

# THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to  
The Living of the Higher Life

---

I THEOSOPHY AND POLITICS	321
II BLIND BELIEVING	325
III THE SEPTENARY PRINCIPLE IN ESOTERICISM	326
IV NIRVANA	332
V AVATARAS—DIVINE INCARNATIONS	333
VI THE FOUR LINKS OF THE GOLDEN CHAIN:	
1. UNIVERSAL UNITY AND CAUSATION	336
VII DISCERNMENT AND CRITICISM	339
VIII CHANGING THE ENVIRONMENT	343
IX THE PATH TO SELF-KNOWLEDGE	346
X BETWEEN THE LINES	348
XI THE POWER OF THE IDEAL	350
XII EXTRACTS FROM UNPUBLISHED LETTERS	352
XIII IN THE LIGHT OF THEOSOPHY	355

---

THEOSOPHY COMPANY (INDIA) PRIVATE LTD.  
40 New Marine Lines, Bombay I, India

## Publishers' Announcements

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

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

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

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

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

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

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

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

# THE THEOSOPHICAL MOVEMENT

VOL. XXXIII. No. 9

17th July 1963

## THEOSOPHY AND POLITICS

The recognition of pure Theosophy — the philosophy of the rational explanation of things and not the tenets — is of the most vital importance . . . inasmuch as it alone can furnish the beacon-light needed to guide humanity on its true path.

—H. P. BLAVATSKY

One of the illusions from which a very large number of people suffer is that of overestimating the power of politics in promoting general well-being and improving national life and international relationships. The place accorded to politics is so high as to be out of all proportion to its actual influence. It may be well to consider why its influence must necessarily remain limited and why it is incapable of tackling successfully the problem of human advancement.

First, political methods, even when applied with the best of intentions, aim generally at superficial changes and do not go to the root of the problems of modern society. As H.P.B. observes:—

To seek to achieve political reforms before we have effected a reform in *human nature*, is like putting new wine into old bottles. Make men feel and recognize in their innermost hearts what is their real, true duty to all men, and every old abuse of power, every iniquitous law in the national policy, based on human, social or political selfishness, will disappear of itself. Foolish is the gardener who seeks to weed his flower-bed of poisonous plants by cutting them off from the surface of the soil, instead of tearing them out by the roots. No lasting political reform can be ever achieved with the same selfish men at the head of affairs as of old. (*The Key to Theosophy*, p. 229)

No lasting change or reform can be brought about without an inner change in the individual himself, a new psychological attitude, followed by a psychical transformation. Such a change is not possible through political action only. In fact, people in general are so immersed in mundane affairs that they find little if any time for the supreme task of changing their hearts.

Not only does it need to be reiterated that by making a fetish of

political reform, as if all our happiness depended upon it and as if it were the one and only panacea for all our ills, we fail to trace those ills to their real causes; but more — the corrupting influence of and in politics needs to be brought out. It is not recognized, as it should be, that taking sides politically casts a dangerous and degrading glamour on life. It needs to be perceived that politics is only the body and that, without true philosophy and culture, it becomes a soulless institution, potentially the worst kind of machine, which can grind human character to animality. For, without real culture and philosophy, a man is in danger of becoming worse than a beast. Very many political leaders have no time to study philosophy and thus to cultivate the mental detachment so very necessary to solve the problems which their dossiers contain from day to day. They find time to feed their bodies three times a day or more, but how many of them make time to nourish the mind or to sustain the soul? They need as a background to their political life that soul-culture which not only lights up the mind with the knowledge of first principles and makes it detached so that it has the power of insight and evaluation, but also purifies and ennobles the character so that heart-contentment and active service of one's fellow men invariably result.

It may also be pointed out that party-politics tends towards making people rely blindly on their leaders; puts a curb on individual thinking; increases passivity. No people or community can prosper if they lack the virtues of self-help and self-reliance.

There are numerous unequivocal statements of H.P.B. which go to show that neither the Theosophical Adepts nor Theosophical aspirants nor the Society she founded can attach undue importance to political activity. In the very first number of the first volume of her magazine, *The Theosophist*, that for October 1879, in the article "What Are the Theosophists?" (reprinted in *U.L.T. Pamphlet No. 22*) we find the following:—

Unconcerned about politics; hostile to the insane dreams of Socialism and of Communism, which it abhors — as both are but disguised conspiracies of brutal force and sluggishness against honest labour; the Society cares but little about the outward human management of the material world. The whole of its aspirations are directed towards the occult truths of the visible and invisible worlds. Whether the physical man be under the rule of an empire or a republic, concerns only the man of matter. His body may be enslaved; as to his Soul, he has the right to give to his rulers the proud answer of Socrates to his Judges. They have no sway over the *inner* man.

All that the Adepts can do in this direction was indicated by H.P.B. in an Editor's Note in *The Theosophist* of December 1883 (reprinted in THE THEOSOPHICAL MOVEMENT, January 1937), which also holds a hint for the aspirant:—

Neither the Tibetan nor the modern Hindu Mahatmas for the mat-

ter of that, ever meddle with politics, though they may bring their influence to bear upon more than one momentous question in the history of a nation — their mother country especially.

In the *Supplement to The Theosophist* for July 1883 can be found a very important pronouncement by Col. H. S. Olcott, the co-founder and President of the Theosophical Society, against mixing Theosophy and politics. This statement, which H.P.B. endorsed, reads:—

The tenacious observance by the Founders of our Society of the principle of absolute neutrality, on its behalf, in all questions which lie outside the limits of its declared "objects," ought to have obviated the necessity to say that there is a natural and perpetual divorce between Theosophy and Politics. Upon an hundred platforms I have announced this fact, and in every other practicable way, public and private, it has been affirmed and reiterated. Before we came to India, the word Politics had never been pronounced in connection with our names; for the idea was too absurd to be even entertained, much less expressed. But in this country, affairs are in such an exceptional state, that every foreigner, of whatsoever nationality, comes under Police surveillance more or less; and it was natural that we should be looked after until the real purpose of our Society's movements had been thoroughly well shown by the developments of time. That end was reached in due course; and in the year 1880, the Government of India, after an examination of our papers and other evidence, became convinced of our political neutrality, and issued all the necessary orders to relieve us from further annoying surveillance. Since then, we have gone our ways without troubling ourselves more than any other law-abiding persons, about the existence of policemen or detective bureaux. I would not have reverted to so stale a topic if I had not been forced to do so by recent events. I am informed that in Upper India, some unwise members of the Society have been talking about the political questions of the hour, as though authorized to speak for our organization itself, or at least to give to this or that view of current agitations the imprimatur of its approval or disapproval. At a European capital, the other day, an Asiatic, whom I suspect to be a political agent, was invited to a social gathering of local Theosophists, where, certainly, philosophy and not politics, was the theme of discussion, but where this mysterious unknown's presence was calculated to throw suspicion over the meeting. Again, it was but a fortnight or so ago that one of the most respectable and able of our Hindu fellows strongly importuned me to allow the Theosophical Society's influence — such as it may be — to be thrown in favour of Bills to promote religious instruction for Hindu children, and other "non-political" measures. That our members, and others whom it interests, may make no mistake as to the Society's attitude as regards Politics, I take this occasion to say that our Rules, and traditional policy alike, prohibit every officer and fellow of the Society, AS SUCH, to meddle with political questions in the

slightest degree, and to compromise the Society by saying that it has, AS SUCH, any opinion upon those or any other questions. The Presidents of Branches, in all countries, will be good enough to read this protest to their members, and in every instance when initiating a candidate to give him to understand — as I invariably do — the fact of our corporate neutrality. So convinced am I that the perpetuity of our Society — at least in countries under despotic or to any degree arbitrary Governments — depends upon our keeping closely to our legitimate province, and leaving Politics “severely alone,” I shall use the full power permitted me as President-Founder to suspend or expel every member, or even discipline or discharter any Branch which shall, by offending in this respect, imperil the work now so prosperously going on in various parts of the world.

The greatest of the tragedies of the Theosophical Movement occurred when, after the passing of H.P.B., there was a departure from the original lines and the original programme of the Masters and Their Messenger. What was originally intended to be a cosmopolitan, spiritual movement became degraded into a nationalistic, religious one, for in the Theosophical Society of later years there was the mixing of Theosophy with orthodoxy on the one hand and with politics on the other. As a result many were led astray, and the serious business of the spiritual life was given a secondary importance when not quite forgotten.

The United Lodge of Theosophists with its centres all over the world does not participate in political activity of any kind because it was established for the specific purpose of studying and promulgating Theosophy. 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; and to it politics is a side issue. Furthermore, the organic unity of the Lodge depends on mutual respect, tolerance and brotherliness subsisting between all its Associates. Now, political action varies with the circumstances of the time and with the idiosyncrasies of the individuals; while from the very nature of their position as students of Theosophy the Associates and friends of the U.L.T. are agreed on the principles of Theosophy, it does not thereby follow that they agree on every other subject. As Theosophists, H.P.B. wrote in *The Key to Theosophy*, “they can only act together in matters which are common to all” — that is, in connection with or relation to Theosophy itself; “as individuals, each is left perfectly free to follow out his or her particular line of political thought and action, so long as this does not conflict with Theosophical principles” or hurt the Theosophical Movement.

It should not be lost sight of that though Theosophy has no part to play in politics as such, it being an all-embracing philosophy of life which repudiates narrowness of every kind and provides the key to the unravelling of every problem, Theosophists cannot refuse to notice present-day social issues or the problems of national and international politics. But the solutions to these problems that Theosophy would offer would, in many cases, be almost entirely at variance with those proposed

by men of the world. With politics divorced from morality Theosophy has nothing to do; it seeks rather to effect a reform in the outlook of the individual. All that there is of good and of evil in the world has its roots in human character. It follows, therefore, that once men recognize in their hearts what their duty to all men is, "every old abuse of power, every iniquitous law in the national policy, based on human, social or political selfishness, will disappear of itself."

Application of such Theosophical principles as Universal Unity and Causation, Human Solidarity, the Law of Karma, and Reincarnation would give such a turn to all problems of the time as would make easier their practical solution. The attempt to apply these principles to the conduct of public affairs might be dubbed "impractical" by the so-called "practical" men of the world, but it is to such application alone that we must look to bind humanity into one family and to make social amelioration possible and lasting.

So, if students of Theosophy seem to some to have an unusual way of reforming the world, if they seem overmuch engaged in abstract pursuits, it is because they see the dire need for guiding principles, without which all efforts at reform are likely to make things worse than before. Aspiration is not enough; there must be knowledge to direct it.

---

### BLIND BELIEVING

In politics it is easy to follow a leader; more difficult to study and to learn and to help one's country and the world on some impartial basis of knowledge. *Unselfish* work in politics is rare; selfish ends are ever in mind. Principles alone make us look for philosophical knowledge. Where does a man start from? What are his principles? Which implies — what does he believe in and where does he wish to go? At present most people are going round and round.

This blind believing is also to be found among Theosophical students. How else could it be? They belong to the race and the civilization. It is not wrong if the student says, "I believe because here is H.P.B.'s statement," and points to it and shows correct understanding of it. It is misinterpretation that is wrong. Judge's article, "Mechanical Theosophy," contains important hints.

Some talk of following their own conscience. As Mahatma K.H. points out, our conscience is neither infallible nor always wise. People who follow their conscience *blindly* err as greatly as those who follow blindly an outside leader. So, unless some measure of *Viraga*-dispassion is developed, there is no real progress. And with it all the obstacles of application have to be encountered and overcome. The Inner Monitor, the Ego, is the only sure guide. But we need to distinguish between the Inner Ruler and the Voice of Conscience.

---

## THE SEPTENARY PRINCIPLE IN ESOTERICISM

[This article first appeared in *The Theosophist*, Vol. IV, pp. 253-256, for July 1883, and was reprinted in *THE THEOSOPHICAL MOVEMENT* for October 1938. From it much is quoted in *The Secret Doctrine* (II. 307-9). H.P.B. remarks there that in certain points of explanation given by her in the article "the Occultists differ from the Brahmins."—EDS.]

