothing else but evolution of spirit-matter from the point of view of matter. Understand that and you will begin to understand that there is not a real gulf between the true scientist and the true philosopher. They are approaching the same thing from two different points of view. Browning uttered a profound truth when he said: “...nor soul helps flesh more, now, than flesh helps soul!” To make a division between the two, therefore, is to take up an attitude that may be philosophical but is not scientific at the same time, or may be scientific but is not spiritual, philosophical and ethical at the same time. When matter and spirit are seen to be indivisible, to be but aspects of the same truth, we have started on our quest aright.

Well, then, if spiritual evolution is evolution of spirit-matter from

the point of view of the spirit, how shall we apply this idea to ourselves? Are human beings material or are they spiritual? They are neither material wholly nor spiritual wholly; they are a combination of spirit-matter. Looked at from one point of view, our body is a material form composed of atoms, molecules, cells, organs; looked at from another point of view, our body is composed of living intelligences, nature spirits, angels, *devas*, gods, shining ones. In ancient Indian philosophy the body was regarded as a collection of thirty-three crores of gods. It is a living organism composed of lives, intelligences of different degrees of perception, possessing different capacities of expression. We would be confused and lost in a maze if we took the attitude that on one side and in one part we are matter, and on another side and in another part we are spirit. We are spirit-matter, not spirit *and* matter.

Now what are we? Let us understand the idea that we as actors and our actions are one, that we are made up of our actions. Actions are desire-impelled or thought-engendered or both. So, we are composed of thoughts, feelings, desires, be they right or be they wrong, and they give rise to actions, desirable or undesirable, pleasure-producing or pain-giving. But when we begin to probe further we find that we have something else within us. There is always a conflict between our desires and our thoughts. Our desires impel us in a particular way, to do a particular thing, and our thoughts interfere and say, "No, that is not right, that must not be." Often the desires win; sometimes the thoughts; but there is a conflict. If we observe that conflict we find that we have something more than desires and thoughts, something which enables us to decide which desires are good and which bad; which thoughts are correct and which incorrect. What is it that we take the help of to judge and to decide what is what? We usually call it the voice of conscience. Often we do not follow its prompting, and then we have what is called "a pang of conscience."

Each man's conscience is for him the final and supreme seat of judgment. Spiritual evolution is from that point of view the culture of the voice of conscience. What does that imply? It implies what we all know, that our voice of conscience in every case and on every occasion does not speak correctly. Many a time we act according to its dictates and then find that we acted wrongly under the given circumstances. Our voice of conscience, then, is undergoing change and is evolving. We need to understand what it is and from where it comes.

First, the voice of conscience is the voice of our accumulated experiences, experiences gathered and assimilated in the past — the past not only of this present life but of prior lives as well — by the processes of our desire nature, our thought nature and our actions. Are there any principles or laws whereby the activity of our conscience in reference to our actions, feelings, thoughts, can be understood by us? If we experiment with ourselves we shall find that there is a way of understanding it.

With reference to our actions, the voice of conscience speaks to us when they are not charitable — that is, if we can make it speak truly;

for, as we saw, the voice of conscience does not always speak the truth, nor does it speak the whole truth, because it is the voice of *our* accumulated experience and we are not perfect. Hence the advice of a Christian prelate to his followers: "No doubt you may follow your voice of conscience, only make sure your conscience is not that of a fool." Culture of the voice of conscience, then, is what we are looking for. Charity in reference to *all* actions needs to be cultivated, using the word "charity" in a wider sense. It may happen, however, that sometimes the voice of conscience points out that our actions are not charitable, and it turns out to be wrong; or it speaks to us that our actions *are* charitable when really they are not.

In reference to the feelings it says: "Your feelings are not harmonious." Harmony is the keynote of all right feeling. We move between elation and depression — tremendous joy on one occasion and tremendous sorrow on another occasion, and we are affected by the seesaw of pleasure and pain, cold and heat, popularity and unpopularity. There is lack of harmony and rhythm, and when the voice of conscience speaks clearly and forcibly it says: "Your feelings are not harmonious, and therefore your actions are not charitable." It may speak to us in a thousand ways, but when we analyse all that it says in reference to our actions and feelings, ultimately it will come to that.

In reference to our thoughts it says: "Your thoughts are hurried and impatient." What are the thoughts that disturb us? Those which have for their energy and force the spirit of impatience. We are the manifestations of this predominant vice of impatience.

We are impatient of thought, inharmonious of feeling, uncharitable of action. When our actions are charitable, when our feelings are harmonious, when our thoughts are patient, then we are living the spiritual life; the moment we depart from that we go into the material life.

People normally do not look for anything higher than the voice of conscience. But, though very rarely, in a mood of exaltation, in an atmosphere that is idealistic, mystic, or spiritual, we can feel that there is in us something higher than the voice of conscience. On occasions the strange, still, small voice of God speaks to us a language which is different from the ordinary, familiar language of conscience. Spiritual evolution or the culture of conscience consists in the establishment of an intimate and harmonious relationship between that still, small voice and our ordinary voice of conscience. More and more attention paid to the latter makes audible to us, now and then, at rare intervals, the voice of our Inner God, which speaks with authority. And though, while it speaks, things may not be clear to us, though its great message, once delivered, may leave us somewhat confused, its urge is so tremendous that men and women are helpless before it, and they feel impelled to act in accordance with it. Our voice of conscience may, and often does, go wrong, but the still, small voice, if heard and heeded, always comes right. In the understanding of that lies the fact about what spiritual evolution is.

Theosophy teaches that this still, small voice of God belongs to our spiritual self. Our real spiritual self can focus its light only on our

conscience, and through it, it contacts our thoughts and mind, our feelings and emotions, our brain and the body of action. The spiritual self which we really are is not able to manifest its powers in most of us at the present moment. Why? Because we have not trained ourselves as bodies, feelings, minds, to listen always to the voice of conscience. We are carried away by our desires and impulses; we are carried away by our thoughts, analytical and critical; we are carried away by what people say about us and about the circumstances in which we are placed. Our thoughts and desires which impel us to act are not energized by our voice of conscience all the time. Desires and thoughts well up within us, but we do not ask: "What has my voice of conscience to say about it?" In nine cases out of ten we act impulsively and are wise after the event. We consult the voice of conscience after having finished the action and having made a muddle. That is why the energy of the soul, the light of the spirit-being which we are, does not come to us always and continuously. But it is there, and spiritual evolution is the evolution that makes that contact more permanent and more regular, the contact with the still, small voice of God speaking in three definite ways, as we shall presently see, to the accumulated experience of our lower nature.

Now what are these three ways in which the light of the soul falls on our accumulated experiences? First, it shines as the light of reason. Through reason the soul contacts all the accumulated experience of our thoughts; that which can control and guide the thoughts and the mental processes is the reason aspect of the soul, that which is sometimes spoken of as the higher mind, that which sees the underlying connection between the variety of thoughts and thinking processes.

Secondly, there is the light of intuition. Intuition is that light of the soul which makes possible the culture of our feelings and emotions. Just as reason contacts the mental processes of our lower nature, so intuition makes its contact with our feelings and desires and emotions.

Thirdly, just as in the lower nature desires and thoughts produce action, so in the higher nature intuition and reason working together bring into existence that higher kind of action which is creative — creative or will-ful action.

The light of the will, the light of intuition and the light of reason are, then, the three great lights that illuminate the voice of conscience and are able to speak to it definitely. Now, not all of us have this triple light of the soul; that is why our spiritual evolution has either stopped or is proceeding at a snail's pace. In moments of intense suffering or anguish, or in the hour of some uplifting experience, the still, small voice of the God that we are speaks; but the constant endeavour to bring the light of reason to our thoughts, the light of intuition to our emotions, and to make all our actions creative by the power of will — that is lacking in most of us. To do these three things is to have fulfilled the needs and purposes of spiritual evolution.

Three qualities are necessary for acting by will, through the channels of intuition and reason — qualities which will make action chari-

table, emotions harmonious, thoughts patient.

The dominant virtue or characteristic of reason is energy — energy which makes reason break the fetters of mortality and see the illusion of space and time. Take an instance: Are the Christ and the Buddha dead and gone today? For those who are energized by reason, the Great Ones and their message are present, living, now, here. So the energy of reason destroys the material limitations of time and space and moves on and on; and when one has that energy of reason all other energies get transformed. It is the real source of health, spiritual, psychic, intellectual and physical. That energy of reason makes us realize the immortality of other beings and of ourselves.

Next, the quality that gives birth to intuition is heart-knowledge. It pertains to Buddhi and is different from mind-knowledge. There is the same difference between mind- and heart-knowledge as between reason and intuition. When heart-knowledge speaks, it speaks through the faculty of intuition. Its characteristic is that it illuminates the whole subject at one flash, which reason does not do. Reason unfolds step by step, in the process of time; but the light of intuition is like sunlight which suddenly bursts into a room when the windows are thrown open, and which illuminates everything it comes in contact with. The light of intuition shines only when the emotions, the feelings and the desires are under control. People often ask why it is that they do not get intuitions. Intuition is one of the faculties of the soul and nobody is devoid of it in his innermost nature; but its influence is not felt in the lower self because the desire or feeling nature, which is the substratum on which intuition can naturally alight, is in a disturbed and inharmonious condition. The sun of intuition cannot reflect itself on the ruffled waters of our emotions; the sun throws its perfect image on the waters only when the latter are steady and quiet. Reason cannot dwell in an impatient mind; intuition cannot dwell in a heart full of discords.

Next, for the unfoldment of the creative will something higher than the light of Manas-reason or of Buddhi-intuition is required. The Light of Atma, the Self, gives us the power to create in a real way — to create with patience and harmony, through reason and intuition. What we ordinarily call the will is often not the real will: what in us we name "will," in other people we call "obstinacy"! The real will always creates harmony, concord, unity — the manifestations of right action. It is the golden fire which is the core of intuition. When the active will of the spirit begins to operate, all our actions become sacrificial, altruistic, sacramental. When intuition works, all pairs of opposites in reference to feelings, all rights and wrongs, pleasures and pains, correct and incorrect things, vanish and resolve themselves into a unity; only the blissful aspect of rhythm exists. When the energy of reason works, all our thought processes, through absence of impatience, become pure and compassionate. Creative will is the pristine power of the soul which lives by creative activity.

Now, what shall we do to the conscience so that the still, small voice of the Inner God may speak to that conscience? The quality of dispas-

sion, *Vairagya*, needs to be developed. Our voice of conscience tells us to do a thing, but does it speak to us in the language of dispassion? Why not? Because it leads us along the grooves which we have made for ourselves by our past actions, feelings and thoughts. People often say, "My voice of conscience spoke, therefore I acted." But is it dispassionate? Or is it a passionate voice arising out of our own accumulated past which is not perfect? When it is a dispassionate voice it is bound to get the threefold light of the soul. There is no exception.

To sum up, there are seven qualities that need to be developed: Charity (*Dana*) for action, Harmony (*Shila*) for emotion, Patience (*Kshanti*) for thought — the three lower; Dispassion (*Vairagya*) for the voice of conscience connecting the lower with the higher, Energy (*Virya*) for reason, Heart-Knowledge (*Dhyana*) for intuition, Will (*Prajna*) for creative activity. These are the seven *Paramitas*, the seven virtues mentioned in *The Voice of the Silence*. The spiritual path is marked by seven stages, and it is said that there are seven portals of initiation and seven golden keys, one for each portal. These portals and keys are within us: lower hands, lower heart, lower head, higher hands, higher heart, higher head, and the relation that exists between these two. When the relation is established and maintained between the lower and higher, we live as spirit-beings; when we live in the lower, we exist as matter-beings.

The process of spiritual evolution is going on in all of us, in this temple of the body created by living intelligences for the living spirit which resides within it — that immortal spirit which, in *Gita* terminology, "has hands and feet in all directions; eyes, heads, mouths, and ears in every direction" — and we are it. But often the temple is polluted by our uncharitable actions, inharmonious feelings, impatient thoughts, and then it ceases to be a fit habitat of the spirit.

