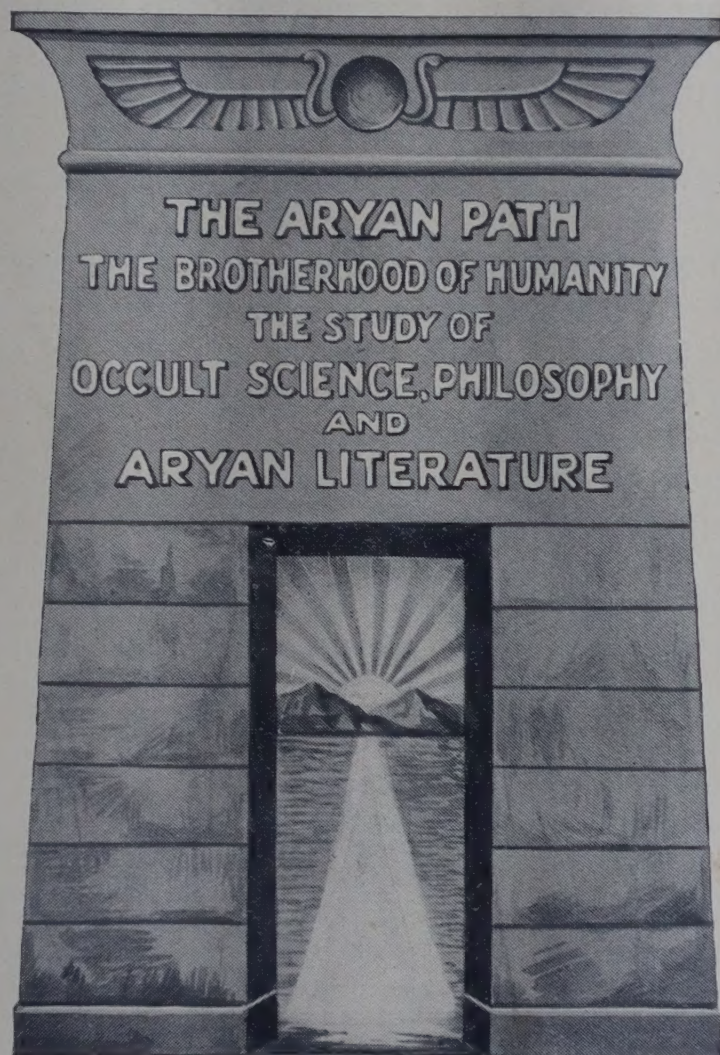




# THE OSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



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Vol. X No. 5

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March 17, 1940

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He who would profit by the wisdom of the universal mind, has to reach it through the whole of Humanity without distinction of race, complexion, religion or social status. It is altruism, not ego-ism even in its most legal and noble conception, that can lead the unit to merge its little Self in the Universal Selves. It is to these needs and to this work that the true disciple of true Occultism has to devote himself, if he would obtain theo-sophy, divine Wisdom and Knowledge.

—H. P. BLAVATSKY.



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

सत्यान्नास्ति परो धर्मः ।



*There is no Religion Higher than Truth*

BOMBAY, 17th March, 1940.

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# AUM

# THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th March 1940.

VOL. X. No. 5.

## A THEOSOPHICAL ANNIVERSARY

[Next to H. P. Blavatsky the greatest servant of the Masters of Theosophy was W. Q. Judge, the anniversary of whose passing on the 21st of March will be remembered by real Theosophists everywhere. Appropriately we reprint below a sketch of the life of Mr. Judge taken from the Los Angeles edition (1920) of *Letters That Have Helped Me*; it is part of the "extraneous matter" referred to in the Preface to the Indian Edition (1930).—Eds.]

