

THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to
The Living of the Higher Life

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- (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

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APPLY IT IN YOUR CASE

[Reprinted from THE THEOSOPHICAL MOVEMENT, April 1947.]

I therefore ask of you, my dear brother, to proceed cautiously and patiently with what you have begun. Despair not, and you will shortly trample the foe under your feet. Bear in mind the motto—Try again, and apply it in your case.

THUS wrote Damodar Mavalankar. The words contain a piece of advice which every aspirant-devotee not only needs, but at critical stages feels thankful for, when his memory recalls it, or when the lips of another remind him.

What has the Devotee begun? To make himself a pure channel for the power of Truth; to radiate the light of Wisdom. This involves the fight with the lower and the creating of the Buddhi-Power of the Higher. The will to strive and the stamina necessary for the fight come from study and application; the activating of Buddhi, by meditation and philanthropy.

This dual task demands that the Devotee be resourceful with his time, his possessions and his energy. To realize, even in a little measure, the contents of his newly-born attitude to life, he has to learn to practise the basic ideas of the Theosophical psychology. His sevenfold nature cannot be understood by a study only of, say, the fourth chapter of *The Ocean of Theosophy*. That theoretical study has to be tested in the laboratory of his own being. The value and the powers, the possibilities and the responsibilities of the incarnated lower Manas as the only direct mediator between the Personality and the Divine Ego has to be realized, and that is the very first experiment in practical occultism which the neophyte has to make. A search has to be made, the truth must be known, that our earthly personality is the sum of all its mental,

physical and spiritual characteristics, which, being impressed on the incarnated soul, produces the *man*. Then the staggering teaching—that of all these only the purified thoughts can be impressed on the Higher Manas, the immortal Ego. When earnest inquiry is made how this can be done, the neophyte is told this: Kama-Manas must transmit to Buddhi-Manas such personal ideas and images as the latter can assimilate.

The effort must begin on the plane of waking active life, in the objective world. Manas, the common factor between Kama-Manas and Buddhi-Manas, holds the key. Manas contains within itself that self-determining power which enables a person to override circumstances. H.P.B. says that whenever lower Manas “disconnects itself for the time being from Kama, it becomes the guide of the highest mental faculties, and is the organ of free-will in the physical man.” In another place she calls will “the highest executive energy (power).” The initial step which the neophyte has to take is to try to disconnect his mind from his emotions. The inherent soul-power functioning in him opens the vision of the higher world, often mechanically or automatically, so to speak. But as he learns the truths of the Noble Science of Spiritual Alchemy, he has to do this disconnecting of the Manas from Kama more and more. When the neophyte turns inward, a conjunction of Manas and Buddhi takes place, provided that Manas has disconnected itself from Kama. In the regenerated man the conjunction is permanent—a state to which the neophyte aspires.

Study is a major help in the realization of this state. Theoretical knowledge leads to application; *i.e.*, experimenting in the laboratory of his own consciousness the neophyte must succeed, however gradually, in separating Manas from Kama and then directing that Manas towards Buddhi.

It might well be asked, What does Buddhi-Manas contribute in response to the effort of the Personality to bring to it what it can assimilate? The Higher does respond—no better example in pure altruism is there than this response. No grand aspiration, no pure desire, no noble thought, no divine love, no longing after the Eternal and the Immortal enter the brain consciousness to make grooves and stamp impresses save from the Higher passing through the lower Manas. These are the creators of Right Resolves—the response of the lower as an assurance to the higher. Wrote a Master once:

As the lost jewel may be recovered from the very depths of the tank's mud, so can the most abandoned snatch himself from the mire of sin, if only the precious Gem of Gems, the sparkling germ

of the Atma, is developed. Each of us must do *that* for himself, each *can* if he but will and persevere. Good resolutions are mind-painted pictures of good *deeds*: fancies, day-dreams, whisperings of the Buddhi to the Manas. If we encourage them they will not fade away like a dissolving mirage in the Shamo desert, but grow stronger and stronger until one's whole life becomes the expression and outward proof of the divine motive within.

"Each *can* if he but will and persevere"; but feelings and desires are the enemies of Will and in most people capture, captivate and enslave it. Perseverance is strong in the lower man as he pursues and chases the objects of his desires; but that is not the real perseverance—it is obstinancy and perversity. Perseverance creates the power to endure the disintegrating process of the egotistic nature—endure without resentment. The false perseverance chafes at every failure, at every frustration.

In the life of the neophyte the struggle between the perverse nature of the egotistic self and the persevering nature of the higher aspiration-knowledge grows and becomes more fierce till one or the other gets the victory. The time comes when neither side will give way and in the final outcome Nature records Failure or Success. How apt are the words of the Christian Bible:

I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth.

Nature is perseverance itself and her mill grinds by day and night, bringing Light and Peace to those who accept her and make Her will theirs. Those who pit their perversity against Her Perseverance kill in themselves the Enduring Self.

In this fierce struggle the Neophyte encounters numerous foes, the greatest of which is Despair. The very wandering in high altitudes wafts us the message of despair when we are tied to the lowly levels of the personality. Doubt, which is regarded as a sin, is the breeder of despair as faith is the creator of cheer. The *Pilgrim's Progress* speaks of Doubting Castle, the owner whereof is Giant Despair, and his wife is Diffidence. The Neophyte has to learn "to build a Heaven in Hell's despair." This is a Science and its knowledge and practice are necessary.

The Spiritual Alchemy teaches us how to transmute the base metals of Lust, Anger and Greed into the superior ones—Love, Forbearance and Generosity. Moral qualities are the attributes of Compassion, as brutal evils are those of passion. The dispersive force of evil has to be made the concentrative power of good.

Long is the period of Time during which the Neophyte has to labour, fearing no failure, courting no success, and as one who evermore endures the dissolution of the shadows—the multi-faced personality.

He who lives more lives than one
More deaths than one must die.

Facing doubt, diffidence, despair, the Neophyte has to hold grimly on to the Vision that the Moral Order of the Universe supports and sustains him who respects it, reveres it, and therefore learns from it, in humility and by service. The task appears impossible of achievement and face to face with it we feel too puny to attempt it. "Despair not and try again," as a motto, is too large an order, murmurs the faint-hearted. What else but our sense of humour would come to our rescue? We may be little, but we need not be petty; we may be small, but we need not be mean. Let us smile and repeat in the hour of despair the wisdom of the songster:

There was a little man, and he had a little soul;
And he said, "Little soul, let us try, try, try!"

WHOSOEVER knows himself well, knows his Maker.

The world is like a serpent; its touch soft, but its bite mortal.

The enjoyment of this life is like thy shadow. If you stop, it stops; try to overtake it, and it moves on.

It is in life's vicissitudes that one judges the worth of men.

The worst man is the one who sees himself as the best.

The egotist doesn't see his own defects; but, should he learn the excellence of another man's character, he will be offended by what he now feels as lacking in himself.

Do not hate what you do not know; for the greater part of knowledge consists of what you do not know.

The educated man sees with both heart and mind; the ignoramus sees only with his eyes.

Philosophy is a tree growing in the heart, and bearing its fruit on the tongue.

Whoever has the power of reflection, draws a lesson from everything.

—MAXIMS OF ALI

THE MIND IN NATURE

[The following article by H. P. Blavatsky first appeared in *Lucifer*, September 1896.]

GREAT is the self-satisfaction of modern science, and unexampled its achievements. Pre-Christian and mediaeval philosophers may have left a few landmarks over unexplored mines: but the discovery of all the gold and priceless jewels is due to the patient labours of the modern scholar. And thus they declare that the genuine, real knowledge of the nature of the Kosmos and of man is all of recent growth. The luxuriant modern plant has sprung from the dead weeds of ancient superstitions.

Such, however, is not the view of the students of Theosophy. And they say that it is not sufficient to speak contemptuously of "the untenable conceptions of an uncultivated past," as Mr. Tyndall and others have done, to hide the intellectual quarries out of which the reputations of so many modern philosophers and scientists have been hewn. How many of our distinguished scientists have derived honour and credit by merely dressing up the ideas of those old philosophers, whom they are ever ready to disparage, is left to an impartial posterity to say. But conceit and self-opinionatedness have fastened like two hideous cancers on the brains of the average man of learning; and this is especially the case with the Orientalists—Sanskritists, Egyptologists and Assyriologists. The former are guided (or perhaps only pretend to be guided) by post-Mahabharatan commentators; the latter by arbitrarily interpreted papyri, collated with what this or the other Greek writer said, or passed over in silence, and by the cuneiform inscriptions on half-destroyed clay tablets copied by the Assyrians from "Accado-"Babylonian records. Too many of them are apt to forget, at every convenient opportunity, that the numerous changes in language, the allegorical phraseology and evident secretiveness of old mystic writers, who were generally under the obligation never to divulge the solemn secrets of the sanctuary, might have sadly misled both translators and commentators. Most of our Orientalists will rather allow their conceit to run away with their logic and reasoning powers than admit their ignorance, and they will proudly claim like Professor Sayce¹ that they have

¹ See the *Hibbert Lectures* for 1887, pages 14-17, on the origin and growth of the religion of the ancient Babylonians, where Prof. A. H. Sayce says that though "many of the sacred texts were so written as to be intelligible *only to the initiated* [italics mine] . . . provided with keys and glosses," nevertheless, as many of the latter, he adds, "are in our hands," they (the Orientalists) have "a clue to the interpretation of these

unriddled the true meaning of the religious symbols of old, and can interpret esoteric texts far more correctly than could the initiated hierophants of Chaldaea and Egypt. This amounts to saying that the ancient hierogrammatists and priests, who were the inventors of all the allegories which served as veils to the many truths taught at the Initiations, did not possess a clue to the sacred texts composed or written by themselves. But this is on a par with that other illusion of some Sanskritists, who, though they have never even been in India, claim to know Sanskrit accent and pronunciation, as also the meaning of the Vaidic allegories, far better than the most learned among the greatest Brahmanical pundits and Sanskrit scholars of India.