The cross on which the spirit is crucified continually is fourfold: actions, desires, thoughts, the voice of conscience. The Christ is triple: will, intuition, reason; in the language of Theosophy: Atma, Buddhi, Manas. To control that fourfold lower nature by the sevenfold virtues — that is the path of spiritual evolution that takes us from the world of mortality into immortality, the world of the Masters, which is not somewhere far away in space, but is right here. To see with the single eye of the spirit the thousand things of the flesh, and see them all co-ordinated in one unbreakable whole, that is to see spiritually. To try to realize that all beings are but aspects of the one great Spiritual Being; all heads think the thoughts of the one Thinker; all hands perform the actions of the one Actor; all hearts feel the love of the one Lover — and *we* are that Thinker, Actor, Lover — that is to live in and as Spirit. We are It. And there is no higher power anywhere outside of us. The beginning of the task is the culture of conscience, and through the first and early steps that we studied, we shall embark upon the ocean, leaving behind the world of darkness, and see stretching before us the New World of Immortal Life.

---

## A PARADOXICAL WORLD

[The following article was first printed by H. P. Blavatsky in *Lucifer*, Vol. III, pp. 441-49, for February 1889. It was reprinted in *THE THEOSOPHICAL MOVEMENT* for February 1939 with the following Introductory Note:—

Human nature in the mass does not change through millions of years. Individuals, by dint of self-energization, self-resolve, and self-endeavour, change their base natures into golden characters; but the mass of mankind show the same meanness born of doubt and the same cunning born of hypocrisy.

In this article Madame Blavatsky speaks of her day and generation as one of prejudice, dissimulation and paradox, and her picture fits our age — with perhaps this exception: young men and women of today are better equipped by “scientific” knowledge, including that of psychoanalysis, to commit wrongs and pass them off as right. Popularity is still sought and obtained, if not by the hook of assumed virtue and knowledge, then by the crook of “frank self-expression of blood and flesh.”

The “spiritual starvation” of 1889 is now a veritable famine, and even those who seek soul-wisdom find it more difficult to obtain than bread; in the name of psychology, philosophy and even esoteric wisdom the many purveyors of sex-complexes, of practised materialism and of pseudo-theosophy are so popular that they flourish! The Editors of dailies, weeklies and monthlies have to use their pens as craftily as then and espouse the popular causes, the programmes and policies of their rich mentors. Archæology has discovered ancient cultures but the ancients are offered only lip-praise; similarly “exact” science has thrown overboard every year its exactness, assuming new theories, and yet basks in the glamour of popularity and continues to be “exact.” And how apposite are the remarks about “the unfair play on the Stock Exchange,” the “rich speculators,” etc. Even people and organizations calling themselves theosophical have gone counter to the ideal this article depicts.

The article refers to the Theosophical “Fraternity,” saying that it too had not escaped the infection of the paradoxical age; and everyone who calls himself a Theosophist today has to answer at the bar of his own conscience how far the remarks of H.P.B. can truly be applied to *himself* — whether he belongs to the large class which finds fault with others, or to the handful of “devoted and determined Theosophists.” Leaving individuals alone and turning to Theosophical organizations we will speak only of the particular association under whose auspices this magazine is published; it can quote figures which tell the same tale and which would enable the reader to draw the same moral; our companions in London or Los Angeles, or anywhere else, can repeat the story

— pauper students of Theosophy sacrificing their all to promulgate facts of the ancient Wisdom-Religion, thus following in the footsteps of the Greatest Theosophist of the age — H. P. Blavatsky.  
—EDS.]

“Open your ears . . . when loud rumour speaks!  
I, from the Orient to the drooping West,  
Making the wind my post horse, still unfold  
The acts commenced on this ball of earth:  
Upon my tongues continual slanders ride,  
The which in every language I pronounce;  
Stuffing the ears of men with false reports.  
I speak of peace, while covert enmity,  
Under the smile of safety, wounds the world:  
And who but Rumour, who but only I . . .”

—SHAKESPEARE

“Why, I can smile, and murder while I smile;  
And cry content, to that which grieves my heart;  
And wet my cheeks with artificial tears,  
And frame my face to all occasions . . .”

—IBID.

We live in an age of prejudice, dissimulation and paradox, wherein, like dry leaves caught in a whirlpool, some of us are tossed helpless, hither and thither, ever struggling between our honest convictions and fear of that cruellest of tyrants — PUBLIC OPINION. Yea, we move on in life as in a Maelström formed of two conflicting currents, one rushing onward, the other repelling us downward; one making us cling desperately to what we believe to be right and true, and that we would fain carry out on the surface; the other knocking us off our feet, overpowering and finally drowning us under the fierce, despotic wave of social propriety and that idiotic, arbitrary and ever wool-gathering public opinion, based on slander and idle rumour. No person need in our modern day be honest, sincere and righteous in order to curry favour or receive recognition as a man of worth. He need only be a successful hypocrite, or have become for no mortal reason he himself knows of — popular. In our age, in the words of Mrs. Montagu, “while every vice is hid by hypocrisy, every virtue is suspected to be hypocrisy . . . and the suspicion is looked upon as wisdom.” Thus, no one seeming to know what to believe, and what to reject, the best means of becoming a paragon of every virtue on blind faith is — to acquire, *popularity*.

But how is popularity to be acquired? Very easily indeed. Howl with the wolves. Pay homage to the favourite vices of the day, and reverence to mediocrities in public favour. Shut your eyes tight before any truth, *if* unpalatable to the chief leaders of the social herd, and sit with them upon the dissenting minority. Bow low before vulgarity in power; and bray loud applause to the rising donkey who kicks a dying lion, now a fallen idol. Respect public prejudice and pander to its cant and hobbies, and soon you will yourself become popular. Behold, now is your time.

No matter if you be a plunderer and murderer combined: you will be glorified all the same, furnished with an aureole of virtues, and allowed even a broader margin for impunity than contained in the truism of that Turkish proverb, which states that "a thief not found out is honester than a Bey." But now let a Socrates and Epictetus rolled into one suddenly become *unpopular*. That which will remain of him in the hazy mind of Dame Rumour is a pug nose and the body of a slave lacerated by the plying whip of his Master. The twin sisters, Public Opinion and Mrs. Grundy, will soon forget their classics. Their female aspect, siding with Xanthippe, will charitably endeavour to unearth various good reasons for her outbreaks of passion in the shape of slops poured over the poor bald head; and will search as diligently for some hitherto unknown secret vices in the Greek Sage. Their male aspect will see but a lashed body before its mental eye, and will soon end by joining the harmonious concert of Society slander directed against the ghosts of the two philosophers. *Result*: Socrates-Epictetus will emerge out of the ordeal as black as pitch, a dangerous object for any finger to approach. Henceforth, and for æons to come, the said object will have become *unpopular*.

---

The same in art, in politics, and even literature. "A damned saint, an honourable villain," are in the present social order of things. Truth and fact have become unpalatable, and are ostracized; he who ventures to defend an unpopular character or an unpopular subject, risks to become himself *anathema maranatha*. The ways of Society have contaminated all those who approach the threshold of civilized communities; and if we take the word and severe verdict of Lavater for it, there is no room in the world for one who is not prepared to become a full-blown hypocrite. For, "He who by kindness and smooth attention can insinuate a hearty welcome to an unwelcome guest, is a hypocrite superior to a thousand plain-dealers," writes the eminent physiognomist. This would seem to settle the line of demarcation and to preclude Society, for ever, from becoming a "Palace of Truth."

Owing to this, the world is perishing from spiritual starvation. Thousands and millions have turned their faces away from anthropomorphic ritualism. They believe no longer in a *personal* governor and Ruler; yet this prevents them in no wise from attending every Sunday "divine service," and professing during the week adherence to their respective Churches. Other millions have plunged headlong into Spiritualism, Christian and mental science or kindred mystic occupations; yet how few will confess their true opinions before a gathering of unbelievers! Most of the cultured men and women — save rabid materialists — are dying with the desire to fathom the mysteries of nature and even — whether they be true or imaginary — the mysteries of the magicians of old. Even our Weeklies and Dailies confess to the past existence of a knowledge which has now become a closed book save for the very few. Which of them, however, is brave enough to speak civilly of the unpopular phenomena called "spiritualistic," or dispassionately about Theosophy, or even

to abstain from mocking remarks and insulting epithets? They will talk with every outward reverence of Elijah's chariot of fire, of the board and bed found by Jonah within the whale; and open their columns for large subscriptions to fit out scientifico-religious expeditions, for the purpose of fishing out from the Red Sea the drowned Pharaoh's golden toothpick, or in the Desert, a fragment of the broken tables of stone. But they would not touch with a pair of tongs any fact — no matter how well proven — if vouchsafed to them by the most reliable man living who is connected with Theosophy or Spiritualism. Why? Because Elijah flying away to heaven in his chariot is a Biblical orthodox *miracle*, hence *popular* and a relevant subject; while a medium levitated to the ceiling is an unpopular *fact*; not even a miracle, but simply a phenomenon due to intermagnetic and psycho-physiological and even physical causes. On one hand gigantic pretensions to civilization and science, professions of holding but to what is demonstrated on strictly inductive methods of observation and experiment; a blind trust in physical science — that science which pooh-poohs and throws slur on metaphysics, and is yet honeycombed with "working hypotheses" and based upon speculations far beyond the reason of sense and often even of speculative thought itself: on the other hand, just as servile and apparently as blind an acceptance of that which orthodox science rejects with great scorn, namely, Pharaoh's toothpick, Elijah's chariot and the ichthyographic explorations of Jonah. No thought of the unfitness of things, of the absurdity, ever strikes any editor of a daily paper. He will place unhesitatingly, and side by side, the newest ape-theory of a materialistic F.R.S., and the latest discourse upon the quality of the apple which caused the fall of Adam. And he will add flattering editorial comments upon both lectures, as having an equal right to his respectful attention. Because, both are popular in their respective spheres.

---

Yet, are all editors natural-born sceptics and do not many of them show a decided leaning towards the Mysteries of the archaic Past, that which is the chief study of the Theosophical Society? The "Secrets of the Pyramids," the "rites of Isis" and "the dread traditions of the temple of Vulcan with their theories for transcendental speculation" seem to have a decided attraction for the *Evening Standard*. Speaking some time since on the "Egyptian Mysteries," it said:—

We know little even now of the beginnings of the ancient religions of Thebes and Memphis. . . . All these idolatrous mysteries, it should also be remembered, were always kept profoundly secret; for the hieroglyphic writings were understood only by the initiated through all these ages. Plato, it is true, came to study from the Egyptian priests; Herodotus visited the Pyramids; Pausanias and Strabo admired the characters which were sculptured so large upon their outer casing that he who ran could read them; but not one of these took the trouble to learn their meaning. They were one and all content to give currency, if not credence, to the marvellous tales which the Egyptian priests and

people recounted and invented for the benefit of strangers.

Herodotus and Plato, who were both Initiates into the Egyptian mysteries, accused of believing in and giving currency to marvellous tales invented by the Egyptian priests is a novel accusation. Herodotus and Plato refusing "to take the trouble" of learning the meaning of the hieroglyphs, is another. Of course if both "gave currency" to tales, which neither an orthodox Christian nor an orthodox Materialist and Scientist will endorse, how can an editor of a Daily accept them as true? Nevertheless the information given and the remarks indulged in are wonderfully broad and in the main free from the usual prejudice. We transcribe a few paragraphs, to let the reader judge.

It is an immemorial tradition that the pyramid of Cheops communicated by subterranean passages with the great Temple of Isis. The hints of the ancient writers as to the subterranean world which was actually excavated for the mysteries of Egyptian superstition, curiously agree. . . . Like the source of the Nile itself, there is hardly any line of inquiry in Egyptian lore which does not end in mystery. The whole country seems to share with the Sphinx an air or inscrutable silence. Some of its secrets, the researches of Wilkinson, Rawlinson, Brugsch, and Petrie have more or less fully revealed to us; but we shall never know much which lies concealed behind the veil of time.<sup>1</sup> We can hardly hope even to realize the glories of Thebes in its prime, when it spread over a circuit of thirty miles, with the noble river flowing through it, and each quarter filled with palaces and temples. And the tyranny of the Ethiopian priests, at whose command kings laid down and died, will always remain one of the strangest enigmas in the whole problem of primitive priestcraft.<sup>2</sup>

It was a tradition of the ancient world that the secret of immortality was to be found in Egypt, and that there, amongst the dark secrets of the antediluvian world which remained undeciphered, was the "Elixir of Life." Deep, it was said, under the Pyramids had for ages lain concealed the Table of Emerald, on which, as the legend ran, Hermes had engraved before the Flood, the secret of alchemy: and their weird associations justified the belief that still mightier wonders here remained hid. In the City of the Dead to the north of Memphis, for instance, pyramid after pyramid rose for centuries towering above each other; and in the interior passages and chambers of the rock-cut tombs were pictured the mystic wisdom of the Egyptians in quaint symbols. . . . A vast subterranean world, according to tradition, extended from the Catacombs of Alexandria to Thebes' Valley of Kings, and this is surrounded with a whole wealth of marvellous

---

<sup>1</sup> The more so since the literature of theosophy, which is alone able to throw light on those mysteries, is boycotted, and being "unpopular" can never hope to be appreciated.