### WILLIAM QUAN JUDGE

William Quan Judge, son of Alice Mary Quan and Frederick H. Judge, was born at Dublin, Ireland, on April 13th, 1851. His mother died in early life at the birth of her seventh child. The lad was brought up in Dublin until his thirteenth year, when the father removed to the United States with his motherless children, taking passage on the Inman Liner, "City of Limerick", which arrived in New York harbour on July 14th, 1864. Of the years of his childhood there is little to be said, though we hear of a memorable illness of his seventh year; an illness supposed to be mortal. The physician declared the small sufferer to be dying, then dead; but in the outburst of grief which followed the announcement, it was discovered that the child had revived, and that all was well with him. During convalescence the boy shewed aptitudes and knowledge never before displayed, exciting wonderment and questioning among his elders as to when and how he had learned all these new things. He seemed the same, and yet not the same; had to be studied anew by his family, and while no one knew that he had ever learned to read, from his recovery in his eighth year we find him devouring the contents of all the books he could obtain, relating to Mesmerism, Phrenology, Character-Reading, Religion, Magic, Rosicrucianism, and deeply absorbed in the Book of Revelation, trying to discover its real meaning. The elder Judge, with his children, lived for a brief period at the old Merchants' Hotel, in Cortland Street, New York: then in Tenth Street, and afterward settled in Brooklyn. William began work in New York as a clerk, afterwards entering

the Law Office of George P. Andrews, who afterwards became Judge of the Supreme Court of New York. There the lad studied law, living with his father, who died soon after. On coming of age, William Q. Judge was naturalised a citizen of the United States, in April, 1872. In May of that year he was admitted to the Bar of New York. His conspicuous traits as a lawyer, in the practice of Commercial Law, which became his specialty, were his thoroughness, his inflexible persistence and his industry, which won the respect of employers and clients alike. As was said of him, then and later: "Judge would walk over hot ploughshares from here to India to do his duty." In 1874 he married Ella M. Smith, of Brooklyn, by whom he had one child, a daughter, whose death in early childhood was long a source of deep, though quiet, sorrow to both. Mr. Judge in especial was a great lover of children, and had the gift of attracting them around him, whether in public—as on the steamer deck—or in private, and this without any apparent notice or effort on his part. Wherever he went, one would see the children begin to sidle up to him, soon absorbed in the new friend.

Living in Brooklyn until 1893, Mr. and Mrs. Judge then removed to New York in order to be nearer to the Theosophical Headquarters, Mr. Judge at that date, and for the first time, giving up his arduous labours at the law, in order to devote himself wholly to Theosophical work.

Soon after his marriage Mr. Judge heard of Madame Blavatsky in this wise. He came across



a book which greatly interested him. This was *People from the Other World*, by H. S. Olcott. Mr. Judge wrote to Colonel Olcott, asking for the address of a good medium, for at this time the tide of occult inquiry and speculation had just set in, and the experiences of numbers of people, including those of Madame Blavatsky, at the "Eddy Homestead", were the talk of all the world. Mr. Judge was invited to call upon H. P. B. while no medium was forthcoming, and thus the conjunction was formed, in this incarnation, which H. P. B. later on declared to have existed "for æons past". Henceforward, Mr. Judge spent much of his time with H. P. B. at Irving Place, New York: he was one of a number of people present at her rooms one evening when she turned to him, saying: "Ask Col. Olcott to form a Society." This was done at once. Mr. Judge was called to the Chair, nominating Col. Olcott as permanent Chairman, and was himself nominated as Secretary. This was the beginning of the Theosophical Society, on the date of 7th September, 1875.