After this who can wonder that the jargon and blinds of our mediaeval alchemists and Kabalists are also read literally by the modern student; that the Greek and even the ideas of Æschylus are *corrected* and improved upon by the Cambridge and Oxford Greek scholars, and that the veiled parables of Plato are attributed to his "ignorance." Yet, if the students of the dead languages know anything, they ought to know that the method of extreme necessitarianism was practised in ancient as well as in modern philosophy; that from the first ages of man, the fundamental truths of all that we are permitted to know on earth were in the safe keeping of the Adepts of the sanctuary; that the difference in creeds and religious practice was only external; and that those guardians of the primitive divine revelation, who had solved every problem that is within the grasp of human intellect, were bound together by a universal freemasonry of science and philosophy, which formed one unbroken chain around the globe. It is for philology and the Orientalists to endeavour to find the end of the thread. But if they will persist in seeking it in one direction only, and that the wrong one, truth and fact will never be discovered. It thus remains the duty of psychology and Theosophy to help the world to arrive at them. Study the Eastern religions by the light of Eastern—not Western—philosophy, and if you happen to relax correctly one single loop of the old religious systems, the chain of mystery may be disentangled. But to achieve this, one must not agree with those who teach that it is unphilo-

documents *which even the initiated priests did not possess*" (p. 17). This "clue" is the modern craze, so dear to Mr. Gladstone, and so stale in its monotony to most, which consists in perceiving in every symbol of the religions of old a solar myth, dragged down, whenever opportunity requires, to a sexual or phallic emblem. Hence the statement that while "Gisghubar was but a champion and conqueror of old times," for the Orientalists, who "can penetrate beneath the myths," he is but a solar hero, who was himself but the transformed descendant of a humbler God of Fire (*loc. cit.*, p. 17).

sophical to enquire into first causes, and that all that we can do is consider their physical effects. The field of scientific investigation is bounded by physical nature on every side; hence, once the limits of matter are reached, enquiry must stop and work be recommenced. As the Theosophist has no desire to play at being a squirrel upon its revolving wheel, he must refuse to follow the lead of the materialists. He, at any rate, knows that the revolutions of the physical world are, according to the ancient doctrine, attended by like revolutions in the world of intellect, for the spiritual evolution in the universe proceeds in cycles, like the physical one. Do we not see in history a regular alternation of ebb and flow in the tide of human progress? Do we not see in history, and even find this within our own experience, that the great kingdoms of the world, after reaching the culmination of their greatness, descend again, in accordance with the same law by which they ascended, till, having reached the lowest point, humanity reasserts itself and mounts up once more, the height of its attainment being, by this law of ascending progression by cycles, somewhat higher than the point from which it had before descended? Kingdoms and empires are under the same cyclic laws as planets, races, and everything else in Kosmos.

The division of the history of mankind into what the Hindus call the Satya, Treta, Dvapara and Kali Yugas, and what the Greeks referred to as "the Golden, Silver, Copper, and Iron Ages" is not a fiction. We see the same thing in the literature of peoples. An age of great inspiration and unconscious productiveness is invariably followed by an age of criticism and consciousness. The one affords material for the analysing and critical intellect of the other.

The moment is more opportune than ever for the review of old philosophies. Archaeologists, philologists, astronomers, chemists and physicists are getting nearer and nearer to the point where they will be forced to consider them. Physical science has already reached its limits of exploration; dogmatic theology sees the springs of its inspiration dry. The day is approaching when the world will receive the proofs that only ancient religions were in harmony with nature, and ancient science embraced all that can be known.

Once more the prophecy already made in *Isis Unveiled* twenty-two years ago is reiterated:

Secrets long kept may be revealed; books long forgotten and arts long time lost may be brought out to light again; papyri and parchments of inestimable importance will turn up in the hands of men

who pretend to have unrolled them from mummies, or stumbled upon them in buried crypts; tablets and pillars, whose sculptured revelations will stagger theologians and confound scientists, may yet be excavated and interpreted. Who knows the possibilities of the future? An era of disenchantment and rebuilding will soon begin—nay, has already begun. The cycle has almost run its course; a new one is about to begin, and the future pages of history may contain full evidence, and convey full proof of the above.

Since the day this was written much of it has come to pass, the discovery of the Assyrian clay tiles and their records alone having forced the interpreters of the cuneiform inscriptions—both Christians and Freethinkers—to alter the very age of the world.²

The chronology of the Hindu Puranas, reproduced in *The Secret Doctrine*, is now derided, but the time may come when it will be universally accepted. This may be regarded as simply an assumption, but it will be so only for the present. It is in truth but a question of time. The whole issue of the quarrel between the defenders of ancient wisdom and its detractors—lay and clerical—rests (a) on the incorrect comprehension of the old philosophers, for the lack of the keys the Assyriologists boast of having discovered; and (b) on the materialistic and anthropomorphic tendencies of the age. This in no wise prevents the Darwinists and materialistic philosophers from digging into the intellectual mines of the ancients and helping themselves to the wealth of ideas they find in them; nor the divines from discovering Christian dogmas in Plato's philosophy and calling them "presentiments," as in Dr. Lundy's *Monumental Christianity*, and other like modern works.

Of such "presentiments" the whole literature—or what remains of this sacerdotal literature—of India, Egypt, Chaldea, Persia, Greece and even of Guatemala (*Popul Vuh*), is full. Based on the same foundation-stone—the ancient Mysteries—the primitive religions, all without one exception, reflect the most important of the once universal beliefs, such, for instance, as an impersonal and universal divine Principle, absolute in its nature, and unknowable to the "brain" intellect, or the conditioned and limited cognition of man. To imagine any witness to it in the manifested universe, other than as Universal Mind, the Soul of the Universe—is impossible. That which alone stands as an undying and ceaseless evidence and proof of the existence of that One Principle, is the

² Sargon, the first "Semitic" monarch of Babylonia, the prototype and original of Moses, is now placed 3,750 years B.C. (p. 21), and the Third Dynasty of Egypt "some 6,000 years ago," hence some years before the world was created, agreeably to Biblical chronology. (*Vide Hibbert Lectures on Babylonia*, by A. H. Sayce, 1887, pp. 21 and 33).

presence of an undeniable design in kosmic mechanism, the birth, growth, death and transformation of everything in the universe, from the silent and unreachable stars down to the humble lichen, from man to the invisible lives now called microbes. Hence the universal acceptation of "Thought Divine," the Anima Mundi of all antiquity. This idea of Mahat (the great) Akasha or Brahma's aura of transformation with the Hindus, of Alaya, "the divine Soul of thought and compassion" of the trans-Himalayan mystics; of Plato's "perpetually reasoning Divinity," is the oldest of all the doctrines now known to, and believed in, by man. Therefore they cannot be said to have originated with Plato, nor with Pythagoras, nor with any of the philosophers within the historical period. Say the *Chaldaean Oracles*: "The works of nature coexist with the intellectual, spiritual Light of the Father. For it is the Soul which adorned the great heaven, and which adorns it after the Father."

"The incorporeal world then was already completed, having its seat in the Divine Reason," says Philo, who is erroneously accused of deriving his philosophy from Plato.

In the Orphic hymns, the Eros-Phanes evolves from the Spiritual Egg, which the aethereal winds impregnate, wind being "the Spirit of God," who is said to move in aether, "brooding over the Chaos"—the Divine "Idea." In the Hindu *Kathopanishad*, Purusha, the Divine Spirit, stands before the original Matter; from their union springs the great Soul of the World, "Maha-Atma, Brahm, the Spirit of Life"; these latter appellations are identical with the Universal Soul, or Anima Mundi, and the Astral Light of the Theurgists and Kabalists.