<sup>2</sup> Because priests were real Initiates having occult powers, while the "Kings" mentioned *died* but for the world. They were the "dead in life." The writer seems ignorant of the metaphorical ways of expression.

story. These, perhaps, culminate in the ceremony of initiation into the religious mysteries of the Pyramids. The identity of the legend has been curiously preserved through all ages, for it is only in minor details that the versions differ. The ceremonies were undoubtedly very terrible. The candidates were subjected to ordeals so frightful that many of them succumbed, and those who survived, not only shared the honours of the priesthood, but were looked upon as having risen from the dead. It was commonly believed, we are told, that they had descended into Hell itself. . . . They were, moreover, given draughts of the cups of Isis and Osiris, the waters of life and death, and clothed in the sacred robes of pure white linen, and on their heads the mystic symbol of initiation—the golden grasshopper. Instructed in the esoteric doctrines of the sacred college of Memphis, it was only the candidates and priests who knew those galleries and shrines that extended under the site upon which the city stood and formed a subterranean counterpart to its mighty temples, and those lower crypts in which were preserved the “seven tables of stone,” *on which was written all the “knowledge of the antediluvian race, decrees of the stars from the beginning of time, the annals of a still earlier world, and all the marvellous secrets both of heaven and earth.”*<sup>3</sup> And here, too, according to mythological tradition, were the Isiac serpents which possessed mystic meanings at which we can now only vainly guess. When the monuments are silent, certainty is impossible in Egyptology; and in thirty centuries vestiges have been ruthlessly swept away which can never be replaced.

---

Does not this read like a page from *Isis Unveiled*, or one of our theosophical writings—minus their explanations? But why speak of thirty centuries, when the Egyptian Zodiac on the ceiling of the Dendera temple shows three tropical years, or 75,000 solar years? But listen further:—

We can, in a sense, understand the awful grandeur of the Theban necropolis, and of the sepulchral chambers of Beni Hassan. . . . The cost and toil devoted to the “everlasting palaces” of departed monarchs; the wonders of the Pyramids themselves, as of the other royal tombs; the decoration of their walls; the embalmed bodies, all point to the conclusion that this huge subterranean world was made a complete ante-type of the real world above. *But whether or not it was a verity in this primitive cult that there was an actual renovation of life at the end of some vast cycle is lost in learned conjecture.*

“Learned conjecture” does not go far nowadays, being of a pre-eminently materialistic character, and limited somehow to the sun. But if the unpopularity of the Theosophical Society prevents the statements of its members from being heard; if we ignore *Isis Unveiled* and *The*

---

<sup>3</sup> Much of which knowledge and the mysteries of the same “earlier races” have been explained in *The Secret Doctrine*, a work, however, untouched by the English dailies as unorthodox and unscientific—a jumble, truly.

*Secret Doctrine, The Theosophist*, etc., full of facts, most of which are as well authenticated by references to classical writers and the contemporaries of the MYSTERIES in Egypt and Greece, as any statement made by modern Egyptologists — why should not the writer on the “Egyptian Mysteries” turn to Origen and even to the Æneid for a positive answer to this particular question? This dogma of the return of the Soul or the *Ego* after a period of 1,000 or 1,500 years into a new body (a theosophical teaching now) was professed as a religious truth from the highest antiquity. Voltaire wrote on the subject of these thousand years of *post-mortem* duration as follows:—

This opinion about resurrection (*rather “reincarnation”*) after ten centuries, passed to the Greeks, the disciples of the Egyptians, and to the Romans (*their Initiates only*), disciples of the Greeks. One finds it in the sixth Book of the Æneid, which is but a description of the mysteries of Isis and of Ceres Eleusina;

“*Has omnis ubi mille rotam volvere per annos,  
Lethæum ad fluvium deus evocat agmine magno;  
Scilicet immemores, supera ut convexa revisant.*”

The “opinion” passed from the Pagan Greeks and Romans to Christians, even in our century, though disfigured by sectarianism; for it is the origin of the *millennium*. No pagan, even of the lower classes, believed that the Soul would return into its *old* body: cultured Christians *do*, since the day of the Resurrection of all flesh is a universal dogma, and since the Millenarians wait for the second advent of Christ on earth when he will reign for a *thousand* years.

---

All such articles as the above quoted are the paradoxes of the age, and show ingrained prejudices and preconceptions. Neither the very conservative and orthodox editor of the *Standard*, nor yet the very radical and infidel editors of many a London paper, will give fair or even dispassionate hearing to any Theosophical writer. “Can any good come out of Nazareth?” the Pharisees and Sadducees of old are credited with asking. “Can anything but *twaddle* come from Theosophical quarters?” repeat the modern followers of *cant* and materialism.

Of course not. We are so very *unpopular*! Besides which, theosophists who have written the most upon those subjects at which, in the words of the *Evening Standard*, “we can now only vainly guess” are regarded by Mrs. Grundy’s herds as the black sheep of Christian cultured centres. Having had access to Eastern secret works, hitherto concealed from the world of the profane, the said theosophists had means of studying and of ascertaining the value and real meaning of the “marvellous secrets both of heaven and earth,” and thus of disinterring many of the vestiges now seemingly lost to the world of students. But what matters that? How can one so little in odour of sanctity with the majorities, a living embodiment of every vice and sin, according to most charitable souls, be credited with knowing anything? Nor does the possibility of such charges being

merely the fruit of malice and slander, and therefore entitled to lie *sub judice*, nor simple logic, ever trouble their dreams or have any voice in the question. Oh no! But has the idea ever crossed their minds that on that principle the works of him who was proclaimed:—

“The greatest, wisest, meanest of mankind”

ought also to become unpopular, and Baconian philosophy be at once shunned and boycotted? In our paradoxical age, as we now learn, the worth of a literary production has to be judged, not on its own intrinsic merits, but according to the private character, the shape of the nose, and the popularity or unpopularity of the writer thereof. Let us give an example, by quoting a favourite remark made by some bitter opponent of *The Secret Doctrine*. It is the reply given the other day to a theosophist who urged a would-be Scientist and supposed Assyriologist to read the said work. “Well,” he said, “I grant you there may be in it a few facts valuable to students of antiquity and of scientific speculation. But *who can have the patience to read 1,500 pages of dreary metaphysical twaddle for the sake of discovering in it a few facts, however valuable?*”

*O imitatores servum pecus!* And yet how joyfully you would set to work, sparing neither time, labour nor money, to extract two or three ounces of gold from tons of quartz and useless alluvial soil. . . .

---

Thus, we find the civilized world and its humanities ever unfair, ever enforcing one law for the wealthy and the mighty, and another law for the poor and the uninfluential. Society, politics, commerce, literature, art and sciences, religion and ethics, all are full of paradoxes, contradictions, injustice, selfishness and unreliability. Might has become right, elsewhere than in colonies and for the detriment of “black men.” Wealth leads to impunity, poverty to condemnation even by the law, for the impecunious having no means of paying lawyers, are debarred from their natural right to appeal to the courts for redress. Hint, even privately, that a person, notorious for having acquired his wealth by plunder and oppression, or unfair play on the Stock Exchange, is a thief, and the law to which he will appeal will ruin you with damages and court expenses and imprison you into the bargain for libel, for “the greater the truth, the greater the libel.” But let that wealthy thief slander your character publicly, accuse you falsely of breaking all the ten commandments, and if you are in the slightest degree unpopular, an infidel, or too radical in your views, no matter how honourable and honest you may be, yet you will have to swallow the defamation, and let it get root in the minds of people; or, go to law and risk many hundreds or even thousands out of your pocket and get — *one farthing damages!* What chance has an “infidel” in the sight of a bigoted, ignorant jury? Behold those rich speculators who arrange bogus quotations on the Stock Exchange for shares which they wish to foist upon an innocent public that makes for everything whose price is rising. And look at that poor clerk, whose passion for gambling — which the example of those same wealthy capitalists has fired — if caught in some small embezzlement, the righteous indigna-

tion of the rich capitalists knows no bounds. They ostracize even one of their own *confrères* because he has been so indiscreet as to be found out in dealings with the unhappy wretch! Again, what country boasts more of Christian charity, and its code of honour, than old England? Yet, you have soldiers and champions of freedom, and they take out the deadly machine-guns of your latest purveyor of death and blow to fragments a stockade in Solymah, with its defending mob of half-armed savages, of poor "niggers," because you *hear* that they *perchance* may molest your camps. Yet it is to that self-same continent you send your almighty fleets, into which you pour your soldiers, putting on the hypocritical mask of saving from slavery these very black men who you have just blown into the air! What country, the world over, has so many philanthropic societies, charitable institutions, and generous donors as England has? And where, on the face of the earth, is the city which contains more misery, vice and starvation, than London — the queen of wealthy metropolises? Hideous poverty, filth and rags glare from behind every corner, and Carlyle was right in saying that the Poor Law was an anodyne — not a remedy. "Blessed are the poor," said your Man-God. "Avaunt the ragged, starving beggar from our West End streets!" you shout, helped by your Police Force; and yet you call yourselves His "humble" followers. It is the indifference and contempt of the higher for the *lower* classes which has generated and bred in the latter that virus which has now grown in them into self-contempt, brutal indifference and cynicism, thus transforming a human species into the wild and soulless animals which fill the Whitechapel dens. Mighty are thy powers, most evidently, O Christian civilization!

---

But has not our Theosophical "Fraternity" escaped the infection of this paradoxical age? Alas, no. How often the cry against the "entrance fee" was heard among the wealthiest Theosophists! Many of these were Freemasons, who belonged to both institutions — their Lodges and Theosophy. They had paid fees upon entering the former, surpassing ten times the modest £1, paid for their diploma on becoming Theosophists. They had to pay as "Widow's Sons," a large price for every paltry jewel conferred upon them as a distinction, and had always to keep their hands in their pockets ready to spend large sums for paraphernalia, gorgeous banquets with rich viands and costly wines. This diminished in no way their reverence for Freemasonry. But that which is good for the masonic goose is not fit sauce for the theosophical gander. How often was the hapless President Founder of our Society, Col. H. S. Olcott, taunted with *selling Theosophy* for £1 per head! He, who worked and toiled from January 1st to December 31st for ten years under the broiling sun of India, and managed out of that wretched pound of the entrance fee and a few donations to keep up the Headquarters, to establish free schools and finally to build and open a library at Adyar of rare Sanskrit works — how often was he condemned, criticized, misjudged, and his best motives misinterpreted! Well, our critics must now be satisfied. Not only the payment of the entrance fee but even

that of two shillings yearly, expected from our Fellows to help in paying the expenses of the anniversary meetings, at the Headquarters at Madras (this large sum of two shillings, by the by, having never been sent in but by a very limited number of theosophists), all this is now abolished. On December 27th last "the Rules were completely recast, the entrance fee and annual dues were abolished," writes a theosophist-stoic from Adyar. "We are on a purely voluntary contribution footing. Now if our members don't give, we *starve and shut up* — that's all."

A brave and praiseworthy reform but rather a dangerous experiment! The "B. Lodge of the T.S." in London never had an entrance fee from its beginning, eighteen months ago; and the results are that the whole burden of its expenses has fallen upon half a dozen of devoted and determined Theosophists. This last Anniversary Financial Report, at Adyar, has moreover brought to light some curious facts and paradoxical incongruities in the bosom of the Theosophical Society at large. For years our Christian and kind friends, the Anglo-Indian missionaries, had set on foot and kept rolling the fantastic legend about the personal greediness and venality of the "Founders." The disproportionately large number of members, who, on account of their poverty had been exonerated from any entrance fees, was ignored, and never taken into account. Our devotion to the cause, it was urged, was a *sham*; we were wolves in sheep's clothing; bent on making money by psychologizing and deceiving those "poor benighted heathen" and the "*credulous infidels*" of Europe and America; figures are there, it was added; and the 100,000 theosophists (with which we were credited) represented £100,000, etc., etc.