When Madame Blavatsky went to India, Mr. Judge was left to carry on the T. S. in New York as best he could; a difficult task indeed when she who was then the one great exponent had left the field, and the curiosity and interest excited by her original and striking mission had died down. The T. S. was henceforth to subsist on its philosophical basis, and this, after long years of toil and unyielding persistence, was the point attained by Mr. Judge. From his twenty-third year until his death, his best efforts and all the fiery energies of his undaunted soul were given to this Work. We have a word picture of him, opening meetings, reading a chapter of the *Bhagavad Gita*, entering the Minutes, and carrying on all the details of the same, as if he were not the only person present; and this he did time after time, determined to have a Society. Little by little he gathered about him a number of earnest seekers, some of whom still work in the New York and other Branches, and through his unremitting labour he built up the T. S. in America, aiding the Movement as well in all parts of the world, and winning from The Master the name of "Resuscitator of Theosophy in America". His motto in those days was, "Promulgation, not Speculation". "Theosophy", said he, "is a cry of the Soul."

The Work went slowly at first, and the eager disciple passed through even more than the usual suffering, sense of loneliness and desolation, as we see H. P. B. pointing out in regard to him that "he of all chelas, suffers most, and asks, or even expects,

the least." But the shadow lifted, and in 1888 we find H. P. B. writing of him as being then "a chela of thirteen years' standing", "with trust reposed in him"; and as "the chief and sole Agent of The Dzian in America". (This is the Thibetan name of what we call The Lodge.)

Mr. Judge also went to South America, where he saw many strange things, and contracted Chagres fever, that terrible scourge whose effects dog the victim through a lifetime. To India as well, where he was for some time with H. P. B. Later on he was with her in France and in England, always intent on the Work of the T. S. He lectured in both countries; instituted *The Path* magazine, meeting all its deficits and carrying on its various activities, as well as those of the T. S. He wrote incessantly; opened the doors of the Press at length to a serious consideration of Theosophy; he lectured all over the States and did the work of several men. His health was frail; a day free from pain was a very rare thing with him. He had his sorrows too, of which the death of his only child was the deepest. But the cheerfulness of his aspect, his undaunted energy, never failed him, and he was the cause of activity among all his fellow members. To those who would ask his advice in the crises which were wont to shake the tree of the T. S. he would make answer: "Work! Work! Work for Theosophy!" And when at last the Great Betrayal came to him, and some of those whom he had lifted and served and taught *how* to work, strove to cast him down and out of the Society, in their ignorance of their own limitations, he kept the due silence of the Initiate; he bowed his defenceless head to The Will and The Law, and passing with sweet and serene heart through the waters of bitterness, consoled by the respect and trust of the Community in which his life had been spent, and by the thousands of students who knew and loved him: he exhorted all to forgiveness and renewed effort: he reminded us that there were many committed by the unbrotherliness of his opponents who would in time come themselves to see and comprehend the wrong done to the Work by action taken which they did not at the time understand in all its bearings; he begged us to be ready to meet that day and to take the extended hands which would then be held out to us by those who ignorantly shared the wrong done to him, and through him, to us all. In this trust he passed behind the veil. On the 21st of March, 1896, he encountered "Eloquent, Just and Mighty Death".



## THE NEGATORS OF SCIENCE.

[The following article by Madame Blavatsky first appeared in two instalments in *Lucifer*, Vol. VIII, p. 89, for April 1891 and Vol. XII, p. 97 for April 1893. The second instalment was, however, left unfinished at the passing of Madame Blavatsky.—Eds.]

"As for what thou hearest others say, who persuade the many that the soul, when once freed from the body, neither suffers evil nor is conscious, I know that thou art better grounded in the doctrines received by us from our ancestors and in the sacred orgies of Dionysos, than to believe them; for the mystic symbols are well known to us, who belong to the 'Brotherhood'."

PLUTARCH.

Of late, Theosophists in general, and the writer of the present paper especially, have been severely taken to task for *disrespect to science*. We are asked what right we have to question the conclusions of the most eminent men of learning, to refuse recognition of infallibility (which implies omniscience) to our modern scholars? How *dare* we, in short, "contemptuously ignore" their most undeniable and "universally accepted theories", etc., etc. This article is written with the intention of giving some reasons for our sceptical attitude.