Pythagoras brought his doctrines from the eastern sanctuaries, and Plato compiled them into a form more intelligible than the mysterious numerals of the Sage—whose doctrines he had fully embraced—to the uninitiated mind. Thus, the Kosmos is "the Son" with Plato, having for his father and mother the Divine Thought and Matter. The "Primal Being" (*Beings*, with the Theosophists, as they are the collective aggregation of the divine Rays), is an emanation of the Demiurgic or Universal Mind which contains from eternity the idea of the "to be created world" within itself, which idea the unmanifested Logos produces of Itself. The first Idea "born in darkness before the creation of the world" remains in the unmanifested Mind; the second is this Idea going out as a reflection from the Mind (now the manifested Logos), becoming clothed with matter, and assuming an objective existence.

THE RECOGNITION OF LAW

THEOSOPHY teaches that "rigid Justice rules the world." This is a quite unbelievable doctrine to most people, who regard life as inexplicable and not in the least amenable to a rational explanation on the basis of law and order—except on the material plane, perhaps. So much that happens, so much that we enjoy or suffer, seems anything but traceable to a cause or comprehensible as an instance of the action of some law! What have we done to deserve the ills to which we were born? Why do some people have all the luck while others have to struggle through life and never get a lift? Such questions are legion; every reader has a list of his own.

Science has done a great deal to make things seem more reasonable, at least in matters connected with our physical life, if not in matters of the soul. Religion seeks refuge in the "inscrutable ways of Providence" and Its mysterious purposes. But somehow we are not satisfied. Most people suffer from an inner conviction that life *ought* to deal justly with them; and consequently they feel profoundly dissatisfied when, to all appearances, human beings are the victims of quite incalculable powers over which they have no control. We use the word "suffer" in this connection advisedly, because this deep-seated certainty that we have just as much reason to expect justice from "life," "God," or whatever supreme power we may believe in, as we have to demand it at the hands of our parents, our employers, our Government, or of any person or persons in authority, is the cause of untold misery. If we may not expect this justice, existence is chaotic truly; and human beings simply cannot believe in chaos as the fundamental principle of the universe.

To many who have been troubled by this problem, Theosophy has brought relief. This philosophy supports faith in ultimate justice and, what is more, explains how it is that appearances deceive us and make us think that we are not getting our due.

What, then, does Theosophy teach on this particular point? Before we can get even a partial understanding of the facts involved, we must, for the purpose of our study, realize one thing, namely, that this teaching takes for granted that we are thinking of ourselves as the reincarnating Soul or Ego of which we have learned from the doctrine of rebirth.

Let us, then, try to identify our sense of selfhood with the reincarnating principle in us, with the Soul which we *are*, and picture ourselves as having lived on earth at intervals, many times before, in different personalities, working away constantly

at the great task which we, as immortal beings, have set ourselves. Our object is to become acquainted with Life in matter, in all its aspects, and to learn to master it. A little reflection will give us some idea of the magnitude of our undertaking: it is, to become a perfect Man—perfect in strength, charity and knowledge. Nor must we forget that the work involved has to be learned like any other. Before we can master anything, we need practice; and countless mistakes are inevitable. Whatever we are trying to accomplish will of course be spoiled, wasted in the course of our efforts, and others will be affected in one way or another by our progress or by the confusion and delay created by our failures, as we will be affected by them.

So here we are, all of us, each at some point on the road to achievement. We find ourselves in certain circumstances. One is well off, another can hardly make ends meet. How did this happen? The cause of anything affecting us lies in our past. We ourselves have built up every set of circumstances that affects us now and hence each of these has its lesson to teach us, its contribution to make to our knowledge of Life—our ultimate aim.

Many of us will remember the old hymn about the rich man in his castle and the poor man at the gate, in which it is said that God made them high or lowly and ordered their estate. We laugh at this old-fashioned notion now and profess belief in equality of human opportunity. But if, instead of "God" (an all-powerful Being external to man), we say the "Ego," the immortal soul, the erstwhile shocking lines appear to contain a piece of valuable teaching. Riches or poverty, so-called good or bad fortune—every kind of setting for our lives—has its own difficulties and also its opportunities. We are here to learn all about human existence and the particular problem that faces any one of us is the one our inner Ego has desired. So, from the point of view of the outer man, who may hardly ever raise his consciousness to an awareness of the purposes of the true Self within, the conditions that surround him, his "station in life," is indeed ordered for him and for his benefit by his own higher Being—though not by "God" in any sense given to that word in common parlance.

This brings us to the pivotal point around which all Theosophical teaching on this and allied questions circles, namely, that man is the maker of his own destiny. The beginning of everything is within ourselves. No God or Devil, as no fellow being of any kind, can affect a man or give him any experience, pleasant or unpleasant, helpful or harmful. We ourselves are the active centres and must wish and will and do—whether ignorantly or

with knowledge—before anything can happen to us; and this law, which holds good on all planes and without interruption, is called for the sake of brevity by the Sanskrit word Karma.

The first thing that people generally want to do when they have familiarized themselves with these ideas, is to find out how they come to be suffering from various ills. What did I do to be so plagued with rheumatism, for instance? The fact that they are otherwise healthy, have a good home, friends and many other advantages in life, they take for granted. But whence this misfortune? Theosophy's response to their inclination to hunt down the cause of their complaint through previous lives is: Don't; it is a waste of energy and the effort cannot but be fruitless. The fact is that, in very many cases, however much we may try to ferret out why we are burdened with certain difficulties in life, why we were born with the germs of a hereditary disease, or why we seem forced to enter a profession we despise, it is impossible for us now to trace the cause of which we are experiencing the result.

The reason for this is plain. Human life is a complicated affair. Each situation or circumstance is the product of hundreds of forces combined, *i.e.*, is one composite reaction which many actions have contributed to bringing about. Furthermore, we must never forget that none of us are really separate beings. We are incessantly making impressions on the lives of others. This, once more, enhances the difficulty of tracing results to their causes. Hence the advice not to dig about in the past to find out just how we came to be what we are. Enough to know that we made ourselves (and can therefore remodel ourselves at will); that life gives us only our due. Then we realize that there is nothing to blame anyone for and that whatever comes to us is all in the game—and useful experience, if we will only take it as such. As one Theosophical writer has said: "We have no difficulties; only opportunities." For, everything we are offered gives us a chance to learn and develop capacities or feel the effects of our actions and from these draw conclusions as to whether those actions were good or bad.

No; "look not behind," as the Sages enjoin us. Better far to look forward and plan the future. The fact that we are masters of our own destiny means that we can build the future and mould it as we will. This is a hopeful and encouraging thought—but let no one think that this building does not involve a technique which has to be learned at the cost of much time and effort. It is not hard to produce a future; in fact we cannot help doing this and are at it all the time! The future which we are constructing will

be made of the bricks of our small actions, desires and thoughts. "No efforts, not the smallest—whether in right or wrong direction—can vanish from the world of causes."

The difficulty is not to set forces going, not wishing and realizing our desires; the art which is not easily acquired is to know what aims and purposes, when realized, will bring lasting satisfaction—and to resist dwelling upon any others.

Every effort made by the great Teachers of the race to help our inner evolution has therefore included definite precepts as to how to conduct our daily lives so that the little hourly contributions of building material, in the shape of thoughts and acts, may help and not hinder the purposes of the Soul.

A PROPER study of *The Secret Doctrine* should accomplish two things: if the student proceeds along the right lines, his own inner life will get an impetus and his own spiritual progress will be furthered: also his capacity to learn and to gather information and thereby to teach and serve others will be greatly strengthened.

The Secret Doctrine was written by H. P. Blavatsky the way it has been written purposely and deliberately. Ordinary books can be read and understood by the lower mind. Abstruse metaphysical, mathematical and philosophical books can be understood by the Higher Mind. But *The Secret Doctrine* can really be understood by the faculty of intuition which is superior to the Higher Mind as the Higher Mind is superior to the lower mind. Just as the lower mind makes use of sense data and draws conclusions, so also the Higher Mind, by its own laws, draws definite conclusions from great abstract principles. But when the light of intuition falls on the Higher Mind its abstract reasoning is mellowed by pure compassion and clarity of perception results. The faculty of intuition has to be developed, and H.P.B. had that in mind in writing *The Secret Doctrine*. The faculty of intuition can be developed by the right use of the Law of Correspondence and Analogy, and this is what H.P.B. has recommended in *The Secret Doctrine* itself. In our individual study of the great book we have to grasp the Law of Analogy and Correspondence as taught by intuitive mystics and above all by the occultist who knows the science from his Great Teachers. To study *The Secret Doctrine* we need the faculty of intuition in some measure, and in the process of understanding the work the faculty of intuition deepens.

—*Some Observations on the Study of The Secret Doctrine*

THE RIGHT ENJOYMENT

Let us, then, live happily, we who own nothing can call nothing our own.

—THE DHAMMAPADA

WE have never quite forgotten that golden age when we felt ourselves "one with the ever-present as the ever to be unknown and invisible All," that childhood passed with, nursed and tended by those who had given us life and called us forth to intelligent, conscious life. Some rue the complexity of modern civilization and advocate a return to simplicity. Almost all, in some moments, feel this world, in which man's hand is raised against man, to be discordant with that to which their nobler part aspires. In our hearts is both the conviction that the misery of mutual strife is not our legitimate estate, and the knowledge of the world of bliss of the soul, innocent of fear and greed. If this knowledge had not been imparted to us by those early Instructors we could not have endured these countless centuries of suffering without abandoning that human struggle towards some ideal: Brotherhood, freedom, equality of opportunity, peace, beauty, happiness.