Since the present exposition of the Arhat esoteric doctrine was begun, many who had not acquainted themselves with the occult basis of Hindu philosophy have imagined that the two were in conflict. Some of the more bigoted have openly charged the Occultists of the Theosophical Society of propagating rank Buddhistic heresy; and have even gone to the length of affirming that the whole Theosophic movement was but a masked Buddhistic propaganda. We were taunted by ignorant Brahmins and learned Europeans that our septenary division of nature and everything in it, including man, is arbitrary and not endorsed by the oldest religious systems of the East.

Fortunately, we have not been obliged to wait long for our perfect vindication. In the following number our Brother Mr. T. Subba Row, B.A., B.L., confessedly a learned Occultist and ripe scholar, will lay before the public through these columns extracts from original texts which unanswerably prove that all the root-ideas embodied in the "Fragments"<sup>1</sup> series were entertained by Vyasa, the great initiated adept and Rishi. The truths of the Arhat secret doctrine are thus substantiated by an authority whose orthodoxy no Hindu of whatsoever sect will dare deny. The passages were but recently stumbled upon by Mr. Subba Row in the course of reading upon another subject; thus affording us one more of those striking coincidences which by some happy chance have of late been so frequent. Meanwhile, it is proposed to throw a cursory glance at the Vedas, the Upanishads, the Law-Books of Manu, and especially the Vedanta, and thus show that they too prove the claim. Even in their crude exotericism their affirmation of the sevenfold division is glaring. Passage after passage hints at it. And not only can the mysterious number be found and traced on every page of the oldest Aryan Sacred scriptures, but in the oldest books of Zoroastrianism as well; in the rescued cylindrical tile records of old Babylonia and Chaldea, in the "Book of the Dead" and the Ritualism of ancient Egypt and even in the Mosaic books — without mentioning the Secret Jewish works, such as the Kabala.

Within the narrow limits of a magazine article there can scarcely be found room enough for bare quotations, which we must leave to stand as landmarks and not even attempt long explanations. To really take up the subject requires more than mere "Fragments." It is no

---

<sup>1</sup> "Fragments of Occult Truth," reprinted in *THE THEOSOPHICAL MOVEMENT*, November 1953 to February 1955.—EDS.

exaggeration to say that upon each of the few hints now given in the cited Shlokas a thick volume might be written.

From the well-known hymn to Time, in the *Atharva Veda* (XIX. 53):—

Time, like a brilliant steed with *seven* rays,  
Full of fecundity, bears all things onward. . . .  
Time, like a *seven*-wheeled, *seven*-naved car moves on,  
His rolling wheels are all the worlds, his axle  
Is immortality. . . .

—down to Manu, “the first and the *seventh* man,” the Vedas, the Upanishads, and all the later systems of philosophy teem with allusions to this number. Who was Manu, the son of Swayambhuva? The Secret Doctrine tells us that *this* Manu was no man but the representation of the first human races evolved with the help of the Dhyan-Chohans (*Devas*) at the beginning of the first Round. But we are told in his Laws (Book I. 80) that there are fourteen Manus for every Kalpa or “interval from creation to creation” (read interval from one *minor* “Pralaya” to another); and that “in the present divine age, there have been as yet *seven* Manus.” Those who know that there are seven rounds, of which we have passed three, and are now in the fourth; and who are taught that there are seven dawns and seven twilights or fourteen *Manvantaras*; that at the beginning of every Round and at the end, and on, and between the planets there is “an awakening to *illusive* life,” and “an awakening to *real* life,” and that, moreover, there are “root-Manus” and what we have to clumsily translate as “the seed-Manus” — *the seeds for the human races of the forthcoming Round* (a mystery divulged but to those who have passed their third degree in initiation); those who have learned all that, will be better prepared to understand the meaning of the following. We are told in the Sacred Hindu Scriptures that “the first Manu produced *six* other Manus, (*seven* primary Manus in all) and these produced in their turn each *seven* other Manus” (Bhrigu, I. 61-63)<sup>2</sup>, the production of the latter standing in the occult treatises as  $7 \times 7$ . Thus it becomes clear that Manu, the last one, the progenitor of our Fourth Round Humanity, must be the *seventh*, since we are on our Fourth Round, and that there is a *root*-Manu at globe A and a *seed*-Manu at globe G. Just as each planetary Round commences with the appearance of a “Root-Manu” (Dhyan Chohan) and closes with a “Seed-Manu,” so a *Root*- and a *Seed*-Manu appear respectively at the beginning and the termination of the human period on any particular planet. It will be easily seen from the foregoing statement that a *Manu-antaric* period means, as the term implies, the time

<sup>2</sup> The fact that Manu himself is made to declare that he was created by Viraj and then produced the ten Prajapatis, who again produced seven Manus, who in their turn gave birth to seven other Manus (*Manu*, I, 33-36) relates to other still earlier mysteries, and is at the same time a *blind* with regard to the doctrine of the Septenary chain.—ED., *The Theosophist*.

— *between* the appearance of two Manus or Dhyan Chohans; and hence a minor *Manvantara* is the duration of the *seven* races on any particular planet, and a major *Manvantara* is the period of one human round along the Planetary chain. Moreover, that, as it is said that each of the seven Manus *creates*  $7 \times 7$  Manus, and that there are 49 root-races on the seven planets during each Round, then every root-race has its Manu. The present seventh Manu is called “Vaivasvata” and stands in the exoteric texts for that Manu who represents in India the Babylonian Xisusthrus and the Jewish Noah. But in the esoteric books we are told that Manu Vaivasvata, the progenitor of our *fifth* race who saved it from the flood that nearly exterminated the fourth (Atlantis), is not the seventh Manu, mentioned in the nomenclature of the Root- or primitive Manus, but one of the 49 “emanated from this ‘root’-Manu.”

For clearer comprehension we here give the names of the 14 Manus in their respective order and relation to each Round.

1st Round	{	1st (Root) Manu on Planet A.—Swayambhuva.
	{	1st (Seed) Manu on Planet G.—Swarochi (or) Swarotisha.
2nd Round	{	2nd (R.) M. on Planet A.—Uttama.
	{	2nd (S.) M. „ „ G.—Thamasa.
3rd Round	{	3rd (R.) M. „ „ A.—Raivata.
	{	3rd (S.) M. „ „ G.—Chackchuska.
4th Round	{	4th (R.) M. „ „ A.—Vaivasvata (our progenitor)
	{	4th (S.) M. „ „ G.—Savarni
5th Round	{	5th (R.) M. „ „ A.—Daksha Savarni.
	{	5th (S.) M. „ „ G.—Brahma Savarni.
6th Round	{	6th (R.) M. „ „ A.—Dharma Savarni.
	{	6th (S.) M. „ „ G.—Rudra Savarni.
7th Round	{	7th (R.) M. „ „ A.—Rouchya.
	{	7th (S.) M. „ „ G.—Bhoutya.

Vaivasvata, thus, though seventh in the order given, is the primitive Root-Manu of our fourth Human Wave (the reader must always remember that Manu is not a man but collective humanity), while *our* Vaivasvata was but one of the seven Minor Manus who are made to preside over the seven races of this our planet. Each of these has to become the witness of one of the periodical and ever-recurring cataclysms (by fire and water in turn) that close the cycle of every Root-race. And it is this Vaivasvata — the Hindu ideal embodiment called respectively Xisusthrus, Deukalion, Noah and by other names — who is the allegorical man who rescued our race when nearly the whole population of one hemisphere perished by water, while the other hemisphere was awakening from its temporary obscuration.

The number *seven* stands prominently conspicuous in even a cursory comparison of the 11th Tablet of the Izdhubar Legends of the Chaldean account of the Deluge and the so-called Mosaic books. In both the

number seven plays a most prominent part. The clean beasts are taken by *sevens*, the fowls by *sevens* also; in *seven* days it is promised Noah to rain upon the earth; thus he stays "yet other seven days," and again *seven* days; while in the Chaldean account of the Deluge, on the *seventh* day the rain quieted. On the *seventh* day the dove is sent out; by *sevens*, Xisuthrus takes "jugs of wine" for the altar, etc. Why such coincidence? And yet the European Orientalists, when passing judgment alike upon the Babylonian and Aryan chronology, call them "extravagant and fanciful"! Nevertheless, while they give us no explanation of, nor have they ever noticed, as far as we know, the strange oneness in the totals of the *Semitic*, Chaldean and *Aryan* Hindu chronology, the students of Occult Philosophy find the following fact extremely suggestive. While the period of the reign of the 10 Babylonian antediluvian kings is given as 432,000 years,<sup>3</sup> the duration of the postdiluvian Kali-yug is also given as 432,000, while the four ages or the divine *Maha yug* yield in their totality 4,320,000 years. Why should they, if fanciful and "extravagant," give the identical figures, when neither the Aryans nor the Babylonians have surely borrowed anything from each other! We invite the attention of our occultists to the three figures given, 4 standing for the perfect square; 3, for the triad (the seven universal and the seven individual principles) and 2 the symbol of our illusionary world, a figure ignored and rejected by Pythagoras.

It is in the *Upanishads* and the *Vedanta*, though, that we have to look for the best corroborations of the occult teachings. In the mystical doctrine the *Rahasya*, or the *Upanishads*, "the only Veda of all thoughtful Hindus in the present day," as Monier Williams is made to confess, every word, as its very name implies,<sup>4</sup> has a secret meaning underlying it. This meaning can be fully realized only by him who has a full knowledge of *Prana*, the ONE LIFE, "the nave to which are attached the *seven* spokes of the Universal Wheel" (Hymn to *Prana*, *Atharva Veda*, XI. 4).

Even European Orientalists agree that all the systems in India assign to the human body: (a) an exterior or gross body (*sthula-sarira*); (b) an inner or shadowy body (*sukshma*), or *linga-sarira* (the vehicle); the two cemented with — (c) life (*jiv* or *karana-sarira*, "causal body").<sup>5</sup> These the occult system or esotericism divides into seven, further

<sup>3</sup> See "Babylonia" by George Smith, p. 36. Here again, as with the Manus and 10 *Prajapatis* and the 10 *Sephiroths* in the *Book of Numbers* — they dwindle down to *seven*! —ED., *The Theosophist*.

<sup>4</sup> *Upa-ni-shad* means, according to Brahmanical authority—"to conquer ignorance by revealing the secret *spiritual* knowledge." According to Monier Williams—the title is derived from the root *sad* with the prepositions *upa* and *ni*, and implies "something mystical that underlies or is beneath the surface."—ED., *The Theosophist*.

<sup>5</sup> This *Karana-sarira* is often mistaken by the uninitiated for *Linga-sarira*, and since it is described as the inner rudimentary or latent embryo of the body—confounded with it. But the Occultists regard it as the *life* (body) or *Jiv*, which disappears at death—is withdrawn — leaving the first and third principles to disintegrate and return to their elements.—ED., *The Theosophist*.

adding to these — *kama*, *manas*, *buddhi* and *atman*. The *Nyaya* philosophy when treating of *Prameyas* (by which the objects and subjects of *Prama* are to be correctly understood) includes among the 12 the seven “root principles” (see IXth Sutra), which are (1) soul (*atman*), and (2) its superior spirit, *Jivatman*; (3) body (*sarira*), (4) senses (*indriya*), (5) activity or will (*pravritti*), (6) mind (*manas*), (7) Intellection (*Buddhi*). The seven *Padarthas* (enquiries or predicates of existing things) of Kanada in the *Vaisesikas*, refer in the occult doctrine to the seven qualities or attributes of the seven principles. Thus: (1) Substance (*dravya*) refers to body or *sthula-sarira*; (2) Quality or property (*guna*) to the life-principle, *jiv*; (3) Action or act (*karman*) to the *Linga-sarira*; (4) Community or commingling of properties (*Samanya*) to *Kamarupa*; (5) Personality or conscious individuality (*Visesha*) to *Manas*; (6) Coinherence or perpetual intimate relation (*Samavaya*) to *Buddhi*, the inseparable vehicle of *Atman*; (7) Non-existence or *non-being* in the sense of, and as separate from objectivity or substance (*a-bhava*), to the highest monad or *Atman*.

Thus whether we view the ONE as the Vedic Purusha or Brahman (neuter) the “all-expanding essence”; or as the universal spirit, the “light of lights” (*jyotisham jyotih*), the TOTAL independent of all relation, of the Upanishads; or as the Paramatman of the Vedanta; or again as Kanada’s *Adrishta*, “the unseen Force,” or divine atom; or as *Prakriti*, the “eternally existing essence,” of Kapila, we find in all these *impersonal* universal Principles the latent capability of evolving out of themselves “six rays” (the evolver being the seventh). The third aphorism of the *Sankhya-Karika*, which says of *Prakriti* that it is the “root and substance of all things,” and no *production* but itself a producer of “seven things which, produced by it, become also producers,” has a purely occult meaning.