Well, the day of reckoning has come, and as it is printed in the General Report of *The Theosophist* we may just mention it as a paradox in the region of Theosophy. The Financial Report includes a summary of all our receipts *from donations and Initiation fees, since the beginning of our arrival in India, i.e., February 1879, or just ten years*. The total is 89,140 rupees, or about £6,600. Of the Rs. 54,000 of donations, what are the large sums received by the Theosophical (Parent) Society in the respective countries? Here they are:—

IN INDIA	...	...	...	Rs. 40,000
IN EUROPE	...	...	...	Rs. 7,000
IN AMERICA	...	...	...	Rs. 700 !!
				-----
				TOTAL Rs. 47,700
				or £ 3,600

The two "greedy Founders" having given out of their own pockets during these years almost as much, in the result there remain two impecunious beggars, practically two *pauper*-Theosophists. But we are all proud of our poverty and do not regret either our labour or any sacrifices made to further the noble cause we have pledged ourselves to serve. The figures are simply published as one more proof in our defence and a superb evidence of the PARADOXES to be entered to the credit of our traducers and slanderers.

## “ SELF-PERSONALITY ”

Self-personality, vanity and conceit harboured in the *higher* principles are enormously more dangerous than the same defects inherent only in the lower physical nature of man. They are the breakers against which the cause of chelaship, in its probationary stage, is sure to be dashed to pieces unless the would-be disciple carries with him the white shield of perfect confidence and trust in those he would seek out through mount and vale to guide him safely toward the light of Knowledge. The world moves and lives under the shadow of the deadly upas-tree of Evil; yet its dripping is dangerous to, and can reach only those whose higher and middle natures are as much susceptible of infection as their lower one. Its venomous seed can germinate but in a willing, well-prepared soil.

—A MASTER OF WISDOM

Personality we all have as incarnated beings, but, as Mr. Crosbie points out in *The Friendly Philosopher* (p. 38), “It is not the personality that is in the way, but the personal idea in regard to it.”

“Self-Personality,” however, an expression used by the Mahatma in the words quoted above, seems to imply undue self-identification with what should be but the instrument or faithful vassal of the Soul.

In another place, the Master named as one of the strongest signs of retrogression “when one shows that he expects others to like what he likes and act as he acts”; and added:—

You are too many here. With more or less bits of self-personality.... In such a great work as this Movement no one should expect to find his associates all congenial, intuitive, prudent or courageous. One of the first proofs of self-mastery is when one shows that he can be kind and forbearing and genial with companions of the most dissimilar characters and temperaments.

Madame Blavatsky reminded the American Theosophists, in her first message to their annual convention held in April 1888, that all Theosophists were at best but pupil-teachers, having no right to dogmatize. Does not the boundlessness of Truth, which none but its great Custodians can grasp in its fullness, make it presumptuous for any student of our great philosophy to claim his understanding of any point in the teachings restated by Their messenger to be the correct one and the last word upon the subject? Or to expect acceptance of his views? In the same message that was quoted above, Madame Blavatsky warned that setting up a popery instead of Theosophy would be suicidal, and pronounced “orthodoxy in Theosophy” to be “a thing neither possible nor desirable,” adding that, “were it not, also, for the existence of a large amount of uncertainty in the minds of students of Theosophy, such healthy divergences would be impossible, and the Society would degenerate into a sect, in which a narrow and stereotyped creed would

take the place of the living and breathing spirit of Truth and an ever-growing Knowledge."

While conceding that there were certain limits to diversity of opinion, H.P.B. left open the question as to what those limits were. They would doubtless seem to most students of Theosophy to be transgressed by, for example, giving out in the name of Theosophy the existence of a Personal God, instead of the omnipresent and impersonal Being of the First Fundamental Proposition of *The Secret Doctrine*. So would they be by seeking to substitute Chance for the unerring Law of the Second Fundamental, or to claim that there were privileges and special gifts not won by self-effort, in prior lives or this one, or by throwing doubt on the antiquity of the once universal Wisdom or the existence of its revered Custodians down the ages.

But, as Mr. Judge wrote, "Essentials are the only things on which true occultism and Theosophy require an agreement," and many temporary matters, such as food and other habitual daily things he declared not to be essentials.

Again, he wrote to a correspondent what would seem to apply to divergent interpretations of our teachings no less than to other occasions of personal friction:—

Discussion or proofs to show, that you are all right and he wrong avail nothing. We are none of us ever in the right, there is always that in us that causes another to offend. The only discussion should be to the end that you may find out how to present to the world in your district, one simple, solid, united front.

Mr. Crosbie maintained that to "forego and forget personalities" meant "to regard *truth*, only, by whomsoever presented."

"Personality," used it would seem in the same sense as the "Self-Personality" from which this article takes its title, is called by Mr. Crosbie "the last foe to be conquered." How many, recognizing the foe and admitting the desirability of its conquest, will, however, be prepared to take Mr. Judge's prescription for eradicating the personal element? The essence of its eradication lay, he once wrote, "in doing the things we dislike to do."

---

Life is built up by the sacrifice of the individual to the whole. Each cell in the living body must sacrifice itself to the perfection of the whole; when it is otherwise, disease and death enforce the lesson.

—*Lucifer*, September 1887

## THE CONCEPT OF GOD

[As gathered from *The Secret Doctrine*]

The unfathomable mystery of existence, of God and "Be-ness," has ever baffled the imagination of Man, the Thinker; but, once the desire for some measure of Self-realization really awakens in his heart, "there remains for him no hope of peace, no place of rest and comfort in all the world" until he has set his foot firmly on that path which will lead him ultimately towards the acquisition of the highest Spiritual Knowledge, which is the synthesis of Science, Religion and Philosophy.

The concept of an extra-cosmic Personal God, which is still so commonly held in the world today by the large majority of human beings who will not exercise their divine prerogative of thought but will remain the helpless victims of blind belief and superstition, is at once and easily rejected by any sincere seeker for Truth who is bent on the great quest of the Unknown with an open mind intent on strong search and questioning. And he soon comes to the perception that God cannot be a Being but must be "Be-ness" itself; that, therefore, such terms as God, Nature, Life, Consciousness, are indeed synonymous and interchangeable one for the other.

According to *The Secret Doctrine*, God or Deity is an Omnipresent, Eternal, Boundless and Immutable PRINCIPLE, which alternates regularly and continually between two states, an active and a passive one, resulting in the never-ending cycles of Manifestation and Non-manifestation, which are periods of immense but equal duration. An out-breathing or expansion of this Unknown Essence or Principle heralds the dawn of a new Manifestation, while its inhalation or contraction is responsible for the dark mystery of Non-Being.

This One Principle not only manifests cyclically in accordance with Divine Law, but as it is Omnipresent it invests every particle of matter with its own Divinity, with the result that there is no blind law operating anywhere mechanistically, but everywhere throughout the world we can perceive clearly the intelligent operation or expression of this One Self — the Self which, although It shines in all, does not shine forth equally!

There is, then, no outside God, as a personal being, who can punish or reward us, and whatever comes to us is the exact effect of causes set in motion by ourselves, in this or in prior lives, in accordance with the just and unerring Law of Karma which is inherent in the whole, for everywhere, in everything, cause and effect, action and reaction, follow each other in unbroken sequence. It is, therefore, futile to address prayers and petitions to any "ministering" or "protecting" deities, the *devas* and *devatas*. We cannot expect them to interfere with and retard the operations of the immutable Karmic and Kosmic Law at any time, just because we have chosen to propitiate them and have asked for special favours from them, which we have done nothing to *deserve* for ourselves by our own actions! But we are told that while "Man can

neither propitiate nor command the *Devas*" (I. 276), he can, on the other hand, with the help of Spiritual Knowledge, make himself superior to any celestial Hierarchy or even to all of them combined, because he is the Microcosm of the Macrocosm and epitomizes in himself all the powers and potencies of great Mother Nature.

It may be well here to emphasize the fact that all the great world religions were unmistakably based upon the Reality of this purely abstract Life-Principle and that it was only with the lapse of time that the true teaching was corrupted by salaried priests who exploited the ignorance of the masses to strengthen their own power and domination over them. Thus sprang up all kinds of ceremonies and sacrificial rites — useless rituals and cruel practices, all not only devoid of any meaning whatsoever but even harmful in many cases.

It is only when we have grasped the concept of God or Deity as a Principle that we shall be able to understand the real nature and origin of both Good and Evil and, instead of blaming some imaginary "Satan" for all the evil in the world, we shall hold *ourselves* responsible for whatever comes to us at any time, anywhere. It was side by side with the creation of a Personal God that the Devil (D'Evil) or Satan also assumed an anthropomorphic, individualized shape in the foolish fancy of ignorant and unenlightened man. The ancients, however, had the right understanding when they recognized Evil as only the dual or complementary aspect of Good and therefore defined Evil as "the lining of God or Good" (I. 413) — both Good and Evil being the opposite poles or aspects of the One Reality, exactly in the same way as Spirit and Matter are but the two facets of the Absolute in which they are synthesized. Thus, Good and Evil make one of those pairs of opposites in Nature which it is impossible to separate — like Light and Darkness, Day and Night, Life and Death, Sleeping and Waking. One cannot exist without the other.

Because of this, however, let no man justify his own indulgence in Evil and give free play to his selfishness, saying, "It is necessary!" For, man is a self-conscious thinker and chooser, and as he has within him the power of right discernment he must intelligently decide for himself his own stand in this great strife between the powers of Light and Darkness, of Good and Evil, of Life and Death, ever remembering the statement in *The Voice of the Silence* that "The Self of Matter and the SELF of Spirit can never meet. One of the twain must disappear; there is no place for both." So, because of the play of free will in man which enables him to go right or wrong, as it pleases him, it is man himself who is always responsible for the origin of all the evil in this world. Evil springs from human nature alone, and man brings suffering on himself by his own wrong-doing, for whenever the Good Law is transgressed and divine harmony disturbed, the just Law of Retribution or Karma, the Law of Cause and Effect, must come into operation to restore the equilibrium. It is during this necessary and unavoidable readjustment through the agency of Karma that man experiences pain and sorrow.

H.P.B. makes this point quite clear in *The Secret Doctrine*, declaring emphatically that "All we read in the Zohar and other Kabalistic works on Satan shows plainly that this 'personage' is simply the personification of the abstract evil, which is the weapon of Karmic law and KARMA"; that the so-called Devil is nothing but mankind "and never had any existence on earth outside of that mankind" (II. 478 and 507). Furthermore, she also points out the particular principle in man in his complex sevenfold constitution which is directly responsible for either his succumbing to evil or his attaining full mastery over it — namely, the Mind, with its dual aspects, the Higher and the Lower. To quote her own words: "Now it stands proven that Satan... and *Lucifer*, or 'Light-Bearer,' is in us: it is our *Mind* — our tempter and Redeemer, our intelligent liberator and Saviour from pure animalism. Without this principle... we would be surely no better than animals" (II. 513).

And now a few words as to what is true worship. Note the following significant statements from *The Secret Doctrine*:—

We do not worship the Gods, we only honour them, as beings superior to ourselves.

Neither the collective Host (Demiurgos), nor any of the working powers individually, are proper subjects for divine honours or worship. All are entitled to the grateful reverence of Humanity, however... The ever unknowable and incognizable *Karana* alone, the *Causeless Cause* of all causes, should have its shrine and altar on the holy and ever untrodden ground of our heart — invisible, intangible, unmentioned, save through "the still small voice" of our spiritual consciousness. Those who worship before it, ought to do so in the silence and the sanctified solitude of their Souls; making their spirit the sole mediator between them and the *Universal Spirit*, their good actions the only priests, and their sinful intentions the only visible and objective sacrificial victims to the *Presence*. (I. 280)

Here we should unequivocally assert the fact that in the writings of H. P. Blavatsky there exists for our benefit the permanent record of genuine Theosophy in its pristine purity. This is a record of true knowledge based on an understanding of Nature and Nature's processes acquired by long generations of Adepts through their independent researches, and as much of it as can be safely entrusted to man as he is today has been freely put at his disposal in the recorded teachings of H. P. Blavatsky, who was Their accredited Messenger for the 19th-20th century. So all those who are dissatisfied with blind belief and who really hunger for spiritual knowledge and wisdom can go to this fountain-source for the necessary enlightenment. But let not such seekers after truth overlook the fact that "the whole essence of truth cannot be transmitted from mouth to ear. Nor can any pen describe it, not even that of the recording Angel, unless man finds the answer in the sanctuary of his own heart, in the innermost depths of his divine intuitions" (II. 516).