To begin with, in order to avoid a natural misunderstanding in view of the preceding paragraph, let the reader at once know that the title, "The NEGATORS of Science", applies in nowise to Theosophists. Quite the reverse. By "Science" we here mean ANCIENT WISDOM, while its "Negators" represent *modern materialistic Scientists*. Thus we have once more "the sublime audacity" of, David-like, confronting, with an old-fashioned theosophical sling for our only weapon, the giant Goliath "armed with a coat of mail", and weighing "five thousand shekels of brass", truly. Let the Philistine deny facts, and substitute for them his "working hypotheses": we reject the latter and defend *facts*, "the armies of the one living TRUTH".

The frankness of this plain statement is certain to awake all the sleeping dogs, and to set every parasite of modern science snapping at our editorial heels. "Those wretched Theosophists!" will be the cry. "How long shall they refuse to humble themselves; and how long shall we bear with this evil congregation?" Well, it will certainly take a considerable time to put us down, as more than one experiment has already shown. Very naturally, our confession of faith must provoke the wrath of every sycophant of the mechanical and animalistic theories of the Universe and Man; and the numbers of these sycophants are large, even if not very awe-inspiring. In our cycle of wholesale denial the ranks of the Didymi are daily reinforced by every new-baked materialist and so-called "infidel", who escapes, full of reactive energy, from the narrow fields of church dogmatism. We know the numerical strength of our foes and opponents, and do not underrate it. More: in this present case even some of our best friends may ask, as they have done before now:

"*Cui bono?* why not leave our highly respectable, firmly-rooted, official Science, with her scientists and their flunkies, severely alone?"

Further on it will be shown *why*; when our friends will learn that we have very good reason to act as we do. With the true, genuine man of science, with the earnest, impartial, unprejudiced and truth-loving scholar—of the minority, alas!—we can have no quarrel, and he has all our respect. But to him who, being only a *specialist* in physical sciences—however eminent, matters not—still tries to throw into the scales of public thought his own materialistic views upon metaphysical and psychological questions (a dead letter to him) we have a good deal to say. Nor are we bound by any laws we know of, divine or human, to respect opinions which are held erroneous in our school, only because they are those of so-called authorities in materialistic or agnostic circles. Between *truth* and *fact* (as we understand them) and the working hypotheses of the greatest living physiologists—though they answer to the names of Messrs. Huxley, Claude Bernard, Du Bois Reymond, etc., etc.—we hope never to hesitate for one instant. If, as Mr. Huxley once declared, soul, immortality and all spiritual things "lie outside of (his) philosophical enquiry" (*Physical Basis of Life*), then, as he has never enquired into these questions, he has no right to offer an opinion. They certainly lie outside the grasp of materialistic physical science, and, what is more important, to use Dr. Paul Gíbir's felicitous expression, *outside the luminous zone* of most of our materialistic scientists. These are at liberty to believe in the "*automatic* action of nervous centres" as primal creators of thought; that the phenomena of *will* are only a complicated form of reflex actions, and what not—but we are as much at liberty to deny their statements. They are specialists—no more. As the author of *Spiritisme et Fakirisme* admirably depicts it, in his latest work:—

"A number of persons, extremely enlightened on some special point of science, take upon themselves the right of pronouncing arbitrarily their judgment on all things; are ready to reject everything new which shocks their ideas, often for the sole reason that *if it were true they could not remain ignorant of it!* For my part I have often met this kind of self-sufficiency in men whom their knowledge and scientific studies ought to have preserved from such a sad moral infirmity, had they not



been *specialists*, holding to their speciality. It is a sign of relative inferiority to believe oneself superior. In truth, the number of intellects afflicted with such gaps (*lacunes*) is larger than is commonly believed. As there are individuals completely refractory to the study of music, of mathematics, etc., so there are others to whom certain areas of thought are closed. Such of these who might have distinguished themselves in . . . medicine or literature, would probably have signally failed in any occupation outside of what I will call their *lucid zone*, by comparison with the action of those reflectors, which, during night, throw their light into a zone of luminous rays, outside of which all is gloomy shadow and uncertainty. Every human being has his own lucid zone, the extension, range and degree of luminosity of which, varies with each individual.