What are the “producers” evolved from this universal root-principle, *Mula-prakriti* or undifferentiated *primeval cosmic matter*, which evolves out of itself consciousness and mind, and is generally called “*Prakriti*” and *amulam mulam*, “the rootless root,” and *A-vyakta*, the “unevolved evolver,” etc.? This primordial *tattwa* or “eternally existing ‘that,’” the unknown essence, is said to produce as a first producer (1) *Buddhi* — “intellect” — whether we apply the latter to the sixth macrocosmic or microcosmic principle. This first produced produces in its turn (or is the source of) *Ahankara*, “self-consciousness,” and *manas*, “mind.” The reader will please always remember that the *Mahat* or great source of these two internal faculties, “*Buddhi*” *per se* can have neither self-consciousness nor mind; *viz.*, the sixth principle in man can preserve an essence of *personal* self-consciousness or “personal individuality” only by absorbing within itself its own waters, which have run through that *finite* faculty; for *Ahankara*, that is, the perception of “I,” or the sense of one’s personal individuality, justly represented by the term “Ego-ism,” belongs to the *second* or rather the third production out of the seven, *viz.*, to the fifth principle, or *Manas*. It is the latter which draws, “as the web issues from the spider,” along the thread of Pra-

kriti, the "root principle," the four following subtle elementary principles or particles, *Tanmatras*, out of which third class the *Maha-bhutas* or the gross elementary principles, or rather *sarira* and *rupas*, are evolved — the *kama*, *linga*, *jiva* and *sthula sarira*. The three *gunas* of "Prakriti" — the *Sattwa*, *Rajas* and *Tamas* (purity, passionate activity, and ignorance or darkness) — spun into a triple-stranded cord or "rope," pass through the seven, or rather six, human principles. It depends on the fifth — *Manas* or *Ahankara*, the "I," to thin the *guna*, "rope," into one thread — the *sattwa*; and thus by becoming one with the "unevolved evolver," win immortality or eternal conscious existence. Otherwise it will be again resolved into its *Mahabhutic* essence; so long as the triple-stranded rope is left unstranded, the spirit (the divine monad) is bound by the presence of the *gunas* in the principles "like an animal" (*purusha pasu*). The spirit, *atman* or *jivatman* (the seventh and sixth principles), whether of the *macro-* or *microcosm*, though bound by these *gunas* during the objective manifestation of universe or man, is yet *nirguna*, *i.e.*, entirely free from them. Out of the three producers or evolvers, *Prakriti*, *Buddhi* and *Ahankara*, it is but the latter that can be caught (when man is concerned) and destroyed when *personal*. The "divine monad" is *aguna* (devoid of qualities), while *Prakriti*, once that from passive *Mula-prakriti* it has become *a-vyakta* (an active evolver), is *gunavat* — endowed with qualities. With the latter, Purusha or Atman can have naught to do (of course being unable to perceive it in its *gunavatic* state); with the former, or *Mula-prakriti* or undifferentiated cosmic essence, it has — since it is *one* with it and identical.

The *Atma Bodha* or "knowledge of soul," a tract written by the great Shankaracharya, speaks distinctly of the *seven* principles in man (see 14th verse). They are called therein the five sheaths (*pancha-kosa*) in which is enclosed the divine monad — the *Atman* and *Buddhi*, the seventh and sixth principles, or the individuated soul when made distinct (through *avidya*, *maya* and the *gunas*) from the supreme soul — *Parabrahm*. The first sheath called *Ananda-maya*, the "illusion of supreme bliss," is the *manas* or fifth principle of the occultists, when united to *Buddhi*; the second sheath is *Vijnana-maya-kosa*, the case or "envelope of self-delusion," the *manas* when self-deluded into the belief of the *personal* I, or *ego*, with its vehicle. The third, the *Mano-Maya* sheath composed of "illusionary mind" associated with the organs of action and will, is the *Kamarupa* and *Linga-sarira* combined, producing an illusive "I" or *Mayavi-rupa*. The fourth sheath is called *Prana-maya*, "illusionary life," our *second* life principle or *jiv*, wherein resides life, the "breathing" sheath. The fifth *kosa* is called *Anna-maya* or the sheath supported by food — our gross material body. All these sheaths produce other smaller sheaths, or six attributes or qualities each, the seventh being always the *root* sheath, and the Atman or spirit passing through all these subtle ethereal bodies like a thread, is called the "thread-soul" or *sutratman*.

We may conclude with the above demonstration. Verily the Esoteric doctrine may well be called in its turn the "thread-doctrine," since,

like *Sutratman* or *Pranatman*, it passes through and strings together all the ancient philosophical religious systems, and what is more, reconciles and explains them. For, though seeming so unlike externally, they have but one foundation, and of that the extent, depth, breadth and nature are known to those who have become, like the "Wise Men of the East," adepts in Occult Science.

---

### NIRVANA

[Reprinted from THE THEOSOPHIST, Vol. V, p. 246, for July 1884.—Eds.]

We are told and have also read a great deal about the number seven. We are told that the chain of worlds to which the earth belongs consists of seven planets; in short, the number seven is of great import; but I do not understand why we should consider ourselves confined to our own chain of worlds, which is only one of a number of chains of worlds belonging to our sun, and why we should consider Nirvana as the final goal.

Now if we consider, the number seven does not only end with the chain of worlds explained to us, but that there are seven such chains attached to our sun. Are these not our homes also? . . . Are we to suppose that we shall get Nirvana after the seventh round on our Earth and its chains of worlds and then remain to the end of time retaining our individuality? Admitting that we go on, in progress of time, through all the planetary systems of our sun, do we stop there and remain satisfied with our progress?

ALLAHABAD, May 17, 1884.

H. C. NIBLETT, F.T.S.

*Note*:—Ordinarily, a man is said to reach Nirvana when he evolves into a Dhyan Chohan. The condition of a Dhyan Chohan is attained in the ordinary course of Nature, after the completion of the seventh round in the present planetary chain. After becoming a Dhyan Chohan, a man does not, according to the Law of Nature, incarnate in any of the other planetary chains of this Solar system. The whole Solar system is his home. He continues to discharge his duties in the Government of this Solar system until the time of Solar Pralaya, when his monad, after a period of rest, will have to *overshadow* in another Solar system a particular human being during his successive incarnations, and attach itself to his higher principles when he becomes a Dhyan Chohan in his turn. There is progressive spiritual development in the innumerable Solar systems of the infinite cosmos. Until the time of Cosmic Pralaya, the Monad will continue to act in the manner above indicated, and it is only during the inconceivable period of cosmic sleep which follows the present period of activity that the highest condition of Nirvana is realized. We further beg to inform our correspondent in this connection that our Mahatmas have not yet affirmed that there are exactly seven planetary chains in this Solar system.—ED. [*The Theosophist*]

---

## AVATARAS—DIVINE INCARNATIONS

Who or what is an *Avatara*, a Divine Incarnation? This question comes to mind when we begin to think of Krishna or of the Buddha. Is there a meaning for us in the conception of an *Avatara*? Or is it just a Hindu concept of Ten Incarnations of Vishnu, nine already having passed and one more yet to come?

If we turn to *The Theosophical Glossary*, we are told there under "Incarnations": "The *avatar* doctrine constituted the grandest mystery of every old religious system." And under "*Avatara*" we read that it is "the descent of a god or some exalted Being, who has progressed beyond the necessity of Rebirths." Such a "descent" means that the "god" or the "exalted Being" takes birth "in the body of a simple mortal." Thus, Krishna is said to be an *avatar* of Vishnu. "The Dalai Lama," H.P.B. says, "is regarded as an *avatar* of Avalokiteswara, and the Teschu Lama as one of Tson-kha-pa, or Amitabha."

The *Glossary* continues: "There are two kinds of *avatars*: those born from woman, and the parentless, the *anupadaka*."

What is the difference between an *Avatara* and one whose Ego has taken complete charge of the human entity, one who has become a perfect human being? We are given a good analogy by Robert Crosbie in *The Friendly Philosopher* (p. 152):—

A *Siddha-Purusha* (perfect man) is like an archæologist who removes the dust and lays open an old well which has been covered up by ages of disuse. The *Avatara*, on the other hand, is like an engineer who sinks a new well in a place where there was no water before. Great Men give salvation to those only who have the waters of piety hidden in themselves, but the *Avatara* saves him too whose heart is devoid of love and dry as a desert.

To which category, then, does Krishna belong? He calls himself *Adhiyajna*, the Great Sacrifice — "*Adhiyajna* is myself in this body," He says in Chapter Eight of the *Gita*. In this sense Krishna is a distinct principle in Nature — the principle of Divine Compassion. We can understand more of the meaning of Compassion when we remember that Compassion is not an attribute but is "the Law of LAWS — eternal Harmony, Alaya's SELF" — the Self of the World-Soul. What Atma is to us, that Divine Compassion, the Law of LAWS, is to the Great Lodge of Masters.

Krishna thus viewed is not just one individual Master, is not any single Guru or Teacher, but is that principle which all emancipated ones try to attain and to embody within Themselves. . . . Krishna is called Purna Avatara, not only because He incarnated in His full glory as related in the *Mahabharata*, but also because He is the principle which furnishes Divine Compassion to any vehicle or channel when it is needed. But this is a mystery too deep to go into, and deeper still to speak about. (THE THEOSOPHICAL MOVEMENT, August 1934)

Who, then, was and is He? What relationship exists between Him and our world of men?

When an emancipated Soul of former fields of evolution, out of compassion infinite, comes to do the work of the Planetary Being in this or in any other earth, He brings within Himself, and with Him, the seed, the *bija*, for all future Avataras, sometimes designated as Maha-Vishnu. (*Ibid.*)

Did Krishna, then, live and work also in the early periods of humanity? If so, who was He?

Krishna becomes the *Adi-Purusha*, the Primal Man, who strikes the key-note of Truth at the starting of all cycles, major and minor — Vivaswat at one cycle, Manu at another, Ikshwaku at a third, and so on, all receiving from the same Seed, from the one Source, the Light, the Wisdom and the Power of His Great Sacrifice. . . . If it is true that we know something of the incarnation of Krishna 5,000 years ago, at the starting of the Kali-Yuga, we know nothing of His work in earlier periods and especially at the commencement of this humanity, when the Planetary Being, the Father of Wisdom, incarnated the Light of Krishna as the *Adi-Purusha*. And then it was that those great Truths were impressed within men's Souls, those Truths which are called our inherent ideas, and which come to us as our instinctive intuitions. They were burnt into our very Souls in the innermost part of our Natures, in Manas, the Thinker. Therefore Krishna says, "And among the organs and the senses, I am the Manas." (*Ibid.*)

It is when we understand that these inherent ideas are within our Souls that we realize something of the nature of the Great Renunciation of all *Avataras*, and this recognition will lead us to seek the Gurus whose very task it is to assist men to unfold those ideas to the full. We then see that the Masters, the Gurus, can only be found *within*, in our own hearts, in the very place where the Divine Hand of Krishna placed the seed of spirituality — Krishna, the Mysterious Lord, the Lord who is united with all of us through His Great Sacrifice.

Turning to another aspect of this concept, we have the Ten *Avataras* of Vishnu (the pervading power) mentioned by H.P.B. in *Isis Unveiled* (II. 274-75):—

1. Matsya-Avatar: as a fish. It will also be his tenth and last avatar, at the end of the Kali-yug.
2. Kurm-Avatar: as a tortoise.
3. Varaha: as a boar.
4. Nara-Sing: as a *man-lion*; last animal stage.
5. Vamana: as a dwarf; first step toward the human form.
6. Parasu-Rama: as a hero, but yet an imperfect man.
7. Rama-Chandra: as the hero of *Ramayana*. Physically a perfect man. . . .

8. Christna-Avatar: the Son of the Virgin Devanaguy (or Devaki), one formed by God, or rather by the manifested Deity Vishnu, who is identical with Adam Kadmon. . . .
9. Gautama-Buddha, Siddhartha, or Sakya-muni. . . .
10. This avatar has not yet occurred. . . . When Vishnu appears for the last time he will come as a "Saviour." . . .

