

THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to
The Living of the Higher Life

THE FRIENDLY PHILOSOPHER	253
"GIVE LIGHT AND COMFORT"	258
MATERIALISM AND MODERN TRENDS	263
THE BHAGAVAD-GITA AND THE TAO TE KING —II	266
CONTINUITY OF THE GURU-CHELA CHAIN	271
RESTATEMENTS OF ANCIENT TRUTHS	274
PERSONAL AND IMPERSONAL GOD—II	276
MR. JUDGE'S BOOKS—A STUDY: II. — AN EPITOME OF THEOSOPHY	280
IN THE LIGHT OF THEOSOPHY	284

Publisher's Announcements

THE THEOSOPHICAL MOVEMENT: Established November, 1930. Published monthly by Theosophy Company (India) Private Ltd., 40 New Marine Lines, Bombay 400 020, 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.30.00, £4.00, \$12.00 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. 60, No. 8

June 1990

THE FRIENDLY PHILOSOPHER

[Reprinted from THE THEOSOPHICAL MOVEMENT, February 1960.]

A READING of *The Friendly Philosopher* brings comfort to the one who strives to conquer his lower self and so often fails. It gives peace to the student who looks at the efforts being made to bring Theosophy to the notice of this trouble-fraught world and who is heavy at heart because of the refusal of that world even to glance at such simple but universally applicable truths as Reincarnation and Karma. It brings us courage, so that we can go on bravely, doing what we can with ourselves and for the Work. Its title is perfect, for it is indeed the friendly philosopher who speaks to us.

The question arises in our minds: Why does this book do all this? It is not a book written by Robert Crosbie. It is a collection of some of his letters, some of his talks and some extracts from his other writings.

What is important is the spirit of the book. It has a life of its own. It gives us a glimpse into the mind and heart of Robert Crosbie. His personality radiates from every page; he is one of us—for brotherhood is a fact. But here it shows in a special way. We are his brothers because he touches the heart, and we feel the touch also of his mind, for he has blended mind and heart into action. He is not someone far removed from our world of struggle. He is in the same world but is not of it. He is at the centre of things and his steady heart radiates in all directions, shedding light on all subjects and objects. He sits secure, smiling, confident, understanding, for he has attained steadfastness. He has experienced despair at some stage of his evolution and has seen that life is a contest of smiles, and he shows us how to make our lives also contests of smiles. In one letter he wrote:

I mentally took account of the very worst, saw myself in it with all that it entailed, went through it in all its parts leaving myself *alone*, dishonoured, stripped of everything. Those very things have happened to me, but I knew

them, had outlived them, and went on undismayed. Had I not done it, I would not be where I am today.

Here is excellent advice for the fearful!

In whatever trouble one may be, the friendly philosopher is there, ready to help. What he says may not always seem helpful, for he throws on us the onus of how to act — just as Krishna left Arjuna free to decide for himself — but at the core of his heart there is love and the wish to help, and, relying on that, we learn. It dawns on us that his wisdom is the result of experience. He writes:

Perhaps you may have seen how solicitous I have been to get you started right — free from mental incumbrances, using your judgment always to check your intuitions, until in the course of time you come to a direct perception of truth; and why I am so fearful of any abridgment of individual judgment, or cessation of effort to develop individual intuition.

With this in mind we can look again at his words, and it soon becomes obvious that his advice is sound because he has passed through difficulties similar to ours and surmounted them. He, in his own life, has *proved* the truth of the advice he gives, which seems to us to be hard or meaningless.

One of our difficulties is that we have not yet realized the truth that our thoughts are really important, even though we have been told this so often. Yet his advice seems new to us: "Right thought must precede right speech and right action." Also we find this helpful statement as to the effect of thought: "Your real self is by your trend of thought finding a channel for expression." Does it seem vague to us? Does it seem hopeless to us to go on and on? No. He continues: "And this will grow."

How can we prove or disprove this except by trial? He won through all difficulties — why not we? "Try; try; ever keep trying," he says.

He shows us again the way to conquer doubt, fear, lack of confidence, unhappiness, pain and sorrow. "You can have no attachment for a thing you do not think about; neither can you have any dislike for a thing you do not think about." This is obvious when we try it out; and it becomes evident to us, when we sense his joyous overcoming of all obstacles, that he has proved it for himself. So can we.

Perhaps the key to this overcoming and to the putting forth of continued effort is the remembrance that "the purpose of life is to learn." If this is true, then there must be help forthcoming, for we cannot learn except through some kind of teacher. So, "no one who strives to tread the path is left unhelped," he writes.

What kind of help should we look for? Here is the hard part but the necessary part of life — "The help must be of that nature which leaves perfect

freedom of thought and action; otherwise, the lessons would not be learned." But in learning any lessons we make mistakes. Yes, counsels Robert Crosbie; of course "mistakes will occur," but what of it? Here comes again his wonderful help: "No one who sees his mistakes can be a hopeless case. The moment we see that we are deluded, that moment we are no longer deluded, although we may be surrounded by the consequences of delusion and have to work through them." That is the real kind of help. It is not enough to say that things will be all right. They will not. Mistakes lead us into circumstances which are unpleasant. We created them; we must work through them. We must even expect them, but since we know that we will not commit the same mistakes again because we have seen our folly, we are not hopeless cases! In fact he tells us that "while situations are not always agreeable, or what we would choose, yet they are the very apparatus by means of which we learn discrimination."

What kind of attitude should we adopt when difficulties assail us? "Cultivate calmness under all circumstances. Calmness is like a rock; waves of irritation may dash at it, but cannot affect it."

We cannot avoid thinking that our progress should be like the growth of the flower, but we know that it does not always work this way. We get disappointed and disheartened as we begin to learn our disabilities. But Robert Crosbie says that this very "recognition of disabilities" is the first step in all progress, for then only can come the "steps for their removal."

It is, however, mainly in our student life, with our fellow students, that we encounter difficulties and he has some very helpful things to say in this connection. Perhaps the most salubrious piece of advice is:

Our duty is not to rid our neighbours of their imperfections, but ourselves of our own....

That we all have defects is quite certain, and a defect of one kind is no better than a defect of another kind. We notice defects in others, or what appear as such, in much the same way as they may notice defects in us, and then on both sides there is judgment of one another on the basis of the *defects* perceived. This is the opposite of that respect for our fellow students which we ought to have, because they are such, and all *are* working for a common purpose.

The last sentence needs emphasis—the cultivation of *respect* for our fellow students. Also the following sentence should be noted:

We need only Loyalty—loyalty to the work, loyalty to our convictions, loyalty to each other in full faith and confidence that each is a part of the other and of all.

He gives us a useful warning also about tolerance. It is necessary for us to remember that goodness is not spirituality, though spirituality is goodness. True tolerance, he reminds us, "does not mean indiscriminate acceptance of everything and everyone.... This false idea of 'brotherhood' would signify...that everybody is doing the best he can, and the best he knows how to do, and cannot do any different, and that all are steps of learning." Good hints here for present-day psychologists!

He reminds us that sincerity is not enough; we need head, heart and hands. "Some Theosophists do not study; this makes them weak. They are often sincere, but they do not work, nor feel the intense desire to do all that they can." Again:

Good motive may save the moral character, but it does not ensure those thoughts and deeds which make for the highest good of humanity. Good motive without knowledge makes sorry work sometimes.

He gives us valuable advice as to the upliftment of thought:

Concentrate the mind upon the Masters as ideals and *facts*—living, active, beneficent Beings, working in and on the plane of *causes*. Meditate upon this exclusively, and try to reach up to Them in thought.

Why? Because we need faith to continue the struggle and "Faith is really our confidence in the fact that Masters exist, and that Their teachings are what we are following."

Without this line of thought we tend to lose contact with the Source of the Theosophical Movement of all time. It was loyalty to the great Founders of the Movement that made Robert Crosbie use the words he has used in the first paragraph of the U.L.T. Declaration. It was this that gave him the courage and far-sightedness to start such a movement as the U.L.T. and begin again the effort to keep Theosophy in its purity before the world, and to republish the writings of both H.P.B. and W.Q.J. The success of the U.L.T. so far shows that he took right advantage of the cycle and let that Original Impulse work through him. And because he had no personal axe to grind, the new body gained momentum from that Impulse. It is our duty to keep that vehicle pure and undefiled so that it remains a fitting channel for that Impulse to work through until the new cycle comes. It was because of his loyalty to the Lines laid down by the original Founders that he succeeded where others had failed. If these Lines and Impulse are lost sight of today, then we shall fail. The Movement must remain free from personal bias, the personal wish to lead. He has told us:

The U.L.T. will go along all right as long as there is some one individual who knows the right lines and will keep them.... While there is no constraint, there will be a point from which right direction can be obtained, and advice given as to methods and kind of study.

What can we do to ensure the success of the Movement of our century? We can

follow the hints he has given while bearing in mind H.P.B.'s words in *The Key to Theosophy* :

If the present attempt, in the form of our Society, succeeds better than its predecessors have done, then it will be in existence as an organized, living and healthy body when the time comes for the effort of the XXth century... the next impulse will find a numerous and *united* body of people ready to welcome the new torchbearer of Truth. He will find...an organization awaiting his arrival.

She tells us how this can be achieved. The future of the Movement "will depend almost entirely upon the degree of selflessness, earnestness, devotion, and last, but not least, on the amount of knowledge and wisdom possessed by those members, on whom it will fall to carry on the work."

These words should be borne in mind by the present generation of students, especially by the young. Let us remember the words of one who rescued the Movement from oblivion for our benefit:

Advice can be given, but knowledge is *acquired*.

Each one must arrive at conviction through a study and application of the knowledge. There is no other way.