It is a human characteristic that we cannot remain content with our present lot. We want more money, new clothes, a higher social position, to extend our knowledge, to express ourselves more effectively in music, in painting, or in writing, to live better lives, to be loved more by others. The range of desire is infinite, but absence of desire would be death, for it is desire that moves us to action and movement is the essential characteristic of life. Desire is common to us and the animals, but while in them the same desires are active and satisfied alternately, in us desires ramify incessantly. A cow will eat grass until satisfied, when it will rest until it is hungry for grass again. We constantly crave different foods and novel methods of preparing the same foods, and, in addition, some constantly try to widen their knowledge of foods and methods of preparation which will serve the body best. Similar considerations apply to every desire which we share with the animal, while deeper are those longings for abstractions such as happiness unknown by it.

Happiness is not the same as satisfaction of desire. The pleasure derived from satisfaction can occupy no more than an infinitesimal fraction of the lives of the most fortunate. The gift of a coveted toy is a moment of ecstasy for the child, a moment which cannot be repeated. It will give further moments of pleasure scattered among hours spent in the common round until the toy is discarded as a commonplace thing.

While we stake our happiness on getting what we desire, on possessions, we remain the sport of circumstances. If we fail to get what we want we are dissatisfied. If we succeed, we experience a moment of pleasure, then what came as a luxury remains as a necessity, as something the possession of which gives little pleasure, but the loss of which would cause pain and discontent. A comfortable house or a car may be taken so much for granted that little enjoyment is derived from it, yet the loss or even the possibility of loss would be painful. Often the more possessions we have the more fearful of their loss we are.

It is not of things alone we make possessions but also of position, children, friends, beauty. We grasp those near to us as if to crush and mould them upon ourselves, instead of standing back to give them space in which to grow and expand. How often as parents we resent the growing independence of our children and want to remain their presiding angel and chief confidant, or cannot rejoice in the liberty of a beautiful butterfly without reducing it to a possession in a glass case. In each is Soames, the "Man of Property," who cannot understand that he can possess no one and nothing, not only because he has to lose them, but, primarily, because what he sees and tries to grasp is but a fraction of their total nature. He does not possess the beauty of a picture by purchasing the canvas. It must deepen understanding and inspire an appreciation which is active, not passive, a bringing into play of the powers of the individual soul. That in turn depends upon the sincerity and strength of the efforts which have been made in the past to understand, to live or to express the noble feelings which the artist tried to portray in his picture. Worthy parenthood does not find its chief joy in the possession of children, or in their worldly achievements, but in helping them to a fuller expression of ideals of conduct than the parents have achieved, but which ideals they are strenuously trying to realize. The happiness a toy will bring to the child after the first rapture of possession will depend, not upon its expensiveness, but upon the power of his own imagination; for the happiness of man is not in possessions, in pleasure, but in activity. This is part of the Third Fundamental Proposition of Theosophy, the Law of Being, that man must progress by self-induced and self-devised efforts.

Much enjoyment of films, novels and sporting events is passive, an abrogation of the Law of Being, when no creative efforts are put forward by the individual and there is simply a titillation of ignoble elements in human nature. Such pleasure "is of the dark *tamas* quality which both in the beginning and the end arising

from sleep, idleness and carelessness, tendeth both in the beginning and the end to stupefy the soul."

More in accord with the Law of Being is any striving towards a goal, its more lasting joy being the overcoming of obstacles, not the achievement. Rare is the man who can rest in leisured enjoyment of wealth garnered and not work, harder perhaps than any drudge, to multiply that wealth. The members of the many expeditions to the Poles or to mountain tops cheerfully accepted hardships which might embitter others. But the happiness in such endeavours cannot fill our lives, even if our creative energies are so sustained that after fulfilling one project we can find another immediately. Inevitably we shall conflict with others; irksome duties, loss of family or friends, domestic difficulties, bodily illness will divert our energies. We need some undertaking that will fill every moment of our lives.

The complete law of Human Being is that of "the fundamental identity of all Souls with the Universal Over-Soul, the latter being itself an aspect of the Unknown Root," and of "the obligatory pilgrimage for every Soul—a spark of the former"—through the cycle of descent into matter and then reascent in order to win, by self-induced and self-devised efforts, conscious life in Spirit. As we descend in our consideration of the several natures of men from the Atma, or Spirit, we can observe no differences until we meet Manas, or Mind. Spirit transcends full comprehension by our minds, the glory even of its Divine Form is like unto "the radiance shed by a thousand suns rising together into the heavens." Buddhi, spiritual discernment, is the efflorescence of our experiences in ages past, the depository of divine and eternal ideas gathered by the mind, which are the spiritual heritage of all mankind. They are our only enduring possessions, for they become part of ourselves and make possible that conscious life in Spirit which is also a realization of the fundamental identity of all mankind. Manas is our conscious centre, our outlook upon the world, which differs in each man and is at once the canalizer of the creative activity of consciousness, and the harvester of the lessons of experience. The direction of that activity to possessions, our gaining of which must be another's loss, confines the consciousness within narrow bounds, as the reduction of this picture or that butterfly to a possession prevents the full appreciation of its beauty. "Give up thy life, if thou would'st live."

Suffering in some form is inevitable while we are incarnate beings. We cannot withdraw from an obligatory pilgrimage. As

we deepen our hearts and broaden our minds we emancipate ourselves from the pain of loss of material possessions, only to understand the greater anguish of loss of friends. Then, when we begin to realize that death is no loss, comes "mental woe unspeakable; woe for the living Dead, and helpless pity for the men of karmic sorrow." Happiness is in no paradise in heaven or on earth where all things and beings are shaped to our desire. They have their own life and evolution; nor, if such a paradise were possible, could we rest there more than a short time but must needs arise and voyage on.

The upward pilgrimage of the soul is not a continuous straining towards a mountain peak, but a reascent into our own nature. Hence true happiness, or true Being, is both activity and repose: a strenuous endeavour to assimilate the eternal and universal truths in the lessons of experience, which draw us "towards the Diamond Soul," and a resting in our own nature. Each man can say of his own universe or microcosm: "I established it with a single portion of myself and remain separate." It is not a way of life or a condition, yet includes them all. Happiness is the life of the dutiful woman who fed the Buddha in his last extremity, as of the Buddha himself; it is leisure and the performance of duty; it is pleasure and pain; it is reasoning and delight in music, colour and form. Each of these can form an avenue for creative activity and for acquiring the lessons of experience; all of them can be comprehended as "divine manifestations" of the Spirit, which "are without end."

MONKS, when ignorance leads the way, by the reaching of states unprofitable, shamelessness and recklessness follow in its train. In one who is swayed by ignorance and is void of sense, wrong view springs up. Wrong view gives rise to wrong thinking, wrong thinking to wrong speech, wrong speech to wrong action, wrong action to wrong living, wrong living to wrong effort, wrong effort to wrong mindfulness, wrong mindfulness to wrong concentration, that to wrong knowledge, and that to wrong release.

—ANGUTTARA-NIKAYA

THE RELIGION OF SCIENCE

SINCERELY thoughtful people are sometimes compelled to revise their estimate of the beneficence of possessing knowledge which, in the absence of moral culture, can create havoc. Head-learning without soul-wisdom has manifested its baneful power in many ways. Though the mode of study and the results obtained in any particular science are the same for all—as for example in chemistry or medicine—their respective practitioners sometimes use that knowledge in unnatural ways. Knowledge which should unite is used to harm, kill, destroy, as during a war.

Many have speculated on this somewhat puzzling problem: Why should not scientists make an organized effort, in times of peace, to safeguard the abuse of their own researches, inventions and discoveries? Some attempts *have* been made in this direction. Again, how is it that among loving helpers of the human body as doctors of medicine should be, there are vivisectors whose very craft is debasing to their humane nature and develops cruelty in their character? These and like questions can only be answered correctly by those who possess the mystical point of view; who, rejecting the idea that the universe is a bundle of material organisms made up of material particles which create life, consciousness and intelligence, see in the Macrocosm a spiritual basis from which spring forth graded intelligences—gods and men, elementals and elements. If existing religions have become worse than useless because they have lost the Soul of Wisdom, modern science has become worse than dangerous because it has not yet acquired the Soul of Wisdom.

The Religion of Science must come to birth. Heart-perception must awaken in the consciousness of some, at least, among the scientists so that they might labour for humanity as a whole in the spirit of altruistic service. Men of science follow the path of knowledge with patience and perseverance, taking great pains and making many sacrifices, but their endeavour is only to obtain more and more knowledge, irrespective of the good it might do. Altruism is not the primary or the dominating force of their lives. Religion is born of altruism, which springs from the vision that Life is One, that the Law of Interdependence is ever at work, and that the mighty magic of *prakriti*, or matter, results from the unceasing ideation of *purusha*, the impartite Spirit.