In this diagram of avatars we see traced the gradual evolution and transformation of all species out of the ante-Silurian mud of Darwin and the *ilus* of Sanchoniathon and Berosus. Beginning with the Azoic time, corresponding to the *ilus* in which Brahma implants the creative germ, we pass through the Palæozoic and Mesozoic times, covered by the first and second incarnations as the fish and tortoise; and the Cenozoic, which is embraced by the incarnations in the animal and semi-human forms of the boar and man-lion; and we come to the fifth and crowning geological period, designated as the "era of mind, or age of man," whose symbol in the Hindu mythology is the dwarf — the first attempt of nature at the creation of man.

#### H.P.B. also tells us that

from a fish the progress of this dual transformation [spiritual and physical evolution] carries on the physical form through the shape of a tortoise, a boar, and a man-lion; and then, appearing in the dwarf of humanity, it shows Parasu Rama physically, a perfect, spiritually, an undeveloped entity, until it carries mankind personified by one god-like man, to the apex of physical and spiritual perfection — a god on earth. (*Ibid.*, p. 276)

A study of the *Gita* with these statements in mind would, perhaps, bring a deeper understanding of the closing verses in that "Song of the Lord":—

As I recall to my memory the wonderful form of Hari, the Lord, my astonishment is great . . . and I rejoice again and again. Wherever Krishna, the supreme Master of devotion, and wherever the son of Pritha, the mighty archer, may be, there with certainty are fortune, victory, wealth, and wise action.

---

In each of the seven Root Races, and in every one of the seven regions into which Occult Doctrine divides our globe, there appears from the dawn of Humanity the "Watcher" assigned to it in the eternity of the Æon. He comes first in his own "form," then each time as an Avatara.

—*Lucifer*, August 1896

# THE FOUR LINKS OF THE GOLDEN CHAIN

## I.—UNIVERSAL UNITY AND CAUSATION

Madame Blavatsky, in her *Key to Theosophy*, on p. 231, in the important section entitled "What is Practical Theosophy?" has mentioned the Four Links of the Golden Chain — "Universal Unity and Causation; Human Solidarity; the Law of Karma; Reincarnation." She states that, if applied in daily life, these Theosophical principles not only bring about social amelioration, but also bind humanity into one family, one universal Brotherhood. It may seem strange to those not acquainted with Theosophical teachings that these abstract principles can bring about unity and harmony in this world of chaos and confusion, strifes and struggles! To a convinced student of Theosophy these principles become practical in the measure of his reflection over and application of them in daily living. They are all interrelated, and in order to establish true harmony and brotherhood their clear understanding is absolutely essential. It is proposed, therefore, to examine each of them in separate articles.

One world and one humanity has been the cry for ages. Poets and philosophers have dreamed about it. Statesmen and politicians all over the world are trying to find a solution to the great problem of disunity. They have not succeeded yet because they do not have the right approach to this important problem. It is not through legislatures that harmony and peace can be established between different countries. What is needed is a change of mind and of heart on the basis of a correct understanding of the fundamental ideas and facts as given out by great Teachers down the ages. These ideas were resuscitated for the benefit of our civilization by Madame Blavatsky in the last quarter of the last century. The ideal of a united world appeals to the common man as to the scholar; but, unless and until a thorough understanding of the root and the source of that unity is acquired, it is not possible to put into practice this ideal or to bring about the required result. Today humanity is divided into sects and cults, castes, creeds and classes, religious denominations and political ideologies, so that instead of bearing love and friendship for one another, nations and races are engaged in opposing and attacking one another.

What exactly is meant by universal unity and causation? From the Theosophical point of view, this universe was brought into being, not by a personal creator, but by an omnipresent, omnipotent, imperishable principle of Life, the root and the source of all that exists. It is Theosophically known as the rootless root and the causeless cause, as "Beness" rather than Being. In that eternal, imperishable background periodically appear and disappear and reappear numberless universes, called the "sparks of eternity." Each spark, each universe, has its active period of manifestation and rest; a Day of Brahma is followed by a Night, and another Day again. That principle of Life which is the omnipresent Reality and the one radical cause awakes and Causation starts

at the dawn of manifestation, not in a haphazard way, but in terms of the Law, on the model and pattern of the preceding world. The one homogeneous Principle is behind all forms of Life; therefore there is universal unity. It expresses itself through various degrees of consciousness and various grades of matter on seven planes of being. Only the physical, objective plane is visible; behind and beyond the physical and interblended with it are the invisible planes, the higher and purer bringing forth the lower and grosser.

When this connection is understood, no doubt can remain about the unity and interdependence of all Life. Causation on all planes starts from within without, and the evolutionary stream is always in motion. The One Life is made up of infinitesimal lives which are constantly exchanged among different beings in terms of the law of consubstantiality. That is another reason why universal unity is a fact. All beings and creatures work under one Law, immutable, impersonal, universal; therefore justice and mercy equally prevail everywhere. Is this not proof positive that universal unity is a fact and a reality? All beings move towards the one centre, the Divine Spark, the goal of evolution; that is yet another evidence of universal unity. This is not recognized by the majority of human beings because of their ignorance of the One Reality, and therefore they take that which is real to be unreal, and that which is unreal to be real. That which is Light seems to them like darkness because they themselves are enveloped by the darkness of ignorance.

How to remove this ignorance? *The Voice of the Silence* instructs on p. 61: "Thou hast to study the voidness of the seeming full, the fulness of the seeming void." People are so glamoured by the allurements of the phenomenal world, are so absorbed in the ever changing panorama of life, that they cannot realize that it is not worth while giving so much importance to this *maya* of worldly existence. They are so attached, now to one thing and then to another, that this earth has become a veritable Hall of Sorrow for them! They have been entrapped by their many delusions and cannot find a way out! The voidness of the seeming full can be realized as we detach ourselves and make proper use of the Law of Necessity. A toy is necessary for a child, not for a grown-up man or woman! This detachment can only come about through daily reflection upon the fulness of the seeming void. Intelligences, powers of light as also forces of darkness, exist in that seeming void. In the lower kingdoms there is no struggle between light and darkness, but man, through his self-effort and energization, can always try to ally himself with the powers of light. There is certainly needed a change of mental attitude, a correct evaluation of life, and then only the law of interdependence can be recognized and true brotherhood be established. It is more difficult to understand the fulness of the seeming void than to perceive the voidness of the seeming full. The invisible realms may lead one to great bewilderment and danger, as has happened in the case of so many.

In order to demonstrate universal unity Krishna described his Divine Excellences in the Tenth Discourse of the *Bhagavad-Gita*, and showed

his universal form to Arjuna. This he was able to see because of his whole-hearted devotion to Krishna, the Supreme Spirit. In every task we perform, in every thought or feeling we generate, the Supreme Spirit should be remembered. Causation exists on all planes, but only human beings are responsible for the causes they generate; therefore either unity or disunity results, depending on the direction they take — whether they work with the Law or against it. To work with the Law is the only way to the practical realization of universal unity and the establishment of true brotherhood.

Universal unity and causation cannot be thought of by the finite mind and cannot be spoken about by the mortal tongue but can be sensed and felt within the innermost consciousness. A truer realization of the Self, a profounder conviction of universal brotherhood can be cultivated. The relationship between the noumenal and the phenomenal has to be clearly grasped. Each is necessary to the other and to all; therefore they have to be viewed with equanimity. For this, we have the guidance contained in one of the qualifications for Chelaship: "Calm indifference for, but a just appreciation of everything that constitutes the objective and transitory world, in its relation with, and to, the invisible regions."

We cannot do away with the phenomenal world, impermanent and transitory though it be. It is necessary to acquire experience and gain knowledge of the objective world, but these should be viewed with calm indifference though with just appreciation in a detached manner. Then no individual and no nation would act selfishly, looking to his own interest only, apart from all others. "To act for and as the Self of all creatures" would be the rule adopted by everyone. Each would become his brother's keeper; each would see to his brother's good. All things and creatures would receive respect and reverence and help and guidance in their upward way, and no obstructions would be created in the harmonious working of the Law. As each man, each woman, changes his mind and heart in the right direction, towards the Centre of Light, he becomes an instrument for the generation of right causes which would lead to the practical realization of Universal Unity.

---

He who says: "What is mine is mine and what is yours is mine." Such a man is called wicked.

He who says: "What is mine is mine and what is yours is yours." Such a man has a neutral character.

He who says: "What is mine is yours and what is yours is mine." Such a man is called a boor.

He who says: "What is mine is yours and what is yours is yours." Such a man is a saint.

## DISCERNMENT AND CRITICISM

[The following article is reprinted from *The Path*, Vol. V, pp. 314-319, for January 1891.—Eds.]

Discernment, discrimination and criticism are not synonymous terms, though they are often used in a confused way that leads to something worse than confusion. True discernment is an office of the human understanding. In and of itself it is a passive, though by no means a negative, quality. When this passive quality of the understanding becomes active, we discriminate. We discern by contrasts; we discriminate by choice or by preference. Discernment belongs to the judgment of man as to qualities and things. Discrimination belongs to the will of man. It is an act of the will that anticipates results. To discern is to know; to discriminate is to do.

Criticism differs from both discernment and discrimination though it involves both. By discernment we learn to know good from evil; by discrimination we choose either good or evil; by criticism we undertake to approve or to condemn either good or evil in others. Discernment and discrimination are necessary to real knowledge and correct living. We employ them upon ourselves. We employ criticism usually upon others. It is one thing to contrast good with evil, and to choose the good and to reject the evil. Here our teacher is experience and observation, and our motive may be the highest and best. It is, however, a very different thing to contrast another person with ourselves, for here we are almost certain to seek out all possible blemishes in our neighbour and all imaginable perfections in ourselves. Our motive *may* be that of instruction and self-improvement, or it may be to lift ourselves up at the expense of another. It is always so much easier to pluck the mote from the eye of another than even to discover the beam in our own organ of vision.

Rascality may indeed hide its head and work in the dark for fear of criticism. Yet everyone knows that the great crimes that come to the surface of society are born of the little vices that lurk unseen and grow in the dark. The public critic is apt to become in private a cynic. One whose attention is always directed toward the imperfections and shortcomings of others, if not himself guilty of equal shortcomings and greater vices, will find little time or disposition to cultivate the virtues and beauties of existence. The critic, like the practical joker, is apt to be exceedingly averse from taking his own medicine. It is often only by being compelled to do so that he realizes the nature of the office he has voluntarily assumed. It is not infrequently the case that an individual who habitually indulges in carping and severe criticism imagines that he conceals beneath this captious spirit a sincere desire to benefit his fellow man or the cause of truth. In order to remove the mask and destroy the illusion, it is only necessary that the critic's guns be turned the other way. If he does not run to cover, he will throw off all disguise and throw his gauntlet with scorn and defiance at the whole human race. It is very questionable whether any one has ever been made either wiser or better

by being continually reminded of his faults or follies. If he has already become sensible of them, and desires to get rid of them, he may be helped by advice and encouragement. It is human nature, when openly accused, to deny and retort upon the accuser when charged with personal vices and errors. Criticism stirs up anger and revenge a thousand times where it once leads to repentance and reformation; and the motive that incites strong personal criticism is in a hundred cases spite or anger, the desire to seem better than the victim criticized, where it once springs from a sincere desire to benefit society or the person criticized. The private individual is, indeed, amenable to law and order, and the public servant to municipal well-being. When the acts of these come within the scope of law, order and good government, they are, indeed, legitimate subjects of criticism. It is even here the act rather than the individual that is a legitimate subject of criticism. When this right of the individual is ignored, criticism ceases to be either beneficent or reformatory. It becomes both partisan and personal, and carries little weight, and the critic soon loses all influence, and deserves to lose it. The force of criticism rests in its passionless judgment and its justification. It is the thing that needed to be said; that is said with sorrow rather than with exultation that carries weight and compels repentance and reformation.