We shall close this very sketchy account of some of Robert Crosbie's writings with the last paragraph of the Preface to *The Friendly Philosopher*, in the hope that more today will in truth becomes "fertile soil":

Robert Crosbie's life was an embodiment of the gospel of Hope and Responsibility which is Theosophy, the Wisdom-Religion of all time. In this book are some of the seeds he sowed. May they find fertile soil in which to germinate and grow ever more abundantly.

THEOSOPHY was never synonymous with belief in God—*i.e.*, a personal Being. Our "God" is not even an *intra*-cosmic deity but the Cosmos itself, the soul of nature, its spirit and its body; our creed being, therefore, transcendental PANTHEISM....Our Deity is a universal, absolute Principle manifesting in Humanity as in Nature, the Spirit in both being one and inseparable—hence the *true* Spiritual Brotherhood of Man. With us, man is *the offspring of the GODS* (not of God), and *the forefather in the present cycle of still greater gods, in a future cycle*. Such is the creed of our philosophy.

—H. P. BLAVATSKY

"GIVE LIGHT AND COMFORT"

Give light and comfort to the toiling pilgrim, and seek out him who knows still less than thou; who in his wretched desolation sits starving for the bread of Wisdom and the bread which feeds the shadow, without a Teacher, hope or consolation, and—let him hear the Law.

—*The Voice of the Silence*

IN her preface to *The Voice of the Silence*, Madame Blavatsky says that the "chosen fragments" translated by her are derived from the *Book of the Golden Precepts*, which is "one of the works put into the hands of mystic students in the East. The knowledge of them is obligatory in that School, the teachings of which are accepted by many Theosophists." These fragments from the *Book of the Golden Precepts* were selected by Madame Blavatsky, who said that the book was meant for the daily use of disciples. Appropriately, she dedicated her work to "the few."

One of the precepts, which is quoted above from Fragment II of this little book, casts a duty upon the disciple to seek out those who starve for Wisdom, and who moreover are bereft of a Teacher, hope or consolation. The injunction to the disciple is to seek out such an one and to let him hear the Law. The duty is mandatory, and it were well that from time to time disciples, lodges and groups engaged in theosophical work took stock of the work done by them in the discharge of this particular responsibility. That an effort along the lines laid down is one of prime importance can hardly be disputed. Even then, the student has to guard against the complacent attitude adopted by some of saying that they are engaged in other equally important theosophical work. A careful reading of the verse will be found not to support this view nor to encourage it. The verse itself says that this particular duty stems from, is in fact a replica at the disciple's level of, the *dharma* of the two Great Ones allegorically referred to in the immediately preceding verse. Seen from one point of view, the disciple is required to constitute himself an agent of the Master in that strata of human consciousness where the agent's work is better suited to the helping of lame dogs over stiles. The duty is, therefore, a primary one and on the skill with which it is discharged will depend the further progress of the disciple along the Path.

The history of the first three decades of theosophical endeavour shows that in those early days a considerable group of men and women had devoted themselves to this pioneering missionary work. Of the two founders, Colonel Olcott left his home and country to take up work in

India. He moved up and down the land from far-off Lanka to the farthest north, preaching the truths of Theosophy and Buddhism, healing people and gathering around him persons whom he fired with his own missionary zeal. Madame Blavatsky as the accredited messenger from the abode of the immortals roamed the continents, ushering in the era of Western Occultism and touching to flame aspiring hearts in America, India and Europe. Her work was mostly on the hidden planes of being, and we live too near her times to judge the impact of her mission on the minds of men in general. Apart from these two founders, we have the names of such devoted disciples as W. Q. Judge and Damodar Mavalankar, who lived for Theosophy and especially for the service of the multitudes who were starving for spiritual guidance. Besides these outstanding disciples, there were numerous others, of varied nationalities, who followed the same lines and whose records of successes and failures are the confidential data of their Gurus. Now, when we are in the last decade of this century, we have to take time to pause and, in the words of the Bible, ask: "Watchman, what of the night?... The morning cometh."

The individual pioneering and missionary work must perforce continue, by the spoken and written word. But, though dissertations and fine talk do have their place in propagation, the prime requisite is the exposition of methods by which the ethics of Theosophy could be injected in daily living. Maintaining a lecture hall is just fine. If it is built through the self-sacrificing efforts of the many, it carries an aura of beneficence. But it is not enough for the fulfilment of the duty to "seek out" the needy whose strength to fend for themselves is gone and who just sit and mope and grope around the walls of misery that shut them in as in a dungeon. They are not expected to seek out the enlightened disciple. Their misery, their loneliness of soul, their past failures at half-attempts to find a cure for their misery, forbid it. When Theosophists entrenched in their little citadels of righteousness say that Theosophy is for those who want it, or that the doors of their lodge or hall are always open, they seem to expect one who is starving for the bread of Wisdom to make his journey as best he can to a theosophical centre. Theosophy to be effective for the arousing of a sense of Universal Brotherhood has to move out of groups and lodges, and penetrate deep into national and world environments.

Year-round activities of holding classes, publishing magazines and books, giving public lectures on theosophical subjects are not only good; they are laudable, for they generate and store spiritual energy. Subjects such as God, evolution, cycles, the septenary planes of being, may and often do lend a highbrow atmosphere to the effort. The metaphysics of

Theosophy give the greatest minds their fullest scope; but they cater effectively for members already advanced in knowledge. The greater importance must necessarily attach to the preparation of a schedule of effort for the newcomer. What is to be kept in mind is that the approach to the newcomer has to be such that he will, at the end of the lecture, carry away with him even one solitary ethical formula for an experiment in application. If he is not enabled to do even that much, then Theosophy has not been brought home to him and the seeds sown during the lecture or other effort must await their time in his sub-conscious where they may thus lie latent for a whole lifetime for lack of that knowledge which translates metaphysics into ethics. To take an oft-repeating occurrence—the self-sacrifice of a Buddha or a Jesus is often held up as an ideal of theosophical endeavour. The audience or the reader revels for the moment in the halo of the sanctity which touches his soul and elevates it. But if this stirring is to do him some good, the noble example must be supplemented by instructions couched in precise unambiguous language as to how, at his level, the newcomer can begin his little acts of surrender. The beginner expects Theosophy to give common examples of self-sacrifice—elementary models which he can experiment with in the daily humdrum routine he calls his life.

Then the verse instructs the disciple to let the needy "hear the law." A duty is cast upon the student to expound the Law in a language familiar to the beginner. This communicating of the Law from the disciple to the needy is no idle exercise in rhetoric nor a profound and scholarly exposition of metaphysics. *The Secret Doctrine* is as out of place as would be the Vedas in such a case. What is needed is the giving of ethical verities and the promise of a flowering of the inner, the superior way of life. An exposition of the Law is not the mere recital of something learnt by rote. It demands a restraint, a discrimination of what is to be given and when. It has to provide beforehand for the obstacles which the listener's character will raise through superstition, orthodoxy, bigotry and rank fanaticism. To a clerk working in a bank or any commercial establishment, a lecture on Mulaprakriti or Parabrahm would be as meaningless as possibly an exposition of the theory of relativity to a bunch of students just taking algebra or geometry for study. On the other hand, what any person will understand and take to heart are propositions of ethics which can mould his character and rehabilitate him in his own eyesight. What makes one sin seemingly against one's will? How can one redeem oneself? Why is virtue necessary? What is fate and how can one meet it without fear? These and similar questions do agitate people's minds, even those of the dullest, and

it is from among these people with unsolved questions that will be found those who are starving for the bread of Wisdom and waiting and ever waiting without a Teacher, hope, or consolation. They wait still, for the advent of the devoted disciples.

In order that all classes of people may be able to take benefit, the effort must be broad-based so as to cover those who are separated by social and economic barriers. Theosophy exists for all—for souls who are melancholy, intensely suffering and groping for solace.

It is true that all disciples may not have the strength to be missionaries. Yet even for them the duty of searching for a starving soul remains. How then can they still prosecute the search of those dormant souls who are waiting for someone to stir them to life? The missionary spirit does not await opportunities. It creates them. In our social and occupational environments, there are opportunities galore for the work. A casual talk in a train or bus, a visit to an ailing person, attendance at a wedding or any other function—in fact any occasion where mind can speak to mind can be used for the divine purpose.

Very little thinking will show that the disciple's search may be made to centre round lodge activities. Hungry souls sometimes come there, and, because they seek for solace, are for that reason most receptive of advice. It necessarily follows that if the disciple through frustration, ennui or otherwise falls off from regular attendance at meetings, he throws away a very valuable opportunity for rendering soul-service, and Karma may thwart all other missionary work of the disciple till the neglected duty is recognized and discharged. The disciple's own attendance and attention at meetings puts him in rapport with the audience, and this attunement of minds can be used to great advantage during the few minutes after meetings when the audience lingers round book tables or exchanges greetings before parting. The same good work can be continued on the way home. A band of enquirers walking to a station about a kilometre away could be aroused to enthusiasm by intelligent and provocative questioning which in turn would ensure continuity of attendance. But the work requires a somewhat intimate knowledge of the prevailing religious beliefs. The newcomer is very prone to compare his own religious beliefs with theosophical tenets, and is very likely to get confused. To remove his doubts, the disciple needs a working knowledge at least of the great religions. Here, the second object of the Theosophical Movement assumes importance, and the disciple finds it necessary to go back to the fund of knowledge which *Isis Unveiled* gives on the subject.

A high responsibility rests upon the disciple, namely, that in transmission

by him, the law is not burdened by his personal interpretations nor coloured by his background. He has to be scrupulously faithful to his trust. It is therefore always safer to point to the actual text and then only to find its correct interpretation. It is during this second stage that the enquirer can come in with his own views. Adjustment of his thinking then becomes comparatively easier, since the text itself is its own authority.