It may be well to declare that Theosophy rejects "the God of human dogma and his *humanized* 'Word'" (I. 9), and the only revelation it accepts is that coming from "divine yet still finite Beings, the manifested lives, never from the Unmanifestable ONE LIFE; from those entities, called Primordial Man, Dhyani-Buddhas, or Dhyan-Chohans, the 'Rishi-Prajapati' of the Hindus, the Elohim or 'Sons of God,' the Planetary Spirits of all nations, who have become Gods for men" (I. 10). "It is through these 'Sons of God' that infant humanity got its first notions of all the arts and sciences, as well as of spiritual knowledge; and it is they who have laid the first foundation-stone of those ancient civilizations that puzzle so sorely our modern generation of students and scholars" (I. 208).

On the other hand, the one absolute Reality which antecedes all manifested, conditioned being is no personal God but "an Omnipresent, Eternal, Boundless, and Immutable PRINCIPLE on which all speculation is impossible, since it transcends the power of human conception and . . . is beyond the range and reach of thought" (I. 14). "It is the omnipresent Reality: impersonal, because it contains all and everything. *Its impersonality is the fundamental conception of the System*" (I. 273). The Universe is the periodical manifestation of this unknown Absolute Essence. At the beginning of cosmic evolution, "the Universe or the 'Son' lies concealed 'in the Divine Thought,' which had not yet penetrated 'into the Divine Bosom.'" It is this idea, says Madame Blavatsky, which underlies and "forms the origin of all the allegories about the 'Sons of God' born of immaculate virgins" (I. 61).

However, when the clever exploitation of priestcraft comes into play in any organized religion, there is no limit to the corruption to which it will reduce the most self-evident truths relating to the Macrocosm and the Microcosm. To illustrate, Christian theology, having on the one hand created the concept of a Personal God as the only giver of all that is good, had to invent on the other hand an explanation for the existence of evil in the world: "As a logical sequence the Church, for purposes of duality, had to invent an anthropomorphic Devil — created, as taught by her, by God himself" (II. 508). So it is also with other organized religions. "The dead letter is everywhere the same" (II. 517).

We shall close this very brief survey of a very vast subject with quotations from Goethe and Hegel which Madame Blavatsky introduces in *The Secret Doctrine*, wherein the concept of God is presented in words which are not only beautiful but also perfectly in line with the teachings of the ancient Wisdom-Religion or Theosophy. How Brahma, the "Creator," "expands" and becomes the Universe woven out of his own substance" is thus expressed by Goethe:—

Thus at the roaring loom of Time I ply,  
And weave for God the garment thou see'st Him by. (I. 83)

For the great metaphysician Hegel also "Nature was a *perpetual becoming*." It was well said by him that "God (the Universal Spirit) *objectivizes himself as Nature*, and again rises out of it" (I. 257 fn.).

# THE FOUR LINKS OF THE GOLDEN CHAIN

## II.—HUMAN SOLIDARITY

Human Solidarity is the second of the Four Links of the Golden Chain as given by Madame Blavatsky in her *Key to Theosophy*—a valuable chain of practical and ethical principles which, if practised, would bring about unity and harmony in the world. The First Link, Universal Unity and Causation, was considered in last month's issue, and it was shown there how everything in this great Universe, visible and invisible, was interrelated because each had a common root and source in the One Divine Principle of Life; each form expressed a certain aspect, a particular power of that Divine Life, and therefore the Law of Interdependence was operative everywhere. It behooves each and every one to live in accordance with that Law and not to create any disturbance or disharmony.

The term Human Solidarity is a more positive expression because it depends entirely on human effort deliberately made in the right direction. Each individual is a self-conscious thinker, and as such he has to put himself in unison and harmony with all beings and with the whole nature around him. Man and man alone can realize how essential it is to follow this great Law of Love eternal.

The dictionary meaning of the word "Solidarity" is: "community of interests, feelings and actions." It implies common interests, fellow feeling and unanimity of opinion and resultant action; each acts for the good of all, without thinking of individual rights and privileges.

Great Teachers down the ages have always enjoined the following of this Law of Love. Jesus said: "Love thy neighbour as thyself." This means the giving up of all sense of separateness, individually and collectively, and the recognition of our own good as the good of all. Lord Zoroaster is made to say in one of the Gathas: "Gain for yourselves the life of the Good Mind, through the knowledge of the Wise Ones. Love one another in righteousness and thus be of the Blessed Home." The emphasis is laid on the Good Mind, the heritage of every human being, which, alas, is much abused and misused nowadays.

Another important idea presented in this quotation is: "Love one another in *righteousness*." There is unity even among gangs of robbers and criminals; there are cliques formed by dishonest traders and business people; but such "brotherhoods" are injurious and dangerous to those who belong to them and to society. What is really wanted is true unity through right behaviour on the basis of right understanding of universal principles. It is for that very reason that the first object of the present Theosophical Movement is the establishment of "the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour." This object was based on the First Fundamental Proposition of *The Secret Doctrine*—the Unity of the One Life behind all manifestation.

Thus, students of Theosophy who are bound together on the basis

of "similarity of aim, purpose and teaching" have a duty to love one another in *righteousness*. The Chinese Sage Confucius prescribed a simple method for the establishment of true unity in the world. So much time, money and energy are wasted in the maintenance of the Defence Forces of land and sea and air in every country just because people are fearful and want to compete with one another. If the same time, money and energy were spent in furthering spiritual and moral education, in raising armies of peace and love on the basis of self-discipline and self-control, how different this world would become! The Chinese Sage gives the following advice:—

Through the righteousness in the heart the character is made more beautiful. With the beauty of character harmony is established in the home. When the harmony is established in each home, order is established in the nation. When there is order in the nation, peace is established in the world.

So we again come down to individual responsibility and individual reform, through which alone Human Solidarity can be formed along righteous lines and a united world can live in peace and happiness. A change of mind and of heart is considered as the first essential, without which it is not possible to establish lasting unity. Nor is it something Utopian, because in the early ages, when mankind was in its infancy, such unity did exist. Madame Blavatsky states in *The Secret Doctrine* (II. 272):—

No sooner had the mental eye of man been opened to understanding, than the Third Race felt itself one with the ever-present as the ever to be unknown and invisible ALL, the One Universal Deity. Endowed with Divine powers, and feeling in himself his *inner* God, each felt he was a Man-God in his nature, though an animal in his physical Self. The struggle between the two began from the very day they tasted of the fruit of the Tree of Wisdom; a struggle for life between the spiritual and the psychic, the psychic and the physical. Those who conquered the lower principles by obtaining mastery over the body, joined the "Sons of Light." Those who fell victims to their lower natures, became the slaves of Matter.

This is the picture given of early humanity. What happened then, remains true for our age and civilization and contains a lesson for all of us. But we have also the glorious example of the Golden Age of Rama when people lived in perfect concord with one another and there was peace and prosperity throughout the whole kingdom. Why? Because all followed the principles of unity and brotherhood and looked to the common interests of one another. In our modern age people pay no attention to self-reform. They seek the cause of all their troubles in the outside world, outside of themselves and outside of their homes. They have to reverse the process. If each individual were to begin with himself and his home, a real and lasting change would be brought about.

Was not the institution of the four castes in ancient India a living

fact? Castes were then organized in terms of individual characteristics and temperaments, and were not as they are understood today.

The respective duties of the four castes, of Brahmans, Kshatriyas, Vaisyas, and Sudras, are also determined by the qualities which predominate in the disposition of each, O harasser of thy foes. The natural duty of a Brahman compriseth tranquillity, purity, self-mastery, patience, rectitude, learning, spiritual discernment, and belief in the existence of another world. Those of the Kshatriya sprung from his nature, are valour, glory, strength, firmness, not to flee from the field of battle, liberality and a lordly character. The natural duties of the Vaisya are to till the land, tend cattle and to buy and sell; and that of the Sudra is to serve, as is his natural disposition. (*The Bhagavad-Gita*, XVIII. 41-44)

It is necessary to note the distinction made between the four castes according to the predominant qualities of individuals, which prevented the conflict of duties so common these days. Each performed his respective duty cheerfully, skilfully and diligently, and thus served his fellow beings disinterestedly. This is what is meant by community of interests or solidarity. As no one interfered with another's duty, all could live in peace and concord, helping and serving one another without any selfish motive or any sense of separateness.

The ancient caste system was a model of co-operation, whereas today there are constant clashes between employers and employees, the capitalists and the labourers. Each wants to serve his own interests instead of looking to the good of all. Therefore both parties are dissatisfied and the Law of Love does not prevail in the right sense.

The followers of different religions and creeds are at war with one another because of the idea that one's own religion is higher than any other and that the prophet of that particular religion is the chosen of God. The essence of all religions is the perfect harmonizing of the human with the divine in man. If all were to understand and live up to this ideal, the customs and conventions, the ceremonies and rituals in each religion would fall away and all would be able to live as brothers and sisters. Mr. Judge has advised us to meditate on the significant phrase "Thou art That" so that real unity may be realized in a practical way. Distinctions on the basis of sex, colour, sects, etc., are obstacles to Human Solidarity, and as long as these exist, unity cannot be achieved.

The Great Lodge of White Adepts is a model of solidarity. They all work with one mind, one will, one feeling, for the upliftment of Orphan Humanity. There is no other motive. They have renounced their rest and bliss to become human stones in the great Guardian Wall which shields and protects mankind and without which this world would be plunged in greater misery and sorrow. They are the living embodiments of true harmony, and it is the study and application of Their philosophy and the spiritual service of the human race that will establish peace and good will in the world.

## THE GARDENERS—AN ALLEGORY

A man once moved to a house where there was a garden. Some lovely flowers were growing there, but there were also a few weeds.

Next door another man lived and in his garden also there were flowers and weeds. The first man looked over the fence dividing the two gardens and saw the weeds but not the flowers, and he said to himself how wrong it was for the owner of the garden not to remove his weeds. He called out to him to tell him so. He called day after day, but his neighbour did not hear him and nothing was done and the weeds grew more and more.

The neighbour did not hear because he happened to be right at the other end of his garden, looking over the fence dividing his garden from the one on that other side and calling to the owner of that garden to root out his weeds.

But he, too, was not heard, for that third gardener also was busy looking over the fence at the other end and calling to his neighbour on that side to remove his weeds.

This went on all through the town.

One day an old friend of the first gardener came to see him and he asked him why he had allowed his garden to be spoilt by so many weeds. And for the first time in many months the gardener looked at his own garden and saw it as it had become. And he was ashamed.

Still he blamed his neighbour; for, he said, it was the seeds from that neighbour's weeds that had blown over the fence and had taken root in his garden.

The old friend asked the gardener if he had ever looked over the fence at the other end of his own garden and seen that other garden. The gardener said that he had not done so but that he would do so now. He looked and saw a garden as full of weeds as his own, for the same wind that had brought the bad seeds to his garden had carried the seeds of *his* weeds to the other garden; and thus the seeds had spread to all the gardens.

Thus do we all spend our time looking at other gardens while our own not only deteriorates but spreads its weeds to other gardens.

And weeds choke the good plants. They are injurious to the growth of beautiful flowers. By destroying our own weeds we prevent them from spreading and at the same time we beautify our own garden.

Our virtues are the flowers; our vices are the weeds; the gardener is the Kama-Manas; the old friend who opens our eyes is the Ego (the higher aspect of Manas). Our body and our life are the garden, and the other gardeners are the fellow men whom we contact.

---

## THE POWER OF SILENCE

Silence thy thoughts and fix thy whole attention on thy Master, whom yet thou dost not see, but whom thou feelest.

—*The Voice of the Silence*, p. 17

Among the wise of secret knowledge I am their silence.

—*The Bhagavad-Gita*, X. 38

Silence as a power of the human soul has to be evolved and cultivated by the Theosophical practitioner, otherwise he will never become an occultist. The first thing that meditation upon the power of silence reveals is partly embodied in what can be grasped of the power of speech.