"There are things which lie outside the *conceptivity* of certain intellects; they are outside their lucid zone."<sup>1</sup>

This is absolutely true whether applied to the scientist or his profane admirer. And it is to such scientific specialists that we refuse the right to sit in Solomon's seat, in judgment over all those who will not see with their eyes, nor hear with their ears. To them we say: We do not ask you to believe as we do, since your *zone* limits you to your speciality; but then do not encroach on the *zones* of other people. And, if you will do so nevertheless, if, after laughing in your moments of honest frankness at your own ignorance; after stating repeatedly, orally and in print, that you, physicists and materialists, know nothing whatever of the ultimate potentialities of matter, nor have you made one step towards solving the mysteries of life and consciousness—you still persist in teaching that all the manifestations of life and intelligence, and the phenomena of the highest mentality, are merely *properties of that matter of which you confess yourselves quite ignorant*,<sup>2</sup> then—you can hardly escape the charge of humbugging the world.<sup>3</sup> The word "humbug" is used here advisedly, in its strictest etymological Websterian meaning, that is "imposition under fair pretences"

<sup>1</sup> "Analyse des Choses." *Physiologie Transcendentale*. Dr. Paul Gebier, pp. 33, 34.

<sup>2</sup> "In perfect strictness, it is true that chemical investigation can tell us *little or nothing* directly of the composition of living matter, and . . . it is also in strictness true, that we KNOW NOTHING about the composition of any body whatever, as it is." (Prof. Huxley).

<sup>3</sup> This is what the poet laureate of matter, Mr. Tyndall, confesses in his works concerning atomic action: "Through pure excess of complexity . . . the most highly trained intellect, the most refined and disciplined imagination *retires in bewilderment from the contemplation of the problem*. We are struck dumb by an astonishment which no microscope can relieve, doubting not only the power of our instrument, but *even whether we ourselves possess the intellectual elements which will ever enable us to grapple with the ultimate structural energies of nature*." And yet they do not hesitate to grapple with nature's spiritual and psychic problems—life, intelligence and the highest consciousness—and attribute them all to matter.

—in this case, of science. Surely it is not expecting too much of such learned and scholarly gentlemen that they should not abuse their ascendancy and prestige over people's minds to teach them something they themselves know nothing about; that they should abstain from preaching the limitations of nature, when its most important problems have been, are, and ever will be, insoluble riddles to the materialist! This is no more than asking *simple honesty* from such teachers.

What is it, that constitutes the real man of learning? Is not a true and faithful servant of science (if the latter is accepted as the synonym of truth) he, who besides having mastered a general information on all things is ever ready to learn more, because there are things *that he admits he does not know*?<sup>4</sup> A scholar of this description will never hesitate to give up his own theories, whenever he finds them—not clashing with fact and truth, but—merely dubious. For the sake of truth he will remain indifferent to the world's opinion, and that of his colleagues, nor will he attempt to sacrifice the spirit of a doctrine to the dead-letter of a popular belief. Independent of man or party, fearless whether he gets at logger-heads with biblical chronology, theological claims, or the preconceived and in-rooted theories of materialistic science; acting in his researches in an entirely unprejudiced frame of mind, free from personal vanity and pride, he will investigate truth for her own fair sake, not to please this or that faction; nor will he dislocate facts to make them fit in with his own hypothesis, or the professed beliefs of either state religion or official science. Such is the ideal of a true man of science; and such a one, whenever mistaken—for even a Newton and a Humboldt have made occasional mistakes—will hasten to publish his error and correct it, and not act as the German naturalist, Haeckel, has done. What the latter did is worth a repetition. In every subsequent edition of his *Pedigree of Man* he has left uncorrected the *sozura* ("unknown to science", Quatrefages tells us), and his *prosimia* allied to the *loris*, which he describes as "without marsupial bones, but *with placenta*" (*Ped. of Man*, p. 77), when years ago it has been proved by the anatomical researches of Messrs. "Alphonse Milne, Edwards and Grandidier . . . that the *prosimia* of Haeckel have . . . *no placenta*" (Quatrefages, *The Human Species*, p. 110). This is what we, Theosophists, call downright *dishonesty*. For he knows the two creatures he places in the fourteenth and eighteenth stages of his genealogy in the *Pedigree of Man* to be *myths* in nature, and that far from any possibility