Opportunities for missionary activity come thick and fast, but dwindle rapidly because the disciple fails to recognize them as they come. Disciples going on vacation have a wonderful opportunity presented to them. They can carry with them pamphlets and texts and leave them with acquaintances, with of course an address to which enquiries could be forwarded. Seeds are often sown thus. But all the effort and the sacrifice would be futile if behind these the pioneering zeal was lacking. A sustained effort that can take both failure and success in its stride is required. Enthusiasm, if it is true, is not a flash in the pan. It cannot wax and wane according to results. The gardener does not mope because his seed does not produce a flower overnight. But it is good to remember that, just as the seed buried beneath the earth needs the warmth of the sunlight, so too does the seed planted in the enquirer's mind need the warmth and the radiance which the disciple's higher principles can shower upon him.

This act of search, this ministering of aid can be done only by the integrated disciple. It becomes possible through a partnership of joy between his personality and his individuality. It has the promise of rich dividends; it has the potency of fruitful sacrifices willingly made.

You can have no attachment for a thing you do not think about; neither can you have any dislike for a thing you do not think about. While doing the best you know in every act and present duty, do not attach yourself to any particular form of result. Leave results to the law—they will surely come in accordance with *it*. Having done your duty as you see it, resign all personal interest in the results. Whatever the results, take them as that which your true self really desired....

May I add one word to you, as a friend and brother: make clean and clear, first, the mental conceptions and perceptions; the rest *will follow naturally*; there will be no destruction—the undesirable will die a natural death. "Grow as the flower grows," from within outwards.

—ROBERT CROSBIE

MATERIALISM AND MODERN TRENDS

H.P.B.'s message was meant not only for her own day and age but also for generations to come. "We are labouring," she said, "for the brighter morrow." And with her long-range vision she could foresee the impact science would have on the life of the common man, as it has today and as it will have increasingly in the future. Science has, in fact, pervaded the fabric of our society and is an integral part of our civilization.

A student of H.P.B.'s writings cannot but be struck by her emphatic opposition to scientific materialism. Though today science is no longer materialistic in a rigid sense, it was very much so in the last century; and H.P.B. could see it to be the menace that it was, as it was affecting all walks of life. The fruits of a disbelief in all but material things were evident in the way people thought and acted. Stemming the current of materialism was, therefore, an important aspect of her mission. In *Isis Unveiled* and *The Secret Doctrine*, as also in many of her articles, she questions the theories and working hypotheses advanced by some of the most eminent men of science of her day, and shows how they differ from the facts of the Ancient Wisdom, which is the only true Science she recognizes. Surely she had a good reason for being so emphatic in her opposition to the mechanistic and animalistic theories of the Universe and Man. Nor was this an easy task, considering the high respect in which the firmly-rooted official science was held. She aroused, in fact, considerable animosity in scientific and scholastic circles. What, then, was her reason?

H.P.B. knew that her works and the very Philosophy she was endeavouring to put forward would never have a fair hearing — not only in scientific circles but also by the people at large — as long as the scientific views of so many men, considered each more or less "eminent" in his special branch of science, remained unchallenged. Having dealt a deathblow to orthodox religion, science had gained such a hold on the mind of the age that anything put forward in its name was accepted as authoritative, and anything that conflicted with its theories and assertions was rejected out of hand. Even the Orientalists and other scholars were playing into the hands of materialistic thought and pooh-poohing everything they did not know. The common man was even less likely to accept that which the "authorities" disapproved. H.P.B. sought to revive the teachings of ancient Philosophers, Sages and Initiates — set down by the scientists of the day as impostors — and to trace these teachings to the common source of all knowledge and science — the Esoteric Doctrine or Wisdom-Religion. Though truth and fact were on her side, Theosophical teachings were not likely to gain recognition

as long as they militated against the conclusions and claims of the foremost scholars of the day. She had to vindicate that which she knew to be implicit truth, and to do so she had to refute her opponents, however learned.

H.P.B. had still another reason for contradicting materialistic science. She hints at it in *The Secret Doctrine* (I, 611–12):

The exact extent, depth, breadth, and length of the mysteries of Nature are to be found only in Eastern esoteric sciences. So vast and so profound are these that hardly a few, a very few of the highest Initiates — those *whose very existence is known but to a small number of Adepts* — are capable of assimilating the knowledge. Yet it is all there, and one by one facts and processes in Nature's workshops are permitted to find their way into the exact Sciences, while mysterious help is given to rare individuals in unravelling its arcana. It is at the close of great Cycles, in connection with racial development, that such events generally take place. We are at the very close of the cycle of 5,000 years of the present Aryan Kaliyuga; and between this time and 1897 there will be a large rent made in the Veil of Nature, and materialistic science will receive a death-blow.

H.P.B. came at an important juncture when several cycles were drawing to a close. Her mission was to strike a keynote for the new cycle that was about to commence, and that required dealing a deathblow to soul-deadening materialism. The history of scientific discoveries shows how that deathblow did come as predicted. Whereas formerly, soul, immortality and all things spiritual lay outside the scientist's sphere of enquiry and all manifestations of life and intelligence and the phenomena of the highest mentality were believed to be mere properties of that matter which the physicist himself hardly understood, now the situation has changed. Scientists today are admitting the omnipresence of life and intelligence in the universe and are "drawn more every day into the maelstrom of Occultism; unconsciously, no doubt, still very sensibly," as H.P.B. predicted. They are enquiring into such subjects as survival after death, reincarnation, sleep and dreams, astrology, the hidden side of Nature and the psychical powers latent in man. Having probed the intricacies of the nucleus of the cell and the atom and the vast expanses of the universe beyond our earth, scientists are now admitting that both materialism and matter need to be redefined in the light of new knowledge.

Though rigid materialism is dead in the sphere of science, the ill effects it spread in the last century still play havoc with the modern mind which took that materialism as gospel truth and drew its own conclusions, applying its theories to morals and to politics, to ethics and to economics.

Materialism is still the very stuff and fibre of modern thinking. The present state of perversity, drug addiction, lack of reverence for life, exploitation of Nature, etc., can all be traced to a materialistic philosophy and way of life. Upon students of Theosophy rests the responsibility of spreading the fundamental teachings that will counteract the present tendencies and activities on the left-hand path. H.P.B. has set us an example; it is for us to follow it, defending the true and challenging the false in our modern life.

DESIRE has to do with a man's success but less than will or karma. Outside the animal kingdom desire ought only to have concern with one of the higher principles. Desire is a Kamic principle, it is typhonic, a disturbing power, and is opposed to will, which latter is an emanation from the seventh and sixth principles. Desire is an energy which ought to be repressed; when repressed the energy is scattered and goes to the universal energy, but is not lost. It is got rid of by the man himself when repressed, but if given effect hangs round his neck like a millstone in the form of Karma. After death a man exists in Kama-loka encased in the Kama-rupa or bundle of desires which restrains the higher principles from passing entirely into Devachan. On his return thence man finds the Karma of unrepressed Desire waiting for him at the threshold. Hence the real punishment of Karma arises from the presence of desires which have to be repressed. This is done by the effort of will, which is not infinite and has a beginning and an end. But will is the manifestation of an eternal law which is appreciable only in its effects. Absolute will is not the same as Kosmic Will. Thus Man as the microcosmos is gifted with free will; but is limited by the action of other free wills under the law of universal harmony which is Karma. The real function of will power is to produce harmony between the law and man. Thus the Mahatma being without desire is outside of the sphere of action of Karma; His real condition is in harmony with nature and is Karma and its agent, and hence is outside its action. His physical body is however still within its limits of action. Thus the direction of will should be towards realizing one's aspirations which are Buddhic, when the intellectual fifth principle is nearly merged in Buddhi the sixth. These aspirations may be called "glimpses into the eternal." The lower consciousness mirrors aspirations unconsciously to itself and then itself aspires and is elevated if things are in accord. Such an aspiration would be a tendency towards Theosophy; this instinct if developed becomes a conscious aspiration.

—H. P. BLAVATSKY

THE BHAGAVAD-GITA AND THE TAO TE KING

II

TAO, like Krishna, is omnipresent and immanent, and an especial aspect of It is in all of us. This aspect is referred to as Jen Tao, the Tao of Man. The cultivation of the Tao is the main purpose of existence: "All the while it is within us; though we draw upon it as we will, it never runs dry" (Chapter VI). But its light is obscured by desires and the objects of sense. In the third chapter we read: "If the people never see such things as excite desires, their hearts will remain placid and undisturbed." And again in the forty-sixth chapter: "There is no lure greater than the lure of ambition; no disaster greater than discontent; no evil greater than the wish to be getting."

Kama-desire "rageth like fire and is never to be appeased," says the *Gita* (III, 39). As the *Tao Te King* (Chapter XLIV) puts it:

Fame or life, which do you hold more dear? Life or wealth, to which would you adhere? Keep life and lose those other things; keep them, and lose your life—which brings sorrow and pain more near? . . .

Who cleaves to fame, rejects what is greater; who loves large stores, gives up the richest state. Who is content, need fear nothing; who knows to stop, incurs no blame. Such an one will live free from danger.

The method by which *Tanha*, *Trishna* and *Kama* can be overcome is once again the same in the *Gita* as in the *Tao Te King*. It is to rise above the pairs of opposites, and learn the technique of actionless action – Wu Wei. The simple life is the spontaneous life. The Sage radiates forth the Tao, "conveying lessons without words," as does the Guru under the Banyan Tree:

Ah! the wonder of the Banyan Tree. There sits the Gurudeva, a youth, and the disciples are elders; the teaching is silence, and still the disciples' doubts are dispelled.