Existing religions are corrupted expressions of the one Truth; modern sciences are partial, superficial and uncoordinated expressions of that Truth. The former are on their way to death; the

latter have the opportunity of becoming an aspect of the coming Religion of Humanity.

The votaries of modern science must first acquire a new objective, Service of Humanity, in the place of their present aim, accumulation of knowledge. The one unified body of knowledge which is true must be as constant as the One Deity, as consistent as the Law of Nature, mathematically exact, at every point of space and at every moment of time. The constancy of the One Deity as the consistency of the One Law underlying every phenomenon—both are expressions of Compassion Absolute.

The Golden Age or Satya Yuga of every tradition—from ancient China to ancient Peru—speaks of people happy in their enlightenment, living in peace and prosperity, united in their diversified callings, inspired and energized by the One Religion. There *was* a time when Religion was the binding together of the masses in one form of reverence paid to those they felt higher than themselves, of piety in action, of appreciation of the bright gods of the elements around them, of learning from the Wise Ones who walked the earth and mixed freely with the mortals. But it is not the memory of the Golden Age of the past but the longing for its return in the future that carries within it the seed of inspiration for those who, in the present, labour as lovers of their fellow men. Such a one was Shelley who saw another Athens arise from the world weary of the past:

The world's great age begins anew,
The golden years return,
The earth doth like a snake renew
Her winter weeds outworn:
Heaven smiles, and faiths and empires gleam
Like wrecks of a dissolving dream.

Not through temples and churches certainly, but through humanized observatories and laboratories purified of their animalism, possibly, the New Era may dawn—herald of the fresh incarnation of the old Bodhi-Dharma. If scientists and philosophers, poets and mystics, ensouled by Compassion, succeed in shaping the social order built by politicians, then we will have a better world to live in. For that purpose the scientist must take to the study of Pure Occultism, recognize that the Universe has a *moral* basis, that the invisible has its light and dark sides, that he should follow the Light of his illustrious predecessors and make the search and the promulgation of knowledge bondmaidens to the moral elevation of Humanity.

JACOB BOEHME

II

[This is the concluding part of Franz Hartmann's article, reprinted from *Theosophical Siftings*, Vol. II (1889). The first part appeared in our December issue.]

AMONG the most prominent followers and successors of Jacob Boehme might be named many celebrated theologians and philosophers, such as Dr. Balthasar Walther, Abraham Frankenberg, Friedrich Krause, and even the son of Boehme's worst enemy, Richter of Goerlitz, who published eight books containing extracts of Boehme's works.

Boehme's works were translated into different languages, and attracted the attention of Charles I of England, who, after reading his "Answers to Forty Questions," exclaimed, "God be praised that there are still men in existence who are able to give from their own experience a living testimony of God and His Word." Johannes Sparrow, in the years 1646-1662, produced a translation in English of Boehme's works, and Edward Taylor another during the reign of James II. A third translation was made in 1755 by William Law, and many authors (the great Newton included) are said to have drawn largely from Boehme's works. His prominent disciples, however, and the ones most capable of grasping his ideas, seem to have been Thomas Bromley (1691) and Jane Leade (died 1703), the founder of the society of Philadelphians (if comprising under that name all persons who have entered a certain stage of development can be called the founding of a society).

Henry Moore, professor at Cambridge, was requested to examine the books of Jacob Boehme, and *to report against them*. He examined them; but his report had turned out differently from what had been expected; for even if he, on account of his own engrafted theologian ideas, was not fully capable of comprehending Jacob Boehme, and misunderstood him in many ways, nevertheless he pronounced himself in his favour, and said that he who treated Boehme with contempt could not be otherwise but ignorant and mentally blind; adding that Jacob Boehme had undoubtedly been spiritually awakened for the purpose of correcting those false Christians who believed merely in an external Christ, without regard whether or not they had the Spirit of Christ within themselves.

For the instruction of those who believe that the present

may learn a lesson from the experience of the past, we must prominently mention the name of Johann George Gichtel, a pious man and one of the greatest disciples of Boehme, a man of great insight and power.

He was a deep thinker, leading a blameless life. In 1682, he re-published Boehme's writings, and added to them many valuable engravings, with explanations, showing great profundity of thought and spiritual knowledge. By exposing the faults of the clergy, he made them his enemies. He wanted to reform them by force. Several times he was put into prison, and once he was even publicly exposed in the pillory in consequence of his sincerity. He established a society called the "Angelic Brothers," in which every member was supposed to have actually renounced the world and entered into a state of angelic perfection. These "Angelic Brothers" were to be free from all human imperfections and so situated as not to be pestered with terrestrial cares. They were supposed not to be inclined to marry, and not to do any manual labour, but to live in continual contemplation and prayer, and by penetrating to the centre of good to abolish all evil, so that universal love and harmony prevail everywhere. They were to depose the clergy, and, in their places, to be true priests, after the order of Melchisedec, taking upon themselves the *Karma* of all men and the sin of the world for expiation and redemption. Thus, this otherwise well-meaning man forgot that the organization of an angelic brotherhood would require, above all, the acquisition of angels to constitute its membership. Such angels are not easily to be found, and if they were to be found, they would require no external organization. Nevertheless, Gichtel's society, although being presumably neither angelic nor divinely wise, is said to have done a great deal of good, and Henke, a church historian, writes that they especially were tolerant and never condemned any person on account of his belief or opinions, and that they never boasted, but silently accomplished many good works.

The followers of Jacob Boehme were not always left in peace. There will be theological and other bigots as long as ignorance exists in the world. Such persons, incapable of understanding the spirit of Boehme's teachings, imagined them to contain heresies, and, in 1689, Quirinus Kuhlmann, a follower of Boehme, was burned alive at the stake at Moscow, because he had been too free in expressing his opinions regarding the iniquities of the clergy of those times.

All the arguments which the enemies of Jacob Boehme have ever put forward consist merely in the application of vile epithets,

such as "Fool! Atheist! Swine! Shoe-patcher! Crank! Hypocrite!" and phrases such as the following:

Boehme's sect is truly Devilish, and the vilest excrement of the Devil; it has the father of lies for its origin; the Devil had possession of Boehme, and grunted out of his mouth. (*Johann Trick*)

We have no desire to climb up the ladder of dreams created by Boehme. To do so would be to tempt God and lead us down to perdition. (*Delitsch*)

The writings of Jacob Boehme contain as many blasphemies as there are lines. They have a fearful odour of shoemaker's pitch and blacking. (*Richter*)

The shoemaker is the Antichrist. (*Richter*)

We ask, who deserves belief? The word of Christ or the prejudiced shoemaker with his dirt? (*Richter*)

The Holy Ghost has anointed Christ with oil, but the villain of a shoemaker has been daubed over with dirt by the devil. (*Richter*)

Christ spake about important things; but the shoemaker speaks about things that are vile. (*Richter*)

Christ taught publicly; but the shoemaker sits in a corner. (*Richter*)

The above will be sufficient as specimens of the theological arguments of those times. However laughable they may appear at the present time, there was a serious aspect attached to them for Jacob Boehme and his successors. Hobius of Hamburg, a follower of Boehme, had to leave the city for fear of being assassinated by the rabble, whose fury was excited against him by the bigoted parson, Rev. J. Frederic Mayer; and Abraham Hinkelman, from the same cause, died of grief; while Joh. Winkler, a theologian, who had refused to express a contempt for Jacob Boehme, was saved from his persecutors by the protection offered him by the King.

On the other hand, there were many of the more enlightened theologians who stood up in defence of Boehme and his doctrines; foremost of all, John Winkler, John Mathaci, Frederick Brenkling, and Spencer, and especially so, Gottfried Arnold, the author of a history of churches and heretics. The wise can find wisdom in everything, even in the prattle of a child; but the fool sees his own image in everything, and therefore the great historian Mozhof (1688) sees in Jacob Boehme a saint and a sage; while F. T. Adelung, who wrote a book on human folly, denounces him and Theophrastus Paracelsus as fools. The so-called "Rationalists," and the great bulk of the theologians, combined with each other to fight against that which they were unable to understand, while

Johann Salomo Samler, a self-thinking man and capable of entering into the spirit of Boehme, calls the writings of Boehme "a fountain of happiness and spiritual knowledge, from which everyone may drink without having the order of his external life disturbed thereby."

Among those who were pre-eminently capable of grasping Jacob Boehme's ideas, we will only mention the great theologian, Frederic Christop Octinger, Pastor Oberlin, and Louis Claude de St. Martin, the "Unknown Philosopher," who translated his works into French. Many other persons, whose names are well known in history, and who had more or less penetrated to the fountain of truth, such as Henry Jung Stelling, Friederich von Hardenberg, Friederich von Schlegel, Novalis, Heinrich Jacobi, Schelling, Goethe, Franz Baadez, Hegel, and many others might be named; but all this proves nothing. The value of the truth cannot be made to depend on the recommendation or certificate of any person, however great an authority he may be; it is beyond all praise. The reason why men have so much difficulty in seeing the truth is because it is so simple that even a child can behold it; but the minds of the worldly-wise are complicated, and they seek for complexedness in the truth. Let, therefore, those who wish to enter the spirit of the doctrines of Jacob Boehme dismiss their own prejudices, and open their eyes to the light. Those who are able to see it will see it; while to those whose eyes are closed, the writings of Jacob Boehme will be a sealed book, and it will be advisable for them to first learn the lesson taught by terrestrial Life before they attempt to judge about the mysteries of the Life in the Spirit of God.