With individuals in private life the function of criticism is generally both dangerous and demoralizing. This becomes at once apparent if we select the most critical individual we know, one who is always condemning others and who has seldom a good word to say about anyone. Such a person is by no means a general favourite, nor is he sought as a companion, unless it is with a view to secure his favour. It by no means follows that the fawning sycophant and habitual flatterer are more sought after or more to be desired. These are opposite poles, conceit and conscious inferiority, that bring into strong contrast that dignified kindly spirit that begins in self-respect and goes out in genial good will to man. Such a one does, indeed, discern and discriminate, while he withholds criticism. It may be said of such a person, "No one ever heard him condemn another." If he sees faults in others, they serve only to make him more careful in searching into his own life; and the reformation that is there found necessary, and the constant watchfulness needed in his own life, teach him still greater charity and consideration for others.

I know of no more practical lesson in theosophy than this, as there is no rock upon which we are more likely to run awreck. It would not be believed to what extent this spirit of criticism is habitually indulged till one's attention has been directed to it, and till one begins to set a watch over his own life. To what extent gossip and slander form the staples of conversation among both men and women is remarkable, to say the least; and when criticism of others is removed from these, what indeed remains!

To refrain from condemning others is the first lesson we are taught in theosophy. It is the very foundation-stone of the Brotherhood of Man.

What virtue can we imagine there would be in extending the hand of fellowship to one whom we had already figuratively picked in pieces and banned in every joint and sinew? A brotherhood of slanderers might thus

arise, worse even than a brotherhood of thieves.

With the great majority of mankind life consists in "keeping soul and body together." The feeding, clothing and housing of the physical body absorb all active energy. The difficulty of getting into this earthly existence, the still greater difficulty of maintaining our existence here, and the fear of death, owing to our ignorance of what lies beyond, these make up the sum of that misery called living, with more than three-fourths of the human race. The small minority who are born to wealth and position in life are either slaves to the conventionalities imposed by the station in which they are born, or they are slaves to their own appetites and passions. Greedy for every cup of pleasure, they ring the changes on appetite till satiety and disgust lead to despair and death. There are, indeed, individuals in every walk of life who realize that it is not all of life to live, and who are not devoted solely to either the maintenance or the squandering of life. There is, moreover, a growing middle-class, bound neither by extreme poverty on the one hand nor by conventionality on the other, and these are becoming the ruling class in the world of ideas.

It is to this middle class that theosophy strongly appeals; they possess the necessary intelligence to appreciate the nature and bearings of its problems, and they are less trammelled by the demands of poverty or the commands of wealth and position, so that they have opportunity to follow the bent of their nature and explore new fields.

Occasionally a born aristocrat like Tolstoi will follow his logic and his convictions at any cost, and relinquish the world for an idea. There is everywhere manifest a deep dissatisfaction with traditions. Very few things are taken for granted, and inquiry is inclined to dig deep for the subtler forces that hold the key to the phenomenal world. There is a restlessness abroad, an eagerness of expectation, a restlessness of anticipation, mingled with wide-spread dissatisfaction. Nervous diseases multiply in numbers and reveal new forms, and insanity is increasing.

There has seldom been a time when such great tolerance has been manifested; there never was a time when greater forbearance, greater consideration for others, was demanded. Discernment and discrimination belong indeed to the wise and thoughtful, and these are always the most careful and guarded in their criticisms of others.

In the Theosophical Society the value of one's services and the beneficence of one's influence are always in inverse ratio to his spirit and habit of personal criticism. Principles and measures may and often must be discussed, but individuals never. Nothing can be more harmful, nothing so hinder individual progress, nothing so trammel and subvert the cause of Theosophy, as personal criticisms of individuals. It is true that in discussing measures and principles names have sometimes to be mentioned; but this can always be done in a spirit of kindness and consideration that arouses no ill feeling, that puts no one to open shame. He who is found active in a good cause; who stipulates nothing and demands nothing, but works wherever he can find a foothold; who takes pains to commend and approve, but who never condemns or criticizes others; such an one has learned the true spirit of discernment and the wisest

discrimination, and is a power such as few persons conceive of.

Many make the mistake of supposing that if they do not make haste to criticize and condemn, and even openly to repudiate the acts or words of others, they will themselves be held responsible for the same opinions. These forget that probably the first effect of their hostile criticism will be to confirm their opponent in his error, admitting it to be an error; whereas, if one is sure of his ground and shows the opposite view without reference to persons, these views, being passionless and exciting no opposition, will hold by their own force and inherent truthfulness. The opponent is disarmed and convinced, not by an opponent, but by truth itself. He who really cares more for the truth than for his own opinion, right or wrong; who cares more for the triumph of truth than for his own triumph over an antagonist, and perhaps a weak one at that, will not hesitate a moment which course to choose.

If one really desires the consciousness of power, let him get squarely on the side of truth; sink himself in its service; be as impersonal as truth itself; condemn no one; encourage everyone; help where he can as though he helped not; give public credit to every helper, and seek no credit himself; and he will not only have the consciousness of being helpful, but he will be saved the humiliation of being envied. It requires a strong, self-centred soul to persist in this line of work. We are so hungry for praise, so greedy for reward. We are so envious if another receives praise, or is rewarded more than we think he deserves. This is because we have so little confidence in ourselves; so little unselfish love for truth; so little trust in the Master of the vineyard. He who works for no reward, who would be content without it, finding his reward in his work, knows nevertheless that he cannot avoid it if he would. He feels it in the air; and when he knows that he has deserved it, lo! it is already with him. He casts his reward at the feet of truth, and again enters her service uplifted, encouraged, inspired.

O toiler in life's vineyard!

Pause not to count thy gain;  
Thy Master hurries homeward;  
Work on through cold and rain.  
Pause not to prod the laggard,  
But help him all you can;  
His face is worn and haggard,  
He is thy Brother Man.

If thou canst see more clearly,  
If brawny is thine arm,  
The Master holds thee dearly,  
Keep thou his grapes from harm.  
Thy task shall seem the lighter  
For helping on their way,  
Thine evening shall be brighter,  
Though dark may be the day.

Fear not the Master's coming;  
He will not pass thee by;  
His vines shall bless thy pruning,  
Naught can escape his eye.  
And when the cup is brimming,  
Thy joy shall be complete;  
For in the Harvest Hymning,  
Thou shalt the Master greet.

## CHANGING THE ENVIRONMENT

All schools of thought today recognize the influence, as deep as it is universal, of the environment. For children in schools and for youths in colleges, for clerks in offices and for labourers in factories, for every man and every woman, at work as in recreation, a suitable, congenial environment is of great help in bringing forth that which is the best from within the individual himself.

Each one has an outer environment. Necessary as it is to try to make that external environment as clean, beautiful, peaceful and cheerful as possible, it is much more important to understand that it is possible for us to improve our inner environment. What is more, no change of external environment without a corresponding appropriate transformation in the mind and the attitude of the individual himself or herself will be of lasting benefit. This intimate environment goes with us wherever we go, as the shadow follows the body wherever the body moves.

It is important to recognize that a change of outer environment will not by itself bring about a change in the inner environment. We carry the latter in our brain, in the active cerebrum or the passive cerebellum, in our very blood. We ourselves are responsible for the quality of the grooves in our brain as well as for the quality of our blood, because as we think and feel we are impressing our brain and making it more pure or less pure, more sensitive to spiritual truths or less responsive to universal principles. And the same is true of the quality of the blood; it is the way we feel that determines that quality. We need to get rid of the wrong notion that it is our birth that determines the quality of our blood, that because we are born in a certain community or in a certain family therefore our blood carries certain inherent tendencies. What is the birth of the body compared to the reality of the Soul within the body? The body is but an instrument of the Soul, the *Dehi*, the Dweller in the body.

Therefore it is necessary that we recognize ourselves, not as the body, not even as the moral character, not even as the mind or the intellect; first and foremost let us ask ourselves, "What are we?" We have bodies, characters, minds; but we are not the body, not the character, not the mind; we are above and beyond these tools through which we are working, and as we work through them we improve them or cause them to deteriorate.

Do we not know of people who live in beautiful surroundings, who have everything that the world can give in the way of comfort and of possessions, but who themselves are imprisoned by fear or anxiety, by the wants of their body, by their thoughts, their prejudices, so that in spite of the beauty and the harmony of their outer surroundings, within themselves they live in a mean, narrow, petty environment? And do we not know that in the slums of the city a beautiful flower can grow, that diamonds lie buried in the dark depths of the earth, just as sometimes Diamond Souls live buried in the underworld of the cities? That

is recognized more and more by our social reformers. A look at the statistics will reveal that slum-clearance enthusiasts often do succeed in removing the slums, but that if there still exist slum minds and characters they will build other slums with their own innate and peculiar difficulties.

So the inner environment has to be changed. Men and women have to become sufficiently self-reliant — reliant on themselves as spiritual Souls — and have to see for themselves that they can change the contents of their own minds and the quality of their own moral characters. And then the external environment can be permanently changed, improved, purified, harmonized. But the beginning must be made from within, for all things in nature move from within without. All have had problems, difficulties, pricks of conscience; a change of external environment will not help us to forget or to evade these. The only way in which a particular difficulty or a particular pang of conscience can be overcome is by facing it and trying to learn the lesson that it contains. For the most part, when we say that we know that the inner is more important than the outer, that misery and happiness are states of consciousness and that we ourselves make them, it is a superficial recognition. When the dark hours really descend we begin to blame external conditions, other people and circumstances, instead of turning within to ask ourselves whether perchance we ourselves are responsible for the darkness of the hour and if we cannot do anything for the quieting and the tranquillizing of the inner turmoil.

Recognition that the inner environment is more important than the outer must be followed by attempts to improve that which is closest to us, namely, the quality of our own thoughts and feelings. Shall we not do anything about the outer environment? We shall, we must, but since it is more important to change the inner let us see a few simple facts in reference to that inner change. We all know that we have certain limitations, that there are certain weaknesses and blemishes within our own natures. But we have the power to remove them. Until we test that power we shall never know whether it exists in us or not. The reality of a thing becomes clear only to the one who has tested the power of that reality within himself, in his own consciousness. So what shall we do with our mind, our likes and our dislikes?

The first thing to be noted is that there is something in us that can direct our mind and transform our character. What shall we do in order to improve the mental air that we breathe? When our body is ailing we are ordered to take the body away to some hill-station where the air is pure and will give the body an opportunity to regain health and vitality. When our mind is suffering from psychic or from mental fever, let us raise the mind from the plane of petty, mundane thoughts, above the clash and the turmoil of personal problems, and let that mind breathe in the pure air of universal and fundamental ideas. What is more, let us not wait till our mind is in a feverish state before taking it to the plane of universality. It is recognized that to preserve health is better than to cure a disease after it has already precipitated. Let us train the mind to

detach itself from that which is petty and narrow, taking the help of such great spiritual truths as are contained in the scriptures of the ages. Daily reading from sacred and devotional books will help the mind to dwell on a higher plane and absorb something of the purity of the ideas upon which it reflects.

Is it too much to give a little time each day to devotional reading? Many will say that they have no time, that there are too many duties! It is a sham excuse. Do we not find time to feed our bodies three times a day or more? And is it not more important from the inner point of view to feed the mind? Let us feed the mind on the spiritual currents of truth itself, and elevate the heart. Let us give a little time to feeding that which is above and beyond the mind, and we shall then find that the Soul is a reality. It sounds like a very simple exercise, but it has to be put into practice regularly, and lack of time is no excuse. It will bring greater understanding, greater compassion for others, and greater strength to be strict with the weaknesses that manifest within ourselves. Our horizon will widen, our point of view will become more impersonal, and that will enable us to have a better inner environment. And if this is being done, we shall know what to do with the outer surroundings.

The outer environment should be used as a mirror to see how to adjust ourselves mentally, morally and emotionally. The external ever reflects the inner, and if we understand that fundamental principle we shall know how to learn, not only through unhappiness, but also through happiness. Dependence on external things is not desirable. Material things come and go, and if we cling to the external we shall find ourselves lacking in self-reliance. Let us learn from that which is beautiful, without allowing ourselves to become so attached to outward beauty that we forget to seek refuge in the Inner Centre which will enable us to appreciate beauty and pleasure, ugliness and pain, at their true value. In every pain and in every pleasure there is a lesson. To adapt oneself to one's environment is to learn the lesson that that environment has to teach, remembering that the important thing, that which is of the nature of reality, is our inner environment.