As to the pairs of opposites, the *Tao Te King* says:

It is because everyone under Heaven recognizes beauty as beauty, that the idea of ugliness exists. And equally if everyone recognized virtue as virtue, this would merely create fresh conceptions of wickedness. For truly Being and Not-being grow out of one another; difficult and easy complete one another; long and short test one another; high and low determine one another. The sounds of instrument and voice give harmony to one another; front and back give sequence to one another. Therefore the Sage relies on actionless activity.

This actionless activity is the *Nishkamakarma* of the *Gita*. And how is one to master the technique and attain the state? "Give up thy life, if thou wouldst live," says *The Voice of the Silence*. "To become full, be hollow," says the *Tao Te King*. And again in Chapter VII we are told:

Heaven is eternal, the Earth everlasting. How come they to be so? It is because they do not foster their own lives that they live so long. Therefore the Sage puts himself in the background, but is always to the fore; remains outside, but is always there. Is it not because he does not strive for any personal end that all his personal ends are fulfilled?

Arjuna was the fighter, while Krishna was the Charioteer; putting Himself in the background, He was to the fore — always there. Here is a Chinese image of the Sage who has attained, which may be compared with similar descriptions in the second and fourteenth chapters of the *Gita*:

Those who were the best officers of court, had inner natures that were subtle, abstruse, mysterious, penetrating, too deep to be understood. And because such men could not be understood, I can but tell of them as they appeared to the world: Circumspect they seemed, like one who in winter crosses a stream; watchful, as one who must meet danger on every side; ceremonious, as one who pays a visit; yet yielding, as ice when it begins to melt; blank, as a piece of uncarved wood; yet receptive as a hollow in the hills; murky, as a troubled stream.

Which of you can assume such murkiness, to become in the end still and clear? Which of you can make yourself inert, to become in the end full of life and vigour? Those who possess this Tao do not try to fill themselves to the brim, and because they do not try to fill themselves to the brim they are like a garment that endures all wear and need never be renewed.

Lao Tzu did not teach the doctrine of inaction; he taught the right performance of action. Likewise in the *Gita* Krishna says:

Even sages have been deluded as to what is action and what inaction; therefore I shall explain to thee what is action by a knowledge of which thou shalt be liberated from evil. (IV, 16)

And in the following verses a masterly exposition is given. The meaning of sacrifice (*Yajna*) and the value of different sacrifices are explained and the sacrifice of wisdom (*Jnana-Yajna*) is recommended. The nature and meaning of every *Karma* already done or to be done or now being done are comprehended in and by Wisdom of the Spirit, and the superb culmination of the chapter gives the exhortation:

Wherefore, O son of Bharata, having cut asunder with the sword of

spiritual knowledge this doubt which existeth in thy heart, engage in the performance of action. Arise! (IV, 42)

We can cull out and marshal teachings to show that *Karma*, *Bhakti*, *Jnana*, *Dhyana*, and *Abhyasa Margas* are expounded in the *Tao Te King*. The tendency to differentiate and distinguish between these Paths is overdone. It is as erroneous to assert as some do that the *Gita* advocates *Karma Marga*, as for others to say that it stresses the Path of Devotion. The Path is One; on it knowledge, action, devotion, practice, meditation, are all necessary. The *Tao Te King* takes it for granted that for the all-round development of the human being as a compound unit every division of his complex constitution must be exercised. Actionless action is to be performed by the body, by the mind, by the heart. The *Gita* (V, 11) says that for the purification of the Self actions must be performed by the senses (*indriyas*), by the body (*kaya*), by the mind (*manas*), by the heart (*buddhi*), but without attachment. This is Wu Wei, one single process of development in which several ways or *margas* are used.

The great symbol of the process is Water. The doctrine of "Resist Not Evil" — better expressed in its positive form of *Satyagraha* — is exquisitely described in Chapter LXXVIII:

Nothing under heaven is softer or more yielding than water; but when it attacks things hard and resistant there is not one of them that can prevail. For they can find no way of altering it. That the yielding conquers the resistant and the soft conquers the hard is a fact known by all men, yet utilized by none. Yet it is in reference to this that the Sage said, "Only he who has accepted the dirt of the country can be lord of its soil-shrines; only he who takes upon himself the evils of the country can become a king among those that dwell under heaven." Straight words seem crooked.

But how to proceed? What method or technique to adopt? Action must be comprehended in Wisdom and therefore our attitude to knowledge and to action is the starting point — not what we know, but our attitude to what we know; not what we do, but our attitude to how we act. And so the *Tao Te King* says (Chapter LXXI):

To know and yet recognize that we are ignorant is a high achievement. Not to know and yet to affect knowledge is a vicious disease. Only he who recognizes this disease as a disease can cure himself.

The Sage's way of curing disease consists in making people recognize their disease.

Once we have developed the Right Attitude by perceiving that the fight

is in the mind where actions are determined and created, we are ready for the next step. Says Chapter XLVIII:

Increase knowledge by learning from day to day; diminish doings by practising Tao; diminish again and again and arrive at doing nothing. At this point of non-action there is nothing that cannot be done. By this very inactivity, everything can be activated.

This condition is not attainable save and except through strenuous persevering exercise — *abhyasa*.

The control of the mind so that it is not caught up in the muddy torrents of Kama or desires, the right use of the senses and organs through the performance of actions which are duties, is the first step. Says Chapter XII:

The five colours confuse the eye; the five sounds dull the ear; the five tastes spoil the palate. Excess of hunting and chasing makes minds go mad. Products that are hard to get impede their owner's movements. Therefore the Sage considers the belly, not the eye [*i.e.*, the heart, not the head]. Truly, "he rejects that but takes this."

The fivefold assemblage of *skandhas*, to use the Buddhist term, or the fivefold assemblage of *samskaras* which develop through the five *tatvas* — Earth, Water, Fire, Air and Akasha—are here implied. It is part of the lower nature, *apara-prakriti* of the seventh chapter of the *Gita*, where three other factors are added — *Manas*, *Buddhi* and *Ahamkara*.

But, in controlling the lower nature, not the path of extreme asceticism, but that of moderation, is advocated. The observance of the Golden Mean must be with the motive of the inner will which expresses detachment, *vairagya*, of the actor in reference to his actions. Action without caring for the fruits of actions — *Nishkamakarma* — is presented, as we have already seen. This is how the *Tao Te King* speaks of the Path of Moderation, just as taught in the *Gita* (VI, 16-17):

Stretch a bow to the very full, and you will wish you had stopped in time; temper a sword-edge to its very sharpest, and you will find it soon grows dull. When bronze and jade fill your hall, it can no longer be guarded. Wealth and place breed insolence that brings ruin in its train. When your work is done, then withdraw! Such is Heaven's Way.

The simple life and the Sage's Way are identical in the teachings of both the *Tao Te King* and the *Gita*. But, as stated already, the *Tao Te King* is not spoken in martial eloquence, direct and compelling, but in paradoxes. Here is the simple life described:

Banish wisdom, discard knowledge, and the people will be benefited

a hundredfold. Banish human kindness, discard morality, and the people will be dutiful and compassionate. Banish skill, discard profit, and thieves and robbers will disappear. If when these three things are done they find life too plain and unadorned, then let them have accessories; give them simplicity to look at, selflessness and fewness of desires.

But these paradoxes present in a more direct fashion still the doctrine of Passive Resistance:

The best charioteers do not rush ahead; the best fighters do not make displays of wrath. The greatest conqueror wins without joining issue; the best user of men acts as though he were their inferior. This is called the power that comes of not contending; it is called the capacity to use men, the secret of being mated to heaven, to what was of old.

This method is called the Sage's Way and it is beautifully described:

True words are not fine-sounding; fine-sounding words are not true. The good man does not prove by argument; and he who proves by argument is not good. True wisdom is different from much learning; much learning means little wisdom. The Sage has no need to hoard; when his own last scrap has been used up on behalf of others, he has more than before. For Heaven's way is to sharpen without cutting, and the Sage's way is to act without striving.

The doctrine of "Resist Not Evil" was taught not only by Lao Tzu but also by the Buddha six hundred years before the era of Jesus. With what better or more practical teaching can we close this rough outline study of these great books than with the words of Lao Tzu and those of the Buddha which, however grand, are themselves but the echoes of their Originals taught by the Divine Immortals. Says Lao Tzu:

To those who are good to me, I am good; and to those who are not good to me, I am also good – and thus all get to be good. To those who are sincere with me, I am sincere; and to those who are not sincere with me, I am also sincere – and thus all get to be sincere.

And the words of the Tathagata:

To the man that causelessly injures me, I will return the protection of my ungrudging love; the more evil comes from him, the more good shall flow from me. (*Udanavarga*, XIV, 3)

And going back in time, we have the injunction of the *Sama-Veda*: "Cross the passes so difficult to cross – wrath with peace; untruth with truth."

CONTINUITY OF THE GURU-CHELA CHAIN

O Brother, my heart yearns for that true Guru, who fills the cup of true love, and drinks of it himself and offers it then to me.

He removes the veil from the eyes, and gives the true Vision of Brahma:

He reveals the worlds in Him, and makes me to hear the Unstruck Music:

He shows joy and sorrow to be one:

He fills all utterance with love.

Verily he has no fear, who has such a Guru to lead him to the shelter of safety!

—KABIR

WHO is a Guru? The word literally means "heavy," "weighty," "high in degree," and naturally applies to one who is great, venerable, such as a spiritual preceptor. He is a Master, a Mahatma, who is great not in size, but one who, in the words of W. Q. Judge,

grows strong by suffering, succeeds in bursting through the gloom, is enlightened by true illumination, grasps power, retains charity, expands with love for orphan humanity, and thenceforth helps all others who remain in darkness until all may be raised up to the place with the "Father in Heaven" who is the Higher Self.

A Guru is a dispeller of darkness, the darkness of the disciple's ignorance, and leads the latter on to spiritual enlightenment. In one sense, he is greater than father and mother, who have given the disciple only his mortal physical frame, while the Guru shows him the Path to Immortality and also helps him all the way.