<sup>4</sup> And therefore it is not to such that these well-known humorous verses, sung at Oxford, would apply:

"I am the master of this college,  
And what I know not is not knowledge."



of their being the direct or indirect ancestors of apes—let alone *man*, “they cannot even be regarded as the ancestors of the zonoplacental mammals” according to Quatrefages. And yet Haeckel palms them off still, on the innocent, and the sycophants of Darwinism, only, as Quatrefages explains, “because the proof of their existence arises *from the necessity of an intermediate type*”!! We fail to see any difference between the pious frauds of a Eusebius “for the greater glory of God”, and the impious deception of Haeckel for “the greater glory of matter” and—man’s dishonour. Both are *forgeries*—and we have a right to denounce both.

The same with regard to other branches of science. A specialist—say a Greek or Sanskrit scholar, a paleographer, an archæologist, an orientalist of any description—is an “authority” only within the limits of his special science, just as is an electrician or a physicist in theirs. And which of these may be called *infallible* in his conclusions? They have made, and still go on making mistakes, each of their hypotheses being only a surmise, a theory for the time being—and no more. Who would believe to-day, with Koch’s craze upon us, that hardly a few years ago, the greatest authority on pathology in France, the late Professor Vulpian, Doyen of the Faculty of Medicine in Paris, *denied the existence of the tubercular microbe*? When, says Doctor Gibier, (his friend and pupil) M. Bouley laid before the Academy of Sciences a paper on the tubercular bacillus, he was told by Vulpian that “this germ *could not exist*”, for “had it existed it would have been discovered *before now*, having been hunted after for so many years!”<sup>1</sup>

Just in the same way every scientific specialist of whatever description denies the doctrines of Theosophy and its teachings; not that he has ever attempted to study or analyze them, or to discover how much truth there may be in the old sacred science, but simply because it is not modern science that has discovered any of them; and also because, having once strayed away from the main road into the jungles of material speculation, the men of science cannot return back without pulling down the whole edifice after them. But the worst of all is, that the average critic and opponent of the Theosophical doctrines is neither a scientist, nor even a specialist. He is simply a *flunkey* of the scientists in general; a repeating parrot and a mimicking ape of that or another “authority”, who makes use of the personal theories and conclusions of some well-known writer, in the hope of breaking our heads with them. Moreover, he identifies himself with the “gods” he serves or patronizes. He is like the Zouave of the

Pope’s body-guard who, because he had to beat the drum at every appearance and departure of St. Peter’s “Successor”, ended by identifying himself with the apostle. So with the self-appointed flunkey of the modern Elohim of Science. He fondly imagines himself “as one of us”, and for no more cogent reason than had the Zouave: he, too, beats the big drum for every Oxford or Cambridge Don whose conclusions and personal views do not agree with the teachings of the Occult Doctrine of antiquity.

To devote, however, to these braggarts with tongue or pen one line more than is strictly necessary, would be waste of time. Let them go. They have not even a “zone” of their own, but have to see things through the light of other people’s intellectual “zones”.