Let us resolve to find that in us which can control both the inner and the outer environments. Let us seek inspiration in the compassion of the Great Ones, and guidance in the knowledge that They exist and give Their spiritual knowledge for the benefit of the whole of humanity. All of us as Souls can drink the waters of life which They draw from the Source of pure wisdom and pure compassion. Then we shall be in a position to live at peace in a world full of strife, live purely in a world full of impurities, live with love in our hearts and radiate that love in a world which is so full of hatred. For, "In this world never is enmity appeased by hatred; enmity is ever appeased by Love. This is the Law Eternal." We can overcome strife by peace; that, too, is an eternal law. And that peace and that love we can bring forth from within ourselves if we remember ourselves as spiritual Souls, immortal and divine.

---

## THE PATH TO SELF-KNOWLEDGE

The gaining of self-knowledge has occupied men's hearts and minds in every land and in every civilization. Any true religious or philosophical system aims at a knowledge of self. The hall-mark of great hearts and great minds is deep insight into the workings of human nature. How is that achieved?

The desire to know oneself is deeply rooted in the human heart. Once man has deliberately started on the journey that will lead him to the goal of self-knowledge, it is impossible for him to retreat. This is a very important point to be remembered, as it contains a clue to the nature of man. Self-knowledge is the epitome of the science of life. It contains within its scope knowledge of the whole nature of man. To reach to it is the hardest task a man can ever undertake; it is also the only worthwhile task, for it leads man to the goal of evolution.

Man calls upon the strength of his own soul and, having aroused the spiritual will, his whole life becomes devoted to the end he keeps in view. This step sets him apart from the multitude. A new awareness is evolved in him and will grow every day while interests and loves will deepen. He is like Arjuna on the field of battle. Having called upon Krishna to be his charioteer, he caused his chariot to be driven between the two armies. It is to be noticed that we are in a battlefield. Later on in the *Bhagavad-Gita* (XI. 32) Krishna says to Arjuna: "I am Time matured, come hither for the destruction of these creatures; except thyself, not one of all these warriors here drawn up in serried ranks shall live." After the survey of the two armies Arjuna felt grief-stricken and his heart grew despondent. He was a *Kshatriya*, a skilled warrior, and was not wanting in courage; his dejection was not caused by seeing the strength of the opposing army, but was due to a full awareness of his position and his duty. He had to slay his friends and relations. The psychological implication of this is very subtle. He stood in the middle of the field and thence could perfectly survey both sides. He could no longer compromise. He attempted therefore to make himself believe that it was his duty not to fight his near relations and bosom friends. To be able to face the reality requires a strong soul, courage and sincerity. This is the real path to self-knowledge trodden by all *Kshatriya*-souls.

There are stages, however. There are moments of choice. When the next step is to be taken, a vision of the true path is given, and for a while the soul seems to be overcome by anguish, doubt and even despair. It sees the path and yet hesitates to proceed on it.

There are signs and landmarks left by those who have preceded us on the path. These are embodied in the various philosophical and religious systems available to us. A theoretical knowledge and intellectual grasp of man's nature as given by Theosophy is a great asset, but in itself it does not give the key to man's inner being as the key is the man himself. The field of study is humanity, its saints and its criminals. The approach must be one of infinite compassion and love for all that lives. Compassion includes all other virtues and to succeed all virtues are required.

Those who can help us are those who have travelled on that path themselves. It is found that, wherever they be, they are all of one mind, one will, one aim and one purpose. They constitute a real fraternity, and are the real beating heart of mankind.

Yet, to know is not yet to conquer. Let us remember that there are many battles to be waged and won. Each victory brings its own reward. The conquest of one's own self means the conquest of the universe. The undertaking is mighty; it requires greatness of soul and perseverant treading of the path, the path of light and joy as opposed to the path of darkness and sorrow.

Man has to realize that he is a world in himself, a miniature Universe. Today he finds himself in the strange position where he knows a good deal about the material world and little about himself. The truth is now dawning upon men that, unless they turn inwards, our civilization, because of the lack of real knowledge, may one day be annihilated. It is only through self-knowledge that man can really know the Universe and understand his fellow brothers. The world exists for that very purpose. Man mirrors the whole Cosmos. The Cosmos is an enlarged view of man himself. If it were not so, man could not conquer space and time. It seems, therefore, that there must be preserved a true balance, a true harmony between man's knowledge of himself and his knowledge and mastery of the forces and powers in nature. Man cannot tread the path of self-knowledge and yet remain ignorant of these forces and powers in nature. These are described in more than one chapter of the *Bhagavad-Gita*.

The path of self-knowledge is not only the path of learning. The first step is to learn how to unlearn. The path of self-knowledge is the path of the wisdom of the heart, and only those who tread it in earnest can listen to the Voice of the Silence and humbly confess: "Thus have I heard." In all ages there has been a voice in the world to say to the weary warrior: "That thou art."

---

Just do what you can. It is not enough merely to exist. It is not enough merely to say: "I am earning enough to live and support my family. I do my work well. I am a good father. I am a good husband." That is all very well, but you must do something more. Seek always to do some good, somewhere. Every man has to seek in his own way to make his own self more noble and to realize his own true worth.

You must give some time to your fellow man. Even if it is a little thing, do something for those who have need of help, something for which you get no pay but the privilege of doing it. For remember, you do not live in a world all your own. Your brothers are here too.

Above all matters of the intellect, above philosophy and theology is the will to help one another, the task of being brothers.

—ALBERT SCHWEITZER

## BETWEEN THE LINES

Conceive of your life as having been possessed, possessed by the Gods, belonging once more to that "ruling star" under which it is your privilege to serve and to whom you owe the duty of a vehicle.

Or, as Mr. Charles Johnston (translator of the Upanishads and of Shankaracharya's *Crest-Jewel of Wisdom*) says in another context:—

The disciple's steady and continued effort... with his attainment of a certain measure of success, brings about changes in the texture or quality of his inner nature, in virtue of which the power of spiritual attraction draws him closer to his Master.

The task of the disciple is then to become one with his Master in heart and thought and will, one in effort and aspiration, one in self-forgetfulness and service of the Eternal. The disciple must enter step by step, through an inner blending of consciousness, into the wisdom and power and love of his Master. This he can do only by working the works of his Master, in all things surrendering his self-will; saying in his heart and by his acts, *his* will, not mine, be done.

Do not insist upon an immediate overt relationship. Study yourself. Follow the lines of altruism laid down by your own natural tendencies. Since you, more than likely, cannot save the world immediately, begin to work for it in the department of your own natural inclinations. Do this, allow it to dominate and absorb your personal existence, and then an overt relation with advanced human beings will not be so likely to hypnotize you. Rather than blinding your ability to continue along the lines of work natural to yourself, the relationship will expand the unselfish proclivities natural to your type. Yet, if you do not begin with the sure belief that your conscience, or spiritual intuition, however dim, is already the bud of a relationship with older souls engaged in service, how can it ever begin? Nature is not likely to leap from the cecity of disbelief into sure knowledge. This relationship, like a human child, takes shape in the womb of the mind before it is born into the world.

It would seem our duty is one of service to the planet (and through this vehicle to all existence). We begin with whatever our immediate limitations are and do the best we can in following the dictates of our conscience so that the "voice of unity" might grow within us, pointing ever more clearly and distinctly to the road of service that is ours to follow. When the sacrifice our conscience has urged so dominates our existence that we can no longer "find time" for the personal, we are more likely to become workers for beings who have worked for all of us for ages and not just for a part of one lifetime.

Mr. Johnston has some additional remarks along this line which are excellent:—

As the sins and distortions of the lower psychic nature are conquered by the disciple's ardent and ceaseless effort to conform his will and consciousness to the will and consciousness of his Master, at first

dimly and obscurely apprehended, but growing steadily clearer and more defined as the disciple continues to strive and to obey, the subtle body is gradually conformed and transformed; the being that has been deaf and blind, beset by illusions, begins to hear with spiritual ears, to see with spiritual eyes, to recognize the Master close at hand, to strive toward the Master with ever growing love.

... Illumined by this faith, all the powers will be brought together and directed to a single aim, in the true concentration, the steady, unrelaxing determination toward spiritual reality; *the inflexible effort to seek, and find, and obey, and love* the Masters of divine wisdom, whose nearness the heart feels, though they are yet hidden from the sight.

... Though from the beginning the footsteps of the aspirant have been guided by the Master who, in the divine order, stands above him in the spiritual world, yet it is also true that the disciple must win the qualifications by his own efforts. The conviction of the supreme reality and worth of spiritual life must be his own conviction. He must have learned to stand, self-poised, amid the contending forces of the world. He must have cleaned his heart from the dross of self-seeking and self-indulgence.

---

Let me say here to you: do not be too anxious; abide the time when your own inner demands shall open the doors, for those Great Ones who I know exist see every pure-hearted earnest disciple, and are ready to give a turn to the key of knowledge when the time in the disciple's progress is ripe.

No one who strives to tread the path is left unhelped; the Great Ones see his "light," and he is given what is needed for his better development. That light is not mere poetical imagery, but is actual, and its character denotes one's spiritual condition; there are no veils on that plane of seeing. The help must be of that nature which leaves perfect freedom of thought and action; otherwise, the lessons would not be learned. Mistakes will occur, perhaps many of them, but, as is said, "twenty failures are not irremediable if followed by as many undaunted struggles upward." The help will come for the most part in ordinary ways and from one or another of the companions with whom you were possibly connected in other lives, and whom your soul will recognize.

The Great White Lodge exists for the service of humanity; They need and welcome workers in the world. Is it strange, then, that the light of souls attracted toward the path of unselfishness should receive Their cognition, and when deserved — when needed — such succour as Karma permits? They, Themselves, have written, "Ingratitude is not one of our vices"; and while we may not claim gratitude from Them, yet we may be sure that compassion absolute is there, and with it the understanding of the nature and needs of each aspirant.

—ROBERT CROSBIE

## THE POWER OF THE IDEAL

[Reprinted from THE THEOSOPHICAL MOVEMENT, Vol. III, pp. 67-68, for July 1933.—EDS.]

Demosthenes once said to a rival orator: "You make the people say 'How well he speaks!' But I make them say 'Let us march against Philip!'"

Today, also, there are thousands who can "speak well" to one who can inspire; thousands who can write charmingly, brilliantly, learnedly, but few indeed whose sincerity and single-mindedness of purpose can awaken the slumbering ideals in men's hearts. Of what use are the word-spinners, the head-learners, the mock-teachers, to a world that is suffering and heart-sick? Cleverness will not dispel the fears and errors due to foolishness; cleverness will never fire one single human heart with the power of compassion; cleverness will never, never, rouse mankind to arm itself and "march against Philip," against the tyrant we have all to fight, the tyrannous selfishness of ignorance, the Ahamkaric pride by which each man sees himself as something separate from the rest.

What have *you* to offer, you who play with the power of words? Are you caught in the maze of your own capacities, chained to the rock of intellectual appreciation, as others are to gross, sensual delights? Or does the fire of a steady ideal burn in your own heart, to flash in living words from soul to soul? Have you the power and the will to make yourself a pure channel for the ideal you serve? Such are the movers of the world. But it must be an ideal you serve, not a phantasy. The phantasy intoxicates, the phantasy will give the force to intoxicate others, but this is fanaticism and sorcery. Inspiration is true magic. The ideal inspires and transforms even the most commonplace of men into world-helpers. It is the power of the ideal in the true reformer that is his strength, not his intellectual and emotional capacities. Yet even ideals are tinged with the exaggeration of phantasy if not based on right knowledge. How, then, shall we know the true ideals that will light up men's hearts, transform men's lives? We can know them by their simplicity and universal nature.

First, the ideal of the unity of life, that everything, human, animal, plant and stone, the very elements of Nature herself, fire, air, water, earth, even the seemingly empty points of space, *in its essence* is all ONE. If you work for the whole, you help yourselves, being part of that whole; but if you work for yourself as a separate unit, in disturbing that unity by which you live, you hurt yourself, as well as the whole. The power to rise from selfishness into selflessness lies within you, for God is that Unity at the heart of all beings, not a separate being or power outside. It is only the bodily form that you use, the mind that you use, the feelings that you use, which cramp you, bind you, because you identify yourself with them, and do not see yourself as the Real Self you are.