It is a strong and vital link that binds the Guru to the disciple. It can be compared to the electric wire that leads the current from the generator to the bulb in our home for illumination. In the words of Madame Blavatsky, "An electro-magnetic connection, so to say, exists on the psychological plane between a Mahatma and his chelas."

Even as every aspirant wanting to tread the spiritual Path is in search of a Master who can "point out the 'Way'—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness," so is the Master in search of a true chela, though this may not be so obvious. For, as W. Q. Judge writes in *The Ocean of Theosophy*:

...some works can only be performed by the Master, while other works require the assistance of the companions. It is the Master's work

preserve the true philosophy, but the help of the companions is needed to rediscover and promulgate it.

How the Master seeks out a chela is hinted at in a letter from Mahatma K.H.:

Like the light in the sombre valley seen by the mountaineer from his peaks, every bright thought in your mind, my Brother, will sparkle and attract the attention of your distant friend and correspondent. Thus we discover our natural Allies in the *Shadow-world*...and it is our law to approach every such an one if ever there be but the feeblest glimmer of the true "Tathagata" light within him....Like the needle the adept follows his attractions.

Unlike the academic professors who teach their students by oral instruction and notes and references, the Guru quite often instructs his disciple not just verbally but by thought-transference, where language is no barrier. In the Oriental tradition, the Guru initiates the chela into esoteric spiritual truths by his grace, either by touch, sight or *mantras* silently given by mouth to ear. As Robert Crosbie puts it:

No one who tries 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.

Several are the instances in the Indian scriptures of such initiations by touch and *mantras*, of which Kabirdas can be cited as a classic example. The boy Kabir, in whom the true religious passion was innate, saw in Ramananda the spiritual teacher, his destined Guru. But he was diffident about a Hindu saint accepting a Muslim disciple. Therefore, it is stated, he hid himself in the night on the steps of the river Ganges, where Ramananda was accustomed to bathe. In the morning, when the Master came down the steps to bathe in the river, he unwittingly trod upon Kabir's body and exclaimed in his astonishment, "Ram! Ram!"—the *bija mantra* by which he worshipped God. Kabir rose up and prostrating himself before him declared that he had received the *mantra* of initiation from Ramananda's lips, and was by it admitted to discipleship. In spite of protests from orthodox Hindus and Muslims, he persisted in his claim. Ramananda too accepted him, thus proving in action the very principle of religious synthesis which the saint had sought to establish in his teachings. Thus has Kabir proved the truism of the third *sloka* of *Viveka Chudamani* where Shankaracharya names the three things that are hard to win, namely, birth

as a human being, desire for emancipation from the cycle of birth and death, and the guidance of a Guru ("*mahapurusha samsrayah*").

If complete faith is reposed in the Guru, without any reservations, *Brahma Jnana* (esoteric wisdom) can be gained by the grace of the Guru, says a verse in the *Chandogya Upanishad*, in the phrase "*acharyavan purusho veda*," meaning that only the person who has been fortunate to have a Guru can attain wisdom.

In the last discourse, before Shankaracharya freed himself from his mortal coil, he advised the audience thus:

Thou shalt seek an excellent, virtuous Guru; daily thou shalt offer worship at his feet; from him thou shalt obtain initiation about Pranava and the Mahavakyas of the Upanishads.

The same idea is seen in the *Bhagavad-Gita*:

...the sacrifice through spiritual knowledge is superior to sacrifice made with material things; every action without exception is comprehended in spiritual knowledge, O son of Pritha. Seek this wisdom by doing service, by strong search, by questions, and by humility; the wise who see the truth will communicate it unto thee, and knowing which thou shalt never again fall into error. (IV, 33-35)

The question may be asked, Where are such worthy teachers and disciples to be found in these days of materialism when people are led by prejudice and preconceptions and when the very idea of an esoteric philosophy is ignored and scorned? H. P. Blavatsky refers to the "sacred immutability of the primitive truths, revealed only during the mysteries of initiation," and which remain unaltered through the rise and fall of cycles.

The exoteric dogmas may often have been altered, the esoteric never.... The loss of a good deal of the primitive teaching was due to the sudden deaths of the great Hierophants, who passed away before they had time to reveal *all* to their successors; mostly, to the absence of worthy heirs to the knowledge. Yet they have preserved in their rituals and dogmas the principal teachings of the secret doctrine. (*The Secret Doctrine*, I, 312)

THE end of man is an action and not a thought, though it were the noblest.

—THOMAS CARLYLE

RESTATEMENTS OF ANCIENT TRUTHS

AMONG the scientists who have exercised a profound influence on modern thought were Galileo Galilei with his heliocentric theory, and Isaac Newton with his theory of gravitation. All honour to both for their honesty, their open-mindedness, their courage and their industry! However, the discoveries for which posterity honours them were not original but were restatements of truths once well known. For, as Newton himself wrote, "Restatement is a service only less valuable than inspiration itself."

Galileo's theory of the elemental vortices had been taught by Anaxagoras two thousand years before. The law of vortical movement in primordial matter was in fact learned by the Greeks from the Egyptians. They had it from the Chaldeans, who in turn had been the pupils of the Brahmins of India. Aryabhata, the earliest astronomer of India, calculated the revolution of the earth as scientifically as Archimedes and the modern astronomers. The Greek astronomer Aristarchus of Samos in the third century B.C. taught that the earth revolves around the sun and "moveth circularly about her own centre." Pythagoras had brought the teaching three centuries before from Middle Asia where it had been taught for many ages.

Galileo availed himself of the Pythagorean manuscripts, with whose doctrines Newton also was familiar. Galileo, moreover, was anticipated nearer his own day in some of his theories, not only by Copernicus but also by William Gilbert of Colchester. Newton found most valuable clues in the writings of that mediaeval mystic and "nursling of the genii (Nirmanakayas)," Jacob Boehme. Newton's profound mind, reading between Boehme's lines, was able to fathom his spiritual thought and to translate it for the scientific thinker.

Sir Isaac, one of the most religious men of his day, could fortunately not foresee the uses to which his teachings would long be put by the upholders of a mechanistic universe. He held to the Pythagorean corpuscular theory, and what is his "exceedingly rare ethereal medium" but the Ether of the ancients? The direction in which his great mind was working is evident from his leaving open the question whether the agent causing gravity is material or immaterial. This, with a liberal interpretation of his personal *working* God, opens the door to the ancient conception of guiding and operative *intelligences* behind the natural forces. His theory of gravitation itself, faulty because incomplete, echoes, however feebly, the doctrine of magnetic attraction and repulsion.

The great Pattern of the manifested universe, and of the evolutionary scheme in the impersonal and universal Mind, was grasped by the first

Scientists. It was handed down in trust to their successors and by them recorded. But time and superstition made a jigsaw puzzle of the Cosmic Plan, as far as the perception of people in general was concerned. Since then, the effort of successive generations of seekers, who inherited the pieces without the Pattern, has been directed chiefly to study of the separate bits.

The original Pattern, however, was never lost to the consciousness of the Self-realized Ones. But, for long ages they have had to work in secrecy and silence, dropping hints, like precious pearls, far and wide apart, into minds prepared to receive them. Such minds of larger vision have attempted synthesis and have found that certain facts dovetailed with others. Those who followed, using their findings, have carried further the reconstruction of a portion of the Plan. The work of none is independent of his predecessors' efforts, and so the credit for no achievement belongs wholly to one person.

This continuity of knowledge and this interlinking of effort and of thought afford most powerful proof of human unity. So the harmonious Pattern, still only dimly sensed but gradually re-emerging ever farther into public ken, bears its own evidence, beyond gainsaying, that the world is one. Science has discovered many parts and correlations of that Pattern since Isaac Newton's day. But each is still only a rediscovery, a restoration of the lines perceived how many ages since!

THE Heaven-honoured One says, "All you, Heaven-endowed men, who wish to be instructed about the Perfect Tao, the Perfect Tao is very recondite, and by nothing else but Itself can it be described. Since ye wish to hear about it, ye cannot do so by the hearing of the ear – that which eludes both the ears and eyes is the true Tao; what can be heard and seen perishes, and only this survives. There is much that you have not yet learned and acquired. Till you have learned what the ears do not hear, how can the Tao be spoken about at all?"

The Heaven-honoured One says, "Sincerity is the first step towards the knowledge of the Tao; it is by silence that the knowledge is maintained; it is with gentleness that the Tao is employed. The employment of sincerity looks like stupidity; the employment of silence looks like difficulty of utterance; the employment of gentleness looks like want of ability. But having attained to this, you may forget all bodily form; you may forget your personality; you may forget that you are forgetting.

—*Yu Shu King*, or "The Classic of the Pivot of Jade"

PERSONAL AND IMPERSONAL GOD

II

[Reprinted from *The Theosophist*, March 1883.]

BEFORE proceeding to explain the definition of *Parabrahmam* with which my last article closes, I beg to inform my readers that in the opinion of Adwaites, the *Upanishads* and the *Brahmasutras* fully support their views on the subject. It is distinctly affirmed in the *Upanishads* that *Parabrahmam*, which is but the bare potentiality of *pragna*,¹ is not an aspect of *pragna* or ego in any shape, and that it has neither life nor consciousness. One will be able to ascertain that such is really the case on examining the *Mundaka* and *Mandukya Upanishads*. The language used here and there in the *Upanishads* is apt to mislead one into the belief that such language points to the existence of a conscious *Ishwar*. But the necessity for such language will be perceived on examining the following remarks.