Metaphysically speaking, "speech is the Logos of thought." Logos is also described as "the *manifested* deity with every nation and people; the outward expression or the effect of the cause which is ever concealed" (*The Theosophical Glossary*). The process of thought is silent; speech is audible and intelligible, yet never conveys perfectly the whole thought or idea of the speaker. Thinkers of all descriptions have always suffered from this limitation. Yet the very effort to break new ground will reveal unsuspected and vaster possibilities.

The power of speech is in essence a divine power and is the outer expression on this plane of matter of the inner thoughts and feelings. Speech and silence are not two opposite and contrary powers but are the two aspects or phases of one and the same creative power. The force and momentum of that power of creation are born out of and gathered from the deep, silent recesses of our hearts and minds. The fire and light of Manas will shine in our words when they are uttered against the dark and silent background of the Inner Being. The Eternal and for ever unknowable Deity is sometimes spoken of as Absolute Darkness and Absolute Silence, and yet It is the rootless root of that which was, is, or ever shall be. It is only through the Higher Manas that something of the Absolute Reality can be apprehended. Then man can utter words which will embody the intent and will of the Silent Thinker.

Language developed with the awakening of the mind in man and became the property of all human beings without exception. It is a sacred, creative power. But, unless our inner world is a silent abode of peace and joy, the right creative aspect of the mind will not be brought into operation. Our speech tells about our state of mind and the tone of our voice betrays the inner quality of our hearts. Speech is not an art to be cultivated in itself and for its own sake, but that which creates beautiful, gracious and holy speech is to be cultivated within the silent shrine of our hearts and minds.

"Before the Voice can speak in the presence of the Masters it must have lost the power to wound." Let us consider this quotation from *Light on the Path*. Two points emerge from it. The first is that we should deliberately refrain from utterances that are harmful or hurtful. The second is that we ought to develop such insight and discrimination that we shall speak only what is necessary, useful and beneficent. The first is the

practice of true silence; the second is the practice of right speech; both are positive powers of the inner man to be practised together.

Silence practised on the outer plane *only* is not advocated for the student-server as it may too often be an expression of mock modesty and hypocrisy. The real work commences on the inner plane. To be mute and yet to hold within oneself endless and futile talks, to indulge in mental grievances, to harbour unfriendly feelings towards others, is dangerous not only to one's own sanity and health of mind but also to the peace and happiness of our fellow beings. Our inner thoughts and feelings have a potent effect on others, though not always recognized. It has been said that our faults make the crimes of our brothers possible. Our bad thoughts and feelings go to increase the amount of evil in the world. This is a solemn thought.

The practitioner, therefore, has to learn to still his heart and silence his thoughts, *i.e.*, to control the wandering heart and to subdue the chattering mind. This is one of the most difficult tasks a man could desire to undertake. Yet it can be done "by practice and absence of desire," and to succeed in it is to have torn out the root of evil from one's own heart.

The lower mind uses second-hand knowledge and fabricates sentences out of words and phrases which have long lost their real life and meaning, and sound so much "worn out" to our weary ears. The practitioner has to learn to be true to himself, to exercise his own inherent power to think, and to create his own harmonious, beautiful speech.

The first step on the path of the Silent Thinker is to learn the language of the Soul-Ego. The Ego has a language of its own. The Ego thinks on its own plane in terms of abstractions, of symbols, images, colours. In the deep silence of the night the Ego soars and holds discourses with the gods and the *devas*. The half-sleeping lower man gets only bits of the dialogue. The thought-images of the lower mind form a screen shutting out the light of the Silent Watcher and render us unable to hear its voiceless speech. If we were able to make not only our brains but our whole being responsive to the divine essence of the pure language of the Ego-Soul, then our message to the outside world would be one of eternal hope, joy and mercy.

As we have seen, silence and speech are the two aspects of the one power of creation. After the Silent Night of *Pralaya* comes the reawakening of the Universe to Life; the unmanifested Logos becomes the manifested "Word" or Logos. The three Logoi symbolize that progressive awakening of the Universe.

In order to remain true to the vision of that grand cosmic and metaphysical idea we have to begin to listen to the rhythm of Life Itself. Such a rhythm is made of alternate periods of speech and silence, of fruitful silence and creative speech.

Let us listen to and learn the song of life in the glory and silence of our hearts. Thus only can we begin the great task of serving the real Masters of Life.

---

## ARJUNA IN THE THREE HALLS

[Reprinted from THE THEOSOPHICAL MOVEMENT, Vol. VI, pp. 42-43, for January 1936.—Eds.]

Arjuna entered the field of Kurukshetra like a dutiful Kshatriya prepared to fight and to win glory and renown for his race. He was anxious to survey the field and review the troops arrayed against him. But seated in his war-chariot in the midst of the contending ranks, when he found that on the opposing side were ranged his beloved relations, sires and grandsires, kith and kin, teachers and preceptors, he broke forth into lamentation, being seized by a spirit of hesitation and irresolution. His feeling for his family overcame his consideration for the community to which he belonged. His body trembled; Gandiva, the Mighty Bow, slipped from his hands; despondency cast its spell over him. Not for the whole world would he fight with the Kauravas. Still in the Hall of Ignorance — Avidya, he was in a pedantic mood and influenced by a false philosophy of conduct he cried out, "Happiness can never result from the destruction of one's own kith and kin. We are indeed bent on a sinful deed, for out of greed for kingship do we drive ourselves on to destroy our kinsmen. Far better were it to take up the beggar's bowl than to enjoy pleasures stained by blood and contaminated by sin." But face to face with the supreme difficulties of life he was humble and sought counsel. He became quiet and passive and was prepared to listen.

On getting the advice to perform his duty on the battlefield, to be firm and not to vacillate, and on considering the spiritual and philosophic reasons for that advice, he asked the question, "What is the characteristic quality of a man of resolution and stability? What are the words of the one who is awakened and steady?" He was told: "Duty must of necessity be done; and peace comes only to him who is without attachment, devoid of desires and free from egotism." The pupil abandoned his first resolve not to fight, his attention having been caught by the Teacher's words upon duty and the spirit of resolution.

"But why am I driven to this dreadful deed, O Lord? You seem to confuse me by a multitude of opinions; speak to me of the one way that will be for my eternal good" (III. 1-2). Thus he was led on from question to question. When Sri Krishna said that merit lay only in the doing of one's own duty, while there was danger in attempting that of others, the question was raised, "By what power is a man impelled to sin, as it were, driven to it even against his wish, by an influence that is irresistible?" (III. 36)

This led to a short discourse on the veil of darkness that conceals the Real Man and to the activities of Kama — Desire — that are responsible for it. Arjuna apparently was not able to follow the teaching at this stage. When the Teacher explained to him the efficacy of both the schools of Karma-yoga and Karma-sannyasa, Arjuna said, "I am confused on this point; bear with me in my uncertainty and establish me in wisdom that is certain" (V. 1). The pupil was getting into the spirit of the teach-

ing now and beginning to display an understanding mind. He was just then entering the Hall of Learning.

After listening to the whole teaching on the Yoga, that is, the power of equal-minded concentration, Arjuna doubted whether it could rest on a stable foundation, for the activity of the mind is ever turbulent and restless, and its control indeed difficult to achieve (VI. 33-34). He was perturbed by the possibility of failure to attain the desired results. "Imagine one endowed with sufficient patience and endurance but whose senses are unsubdued; his mind is distracted from concentration and therefore he fails to realize the results of the Yoga; what will his fate be" (VI. 37-38)? He declared that there was no one else who could resolve his doubts (VI. 39). He received the consolation that no evil can come out of doing good and misfortune can never result from right action.

Having been told of the qualities of the Supreme Spirit, the pupil requested to be taught about His Cosmic Glory with which He pervaded the whole universe (X. 16). When he received a full description of the Universal Divine Perfections he exclaimed that his doubts were disappearing at the holy words of the Master but that he longed to have the Vision of the Supreme if he was worthy of it (XI. 3-4). The Teacher endowed His disciple with Divine Sight, without which he could not perceive the Great Reality. Then Arjuna saw unity in the diversity and universality of the Spirit. The dawn of real Knowledge was breaking in his mind; but he was dazzled by the might and magnificence of His Majesty. He knew not where he stood (XI. 25); he was beside himself with veneration for the Lord. Therefore he requested the Teacher to re-assume His usual form and continue His teaching (XI. 45 ff.).

There was in Arjuna thereafter a yearning for true wisdom. Beholding the gentle human form of the Lord, he felt calm and self-possessed once more (XI. 51). But further instruction in Divine Wisdom could be imparted to none save devotees; hence the Master teaches the pupil the necessity of whole-hearted and selfless devotion.

Being initiated into the essence of the esoteric wisdom, based on the spirit of universal love, Arjuna was enabled to make fresh queries, positive and not negative, new and not merely based on tenets already taught. He was ready to receive instruction upon the true nature of Matter and Spirit, Body and Soul, and Knowledge and Wisdom (XIII). Indeed, he had now passed into the Hall of Wisdom. On being made acquainted with the three qualities that characterize all human conduct, the disciple desired and was given further knowledge regarding the marks of those who had transcended those limitations (XIV. 21). Then the student asked another important question: "What is the state of those that have renounced everything, who are full of faith and have shown concentration and devotion to the Lord of the Heart, but who have not followed the dictates of the Shastras" (XVII. 1)? Having been taught the nature of the three kinds of faith, Arjuna wished then to have revealed to him the truth about *Renunciation*, the last step in the evolution of a Yogi towards beatitude and bliss (XVIII. 1). The teaching culminated in the inculcation of the distinction between renunciation in letter and renuncia-

tion in spirit; the nature of sacrifice and true renunciation; and the superiority of the renunciation of inward desires to the renunciation of outer things. When the discourse was finished, the Master was able to tell the Disciple, "Thy mind is clear. No more art thou entangled in delusive thoughts, for thou hast learned all. Unveiled stands Truth and looks thee sternly in the face" (*The Voice of the Silence*, p. 46).

The disciple now exclaimed that his confusion was gone. He was resolute, free from doubt and willing to accept and live up to the Teacher's precepts (XVIII. 73). Thus through the various grades in the Lord's teaching a gradual change had come over the mind of Arjuna, from irresolution to resolution, from despondency and despair to hope and expectation. This short study of the evolution of Arjuna's mind can be closed no more fittingly than with the following words of wisdom from *The Voice of the Silence* (pp. 2-3):—

*Before the Soul can see, the Harmony within must be attained, and fleshly eyes be rendered blind to all illusion.*

*Before the Soul can hear, the image (man) has to become as deaf to roarings as to whispers, to cries of bellowing elephants as to the silvery buzzing of the golden fire-fly.*

*Before the Soul can comprehend and may remember, she must unto the Silent Speaker be united, just as the form to which the clay is modelled is first united with the potter's mind.*

---

### SEARCH, SERVICE, SACRIFICE

There are three stages of growth: the search for knowledge, the service of that knowledge, and sacrifice for it.

In every affair of daily life we attain to knowledge only through the search for it. That knowledge is really mere information until we use it in service, *i.e.*, apply it in practice for the benefit not only of ourselves but also of others. To apply it means to sacrifice time, money and work, desires, feelings and "self"; and this is essential even if we are working merely for self-development. As the plant grows through the sacrifice of the seed, the flower through the sacrifice of the bud, so in life tranquillity grows through the sacrifice of turbulent emotions; purity grows through the sacrifice of harmful thoughts and actions; knowledge grows through the sacrifice of old ideas. Ignorance, which is said by the poet to be bliss, has to be sacrificed for knowledge. The personal idea has to be sacrificed for the individual idea; the individual, for the universal. When did anything grow less by dying, or by sacrifice, or by use?

---

## EXTRACTS FROM UNPUBLISHED LETTERS

It is a deepening process — this kind of love in which mind participates with heart. Our Theosophy is Divine Love and practice of it in this special way has an elevation all its own. How many moderns can value it or even appreciate it or are capable of accepting it as a possibility? To love and serve and help one another without lust or personal attachments which cause personal bickerings; and constructively, to acquire the technique of holding minds and hearts in embrace, destroying the mundane effects of space and time — this is what we need. This type of inner communion is useful also inasmuch as it is the extension of this very technique which is used in the higher phases of chelaship. The same can be accomplished by each with others. Where is jealousy? Where is envy? And all the anxiety, worry and depression? It is sweetness and light all along the line.