The writings of Jacob Boehme are all in accordance with, and based upon, the statements contained in the Christian Bible, and this circumstance will at once prove to be an obstacle in the way of those who have no understanding of the internal meaning of the Bible accounts, and may frighten them away from giving any attention to his works. The Bible, which in an external sense was formerly credulously believed and accepted by the pious and ignorant, is now universally disbelieved and laughed at by the "enlightened" portions of rationalistic humanity; and very naturally so, because the rationalistic specimens of mankind are not enlightened enough to see the delicious fruit within the indigestible shell; they do not know that behind these tales, full of absurdity, there is hidden more wisdom than in all the philosophical books of the world. They know nothing about the inner life, the *Soul-life* of this world, and that the personalities,

which are as dramatic actors introduced to us in the Bible, represent actual living and conscious powers, which may or may not have become objectified and represented in terrestrial forms as on the terrestrial plane. If, departing from the pseudo-scientific standpoint, which regards the world as being made up of a conglomeration of self-existent, individual entities, we look at the world, and especially at our solar system, as being unity, indivisible in its essential nature, but manifesting itself in a multitude of appearances and forms of life, the history of the Bible will cease to appear to us as the history of persons that lived in olden times and whose lives and adventures can have no serious interest for us at the present time; but the history of the evolution as contained in the Bible will be understood to mean the history of the evolution of Man—*i.e.*, *Adam*, the king of the earth, whose body is as great as our solar system; the history of the universal Man, wherein we all exist, who has become material and degraded, but was again redeemed and spiritualized by the awakening within him of the immortal life and light of the Christ.

When or at what time this descent of divine Logos took place; at what time or where the last *Avatar* appeared who redeemed mankind, is a question which may be left to the decision of the historian and theologian; to me it is sufficient to know that there is a divine element in humanity, by means of which humanity may be redeemed from materialism and ignorance and be brought to realize again its originally divine state. Moreover, each human individual constitutes for himself a little world wherein are contained all the powers, principles and essences that are said to exist in the great world, the solar system wherein we live. In each of these little worlds the great work of redemption which is described in the Bible as having taken place in the great world is continually going on. For ever the divine Spirit descends into the depths of matter within our corporeal being, and, by the power of light and love of Christ within the soul, overcomes the lurid fire of the wrathful will within for the purpose of re-establishing in man the divine image of God. For ever the Christ is born between the animal elements in the constitution of man, teaching the intellectual powers therein; crucified on the cross, in the centre of the four elements, and resurrected in those who do not resist the process of their own regeneration, whereby they may attain life in the Christ. It is a process eternally repeating itself; but that in regard to our world it had a beginning in time, as it has a timely beginning in every individual being upon the earth, seems to be self-evident, for if "Adam had never fallen in sin"—

that is to say, if the universal consciousness constituting the foundation of our solar system had never sunk into a material state—there would have been no occasion for redeeming it by awaking within it a consciousness of a higher kind; neither can it be supposed that the world is perfect now, and has always been and remained perfect because we see that it is not perfect, and if it were so, the work of evolution would be useless and come to an end.

This work of evolution and redemption is going on continually everywhere. Downwards shines the light of the sun and upwards spring the fountains that come gushing from the womb of the earth. Thus the light of the spirit comes from the sun of divine wisdom, the sacred Trinity of Will and Thought and its manifestation; and from the depths of the human heart up-wells the light of love, overruling the arguments of the intellect that has been misguided by external appearances. The seed is put into the earth, not for the purpose of finding its final object in enjoying itself in the earth, but to gradually die and become transformed while it lives; to die as a seed, while developing into a plant, whose body is raised out of the dark earth into the light and air, and whose form bears no trace of the original form of the seed; nor has the seed been put into the ground to die and to rot before becoming a plant. Thus the spiritual regeneration of man is to take place now, and while he lives in the body, and not after that body which is necessary for such a transformation to take place has died and is eaten up by the worms.

When the seed ceases to be a seed, it becomes a plant. When man, the medium between an intellectual animal and a god, ceases to be such an animal, he becomes a god. This takes place when the universal God, the Christ, begins to live in him. Then the illusions end, and the interior truth becomes revealed. Not in books, nor in opinions, nor in the vagaries of metaphysical speculations, but in the living Truth itself is the Light to be found.

Thus prepared, we may take up the study of Boehme's works.

He himself says in the introduction to one of his books as follows:

God-loving reader! If it is your earnest and serious will and desire to devote yourself to that which is divine and eternal, the reading of this book will be very useful to you; but if you are not fully determined to enter the way of holiness, it would be better for you to let alone the sacred names of God, wherein his supreme sanctity is invoked; because the wrath of God may become ignited within your soul. This book is written only for those who desire to be

sanctified and united with the supreme power from which they have originated. Such persons will understand the true meaning of the words contained therein, and they will also recognize the source from which these thoughts have come.

One of the most enlightened critics of Jacob Boehme says, in regard to his book on divine mysteries:

This book is a treasure-box wherein all wisdom has been hidden from the eyes of the fool; but to the children of light it is always open. No one will clearly understand it unless he has the key necessary for that purpose, and that key is the Holy Ghost. He who is in possession of that key will be able to open the door and to enter to see the mysteries of Divinity, divine magic, angelic cabala, and natural philosophy. That key opens the door of divinity, and, like a lightning flash, it illuminates the darkness of material conditions; for its imperishable spirit is contained within all things. This spirit and no other can teach the soul of man from what depths the truths contained in this book have originated, for the purpose of glorifying the Divinity in nature and man.

And, again, he says:

The spirit of man is rooted in God; the soul of man in the angelic world. The spirit is divine, the soul angelic. The body of man is rooted in the material plane; it is of an earthly nature. The pure body is a *Salt*; the soul a *Fire*; the spirit is *Light*. Spirit and soul have been eternally in God and breathed by God into a pure body. This pure body is a precious treasure, hidden within the rock. It is contained in matter doomed to perish; but it is neither material nor mortal itself. It is the immortal body spoken of by St. Paul. These things are mysterious, sealed with the seal of the spirit, and he who desires to know them must be in possession of the spirit of God. It is this spirit that illuminates those minds who are His own, and wherever it is to be found, there will the *eagles*—the souls and the spirits—collect. No animal man, living according to his sensual attractions and animal reasoning, will understand it; because it is above the reach of the senses and above the reach of the semi-animal intellect; it belongs to the holy mountain of God, and the animal touching that mountain must die. Even the sanctified soul rising up to that mountain must bare her feet and leave behind that which is attached to her as a creature. She must forget her personality, and not know whether she is in or out of the body. God knows it. These things are sacred. They are written for children; to animals we have nothing to say.

Let, then, the reader *pray*; not with his mouth nor with mere words, but with his spirit—that is to say, let him open his heart to the influence of the power of God, and by the power of the Divine Will rise up to that universal realm of Light from which Jacob Boehme received his illuminations. It is the realm of the living *Word* which was in the beginning, and by whose power the world was created; the Christ that continually whispers consolation to the despairing and dying soul; the heart and centre of God, of which the material sun that fills our terrestrial world with light and life is merely a symbol, an outward representation. Then will we see the internal world filled with a superior and living light, incomparably superior to that of the physical world, and in that world we shall find God and the Christ and the holy Spirit of Truth revealed, together with all the angels and mysteries; truly and satisfactorily beyond the possibility of being disputed away, because we shall not then need to be taught by mere letters or words, but by the truth itself, and learn what it is, and not what it appeared to be to another, because we shall then ourselves be one with the Truth and know it by the knowledge of self.