From a close examination of Mill's cosmological theory as explained in my last article, it will be clearly seen that it will be extremely difficult to account satisfactorily for the generation of conscious states in any human being from the standpoint of the said theory. It is generally stated that sensations arise in us from the action of the external objects around us: they are the effects of impressions made on our senses by the objective world in which we exist. This is simple enough to an ordinary mind, however difficult it may be to account for the transformation of a cerebral nerve-current into a state of consciousness.

But from the standpoint of Mill's theory we have no proof of the existence of any external object; even the objective existence of our own senses is not a matter of certainty to us. How, then, are we to account for and explain the origin of our mental states, if they are the only entities existing in this world? No explanation is really given by saying that one mental state gives rise to another mental state, as may be shown to a certain extent by the operation of the so-called psychological "Laws of Association." Western psychology honestly admits that its analysis has not gone any further. It may be inferred, however, from the said theory that there would be no reason for saying that a material *Upadhi* (basis) is necessary for the existence of mind or states of consciousness.

As is already indicated in my last article, the Aryan psychologists have

¹ The power or the capacity that gives rise to perception.

traced this current of mental states to its source—the eternal *Chinmatra* [germ of consciousness] existing everywhere. When the time for evolution comes, this germ of *Pragna* unfolds itself and results ultimately as *Cosmic ideation*. Cosmic ideas are the conceptions of all the conditions of existence in the Cosmos existing in what may be called the universal mind (the demiurgic mind of the Western Kabalists).

This *Chinmatra* exists as it were at every geometrical point of the infinite *Chidakasam* [field of consciousness]. This principle then has two general aspects. Considered as something objective, it is the *eternal Asat—Mulaprakriti* or *Undifferentiated Cosmic matter*. From a subjective point of view it may be looked upon in two ways. It is *Chidakasam* when considered as the field of Cosmic ideation; and it is *Chinmatra* when considered as the germ of Cosmic ideation. These three aspects constitute the highest Trinity of the Aryan Adwaitee philosophers. It will be readily seen that the last-mentioned aspect of the principle in question is far more important to us than the other two aspects; for, when looked upon in this aspect the principle under consideration seems to embody within itself the great Law of Cosmic evolution. And therefore the Adwaitee philosophers have chiefly considered it in this light, and explained their cosmogony from a subjective point of view. In doing so, however, they cannot avoid the necessity of speaking of a universal mind (and this is Brahma, the Creator) and its ideation. But, it ought not to be inferred therefrom that this universal mind necessarily belongs to an Omnipresent living conscious Creator, simply because in ordinary parlance a mind is always spoken of in connection with a particular living being. It cannot be contended that a material *Upadhi* [vehicle, basis] is indispensable for the existence of mind or mental states when the objective universe itself is, so far as we are concerned, the result of our states of consciousness. Expressions implying the existence of a conscious *Ishwar*, which are to be found here and there in the Upanishads, should not therefore be literally construed.

It now remains to be seen how Adwaitees account for the origin of mental states in a particular individual. Apparently the mind of a particular human being is not the Universal mind. Nevertheless Cosmic ideation is the real source of the states of consciousness in every individual. Cosmic ideation exists everywhere; but when placed under restrictions by a material *Upadhi* it results as the consciousness of the individual inhering in such *Upadhi*. Strictly speaking, an Adwaitee will not admit the objective existence of this material *Upadhi*. From his standpoint it is *Maya* or illusion which exists as a *necessary condition of pragna*. But to avoid confusion, I shall use the ordinary language; and to enable my readers to

grasp my meaning clearly, the following simile may be adopted. Suppose a bright light is placed in the centre with a curtain around it. The nature of the light that penetrates through the curtain and becomes visible to a person standing outside depends upon the nature of the curtain. If several such curtains are thus successively placed around the light, it will have to penetrate through all of them; and a person standing outside will only perceive as much light as is not intercepted by all the curtains. The central light becomes dimmer as curtain after curtain is placed before the observer; and as curtain after curtain is removed, the light becomes brighter and brighter until it reaches its natural brilliancy. Similarly, Universal mind or Cosmic ideation becomes more and more limited and modified by the various *Upadhis* of which a human being is composed; and when the action or influence of these various *Upadhis* is successively controlled, the mind of the individual human being is placed *en rapport* with the Universal mind and his ideation is lost in Cosmic ideation.

As I have already said, these *Upadhis* are strictly speaking the conditions of the gradual development or evolution of *Bahipragna*—or consciousness in the present plane of our existence—from the original and eternal Chinmatra which is the seventh principle in man and the *Parabrahmam* of the Adwaites.

This then is the purport of the Adwaita philosophy on the subject under consideration, and it is, in my humble opinion, in harmony with the *Arhat* doctrine relating to the same subject. The latter doctrine postulates the existence of Cosmic matter in an undifferentiated condition throughout the infinite expanse of space. Space and time are but its aspects, and *Purush*, the seventh principle of the Universe, has its latent life in this ocean of Cosmic matter. The doctrine in question explains Cosmogony from an objective point of view. When the period of activity arrives, portions of the whole differentiate according to the latent Law. When this differentiation has commenced, the concealed Wisdom or latent *Chichakti* [the power which generates thought] acts in the universal mind, and Cosmic energy or *Fohat* forms the manifested universe in accordance with the conceptions generated in the universal mind out of the differentiated principles of Cosmic matter. This manifested universe constitutes a solar system. When the period of *pralaya* [cosmic rest] comes, the process of differentiation stops and Cosmic ideation ceases to exist; and at the time of *Brahmapralaya* or *Mahapralaya* the particles of matter lose all differentiation and the matter that exists in the solar system returns to its original undifferentiated condition. The latent design exists in the one unborn eternal atom, the centre which exists everywhere and nowhere; and

this is *the one life* that exists everywhere. Now, it will be easily seen that the undifferentiated Cosmic matter, *Purush*, and the ONE LIFE of the *Arhat* philosophers are the *Mulaprakriti*, *Chidakasam* and *Chinmatra* of the Adwaitee philosophers. As regards Cosmogony, the *Arhat* standpoint is objective, and the Adwaitee standpoint is subjective. The *Arhat* Cosmogony accounts for the evolution of the manifested solar system from undifferentiated Cosmic matter, and Adwaitee Cosmogony accounts for the evolution of *Bahipragna* from the original *Chinmatra*. As the different conditions of differentiated Cosmic matter are but the different aspects of the various conditions of *pragna*, the Adwaitee Cosmogony is but the complement of the *Arhat* Cosmogony. The eternal Principle is precisely the same in both the systems and they agree in denying the existence of an extra-Cosmic God.

The *Arhats* call themselves Atheists. They will be justified in doing so if *theism* inculcates the existence of a conscious God governing the Universe by his will—power. Under such circumstance the Adwaitees will come under the same denomination. Atheism and theism are words of doubtful import, and until their meaning is definitely ascertained, it would be better not to use them in connection with any system of philosophy.

—T. SUBBA ROW

ONCE and again one of those great Influences which we call a Cause arises in the midst of the nation. Men of strenuous minds and high ideals come forward with a sort of gentle majesty as champions of a political or moral principle. They wear no armour; they bestride no chargers; they only speak their thought, in season and out of season. But the attacks they sustain are more cruel than the collisions of arms. Their souls are pierced with a thousand keen arrows of obloquy. Friends desert and despise them. They stand alone; and oftentimes are made bitter by their isolation....

Our slow world spends its time catching up with the ideas of its best minds. It would seem that in almost every generation men are born who embody the projected consciousness of their time and people. Their thought runs forward apace into the regions whither the race is advancing, but where it will not for many a weary day arrive. A few generations, and that point, thus early described, is passed; the new thoughts of one age are the commonplaces of the next.

—WOODROW WILSON

MR. JUDGE'S BOOKS—A STUDY

IV.—An Epitome of Theosophy

[Reprinted from THE THEOSOPHICAL MOVEMENT, August 1945.]

HOW shall we approach the more detailed study of the Astral Light, its effects on us and our effect on it? In the first paragraph of this book, Mr. Judge points out the "credentials" of the knowledge he is about to impart, and calls our attention to the relationship subsisting between the Teaching, the Teachers and the student. He writes:

Theosophy...offers us a theory of nature and of life which is founded upon knowledge acquired by the Sages of the past....Its higher students claim that this knowledge is not imagined or inferred, but that it is a knowledge of facts seen and known by those who are willing to comply with the conditions requisite for seeing and knowing. (p. 7)

Theosophy is not, therefore, something to be learnt, but something to be acquired through our own observation, provided we comply with the requisite conditions. These conditions are not arbitrary but necessary if the inner faculties, which will enable the student to acquire "the power to see behind the curtain that hides the operations of nature from the ordinary mind" (p. 7), are to be "first aroused and then developed" (p. 26). The student gains not only the power to see behind the curtain, but also "control over various forces in Nature unknown to other men." Through this control he is able to "perform works usually called 'miraculous,' though really but the result of larger knowledge of natural law" (p. 15). Wonderful as this sounds, it is yet the outcome of law, for,

when systematically trained in accordance with the aforesaid system and law, men attain to clear insight into the immaterial, spiritual world, and their interior faculties apprehend truth as immediately and readily as physical faculties grasp the things of sense, or mental faculties those of reason. (p. 14)

It is not possible to properly arouse and develop these internal faculties while the personal holds sway. The guide and ruler must be the spiritual nature. Once the "firm intellectual acknowledgment or admission...that It alone is" (p. 14) is made, then the "grosser interests, passions, and demands of the flesh" will be seen to be subordinate to "the interests, aspirations, and needs of the higher nature" (*Ibid.*). The lower nature must be made "porous" so that the "spiritual nature may shine through it and become the

guide and ruler" (p. 13). This is "the essence of the process," Mr. Judge tells us, this "securing of supremacy, to the highest, the spiritual, element of man's nature." (p. 25)

It is when we study the teaching on the Astral Light that we see why the lower tendencies must be controlled; further, we see how we can help the world of men and become co-workers with Nature. It explains also why it is that the whole process of spiritual living takes place within the individual.