And the second ideal is the Law of Life. There is no chance, no God or Providence, and no injustice in the world. Life works down to the

smallest detail under cyclic law and order, not imposed from without but inherent in every unit of life. "As a man sows, so shall he reap" is a scientific fact, for cause and effect, action and reaction, are not two separate things but one. We do not, despite all seeming, reap the results of others' sins or virtues. Each man sows thoughts, desires and feelings, words and deeds, the results of which circle back to him in time, as surely as time brings the round of the seasons. Blame no one, then, for your position and limitations, but study the working of Karma, trace out the rhythm of life that you may begin to resolve the disharmonies you yourself have created. Rely on and work with that law, for it is the law of your own spiritual nature.

And the third ideal is that of the Unfoldment of Life. It is one in its essence, but till that unity is realized by each unit for itself, it is like music unplayed, unsung, perfect only on the plane of abstraction. Therefore every soul is striving, in its own degree, to express the inherent divinity, unfolding its powers more fully at every step. The power of the human soul is the power of self-awareness, of self-responsibility. You can *choose* to do ill or well, can therefore suffer or enjoy, until by knowing both pain and pleasure, you can finally rise above them, and know yourself as the Great SELF, the Self of all beings. SELF-realization, SELF-expression, does not come in one short life; the soul goes on from life to life. Reincarnation has to be looked at, not as a metaphysical proposition to be discussed, but as a vital factor to be considered in planning one's life, in understanding the life of others, each at his own appropriate stage on the graduated scale of evolution. Above you, as man, are the Great Ones, below are man's "younger brethren," and the myriad links between are formed of those who are a little wiser than you are, and those who know less than you. You have to reach up to climb, but you have at the same time to lean down to help, for only so can you find the fulfilment, the peace of your real nature.

Such are the ideals that can inspire all types and ages, in fact all humanity alike.

Shall we serve those ideals, developing our powers of mind and heart only to strengthen the power of the message? Shall we come down from our pedestals, built up for displaying our mental possessions, and join the ranks of the nameless ones, the student-servers of the Wisdom-Religion? Cry out to the dark corners of the earth where lie the prisoners and the laggard slaves, caught in the web of their own delusions, and bid them, by the power of the spirit within them,

"Arise! Awake! Seek out the Great Ones and get understanding!"

---

## EXTRACTS FROM UNPUBLISHED LETTERS

People fancy they love another while they love themselves and want love from son or husband and so on. Between blind Cupid and all-seeing Eros there is the difference between Kama and Buddhi. The gulf to be bridged between divine and human love is wider — and deeper — than between human and animal love.

Our human emotions of love and the rest are different from animal emotions (there is a volume by Charles Darwin on animal emotions). The love of the cow for the calf is different in kind from the love of the human mother for her babe. In some ways that animal instinctive love is superior to the erratic, uncertain love of the human mother; though in reality reason and rationality are meant to improve the intelligent love of the human. Anyway, Divine Love, Compassion, is again different in kind from human love. The ingredients of devotion, gratitude, sacrifice and so forth which Manas brightens up make for divine emotions. Becoming Compassion is a higher stage and follows possessing Compassion. We can develop good emotions and become truly human, but to become divine we have to secure, absorb and assimilate the stuff of Compassion. The higher aspect of *Prajna* is Compassion and the highest is Compassion Absolute.

We all love differently. Purification of love means in the end impersonalization of love. Recognize that Brotherhood is more a matter of feeling than of thought and more a matter of thought than of words. If people were to act Brotherhood about which they speak, they would be practising the *Shila* virtue. One has to make a deliberate effort to *be* brotherly to one person or another. We hope to be brotherly and we are vague and we miss out acting when occasion arises. It is very necessary, therefore, to plan, let us say every morning, how we shall be brotherly to so-and-so during the day, and remember to carry out the resolve. This sounds mechanical, but I do not think it is. There are will, thought and feeling behind such a deliberate act.

Of course none of us is without foibles and weaknesses; but also, is there anyone without love and sacrifice and consideration for friends? As Judge says, in the great round-up our petty faults and even meannesses matter but little. Love is the most powerful of forces — immortal and unifying. So, I say — let friendships grow from more to more — more friends and a deepening quality of love for old ones. Exclusiveness and the sense of possession mar the strength and the beauty of love. I do not hold that “Two is company and three is not.” The Self manifesting in different friends is different; each face reveals a new colour, a new number, a new tone, and a new word. To learn to see the Self in the friend enables us to learn to see the Self in the foe.

The joy created by the bond between real boon companions touches

all those ready to experience that kind of joy. The invisible effects of love and joy are not calculable and are many and vast. Is it not a saddening commentary on present-day human nature that love and joy have become narrow and restrictive and even polluted? The shadows of lust which look like love produce grief. So, enjoy in secrecy and in silence the love and the joy in the inner recess of your heart created by the bond of companionship and strengthened by true knowledge and pure service of human souls. You must learn to radiate your silent power of love and joy in a quiet, unobtrusive way. As we strive to live and experience heart-love and heart-joy, not only our own thoughts and ideas rise to high elevations but they in their turn raise others to the heights of our own hearts. It is from the Heart that the Path to Them starts within and the depths and the heights become one.

Personal love is not only a stepping-stone but a very necessary one and badly needed. Love, pure and impersonal, is a force or a power which focuses itself at various levels — from the body to Atma. Most of us, at this hour, find it focused in our Kama-Manasic nature. Students of Theosophy, with the aid of our Philosophy, should try to move it one step higher. Manas has to be extricated from the grip of Kama. When this is done we are *Antahkaranic* beings and love from that stage is purer and more impersonal as it focuses itself in body and brain. Lust is *tamasic* Kama; personal, selfish love is *rajasic*, but when we are centred in *Antahkarana* and act as *Antahkaranic* beings we begin to express *sattvic* love.

As to personal affection and love which are so necessary to be good so as to become spiritual — at our stage we have to learn to purify our love in order to elevate it. Krishna calls Arjuna his “devotee and friend,” and that stage of love is perhaps the last stepping-stone to impersonalization of love. Love for a friend like you seems necessary to me for myself at my stage of evolution; and not only to give and radiate love but to receive it also. The next stage, it seems to me, is the deepening of it through love and devotion to the Guru. Love between co-disciples — *Guru-bhais* — deepens as devotion towards our own Guru and His Blessed Compeers increases. Just as the personality has not to be destroyed but has to be transformed and transmuted into a *Nirmanakaya*, so also good and pure love between companions becomes elevated, becomes more and more noble, bringing them nearer to the throne of impersonal love. Through family love broadened we come upon love of those who are not blood-relations and proceed to widen our circle of love. In doing so we come upon the deepening process. We come to love our friend better than our parents and our brothers and sisters. Because of soul-ties co-workers and companions become special friends.

Trust and love tie the knot of friendship, but there are also trust and love in blood ties. There is less of the personal force in friendship and more of the egoic. Love is love — difficult to analyse, but the emotion has

to be felt. Love has in it compassion, affinity and devotion; it seems to me that these three ingredients must exist in proper proportion to overcome the vagaries and other awkward obstacles which must come to test our compassion and affinity and devotion. Love is the binding power in and of *Tanha* — the will to live with others, in others. Hate is the will to live for self and with and in others provided the self is satisfied. A sonnet of Shakespeare has real understanding. It refers to that love which “bears it out even to the edge of doom.” To live with and in others, to pour out any or all of the three aspects into another, into others, into all — that is expansion and hate is contraction.

It is not only natural but essential that there should be a mutual exchange of love, trust and faith between friends. But one must not have a bargaining spirit: “He is cold, therefore I will be cold.” “He is warm, therefore I will be warm.” You say that it must be two-way traffic, but in chelaship we are learning something more. To begin with, take an example, not from individual, but from corporate life: Masters love humanity; it is one-way traffic. They work, watch and labour, and civilizations rise and fall and rise again, but They go on. Now, in a similar fashion, take our own real and great Guru. He knows us from the past. *Kali-Yuga* and other Karmic conditions blot out our personal memory of the inner relationship. What does the Master do? Ever ready He is, waiting for the chela to get ready. Then, even during chelaship, how graciously, how patiently, how compassionately He watches, now coaxing, now admonishing, mostly in silence, to make the chela awaken! That, in a way, is one-way traffic. Now we have to learn quietly and silently to copy that almost unapproachable example. Suppose you find your friend going astray, then going wrong, will you stop loving him, advising him, admonishing him, etc.? If you left him, would it be for you a step taken on the right path? So, you will soon find yourself developing the holding power which labours for two-sided traffic while going singly on the single track. What I am trying to convey to you is in one of Shakespeare’s sonnets:

Love’s not Time’s fool . . .

Love alters not with his brief hours and weeks,  
But bears it out even to the edge of doom.

Read the whole of it. It begins: “Let me not to the marriage of true minds admit impediments.”

---

## IN THE LIGHT OF THEOSOPHY

The recent scientific position on the subject of "How the Human Memory Functions" is described by the prize-winning science writer John E. Pfeiffer in the April *Think*. Though a great deal of work has already gone into research on the phenomenal job of storing — and recalling — the millions of bits of information we gather in our lifetime, it is admitted that a great deal more remains to be done.

It has been estimated that the brain can hold enough information "to fill as little as a hundred or as much as several million volumes, each about the size of a long modern novel." Scientists consider the cortex, a thin sheet of grey matter which covers the surfaces of the cerebral hemisphere and contains about ten billion nerve cells, to be the brain's most highly evolved part. Evidence on the role of the cortex in memory comes from the experiments of Dr. Wilder G. Penfield of the Montreal Neurological Institute, one of the world's foremost brain surgeons. (For an account of his work see *THE THEOSOPHICAL MOVEMENT*, Vol. XXVIII, p. 183.) During brain operations, when a stimulating electrode is applied to the sensory areas of the exposed cortex, past memories are suddenly revived. As Dr. Penfield himself describes it:—

When, by chance, the neurosurgeon's electrode activates past experience, that experience unfolds progressively, moment by moment. This is a little like the performance of a wire recorder or a strip of cinematographic film on which are registered all those things of which the individual was once aware — the things he selected for his attention in that interval of time. Absent from it are the sensations he ignored, the talk he did not heed. . . .

There is, hidden away in the brain, a record of the stream of consciousness. It seems to retain the detail of that stream as perceived during each man's waking, conscious hours. Contained in this record are all the things of which the individual was once aware; such detail as a man might expect to remember for a few minutes afterward, but which is largely lost to voluntary recall after that time.

"The mechanisms of memory," Mr. Pfeiffer writes, "are not confined to the cortex, to the grey surface layers of the brain. Things are happening at the depths as well; for example, among centres located around the inner borders between the cerebral hemispheres." Mr. Pfeiffer continues:—

But with all our findings and inferences a basic problem, perhaps *the* basic problem, has yet to be solved.

Precisely what is a memory trace? How do nerve cells, jellylike blobs of living matter specialized to produce electrical pulses, change as a result of experience?

Such questions are easy to frame, but the search for answers confronts us with phenomena of enormous complexity.

A student of Theosophy might well ask of the scientist: "Is memory in the brain only?" That which we learn, realize and apply by practice is our most sure and permanent memory which is never lost. He who endeavours to study the subject of memory needs to reflect upon such teachings as:—

Nothing that takes place, no manifestation however rapid or weak, can ever be lost from the *Skandhaic* record of a man's life. Not the smallest sensation, the most trifling action, impulse, thought, impression, or deed, can fade or go out from, or in the Universe. We may think it unregistered by our memory, unperceived by our consciousness, yet it will still be recorded on the tablets of the astral light. Personal memory is a fiction of the physiologist. There are cells in our brain that receive and convey sensations and impressions, but this once done, their mission is accomplished. These cells of the supposed "organ of memory" are the *receivers* and *conveyers* of all the pictures and impressions of the past, not their *retainers*. Under various conditions and stimuli, they can receive instantaneously the reflection of these astral images back again, and this is called *memory, recollection, remembrance*; but they do not preserve them. When it is said that one has lost his memory, or that it is weakened, it is only a *façon de parler*; it is our memory-cells alone that are enfeebled or destroyed. The window glass allows us to see the sun, moon, stars, and all objects outside clearly; crack the pane and all these outside images will be seen in a distorted way; break the window-pane altogether and replace it with a board, or draw the blind down, and the images will be shut out altogether from your sight. But can you say because of this, that all these images—sun, moon, and stars—have disappeared, or that by repairing the window with a new pane, the same will not be reflected again into your room? . . . .

After all the whole process of development is the process of getting back the memory of the past.