In the year 1705, the saintly Gichtel wrote: "Whoever in our time wishes to bring forth anything fundamental and imperishable, must borrow it from Boehme." These prophetic words, quoted in Mrs. A. J. Penny's excellent essay on how to study Jacob Boehme's writings, have been fully verified by succeeding events; for every great philosopher that has come before the public since that time seems to have received his inspiration from Boehme's books. Even the great Arthur Schopenhauer, one of the most admired modern philosophers, whose works are praised by many who would treat with contempt the works of Boehme, which they have never studied, was a follower of Boehme, and his writings are fundamentally nothing but an exposition of Boehme's doctrines from the point of view of Mr. Schopenhauer, who misunderstood Boehme in many respects. Schopenhauer likewise says about Schelling's works:

They are almost nothing except a remodelling of Jacob Boehme's "Mysterium Magnum," in which almost every sentence of Hegel's book is represented. But why in Hegel's writings are the same figures and forms insupportable and ridiculous to me, which in Boehme's works fill me with admiration and awe? It is because in Boehme's writings the recognition of eternal truth speaks from every page; whilst Schelling takes from him what he is able to grasp. He uses the same figures of speech; but he evidently mistakes the shell for the fruit, or at least he does not know how to separate them from

each other. (*Handschriften, Nachlass*, p. 261)

It would be too tedious to produce a collection of what the various philosophers in different nations have said about the writings of Jacob Boehme; the only way to form a correct estimate about him is to enter into his spirit and to see as he did. We will, therefore, in conclusion, merely quote the words of Claude de Saint Martin:

I am not young, being now near my fiftieth year; nevertheless, I have begun to learn German merely for the purpose of reading this incomparable author. . . . I am not worthy to open the shoestrings of this wonderful man, whom I regard as one of the greatest lights that has appeared upon the earth. . . . I advise you by all means to throw yourself in this abyss of knowledge of the profoundest of all truths. . . . I find in his works such a profundity and exaltation of thought and such a simple and delicious nutriment, that I would consider it a waste of time to seek for such things in any other place. (*Letters to Kirchberger*)

THE whole world knows that beauty is beauty: and this is to know ugliness.

Everyone knows that goodness is goodness; and this is to know what is not good.

Thus it is: existence and nonexistence give birth to each other:

The hard and the easy complete each other:

The long and the short are comparatively so:

The high and the less high are so by testing:

The orchestra and the choir make a harmony:

And the earlier and the later follow on each other. . . .

This is why the sage abides by actionless activity,

And puts into practice wordless teaching.

Since all things have been made, he does not turn his back on them;

Since they have life, he does not own them;

Since they act, he does not entrust himself to them.

When he has achieved any success, he does not stay by it.

In this not staying by his success he is unique;

And this is why he is not deprived of it.

—LAO TZU

MOTION AND ITS LAWS

SCIENCE has proclaimed nature to be “matter in motion,” but need lack of meaning to that motion be assumed? Has not science rather, in proving the motions of matter to be governed by forces and laws essentially impersonal, furnished the strongest argument for plan and purpose rather than an argument against them?

The following was written by a Master in a letter in 1882, in the early days of the Theosophical Movement of our era:

...motion—the universal perpetual motion which never ceases, never slackens nor increases its speed, not even during the interludes between the pralayas, or “nights of Brahma,” but goes on like a mill set in motion, whether it has anything to grind or not (for the pralaya means the temporary loss of every form, but by no means the destruction of cosmic matter which is eternal)—we say this perpetual motion is the only eternal and uncreated Deity we are able to recognize.

And the Master added that it was that motion that governed the laws of nature, “as the mechanical impulse given to running water which will propel them either in a direct line or along hundreds of side furrows they may happen to meet on their way and whether those furrows are natural grooves or channels prepared artificially by the hand of man.”

The idea of a single gigantic Planner above the Law has been dethroned, but that does not rule out the hosts of sentient beings who, under the impetus of the law of their own natures and the influence of higher intelligent beings, further the Plan carried over from one period of manifestation to the next and work to produce a harmonious pattern. If, without the gigantic shadow of man which he has created by his fancy and called God, Motion and its laws have been able to bring into being the universe in all its vast variety and its crown, Man, where is the difficulty in enthroning the God of Reality on the vacant altar?

Does the transcendent aspect of the Deity as the eternal background, symbolized by ceaseless, universal Motion, by absolute, abstract Space and by limitless Duration—does it seem remote, impersonal, cold? Theosophy says that an aspect of It is in every grain of dust, in every atom that goes to make up every form.

In her first book, *Isis Unveiled*, Madame Blavatsky wrote:

A man’s idea of God, is that image of blinding light that he sees reflected in the concave mirror of his own soul, and yet this is not, in very truth, God, but only His reflection. His glory is there, but

it is the light of his own Spirit that the man sees, and it is all he can bear to look upon. *The clearer the mirror, the brighter will be the divine image.* (I, xviii)

That in man which is of Its essence and nature, shares *ipso facto* in its immortality and, potentially, in its power and glory. The human soul, Theosophy teaches, is an aspect of the Universal Over-Soul, on an obligatory pilgrimage, under Law, from non-self-conscious universality to universal self-consciousness, the realization of all as oneself.

Modern Theosophy, which is the restatement of the ancient Wisdom, shows how that pilgrimage can be the sooner consummated, by the practice, not of man-made ethics, but of morality in line with the universal laws of rhythm and harmony. According to its code, that which causes discord or suffering to others is wrong—selfishness, dishonesty, neglect of one's own duty, even though essaying the duty of another. Conversely, compassion, justice, devotion to duty, are morally right, being in harmony with the law.

The idealistic systems of thought rest, whether consciously to their defenders or not, upon the age-old teachings of Theosophy, and upon human intuition, which is a higher and more trustworthy faculty of the mind than reason. Men refuse to admit the cosmic darkness as the final answer because there is that in man which *knows* itself as an immortal Entity, an innate conviction in most human beings which the reasoning mind may deny but cannot prove mistaken.

It is, then, only the illusionary personal God that science has dethroned, thereby rendering a great service to the mind of man. But so long as science leaves us Motion (known for ages in India as the One Life) and Law and the whole world of differentiated beings at various stages in evolution, it has not left comfortless even those who accept its ever-changing dicta as the last word of truth. The great Unknown, the Universal Divine Presence in which all live and move, remains; the Law remains under which, following the universal pattern of alternation, of action and reaction, worlds and beings rhythmically come and go; Man was and is and ever will be—an Eternal Pilgrim, an unfolding God. Those fundamental propositions, which should be no more repugnant to true science than to true religion, afford the basis of an impregnable philosophy, as scientific as it is religious, a philosophy living by which man can attain to his highest possibilities.

IN THE LIGHT OF THEOSOPHY

After decades of focus on aggression and anger and allied emotions, psychology is beginning to study the bright side of human nature. Many researchers are now interested in knowing more about altruism—when and why people help others and how they feel about it. “Beyond Selfishness,” the main feature in *Psychology Today* for October 1988, sums up their work. We start helping others early in life and there is enough evidence that most people, when confronted with someone in a distress situation, will make a move to help, if circumstances permit. But we are not always consistent. What makes us helpful sometimes and not at other times?

Psychologists have argued for years about whether our behaviour owes more to the situations in which we find ourselves or to our individual characteristics. Prosocial behaviour seems to be related to both. On the situation side, research shows that regardless of your personality, you'll be more likely to come to someone's aid if that person is already known to you or is seen as similar to you. Likewise, if you live in a small town rather than a city, the chances of your agreeing to help increase dramatically....

Some people seem to be more other-oriented than others regardless of the situation. People who feel in control of what happens in their lives and who have little need for approval from others are the most likely to help others. Similarly, people in a good state of mind, even if only temporarily, are especially inclined to help. “Feel good, do good” is the general rule, researchers say....

Obviously we do help each other. But it's equally obvious that our motives for doing so aren't always unselfish. Prosocial behaviour, which means behaviour intended to benefit others, isn't necessarily altruistic. The 17th-century political philosopher Thomas Hobbes, who believed that we always act out of self-interest, was once seen giving money to a beggar. When asked why, he explained that he was mostly trying to relieve his own distress at seeing the beggar's distress.

Is this always the motivation: helping in order to feel good or to benefit ourselves in some way? Research shows that there is good evidence for the existence of genuine altruism. Helping need not be motivated by a desire for approval. Nor are people who choose to help, when they have the opportunity to pass by, as in the biblical story of the Good Samaritan, doing so to ease their own discomfort, or to feel pleased with themselves, or to avoid

guilt. There is a basic human tendency to be responsive to other people's needs, not just one's own. According to psychologists, the inborn feeling that forms the basis for altruism is empathy. Even infants are unable to draw sharp boundaries between themselves and others and sometimes react to another's distress as if they, themselves, had been hurt.

When people put themselves in the shoes of others, they may become more inclined to render them aid. . . . Some people seem more inclined than others to be prosocially oriented. Psychologist Ervin Staub has found that such people have three defining characteristics: They have a positive view of people in general, they are concerned about others' welfare and they take personal responsibility for how other people are doing.

All these, but particularly the first, are affected by the kind of culture one lives in. "It's difficult to lead a competitive, individualistic life"—as we're raised to do—"without devaluing others to some extent," says Staub. So raising children to triumph over others in school and at play is a good way to snuff out their inclination to help.

It appears, then, that caring about others is as much a part of human nature as caring about ourselves. Which impulse gets emphasized is a matter of training, according to the experts. "We fundamentally have the potential to develop into caring, altruistic people or violent, aggressive people," says Staub. "No one will be altruistic if their experiences teach them to be concerned only about themselves. But human connection is intrinsically satisfying if we allow it to be."

If selfishness and wickedness prevail, they are "an *abnormal, unnatural* manifestation, at this period of our human evolution—at least they ought to be so" (*The Secret Doctrine*, II, 110). Yet even in this Kali Yuga altruism is more natural to man than its opposite. In fact, it can be argued that without this pervasive web of mutual help and concern no human society could long endure, and that for this if for no other reason we must seek the roots of altruism in the basics of human nature.