Theosophy...teaches the existence of a universal diffused and highly ethereal medium, which has been called the "Astral Light" and "Akasa." It is the repository of all past, present, and future events, and in it are recorded the effects of spiritual causes, and of all acts and thoughts from the direction of either spirit or matter. (p. 18)

This astral light is material and not spirit...It has the power of retaining all images....Each thought as well as word and act makes an image there. (p. 19)

The Astral Light by its inherent action both evolves and destroys forms....Its chief office is that of a vehicle for the operation of the laws of Karma, or the progress of the principle of life, and it is thus in a deep spiritual sense a medium or "mediator" between man and his Deity—his higher spirit. (p. 22)

These images influence the inner man—who is conscious of them — by suggestion. (p. 21)

The outer man lives unconscious of the effect of these images; the inner man is conscious of them. The outer man, *i.e.*, the personal man, makes these images by his thought in terms of desires, coloured by feelings; unconsciously to himself, he is affected by them and by the images made by others. This is true of both good and bad images. "In a brighter age the influence of such images would be towards Truth" (p. 21), and even now "the Sages, Mahatmas, and the Adepts of the good law, make only such pictures as are in accordance with Divine Law, because they control the production of their thought" (p. 19). The student should so think and act that his "influence may be conducive for the dispelling of darkness." (p. 18)

Because we are accustomed to think of matter as "dead," of forms as merely matter, when we learn that the Astral Light is "material," holding the images of our creation, we think these images are "dead" forms. This is not so. Mr. Judge points out to us the "living" side of the Astral Light, and tells us that "the elementals are energetic centres in it" (p. 19). The incentive to right thinking comes when we realize that "each thought as it

is evolved by a man coalesces instantly with an elemental, and is then beyond the man's power" (p. 20). Truly, therefore, "the world of the elementals is an important factor in our world and in the course of the student."

Mr. Judge goes on to analyse this world of the elementals. He tells us elementals vary as to class; we have our own elementals that partake of our nature and thoughts; at our stage we are not able consciously to "use" them, for their help "can only be obtained by a strong will added to a complete knowledge of the laws which govern their being." Our present attitude, therefore, must be to think and act in terms of right principles so that these images may be ensouled by elementals of that nature. On the other hand, if we "fix our thoughts upon a person in anger, or in critical, uncharitable judgment," we attract to ourselves "a number of those elementals that belong to, generate, and are generated by this particular fault or failing, and they precipitate themselves upon us" (pp. 20-21). In our ordinary material life we can often make and destroy without much harm being done. The child makes his sand castle and destroys it, the artist makes and destroys his painting if it does not come up to his wish, the sculptor unmakes or alters, constantly, while evolving a perfect model. But our thoughts, though they vary in length of life and intensity, yet, once "evolved," are beyond our power.

Are we then doomed because of our long past of wrong thoughts and acts? Not so. Our Karma is certainly the result of our "meditation or thoughts of previous lives," but there "is also a swaying or diverging power in Karma in its effects upon the soul, for a certain course of life—or thought—will influence the soul in that direction" (p. 24). Hence we see why we are advised to undertake a "career of duty, piety and beneficence" (p. 26). If we do not want to acquire a body which will furnish the instrument or apparatus for "bad" Karma, then we must control the "fleshly appetites and desires, all lower, material interests being deliberately subordinated to the behests of the spirit" (pp. 24-5). If we want to nullify certain Karmic effects, then we must use the aspect of the Law which makes it possible for "several sorts of Karma" to "come to a head together at one point in the life, and, by their combined effect, produce a result which, while, as a whole, accurately representing all the elements in it, still is a different Karma from each single component part" (p. 24). To do this we must entirely eradicate selfishness in all forms and cultivate "*broad, generous* sympathy in, and effort for the good of others" (p. 25). While carefully performing every duty we must begin the "absolute cultivation of the inner, spiritual man by meditation, by reaching to and communion with

the Divine, and by exercise of the kind described by Patanjali, *i.e.*, incessant striving to an ideal end." (*Ibid.*)

Uneventful, and far removed from the apparent gaining of knowledge of the workings of the Astral Light, as this course may seem, yet it entails "laborious self-discipline and hardship" (p. 26) throughout perhaps many incarnations, all leading to the "greatest sacrifice"—for the good of Humanity (p. 29). It is a "specific course of training, physical, intellectual and spiritual" (p. 26), followed in the ordinary everyday life of the student. More details in the working out of this training in daily life are given in *Letters That Have Helped Me*, with which a later article in this series will deal. Here, Mr. Judge concerns himself more with the basic knowledge of the laws underlying the reactions from actions, and points to the important Moment of Choice. The time will come, he tells us, when we shall decide for ourselves our future destiny by a "deliberate and conscious choice between eternal life and death" (p. 27), but this "moment" is "made up of all moments." The many choices made by us at every point of daily life make up the kind of choice we shall make at the critical hour. The small sacrifices of personal life, thought centred on the Great Sacrifice, the heart devoted to the Whole, through the tie of Brotherhood, which is Love, all combine to make the passage through life a "career," the end of which is the capacity to give up "the bliss of Nirvana" in order to remain in conscious existence" outside of the body after its death, in order to "help Humanity." (p.29)

THE supreme value of the person has to be recognized if the crises of the hour are to be met. By this we must not mean the supreme value of the educated person, or the aristocratic person, or the person who belongs to our religious sect, or the Aryan or Nordic person, white, black, yellow, or brown. Even Tom, Dick and Harry... must be seen as the possessors of possibilities of inestimable worth to the whole of society. We are now becoming aware that we live in a world of relativity. In that permanent world which we hope will emerge, it is as unreasonable to expect any class, sect, race, or opinion to remain the subject of discrimination or injustice as it would be to expect a healthy body to exist with one diseased, unfunctioning organ.... There is not and cannot be any solution of the world's woes without even-handed justice, recognition of the rights of every individual and an unswerving attempt to provide every person the opportunity of personal development and self-expression.

—RALPH TYLER FLEWELLING

IN THE LIGHT OF THEOSOPHY

In recent years there has been much new research that supports the value of the role the mind plays in a variety of health situations. The way we think sends messages that influence how our body responds, and thus we control our health and the course of disease, without really knowing that we do so, says psychologist Ellen J. Langer in her new book, *Mindfulness*:

In thinking about health, and especially in trying to change the consequences of an illness or the behaviour that leads to it, an awareness of context—or what I have come to call a "mindfulness"—is crucial....

From earliest childhood we learn to see mind and body as separate. ...And later, we take our physical problems to one sort of doctor, our mental problems to another. But the mind/body split is not only one of our strongest beliefs, it is a dangerous and premature psychological commitment.

When we think of various influences on our health, we tend to think of many of them as coming from the outside environment. But each outside influence is mediated by context. Our perceptions and interpretations influence the ways in which our bodies respond to information in the world. If we automatically—"mindlessly"—accept preconceived notions of the context of a particular situation, we can jeopardize the body's ability to handle that situation. Sometimes, for the sake of our health, we need to place our perceptions intentionally, that is, mindfully in a different context...

A wide body of recent research has been devoted to investigating the influence of attitudes on the immune system, which is thought to be the intermediary between psychological states and physical illness. The emotional context, our interpretation of the events around us, could thus be the first link in a chain leading to serious illness. And since context is something we can control, the clarification of these links between psychology and illness is good news. Diseases that were once thought to be purely physiological and probably incurable may be more amenable to personal control than we once believed. Even when a disease may appear to progress inexorably, our reactions to it can be mindful or mindless and thus influence its effects.

The potential of thought is enormous. In the 1960s, experiments with biofeedback made it clear that it was possible to gain intentional control of such "involuntary" functions as heart rate, blood flow and brain activity. Through trial and error, people learned to control the workings of their own bodies...for example, lower their blood pressure or counteract painful

headaches. The effect of placebos – inert substances that in appearance resemble active drugs and are known to have powerful effects on health – is another instance of the healing power of the mind in a passive way. The more we can learn about how to direct the power of thought knowingly and deliberately, rather than having to rely on elaborate, indirect strategies, the more control we will gain over our own health.

The Secret Doctrine calls Shakespeare "the intellectual 'Sphinx' of the ages" (II, 419). His "deep and accurate science in mental philosophy" (Coleridge), H.P.B. says elsewhere, "has proved more beneficent to the true philosopher in the study of the human heart – therefore, in the promotion of truth – than the more accurate, but certainly less deep, science of any Fellow of the Royal Institution" (*Lucifer*, September 1887). Lance Fogan's article, "The Neurologist of Avon" (*New Scientist*, January 20, 1990), gives an inkling of the range and extent of Shakespeare's knowledge and speculates on how he came by it:

Part of the genius of William Shakespeare lies in his accurate depictions of most vocations and walks of life. His understanding of the courts of law and legal intricacies are uncanny; he appeared to comprehend the lives and duties of soldiers, sailors, botanists, farmers, cobblers, butchers, innkeepers, merchants, weavers and witches. He described the customs and ways of the royal courts, aristocratic and diplomatic societies, as well as the humble knowledge of the lowly and ignorant. His knowledge of the Bible and mythology was prodigious.

Should one be astounded that most of the medical specialities have claimed him as one of their own? Shakespeare's 37 plays and poetry contain more than 700 references to medicine and psychiatry. Modern medical literature contains papers describing the Bard's accurate descriptions of symptoms and diseases by rheumatologists, obstetricians, paediatricians, ear nose and throat specialists, dentists, orthopaedists and specialists in the diseases of the elderly. Psychiatrists and psychologists have documented Shakespeare's extraordinary depth and insight in volumes that would fill the shelves of libraries.