This, however, cannot mean the sordid details of physical existence, nor would there be much concern whether one wielded a battle-axe, or what "part" one played in the various dramas of existence, but a something larger, finer, greater—the memory of the divine Ego and those functions of our real life which go on during sleep.

---

A two-part article in *Life* (April 8 and 22) on "Control of the Brain," by Robert Coughlan, throws interesting light on the new devices that scientists are using to find out ways to manipulate man's thoughts, emotions and behaviour. Many eminent authorities agree that behaviour *can* be predicted and controlled to a great extent and with a great deal of precision, that this is an imminent possibility, and also that this power is capable of being very much misused.

New techniques are enabling scientists to penetrate the living brains

of animals and humans and explore the physiology of behaviour at its sources. The method, known as ESB (Electrical Stimulation of the Brain), consists in sticking an electrical conductor into that part of the brain which is intended to be explored and then turning on the current. It works because "brain power" itself is a form of electrical power. Scientists consider the impulses that flow throughout the nervous system and carry the messages that result in thoughts and actions to be tiny bursts of electrical energy produced within the 10 billion or so individual nerve cells that make up the system. Within the brain have been located centres which, when stimulated, elicit such feelings as happiness, anxiety, restlessness, rage, fear, and which suppress pain; there are other centres which control physiological processes, such as breathing, heart beat, blood-sugar count, as also thirst, appetite, sleep, sex, etc. ESB can drastically manipulate the normal functioning of these and other feelings, sensations and processes.

The complete control of human behaviour and of the emotional states by electronic devices still remains in the realm of science fiction. All that is presently attempted is the study of behaviour at its sources. It is, however, believed that there actually may be developed ways to "operate" directly on unhealthy emotions and to treat the mentally ill by means of ESB.

The second part of Mr. Coughlan's article deals with what the chemical behavioural drugs that are presently being experimented upon can do to the brain and the nervous system. Many scores of these "psychochemicals" or "chemical mind-changers" are said to have been found. But though scientists have stumbled on the effects these drugs produce — "they change minds, alter sensations, perceptions, moods, desires, ways of thinking and acting" — they are not yet sure as to *how* or *why* they work. Some of these drugs, called "hallucinogens," it is claimed, can produce "other-worldly mystical visions." These hallucinogens — LSD (*d-lysergic acid diethylamide tartrate*), psilocybin and mescaline are the chief among them, LSD being the most potent — often produce bad effects and have lately become a matter of controversy. The reactions of LSD, for instance, continue in full force for several hours, during which, it is claimed, "everything becomes clearer, brighter, sharper, endowed with dimensions and qualities never before realized"; the subject "may realize active illusions," uncover old repressed memories, experience fantasies in which he feels love, grief, loneliness or physical suffering. For several days or even weeks after taking the drug fleeting feelings of well-being, depression or anxiety occasionally recur. All this from an invisible, tasteless speck of chemical.

If behaviour can be created by specks of this, that or another chemical, it should be possible to manipulate behaviour in many complex ways by pills containing properly calculated blends of such chemicals.

LSD and the other psychochemicals can be exceedingly dangerous if misused. . . . LSD could be a formidable weapon, whether directed

against an individual enemy or a population mass. A daily speck of it in an unsuspecting individual's morning coffee would very soon destroy him and his associates' belief in his sanity. . . .

As a mass weapon, LSD has uniquely powerful properties. . . . A single pound of it in, say, New York City's or Moscow's water supply would be enough to produce a temporary "model psychosis" in the whole population, and continued doses could maintain and reinforce the mass aberration as long as needed. During that time — a time of unimaginable chaos — invading troops could occupy a city completely.

Besides the hallucinogens there is a variety of chemicals that can control behaviour in different ways.

Can the motivational and emotional conditions of normal daily life be maintained in any desired state through the use of drugs? The difficulties in getting and keeping such control, Mr. Coughlan writes,

centre on some crucial factors: the complexity of the human mind and the variability of the human species. Science is still a long way from understanding these subtle and intervolved processes that enter into the very highest functions of thought and feeling — the things we call "conscience," "wisdom," "judgment," "spirituality," "integrity" and, certainly not least, "independence." Somewhere, tucked away in the composite evolutionary product known as human nature, there seems to be a built-in resentment to being "controlled" and a persistent pleasure in thinking one's own thoughts — not merely despite authority but even, as it were, to spite authority. . . . Not only is every individual unique, he is unique because of an almost infinite variety of reasons. . . . So long as human variations exist, large areas of the human personality necessarily will remain free.

There is yet another danger apart from the potentialities for behavioural control that the psychochemicals contain. The "other-worldly" visions that they produce are mistaken for spiritual experiences. Some go to the extent of claiming to have had visions of God! There is a world of difference between the supersensuous perceptions and deceptive lights of the astral or psychic world and the vision splendid of the unfading glory of the spiritual realm — a vision which only true mystics and seers whose spiritual sight has been unfolded can have. Mr. Judge, in his article "Astral Intoxication," has sounded a warning against being carried off and intoxicated by astral visions:—

The astral plane, which is the same as that of our psychic senses, is as full of strange sights and sounds as an untrodden South American forest, and has to be well understood before the student can stay there long without danger. While we can overcome the dangers of a forest by the use of human inventions, whose entire object is the physical destruction of the noxious things encountered there, we have no such aids when treading the astral labyrinth. We may be physically brave and say that no fear can enter into us, but no untrained or merely curious seeker is able to say just what effect will result to his outer

senses from the attack or influence encountered by the psychological senses. (*Vernal Blooms*, pp. 70-71)

---

In his article, "Whatever Became of Personal Ethics?" (*Horizon*, March 1963), Louis Kronenberger, essayist, author of many books and Visiting Professor of English at Stanford University, urges a renewal of the code of private honour. The educated, the clever, the gifted, who are employed in today's business and professional world, espouse a certain political and social philosophy. They are what the author calls "liberals" — "they have liberal objectives, vote liberal tickets, support liberal causes. They are genuinely social-minded."

The schism these liberals have made between the self and society has somewhat the nature of a deal. The basis of the deal is not to hamper the self *in* society, not to allow one's social ideals to impede one's personal welfare. Character, that is to say, must not stand in the way of career; belief must not always govern behaviour. . . .

In terms of liberal objectives, wherever possible, they practise what they preach. Moreover, it is often possible — they can help their fellow man wherever he is segregated or jailed or flogged, censored or silenced, slum-dwelling or dispossessed. They only cannot when he is their colleague or competitor, their friend or peer. And this seems new to me — a dog-eat-dog careerism that crusades for the underdog. . . .

Along with this, there has resulted something I don't want to exaggerate but that, taking even the most moderate view, seems extremely disquieting. There has resulted, among far too many intelligent and educated people, the complete substitution of social morality for personal ethics. To some extent, this may come of their taking personal ethics for granted; or of their assuming that as social morality advances, personal ethics must also. But I suspect that it measurably derives from something else — from a feeling that personal ethics, as a specific exhortation, reeks of both copy-book maxims and conservative class thinking.

Personal honour, the author holds, operates among all classes, in all sorts of communities — except in the intelligent, educated world. In this world are to be found people who protest one kind of misbehaviour while indulging in another. This, coming from those who so much shape present-day conduct, can be all too dangerous.

If the relatively high-placed and influential indulge more and more in methods that shrug off personal ethics, must not such methods come before long to be regarded everywhere as normal? Won't we, rather than abolishing the rat race, have simply made it available to everybody? . . . What price equality when intelligent human beings claw one another for a foot-and-three-eighths of precedence, or for billing half an inch larger?

By all means let us extend, wherever possible, every form of social

endeavour. But how ultimately great is the gain to bring up children with no prejudice against race and with every sympathy for the poor, if they are to have no scruples against back-stabbing and an utter apathy toward fair play?

---

Pasteurization of milk is today becoming increasingly popular. There is, however, a school of thought which holds that it is harmful rather than beneficial to health. F. Newman Turner, in his article "Is Pasteurization Beneficial?" (reprinted in *Bhavan's Journal* from *Fitness*), writes that every child reared on pasteurized milk is open to untold degenerative ailments in later life, for, in trying to destroy disease-causing bacteria, pasteurization—which he calls a "criminal act"—also destroys the vitamins and the highly beneficial lactic acid bacteria of milk. It is considered highly probable that the dread infantile paralysis is the result of insufficient natural food, of which *fresh* milk is the most important to children, who are the main victims of the disease. Mr. Turner continues:—

The destruction of tuberculosis bacteria by pasteurization of milk also destroys a major part of the very means of resistance to other diseases. . . .

The fact is that once milk is pasteurized it is well known to be an ideal medium for the development of all kinds of pathogenic bacteria, and of course we all know how many opportunities there are for milk to become contaminated in its journey between the pasteurizing vat and the human stomach. . . .

As the article brings out, over the past several years "it has been clearly demonstrated time and again that animals fed on the fresh whole produce of soil manured exclusively by organic means do not get disease if they are also reared and fed as naturally as possible." The produce of a soil poisoned with the by-products of the chemical industry cannot be expected to keep either our cattle or ourselves in health. Further, unnatural exploitive methods bring disease to the cattle and bring upon them the blame for human diseases. If some proportion of the huge cost of manufacturing and using pasteurizing machinery were used to rear healthier cattle, our children could have the fresh unprocessed milk which is their right.

Accumulating evidence of the harmful effects of food processing and tampering should give pause to believers in "scientifically improved" foods. The "civilized" world, bombarded by advertisements, has come to lack faith in foods which have not been "processed" in one way or another. As Mr. Turner writes, "So few scientists are now operating independently of the vast vested interest in human and animal disease, that the voice of the few free true scientists seems hopeless against the big money of manufacturing monopolies."

---

## BOOKS

### By H. P. Blavatsky:

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

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

INDEX TO THE SECRET DOCTRINE

THE THEOSOPHICAL GLOSSARY. A photographic reprint of the original edition of 1892.

TRANSACTIONS OF THE BLAVATSKY LODGE

THE KEY TO THEOSOPHY

THE VOICE OF THE SILENCE

FIVE MESSAGES

SHE BEING DEAD YET SPEAKETH

RAJA-YOGA OR OCCULTISM

### By William Q. Judge:

VERNAL BLOOMS

THE OCEAN OF THEOSOPHY

LETTERS THAT HAVE HELPED ME

ECHOES FROM THE ORIENT

THE BHAGAVAD-GITA

NOTES ON THE BHAGAVAD-GITA

THE YOGA APHORISMS OF PATANJALI

AN EPITOME OF THEOSOPHY

THE HEART DOCTRINE

### By Robert Crosbie:

THE FRIENDLY PHILOSOPHER

ANSWERS TO QUESTIONS ON THE OCEAN OF THEOSOPHY

### Other Books:

LIGHT ON THE PATH

THROUGH THE GATES OF GOLD

"BECAUSE—" FOR THE CHILDREN WHO ASK WHY

THE ETERNAL VERITIES

HEALTH AND THERAPY—PROBLEMS AND DECISIONS

STATES AFTER DEATH, AND SPIRITUALISTIC "COMMUNICATIONS" EXPLAINED

CYCLES OF PSYCHISM

MORAL EDUCATION

THE U.L.T.—ITS MISSION AND ITS FUTURE

BOOK OF QUOTATIONS from the writings of H. P. Blavatsky

HYPNOTISM—A PSYCHIC MALPRACTICE

THE DHAMMAPADA

STUDIES IN THE SECRET DOCTRINE

LIVING THE LIFE

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

BY H. P. BLAVATSKY—Nos. 1, 2, 7, 9, 10, 11, 13, 15, 17, 19, 20, 22, 23, 25, 26, 27, 28, 31, 32 and 35.

BY WM. Q. JUDGE—Nos. 3, 5, 6, 8, 9, 10, 11, 12, 14, 15, 16, 18, 21, 24, 30, 34 and 36.

BY DAMODAR K. MAVALANKAR—Nos. 4 and 12.

BY THE MASTERS OF WISDOM—Nos. 22, 29 and 33.

### Magazines:

THE ARYAN PATH—BOMBAY—XXXIVth Volume

THEOSOPHY—LOS ANGELES—L1st Volume

# The United Lodge of Theosophists

## DECLARATION

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

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

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

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

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

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

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

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

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

## U.L.T. LODGES

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