And now to the reason why we have once more the painful duty of challenging and contradicting the scientific views of so many men considered each more or less “eminent”, in his special branch of science. Two years ago, the writer promised in the *Secret Doctrine*, Vol. II., p. 798, a third and even a fourth volume of that work. This third volume (now almost ready) treats of the ancient Mysteries of Initiation, gives sketches—from the esoteric standpoint—of many of the most famous and historically known philosophers and hierophants, (every one of whom is set down by the Scientists as an *impostor*), from the archaic down to the Christian era, and traces the teachings of all these sages to one and the same source of all knowledge and science—the esoteric doctrine or WISDOM-RELIGION. No need our saying that from the esoteric and legendary materials used in the forthcoming work, its statements and conclusions differ greatly and often clash irreconcilably with the data given by almost all the English and German Orientalists. There is a tacit agreement among the latter—including even those who are personally inimical to each other—to follow a certain line of policy in the matter of dates;<sup>2</sup> of denial to “adepts” of any transcendental knowledge of any intrinsic value; of the utter rejection of the very existence of *siddhis*, or abnormal spiritual powers in man. In this the Orientalists, even those who are materialists, are the best allies of the clergy and biblical chronology. We need not stop to analyze this strange fact, but such it is. Now the main point of Volume III of the *Secret Doctrine* is to prove, by tracing and explaining the *blinds* in the

<sup>2</sup> Says Prof. A. H. Sayce in his excellent *Preface* to Dr. Schliemann’s *Troja*: “The natural tendency of the student of to-day is to post-date rather than to ante-date, and to bring everything down to the latest period that is possible.” This is so, and they do it with a vengeance. The same reluctance is felt to admit the antiquity of man, as to allow to the ancient philosopher any knowledge of that which the modern student *does not know*. Conceit and vanity!

<sup>1</sup> *Analyse des Choses*, etc., Dr. P. Gibier, pp. 213 and 214.



works of ancient Indian, Greek, and other philosophers of note, and also in all the ancient Scriptures—the presence of an uninterrupted esoteric allegorical method and symbolism; to show, as far as lawful, that with the keys of interpretation as taught in the Eastern Hindu-Buddhistic Canon of Occultism, the *Upanishads*, the *Purânas*, the *Sutras*, the Epic poems of India and Greece, the Egyptian *Book of the Dead*, the Scandinavian *Eddas*, as well as the Hebrew *Bible*, and even the classical writings of Initiates (such as Plato, among others)—all, from first to last, yield a meaning quite different from their dead letter texts. This is flatly denied by some of the foremost scholars of the day. They have not got the keys, *ergo*—no such keys can exist. According to Dr. Max Müller no pandit of India has ever heard of an esoteric doctrine (*Gupta-Vidya, nota bene*). In his Edinburgh *Lectures* the Professor made almost as cheap of Theosophists and their interpretations, as some learned Shastris—let alone initiated Brahmins—make of the learned German philologist himself. On the other hand, Sir Monier Williams undertakes to prove that the Lord Gautama Buddha *never taught any esoteric philosophy (!)*, thus giving the lie to all subsequent history, to the Arhat-Patriarchs, who converted China and Tibet to Buddhism, and charging with fraud the numerous esoteric schools still existing in China and Tibet.<sup>1</sup> Nor, according to Professor B. Jowett, the Master of Balliol College, is there any esoteric or gnostic element in the Dialogues of Plato, nor even in that pre-eminently occult treatise, the *Timæus*.<sup>2</sup> The Neo-Platonists, such as Ammonius Saccas, Plotinus, Porphyry, etc., etc., were ignorant superstitious mystics, who saw a secret meaning where none was meant, and who, Plato heading them, had no idea of real science. In the scholarly appreciation of our modern scientific luminaries, in fact, science (*i.e.*, knowledge) was in its infancy in the days of Thales, Pythagoras and even of Plato; while the grossest superstition and “twaddle” reigned in the times of the Indian Rishis. Pânini, the greatest grammarian in the world, according to Professors Weber and Max Müller *was unacquainted with the art of writing*, and so also everyone else in India, from Manu to Buddha, even so late as 300 years B.C. On the other hand, Professor A. H. Sayce, an undeniably great paleographer and Assyriologist, who kindly admits such a thing as an esoteric school and occult symbology among the Accado-Babylonians, nevertheless claims that the Assyriologists have now in their possession all the keys required for the right inter-