A companion article in the same issue of *Psychology Today* reveals that helping others benefits the helper as well, both emotionally and physically:

An analysis of the experiences of more than 1,700 women who

were involved regularly in helping others highlights these surprising effects. In many cases, this "helper's calm" was linked to relief from stress-related disorders such as headaches, voice loss and even pain accompanying lupus and multiple sclerosis....

Following the helping, many of the women reported experiencing a greater calmness and enhanced self-worth. One elderly woman wrote that doing something nice for someone actually snapped her out of periods of depression. Another reported more self-esteem after volunteer work.

What explains this greater calmness and sense of self-worth? "For millennia, people have been describing techniques on how to forget oneself, to experience decreased metabolic rates and blood pressure, heart rate and other health benefits," says Harvard cardiologist Herbert Benson, known for his work on the relaxation response, the body's ability to shift into a deep state of rest. "Altruism works this way."...

Interestingly, altruism's pleasure does not appear to arise from donating money, no matter how important the cause, nor from volunteering without close personal contact.

The benefits of giving are many, but if self-benefit is made the object of charitable actions, it diminishes both the actor and the action. A true altruist is one who forgets his personality in working for others.

Nowadays there is much talk of human rights: freedom of political, social and religious expression; freedom of speech and of representation, etc. In the clamour of competing ideologies, all claiming to offer solutions to the human dilemma, all motivated by the best of intentions, the yoke of human suffering is often made heavier. Strangely, in all this talk about human rights, very few voices are raised to remind us of our human duties. Sadly enough, it is often these duties themselves that are seen as a hindrance to human progress and freedom, yet without them there is very little human dignity, no progress and ultimately no freedom.

The editorial in *The Middle Way* for August 1988 examines the idea of rights in Buddhist perspective:

The Middle Way of the Buddha is not simply a more successful sociological solution to the age-old problem of human suffering, or a logical, philosophical and ethical way out of the cul-de-sac of man's selfish self-destructiveness. It is far more than that and goes

far deeper. It goes to the very roots of human nature, to that most mysterious and sacred of all places, that most sought-after wilderness, the human heart.

Is this human heart just another catchword or just another illusory word to confuse, mystify and compel? What is it that is moved, touched, that brings us closer together? What is it that makes us one family, that enables us to put ourselves in another's place? That makes sense of differences, that gives strength when it is needed?

The Buddha rediscovered that ancient way to that ancient city—the path is clearly mapped out. It starts, however, with giving something up rather than claiming something, with letting go rather than grasping. On this path human rights become much less important as something to be claimed or demanded from others and much more a response to life itself. Perhaps in this way, then, we might despite ourselves taste a little freedom.

Old assumptions about educational reform have governed the strategies of educators for years, with disappointing results. It is time to plan our efforts from more promising basic beliefs, says Arthur W. Combs (*The Education Digest*, October 1988). Results continue to fall short of expectations and many good ideas have proven disappointing, for the reason, among others, that they concentrate not so much on people as on things—on gadgets, gimmicks, methods, subjects, ways of organizing or administering. Truly effective changes can be brought about only by effecting changes in people—especially through teachers, those in closest touch with students. Reforms imposed without acceptance or commitment by those who must implement them are almost certain to misfire.

The behaviour we observe in ourselves or in the people around us is only the external expression of what is going on inside. To change behaviour effectively, educational reform must concentrate not on external things, but rather on altering the belief systems of the people who make the decisions and do the work.

The causes of behaviour lie in people's perceptions or personal meanings—especially in the beliefs we hold about ourselves, the situations we find ourselves in, and the goals and values we seek to fulfil. What makes good teachers is not their knowledge or methods, but the beliefs they hold about students, themselves, their goals, purposes, and the teaching task. No matter how promising a strategy

for reform, if it is not incorporated into teachers' personal belief systems, it will be unlikely to affect behaviour in the desired directions.

Changing people's beliefs is seldom accomplished by force or coercion; it requires creating conditions for change rather than imposing reforms. It calls for open systems of thinking rather than the closed systems most reformers are accustomed to.

Even a cursory look at any level of the educational system reveals innumerable real or psychological obstacles to reform. Physically, barriers exist in lack of resources and equipment; administratively, in regulations and procedures; philosophically, in differing opinions about desirable goals and objectives; and psychologically, in personal feelings, attitudes and beliefs. Laid-on solutions rarely achieve their anticipated results. Change requires first an environment conducive to change. When that is lacking, many a fine idea dies no sooner it is born; while, with a little more care and understanding, it might have grown to effective action.

A recently discovered phenomenon has toppled a cherished theory about galaxies in space. Observations which commenced last year in two U.S. universities suggest that as many as 400 galaxies in one part of our sky are gravitating and converging towards a single point in space. Astrophysicists call this node "the great attracter," but are unable so far to decipher the centripetal movement on the basis of existing theories about where the galaxies come from. Prof. Roman Juskiwicz of Princeton and Prof. Edmund Bertschinger of M.I.T. have written about their findings in *Astrophysical Journal Letters*. (*The Times of India*, November 24)

The clustering or "clumpiness" of galaxies in space has been observed earlier, but it was explained as being a "chance effect" somewhat like seeds broadcast in differing concentrations by a gardener. Cosmologists tended to ignore what they thought to be the "wayward" behaviour of a few galactic clusters and formulated their theories on the basis of "average" galaxies. Almost all of them believe that the universe is full of "invisible" material, identifiable only through its gravitational influence. The "great attracter" has overturned these theories because no serious astronomer can dismiss the convergent velocities of 400 widely spread galaxies towards a nodal point as the product of chance.

Theosophy explains that just as the earth and the other planets

of our solar system revolve around our sun, so the sun and many thousand million other suns or stars in our galactic system revolve around another centre; and the infinite number of galaxies themselves are drawn towards still another central nucleus. This is the Central Spiritual Sun, the heart of the Universe. Quoting the views of the Kabalists, *The Secret Doctrine* (II, 240) states: "*The Central Sun . . . was to them (as much as to the Aryans) the centre of Rest; the centre to which all motion was to be ultimately referred.*" It is explained further:

While the Western and Jewish Kabalists (and even some pious modern astronomers) claim that in this sun the Godhead is specially present—referring to it the volitional acts of God—the Eastern Initiates maintain that, as the *supra-divine* Essence of the Unknown Absolute is equally in every domain and place, the "Central Sun" is simply the centre of Universal life-Electricity; the reservoir within which that divine radiance, already differentiated at the beginning of every *creation*, is focused. Though still in a *laya*, or neutral condition, it is, nevertheless, the one attracting, as also the ever-emitting, life Centre. (II, 240 fn.)

The scientific tradition of India, spanning a period of 5,000 years, marked by the well-planned Harappan cities to the latest advances in space, atomic energy and electronics has been recreated in the new exhibition gallery called "Our Heritage" at the Nehru Science Centre in Bombay. (*The Times of India*, November 17)

The exhibits show, among other things, that Indian philosophers knew about what has come to be called the Pythagorean theorem long before Pythagoras. Also, that the zodiacal system of dividing the celestial sphere into 12 equal parts evolved in India.

Evidence of zinc smelting technology, which existed in India in the 13th century, at least 500 years before the West copied it, is presented in an eye-catching model. Another interesting exhibit shows the 4,000-year-old method of metal casting. The models of over a hundred surgical instruments designed by Susruta in the second century A.D. find a prominent place in the gallery.

Evolution of the universe, mathematics, astronomy, chemistry and medicine are some of the other areas reflecting the glorious past of Indian science.

THEOSOPHICAL PUBLICATIONS

By H. P. Blavatsky:

ISIS UNVEILED. A photographic facsimile of the original edition of 1877.
THE SECRET DOCTRINE. A facsimile of the original edition of 1888.
INDEX TO THE SECRET DOCTRINE
THE THEOSOPHICAL GLOSSARY
TRANSACTIONS OF THE BLAVATSKY LODGE
THE KEY TO THEOSOPHY
THE VOICE OF THE SILENCE
FIVE MESSAGES TO THE AMERICAN THEOSOPHISTS
RAJA-YOGA OR OCCULTISM
SHE BEING DEAD YET SPEAKETH
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A BOOK OF QUOTATIONS

By William Q. Judge:

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

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LIVING THE LIFE
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"THUS HAVE I HEARD"
THE ZOROASTRIAN PHILOSOPHY AND WAY OF LIFE
THE U.L.T.—ITS MISSION AND ITS FUTURE
TEXTS FOR THEOSOPHICAL MEETINGS
SOME OBSERVATIONS ON THE STUDY OF "THE SECRET DOCTRINE"
U.L.T. PAMPHLET SERIES, Nos. 1-36
H. P. BLAVATSKY AND WILLIAM Q. JUDGE PAMPHLET SERIES

The United Lodge of Theosophists

DECLARATION

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

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

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

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

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

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

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

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

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