Love by its very power and purity is very often apt to stir up jealousy in others. Its very seed is dangerous and Judge speaks of seeds acting in a metamorphosed way. Jealousy is like a weed in creeper form; it entwines round our whole nature. It is almost impossible to destroy the creeper once it has grown within and without our corpus. But one has to watch for the very seeds. Those who never heard of the idea of self-discipline and know nothing about its ways and means suffer from it; they catch the disease and do not know it. Fortunate in that are those who know the place, purpose and value of discipline and try to control the mind and elevate the heart.

Love's electricity and magnetism when pure radiate spreading beneficence because one's abiding heart-love becomes viable and breaks the hard shell of the personal. A crust of personal matter surrounds us, shutting us in. Love, and it alone, breaks it. Cracks thus made in the shell enable us to see beyond; and then knowledge is very necessary, for seeing without understanding brings subtle selfishness in place of selfishness of a crude and gross variety. Blind love is the root of selfishness and strife. The spiritual variety is unselfish. If we try to analyse its manifestation we find that this central love manifests as compassion, charity and sympathy to those less evolved; friendliness, companionship and comradeship with our equals; and devotion, reverence and worship to those who are mightier than ourselves. Thus from our "sphere of sorrow" feeling radiates to Deity Itself, abstract and concrete — Brahman and Krishna, the Absolute and the Logos. Then comes the next step — to see the Divine Krishna in all men and women.

It is good that you find that Love is a real power — *shakti*. The primal power of Krishna is called *Daiviprakriti*; when it becomes active it is Compassion manifested and creates human souls. Gods live and multiply, it is said. How do they create? By Will and Yoga, says the S.D. It is Compassion in action. It is *Kriya Shakti*, i.e., this primal

*Shakti* acts — creates in and by action. H.P.B. says that *Daiviprakriti* or *Para Prakriti* is *Fohat*. *Fohat* is spoken of as “He” (see *S.D.*, Vol. I), and He creates Wisdom. We at our human stage are purifying and elevating human love to become Divine Love, creative and regenerative. At the early stages love creates not by and with bodies only but esoterists are learning to create by thoughts and feelings. This is *not Kriya Shakti* but will lead to *Kriya Shakti* in the progress of time.

Feeling is experience. Lower feelings bring mundane experiences. Higher feelings or aspirations create celestial experiences. Love and devotion are potent powers.

Love and devotion are precious — the best kind of wealth. Heart qualities change for the better our mind and thoughts. A new style of thinking, in motive and method, and so a transmuted attitude, is all too valuable. Fix yourself, more and more, in the Higher or Inner, and let your love for all you contact and your devotion to the Great Blessed Masters grow from more to more. Grow like the flower, spreading beauty and balm all around.

The power which sustains the relationship between friends comes from mutual trust. Not even affection and love work in the final tests — it is trust. The occult world of the Masters is held together by the Pure Prana — Trust. Personal love vanishes but trust in persons and personages remains. So you will please learn to trust — not blindly, but intelligently. Never judge hastily. Many things and teachings you may not understand, but try to use the key of trust to open the locked knowledge. None of us are perfect; the tallest among us has his limitations and blemishes. Only one thing gives the real test: Is one, through good and evil report, ill or well, respected or suspected, loved or disliked, going on with the task of Masters? Trust is of the heart. There are many, many things in Occultism that one does not understand, that puzzle. Look at the history of Hume, Sinnett and others. Who trusted to the endless end? H.P.B. did and Judge and Damodar and Crosbie and a few others, known and unknown. So study in and with trust, apply trustfully, and above all serve, trusting Them and Their Philosophy. But be prepared to be doubted and suspected, not by all and sundry but by those very ones whom you trust. Silence and secrecy will aid you. Well, I can say many more things on trust and silence, but just one thought: see how Karma works — it trusts the sufferer and the wrong-doer by giving him opportunity to adjust the error and secure true happiness. Also, how profound is the silent and secret activity of the Good Law which “knows not wrath nor pardon”!

May the Great God of Love help you to see light in darkness, great in small, good in evil and the Whole in the part! Endow knowledge with love and your life will become increasingly a holy life of service to all.

## IN THE LIGHT OF THEOSOPHY

A suggestive article by Rutherford Platt in the June *Reader's Digest* (Indian edition), "Outer Space and the Tides of Life," describes some of the current experimental research in the field of bio-rhythm, the science of life-cycles. Numerous studies with plants, animals and men are indicating that all forms of life have special cycles of behaviour linked to such outside forces as fluctuations in barometric pressure, gravitational field and electricity in the air.

These earthly forces are, in turn, affected by forces from outer space — by the phases of the moon, by undulations in the pear-shaped electromagnetic field that surrounds the earth, by showers of gamma rays, X-rays, cosmic rays and other electromagnetic waves emanating from extra-terrestrial sources that bombard the earth's atmosphere. Thus the regular sun-spot cycle, for example, may influence us. In all these disturbances there are transient fluctuations and broad regular swings as well, hourly, daily, monthly rhythms, and longer.

Man's temperature and blood pressure have been observed to rise and fall at regular intervals; his moods and his energy follow regular swings. Why exactly this should happen is not yet discovered by scientific experimenters, but it is considered quite possible that our nervous system and our behaviour may be influenced by the earth's electromagnetic fields, "their rhythmic ebb and flow producing within our brains cyclical changes in feelings, alertness and sensibility, perhaps even stirring the memory or inciting ideas."

Scientists are now examining with fresh interest the work of Dr. Wilhelm Fliess, a German physician and lecturer at the University of Berlin around 1900. On the basis of the data on thousands of people that he collected, charting the ups and downs of their lives, he asserted that there were two basic cycles in human nature: a 23-day Physical Cycle of vitality, strength, resistance, and a 28-day Sensitive Cycle of mood, sensitivity, feelings. Whether the latter is connected with the 28-day orbit of the moon is now being investigated. A third cycle of human behaviour has also been observed: a 33-day Intellectual Cycle of memory, alertness and reasoning power.

Recent studies suggest that these three cycles begin at birth and continue throughout life. Most people are not aware of any such rhythm within themselves, though they know that there are days when they feel fine and take things in their stride, and days when they feel low and find it hard to think. It is significant to note what further investigations have shown, that

the cycles do not interrupt reflexes, instincts or brain powers but only enhance and abate them. They are easily overridden by will power, habit and learned skills. Yet they appear to be none the less real, and when the ups and downs of the three cycles coincide, their effects augment each other. . . .

All these intriguing investigations serve to remind us, however, that we, like all other creatures, are part of nature, tuned to her natural rhythms, our lives responding to the ceaseless ebb and flow of the universe.

All this is of interest as a scientific corroboration of the Second Fundamental Proposition of Theosophy. The law of cycles prevails everywhere, in the entire universe. Recurring conditions in the larger universe and in the various departments of nature's forces and phenomena needs must affect all forms of life on the earth, including human beings. What intimately affects our personal development is the law of the return of impressions. We retain in ourselves the impression of all things that we have done; and as we have tides in the ocean, so also in man we have tides, which are called the return of these impressions. That is to say, as Mr. Judge explained,

you do a thing once, there will be a tendency to repeat itself; you do it twice, and it doubles its influence, a greater tendency to do that same thing again. And so on all through our character shows this constant return of cyclic impression. We have these impressions from every point in space, every experience we have been through, everything that we can possibly go through at any time. . . . Now this has the greatest possible bearing upon our evolution as particular individuals. ("Cyclic Impression and Return and Our Evolution": *U.L.T. Pamphlet No. 24*, pp. 10-11)

---

Though scientific materialism is no longer as rigid as it was in the last century, the ill effects it has spread still play havoc with the Occidental mind which took that materialism as gospel truth.

Dr. R. C. Johnson, an Australian scientist, in his article "Western Science and Materialism" (*Bhoodan*, June 1 and 8), explodes the claim of the materialists or rigid advocates of physical sciences that matter is what counts most, that thought and consciousness are nothing but the result of mechanical combinations and interactions of matter, and that the soul itself is only a phenomenon of the brain, so that when the latter perishes, the soul perishes with it. Although scientists and ordinary people alike are gradually changing their outlook, yet many continue tacitly to attach reality to the world they can see, hear, touch, taste and smell; all else, they say, derives from this world of the senses, or is dependent upon it. Such a viewpoint affects their living, their hopes, their ethics, their actions in the world, their attitudes to their fellow men, the value they place upon human life and the use to which they put their opportunities. It is important, therefore, that people should think seriously about their outlook towards life.

Changes in the body-brain do frequently affect the mental processes; but, as Dr. Johnson brings out, there is no logical justification for assuming from this that the mind depends for its origin and main-

tenance on the brain. For, on the other hand, it is known that states of the mind greatly affect some conditions of the body, and there is a branch of medicine called psychosomatic. All that the facts show is that body and mind influence each other because they are closely interrelated.

Which is the more fundamental of the two could be seen, says Mr. Johnson, "if, for example, it could be demonstrated that the mind with its store of memories and other characteristics survived the death of the body which had died." He considers the phenomenon of memory. There is factual evidence to show that memories in the form of ideas or meanings are stored and remain intact even when the physical brain is impaired, and that memory has an existence in the mind apart from, or in addition to, that in the brain.

According to an eminent physiologist, "The body of a worm and the face of a man alike have to be taken as chemical responses." Dr. Johnson comments on this:—

In other words he is saying that molecules built themselves into cells, and these multiplied at the right place and time to fulfil special tasks. They did all this magnificently, and gave rise to Sankara and Shakespeare, and we have the laws of chemistry to thank for these men.

It never occurs to us when we see a complicated piece of mechanism for the first time, to suppose that it constructed itself. . . . Yet such is the reluctance of some men of science to recognize that there are energies and forces quite outside the fields of chemistry and physics, that they are prepared to maintain the viewpoint of materialism in the face of facts which are inexplicable on such a view. . . .

I cannot see any adequate alternative to the view that in the process of growth of living things we have evidence of Mind at work, certainly making use of the laws of physics and chemistry to give effect to its plans. . . . If, to avoid unnecessary discussion we call this the Mind of Nature — a Mind from which our own individual minds are probably derived — it is obvious that it has stored within it the results of innumerable experiments done in past ages. . . . In all living things it is clear that mind and matter are linked closely in a working unity, affecting each other; if we ask ourselves which has primacy there can be little doubt what the answer must be. It is Mind which creates, controls, and moulds matter, building it into manifold useful, interesting and complex forms with ingenuity which is unmatched by finite minds working at their best.

Dr. Johnson goes on to discuss the reasons for the materialism of Western scientists, the chief among which is the analytical method of study that they have adopted. Each progressively more detailed study leaves out of consideration important qualities which inhere in the larger wholes, and therefore cannot be expected to help our understanding of the world as a unit. "Materialism," says Dr. Johnson, "is the fallacious view that the higher and wider can be fully understood when you understand the partial and lower; in other words, it is the assumption that

in understanding matter you have the clues to the nature of the world."

In answer to the question, "Are there any causes, other than the spread of Theosophy, which may operate to reverse the present drift towards materialism?" Mr. Judge stated:—

The spread of the knowledge of the laws of Karma and Reincarnation and of a belief in the absolute spiritual unity of all beings will alone prevent this drift. The cycle must, however, run its course, and until that is ended all beneficial causes will of necessity act slowly and not to the extent they would in a brighter age. (*Vernal Blooms*, p. 122)

---

New facts — and some lurking doubts — about the efficacy of blood transfusion are now emerging. An editorial in the *Journal of the American Medical Association* for February 2nd, entitled "Blood Transfusion, a Two-edged Weapon," refers to

the increasing number of deaths and complications, the direct results of transfusion reactions. Two aspects are at play: the false assumption that modern laboratory methods are completely effective, and the popular belief that blood transfusions are a "tonic" with capabilities of preventing or correcting mild as well as serious disturbances in surgical and in certain medical conditions.

The virtues of blood transfusions are now being questioned in courts of law in the United States and a significant number of cases involving negligence or malpractice have come to light. As the editorial in the *A.M.A. Journal* states:—

Indeed, the sword of Damocles — threatened litigation — hangs over the heads of surgical services, administrators, and technicians. . . . Danger lurks in the blood bank, in the testing laboratory, and at the order desk. In every attempt to prevent the occurrence of blood transfusion reaction through an iron-clad system of command, the question may be posed: Are all blood transfusions necessary?