The article dwells mainly on Shakespeare's knowledge of neurology. The writer, himself a neurologist, gives various references to show the Bard's depth of knowledge and understanding of the nervous system and of the brain's anatomy and physiology. In his plays there are succinct clinical descriptions, medical insights and diagnoses, made not by physicians,

but by lay people. Four hundred years ago, he had knowledge of the functioning of the visual apparatus, of the stages of the sleep cycle, of diseases and disorders like epilepsy, strokes, migraines, cramps, senility, psychosis, etc. He clearly outlines, among other things, the neurological effects of syphilis and the damage done to the liver by alcoholism. Like the physicians of his time, Shakespeare knew about plants, herbs and poisons; many scholarly studies are devoted to his botanical knowledge.

There are many speculations as to how Shakespeare acquired his variegated knowledge and insights into the human condition. The "range and extent" of his knowledge, of which Emerson speaks, gives us a very definite clue to Adept influence, for when a genius comes under such influence, there is the phenomenon of a consciousness that becomes myriad-minded. There are pointed references in Theosophical literature to this source of Shakespeare's inspiration, though he remained unconscious of it.

It has been suspected by doctors since long that when patients are under anaesthesia, they can hear what is being said around them. Recent studies suggest that anaesthetized patients not only hear but also unconsciously "absorb" what is being said. It has been demonstrated that suggestions made during anaesthesia can help speed recovery from surgery. Patients who were given positive suggestions, such as "you will feel fine," recovered sooner and had fewer complications than patients who had received no encouragement. (*Omni*, March 1990)

How do these messages influence recovery or lodge suggestions in the minds of anaesthetized patients? Doctors are not sure. For the student of Theosophy, the key to understanding this lies in the teaching about our double set of senses, inner and outer. In dreams we see, hear, smell and taste, most often without external impact on the sense organs; and these happenings of sleep prove that senses function independently of organs, even though the objects be delusions of imagination rather than reality. Theosophy teaches that the real senses are inner and not outer; that they inhere in a non-physical vehicle, the astral body, and are not hindered from action by trance or sleep or anaesthesia.

It should be noted that in the primary development of the senses, with their corresponding grades of matter and physical organs built therefrom, hearing was the first.

An example of interdependence in nature is provided by the role ant colonies play in germinating some seeds, and benefiting themselves into the bargain. In recent years, more and more plant species—in environments ranging from alpine coniferous forests to tropical rain forests—have been found to be ant dispersed. (*Natural History*, February 1990)

In West Virginia's deciduous forests, for example, the mature fruits of bloodroot trees split and half a dozen seeds from each fruit cascade to the ground. The ants in the nearest colony discover and carry off these seeds to their nest. It is the seed's outer tissue that attracts ants, for it contains a variety of substances useful to the ant colony. Once a seed is in an ant nest, the workers chew this outer tissue and feed it to the larvae. The colony is a highly organized society with effective methods for getting rid of unwanted materials, so the ants take the rest of the seeds to the surface and dump them in the colony garbage heap or inter them with the corpses in the colony graveyard. The seed has now reached the place where it must germinate. Plants sprouting from seeds in these mini-compost heaps which are the equivalents of manure fare far better in a competitive natural world than seeds randomly dispersed by wind or foraging animal.

Seed dispersal is just one of the remarkable mutualisms of ants and plants, and the unwitting disruption of these finely tuned dependencies can have serious, long-term consequences.... Ant-dispersed plants take advantage of a highly organized, benevolent work force.

Until now, educational development has been measured by such yardsticks as the number of students enrolled, school buildings constructed and opened, and teachers trained and recruited. The ultimate objective, at least at the level of basic education, has been to provide school places for children of school age. Much too late it has been realized that these measures were only means towards an end which, in far too many developing countries, has remained elusive. The mere fact of placing children in schools has been no guarantee for effective learning. At the same time, non-formal avenues of basic learning and educational programmes for out-of-school adults have been chronically neglected.

The World Conference on Education for All, held at Jomtien (Thailand) this March, is an important feature of International Literacy Year. The more than 1500 delegates from 155 countries called for changes in attitudes and an "expanded vision" of basic education in which the ultimate end of learning takes precedence over the material means. Henceforth, it

may no longer matter where, and how long, and using what methods and materials, a child or adult learner has acquired the essential package of basic skills and knowledge, as long as he or she is effectively able to demonstrate his or her learning achievement.

Thus, education must become an affair of the whole society rather than just the responsibility of government education departments. "When we speak of an 'expanded vision and a renewed commitment'," states the Conference Declaration, "partnerships are at the heart of it."

The Jomtien conference has opened the way for an alliance of social forces which is more likely to furnish the resources, fresh impulse and commitment needed to achieve education for all, than the formal system of schools, teachers and ministry of education officials would ever be able to accomplish on their own.

English is not only a link language for the country but also India's window to the world. Yet the validity of its continuance as a medium in schools and colleges has lately come in for much debate. Proponents of the abolition of English hold that those who do not know it feel inferior and that rooting it out will help create a more equal society.

In *The Times of India* for April 7, Carlyle McFarland and Pranava K. Chaudhary argue that banning English will not solve our problems.

The barriers of the world are all crumbling and communication is vital. It is only pragmatic to learn a language which will help us to realize our commitment to Mankind, rather than cut ourselves off from the world through narrow-minded linguistic chauvinism.

English has become a part of our history and to try and destroy a tradition which has evolved over the centuries is anarchic.... The sooner we drop our half-baked pretensions of nationalism and give up linguistic prejudices, the quicker we will be able to draw from the wealth of tradition and excellence which standard English medium education maintains....

H.P.B. showed prevision in learning English, though born a Russian, and in recording the message of Theosophy for the 19th-20th century in that language, which has since her day become the international one. India would be unwise, indeed, to allow herself to become a victim of linguistic or any other bias when the world trend is now in the opposite direction.

THEOSOPHICAL PUBLICATIONS

By H. P. Blavatsky:

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

By William Q. Judge:

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

By Robert Crosbie:

THE FRIENDLY PHILOSOPHER
ANSWERS TO QUESTIONS ON THE OCEAN OF THEOSOPHY
UNIVERSAL THEOSOPHY
A BOOK OF QUOTATIONS

Other Publications:

LIGHT ON THE PATH
THROUGH THE GATES OF GOLD
THE DHAMMAPADA
THE LIGHT OF ASIA
SELECTIONS FROM THE UPANISHADS, AND THE TAO TE KING
"BECAUSE—" FOR THE CHILDREN WHO ASK WHY
THE ETERNAL VERITIES
THE TELL-TALE PICTURE GALLERY
STUDIES IN "THE SECRET DOCTRINE" (BOOKS I AND II)
LIVING THE LIFE
THE BUILDING OF THE HOME
"THUS HAVE I HEARD"
THE ZOROASTRIAN PHILOSOPHY AND WAY OF LIFE
U.L.T.—ITS MISSION AND ITS FUTURE
TEXTS FOR THEOSOPHICAL MEETINGS
SOME OBSERVATIONS ON THE STUDY OF "THE SECRET DOCTRINE"
U.L.T. PAMPHLET SERIES, NOS. 1-36
H. P. BLAVATSKY AND WILLIAM Q. JUDGE PAMPHLET SERIES

The United Lodge of Theosophists

DECLARATION

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

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

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

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

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

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

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

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

U.L.T. LODGES

ANTWERP 2000, BELGIUM	.. .. .	Korte Klarenstraat 13, Bus 5
BANGALORE 560 004, INDIA	.. .. .	4 Sir Krishna Rao Road, Basavangudi
BOMBAY 400 020, INDIA	.. .. .	.. .. 40 New Marine Lines
BOMBAY 400 019, INDIA	.. .. .	Anandi Niwas, Bhaudaji Road, Matunga
LONDON W2, 3AL, ENGLAND	.. .. .	.. .. 62 Queen's Gardens
LONDON, ONTARIO, CANADA	.. .. .	.. .. 799 Adelaide Street
LOS ANGELES, CALIFORNIA 90007, U.S.A.	.. .. .	.. .. 245 West 33rd Street
MADRAS 600 020, INDIA	.. .. .	7 Twelfth Cross Street, Indira Nagar
MALMO 211 21, SWEDEN	.. .. .	Grabrodersgatan 10, o g 1 tr
NEW DELHI 110 049, INDIA	.. .. .	H-75 South Extension 1
NEW YORK, NEW YORK 10021, U.S.A.	.. .. .	.. .. 347 East 72nd Street
OTTAWA, ONTARIO, CANADA	.. .. .	.. .. 1001 Gregg Street
PARIS 75116, FRANCE	.. .. .	.. .. 11 bis rue Keppler
PHILADELPHIA, PENNSYLVANIA 19103, U.S.A.	.. .. .	.. .. 1917 Walnut Street
PHOENIX, ARIZONA 85003, U.S.A.	.. .. .	.. .. 77 West Encanto Boulevard
SAN DIEGO, CALIFORNIA 92105, U.S.A.	.. .. .	.. .. 3766 E1 Cajon Boulevard
SAN FRANCISCO, CALIFORNIA 94114, U.S.A.	.. .. .	.. .. 166 Sanchez Street
SANTA BARBARA, CALIFORNIA 93101, U.S.A.	.. .. .	.. .. 326 West Sola Street
THE HAGUE, HOLLAND	.. .. .	Jacob Catsstraat 80, 2274 GX Voorburg
TORINO 10121, ITALY	.. .. .	.. .. Via Giusti, 5
WASHINGTON, D.C., U.S.A.	.. .. .	8525 Colesville Road, Silver Spring, Maryland 20910
WEST CHESTER, PENNSYLVANIA 19380, U.S.A.	.. .. .	.. .. 118 West Gay Street