A report by Keith Wheeler in the February 15th *Life* contains fuller details of the "Lurking Risks of Transfusion." The giving of blood, it is supposed, would make those live who would otherwise die; but the paradox is that

because of blood transfusions, hundreds will die who might otherwise live. Still others will suffer months of crippling or wasting disease. Why? The answers are only partly known. They lie divided among human fallibility, the fact that no one life stream is an exact chemical carbon copy of another, and stealthy contaminants which can lie hidden in blood. Disorder and mismanagement also play a part, as do both callous dishonesty and honest ignorance. Working with blood remains a frontier science with much yet to be learned.

Sometimes there is a slip in safety measures and the wrong blood gets to the wrong patient, or the blood that arrives is overage and the risk here lies in the accumulated debris of dead cells. There is also a lack of reliable standards of control. Besides, the business of blood matching and establishing compatibility is admitted to be a delicate one. "Every man's blood is unique to himself and the introduction of incompatible blood can result in distortion and destruction of red cells, which in turn can lead to fever or death."

Scientists have found that there are many sub-groups in addition to those recognized as basic. Their multiplicity is now such that a surgeon recently called them "flabbergasting."

A most serious danger is that even apparently healthy, well-intentioned donors may be unwitting carriers of diseases that can and do lie hidden in the human blood — diseases such as syphilis, malaria and, worst of all, serum hepatitis, an insidious virus disease which inflames the liver and can prove to be debilitating and even fatal. Medical researchers admit that they have yet much to learn about this disease. Professional donors who regularly sell their blood as a commodity for profit and who "drain out their own vital juices as a straight business proposition" impoverish their blood and are the worst carriers of hepatitis.

A good percentage of the transfusions given are admitted to be quite unnecessary. Surgeons now feel happier when an operation can be performed safely without a transfusion.

To alleviate the manifest dangers of transfusions, the *Life* article suggests the developing of a sure technique for quick-freezing the blood so that it could be stored indefinitely. A patient could then "contribute his own blood in advance, sending it to be frozen and stored against the day of a major operation." The blood of another will always have its lurking dangers until, it is believed, the hepatitis virus has been cornered. Research is currently going on in this direction.

A student of Theosophy who knows of the occult properties of blood might well ask: Is the transmission of diseases of the body the only or even the main hazard involved? Blood is electrical and magnetic in its inner constitution and is intimately connected with man's life principle (*Prana*) and his passions and desires (*Kama*). Blood carries not only the physical characteristics of the man but also his lower psychic tendencies. Some of the subtler effects produced by blood transfusion in the recipient's psychic nature are sometimes reported, but have not yet been seriously investigated.

Many are the practices of unconscious black magic indulged in today in the name of modern science. Those interested in knowing about the magical properties of blood are referred to Madame Blavatsky's *Isis Unveiled*, Vol. II, p. 567 *et seq.*

---

Some of the implications of Albert Schweitzer's concept of reverence for life are explained by Dr. H. W. Böhr in an article in *Universitas* (Vol. 5, No. 4): "The Universal Expansion of Ethics as Conceived by Albert Schweitzer." Starting from a universal basic principle, Albert Schweitzer extended the circle of man's ethical responsibility to include the whole of living Nature and not only human beings. Quoted below are a few pregnant sentences from Dr. Böhr's article:—

The ethics of reverence for life — as contrasted with the mechanistic view of Nature which still holds sway in the civilization of today — stems from a completely different understanding of the world and of life. It is derived from the realization — logically developed by strictly philosophical deduction from a basic moral principle and merging on the borders of rationality into the mysticism of the community of all live beings — that which is alive in me becomes identical with that which is alive in Nature. In this ethical conception Nature does not appear as a realm of soulless movements; rather is there here a recognition of Nature as an infinite area, inexhaustible in its dimensions, in which hopes and suffering, procreation and destruction play out their parts. . . .

Sharply critical of Descartes' principle of self-certitude, he [Albert Schweitzer] opposed to it as a "fact of consciousness" the sentence: "I am life with the wish to live, in the midst of life with the wish to live." Like the life within me, the life around me is permeated by a "secret exaltation of the will" and "the fear of destruction." Universal ethics demand that I show reverence towards this cosmic will to live. It is good to maintain what is alive, evil to destroy anything that lives.

It is at this point that ethics (according to Schweitzer's well-known saying) may be defined as "infinitely expanded responsibility towards everything living." . . .

The doctrine of universal ethics . . . realizes that life must destroy other life in order to survive. Whenever such compulsion appears inevitable, ethical doctrine yields to it, but seeks to limit its expansion whenever there is room for choice. . . . The true enemy of universal ethics is rather to be found in the indifference with which we contemplate arbitrary and cruel conduct against Nature and fail to act ethically when the freedom of choice is ours. . . .

All children should learn at an early age that no living thing may be killed at will. Without being intellectually conscious of the implications, the child will be guided into caring for and maintaining life and thus into fulfilling a moral principle which in later life can develop into an ethical force.

The concept of reverence for life did not originate with Albert Schweitzer, though in recent times he has made praiseworthy efforts to arouse man to his larger responsibility to Living Nature. It is an age-old idea, which ignorance and folly obscure at times, that if man, instead of helping the onward march of beings lower than himself on

the ladder of evolution, tries to hinder it, he has failed in his duty and is not worthy of his human status. Heavy will be the Karma that will have to be faced by those who exploit Nature for their own selfish ends and indulge in needless cruelty.

---

*The Times of India* of July 10th reports the abnormal happenings that are drawing hundreds of spectators to a double-storeyed house in the Nayagaon locality of Lucknow. Mysterious fires are stated to appear at any time of the day or night in various parts of the house, and clothes and other household effects go up in flames. The much-harassed owner and his family of 13 members, who had been living in the house for the past 21 years, have now vacated it and are living out in the open opposite the house.

The police were called, but have not been able to unravel the mystery. Some burnt articles were examined, but no trace of chemicals was discovered. The police believe that the inmates are not playing a trick and the possibility of outsiders playing a hoax is also ruled out. The Mayor is said to have ordered an investigation.

The popular belief is that the house is haunted and that "evil spirits" are at work. Priests, both Hindu and Muslim, were invited by the owner of the house to exorcise the "ghosts," but with little effect. One is reminded of Madame Blavatsky's remark in describing earlier poltergeist occurrences: "A priest was called, of course — as though priests knew anything of magnetism! — but with no good results."

Similar phenomena have periodically occurred in various parts of the world; and, contrary to the popular notion, there is nothing "supernatural" about them. Madame Blavatsky has described "the occasional abnormal magnetic surcharge of human beings" and the "innumerable correlations due to magnetic conditions which are supplied only when both animal and terrestrial magnetism are present." We are given to understand also that prankish nature-elementals, "the active Forces and correlations of Fire, Water, Earth and Air," play an important part in various abnormal phenomena. (See "Nature's Human Magnets" and "Stone-Showers" in *The Theosophist*, Vol. II, pp. 154 and 132; reprinted in THE THEOSOPHICAL MOVEMENT, June 1940 and January 1939, respectively.)

How soon will researchers into abnormal happenings, instead of looking for "supernatural" explanations, deem it worth their while to follow the priceless leads offered in Madame Blavatsky's reformulation of the Ancient Wisdom for our century?

---

## BOOKS

### By H. P. Blavatsky:

ISIS UNVEILED. Centenary Anniversary Edition. A photographic reprint of the original edition of 1877. Two volumes bound in one.  
THE SECRET DOCTRINE. A photographic reprint of the original edition of 1888. Two volumes bound in one.  
INDEX TO THE SECRET DOCTRINE  
THE THEOSOPHICAL GLOSSARY. A photographic reprint of the original edition of 1892.  
TRANSACTIONS OF THE BLAVATSKY LODGE  
THE KEY TO THEOSOPHY  
THE VOICE OF THE SILENCE  
FIVE MESSAGES  
SHE BEING DEAD YET SPEAKETH  
RAJA-YOGA OR OCCULTISM

### By William Q. Judge:

VERNAL BLOOMS  
THE OCEAN OF THEOSOPHY  
LETTERS THAT HAVE HELPED ME  
ECHOES FROM THE ORIENT  
THE BHAGAVAD-GITA  
NOTES ON THE BHAGAVAD-GITA  
THE YOGA APHORISMS OF PATANJALI  
AN EPITOME OF THEOSOPHY  
THE HEART DOCTRINE

### By Robert Crosbie:

THE FRIENDLY PHILOSOPHER  
ANSWERS TO QUESTIONS ON THE OCEAN OF THEOSOPHY

### Other Books:

LIGHT ON THE PATH  
THROUGH THE GATES OF GOLD  
"BECAUSE—" FOR THE CHILDREN WHO ASK WHY  
THE ETERNAL VERITIES  
HEALTH AND THERAPY—PROBLEMS AND DECISIONS  
STATES AFTER DEATH, AND SPIRITUALISTIC "COMMUNICATIONS" EXPLAINED  
CYCLES OF PSYCHISM  
MORAL EDUCATION  
THE U.L.T.—ITS MISSION AND ITS FUTURE  
BOOK OF QUOTATIONS from the writings of H. P. Blavatsky  
HYPNOTISM—A PSYCHIC MALPRACTICE  
THE DHAMMAPADA  
STUDIES IN THE SECRET DOCTRINE  
LIVING THE LIFE

### U.L.T. Pamphlet Series:

BY H. P. BLAVATSKY—Nos. 1, 2, 7, 9, 10, 11, 13, 15, 17, 19, 20, 22, 23, 25, 26, 27, 28, 31, 32 and 35.  
BY WM. Q. JUDGE—Nos. 3, 5, 6, 8, 9, 10, 11, 12, 14, 15, 16, 18, 21, 24, 30, 34 and 36.  
BY DAMODAR K. MAVALANKAR—Nos. 4 and 12.  
BY THE MASTERS OF WISDOM—Nos. 22, 29 and 33.

### Magazines:

THE ARYAN PATH—BOMBAY—XXXIVth Volume  
THEOSOPHY—LOS ANGELES—LIst Volume

# The United Lodge of Theosophists

## DECLARATION

**T**HE 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 profound conviction of Universal Brotherhood.

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

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

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

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

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

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

Correspondence should be addressed to: The U.L.T., 40, New Marine Lines, Bombay 1.

## U.L.T. LODGES

AMSTERDAM, Z., HOLLAND	Aldengoor 1
BANGALORE (4), INDIA	4 Sir Krishna Rao Road, Basavangud
BERCHEM-ANTWERP	Troyentenhoflaan 23
BERKELEY (4), CALIFORNIA, U.S.A.	Masonic Temple Bldg., Bancroft and Shattuck
BOMBAY (1), INDIA	40 New Marine Lines
LAGUNA BEACH, CALIFORNIA, U.S.A.	1175 South Coast Boulevard
LEYDEN, HOLLAND	35 Roodenburger Street
LONDON (W. 2), ENGLAND	62 Queen's Garden
LONDON, ONTARIO, CANADA	524 William Street, Princess Avenue
LOS ANGELES (7), CALIFORNIA, U.S.A.	245 West 33rd Street
MATUNGA, BOMBAY (19), INDIA	Anandi Nivas, Bhaudaji Road
NEW DELHI (3), INDIA	H-75 D.L.F. Colony South Extension No. 1
NEW YORK CITY (21), U.S.A.	347 East 72nd Street
PARIS (16 <sup>e</sup> ), FRANCE	11 bis, Rue Kepple
PHILADELPHIA (3), PENNSYLVANIA, U.S.A.	1917 Walnut Street
PHOENIX, ARIZONA, U.S.A.	704 West Lynwood Street
READING, PENNSYLVANIA, U.S.A.	812 North 5th Street
SACRAMENTO (14), CALIFORNIA, U.S.A.	720, 13th Street
SAN DIEGO (3), CALIFORNIA, U.S.A.	3148 Fifth Avenue
SAN FRANCISCO (14), CALIFORNIA, U.S.A.	166 Sanchez Street
SAN LEANDRO, CALIFORNIA, U.S.A.	579 Foothill Boulevard
SYDNEY, AUSTRALIA	Federation House, 166 Philip Street
WASHINGTON (9), D.C., U.S.A.	1722 Connecticut Avenue, N.W.