pretation of the secret glyphs of the hoary past. Methinks, we know the chief key used by himself and his colleagues:—trace every god and hero, whose character is in the least doubtful, to a solar myth, and you have discovered the whole secret; an easier undertaking, you see, than for a “Wizard of the North” to cook an omelette in a gentleman’s hat. Finally, in the matter of esoteric symbology and Mysteries, the Orientalists of to-day seem to have forgotten more than the initiated priests of the days of Sargon (3750 years B.C., according to Dr. Sayce) ever knew. Such is the modest claim of the Hibbert Lecturer for 1887.

Thus, as the personal conclusions and claims of the above-named scholars (and of many more) militate against the theosophical teachings, in this generation, at any rate, the laurels of conquest will never be accorded by the majority to the latter. Nevertheless, since truth and fact are on our side, we need not despair, but will simply bide our time. Time is a mighty conjuror; an irresistible leveller of artificially grown weeds and parasites, a universal solvent for truth. *Magna est veritas et prevalebit*. Meanwhile, however, the Theosophists cannot allow themselves to be denounced as visionaries, when not “frauds”, and it is their duty to remain true to their colours, and to defend their most sacred beliefs. This they can do only by opposing to the prejudiced hypotheses of their opponents, (*a*) the diametrically opposite conclusions of their colleagues—other scientists as eminent *specialists* in the same branches of study as themselves; and (*b*) the true meaning of sundry passages disfigured by these partisans, in the old scriptures and classics. But to do this, we can pay no more regard to these illustrious personages in modern science, than they do to the gods of the “inferior races”. Theosophy, the Divine Wisdom or TRUTH is, no more than was a certain tribal deity—“a respecter of persons”. We are on the defensive, and have to vindicate that which we know to be implicit truth: hence, for a few editorials to come, we contemplate a series of articles refuting our opponents—however learned.

And now it becomes evident why it is impossible for us to “leave our highly respectable, firmly-rooted official *science* severely alone”.

Meanwhile we may close with a few parting words to our readers. *Power belongs to him who knows*; this is a very old axiom: knowledge, or the first step to power, especially that of comprehending the truth, of discerning the real from the false—belongs only to those who place truth above their own petty personalities. Those only who having freed themselves from every prejudice, and conquered their human conceit and selfishness, are ready to accept every and *any* truth—once the latter is undeniable and has been demonstrated to them—

<sup>1</sup> See Edkin’s *Chinese Buddhism*, and read what this missionary, an eminent Chinese scholar who lived long years in China, though himself very prejudiced as a rule, says of the esoteric schools.

<sup>2</sup> See Preface to his translation of *Timæus*.



those alone, I say, may hope to get at the ultimate knowledge of things. It is useless to search for such among the proud scientists of the day, and it would be folly to expect the aping masses of the profane to turn against their tacitly accepted idols. Therefore is it also useless for a theosophical work of any description to expect justice. Let some unknown MS. of Macaulay, of Sir W. Hamilton, or John Stuart Mill, be printed and issued to-day by the Theosophical Publishing Company, and the reviewers—if any—would proclaim it ungrammatical and *un-English*, misty and illogical. The majority judge of a work according to the respective prejudices of its critics, who in their turn are guided by the popularity or unpopularity of the authors, certainly never by its intrinsic faults or merits. Outside theosophical circles, therefore, the forthcoming volumes of the *Secret Doctrine* are sure to receive at the hands of the general public a still colder welcome than their two predecessors have found. In our day, as has been proved repeatedly, no statement can hope for a fair trial, or even hearing, unless its arguments run on the lines of legitimate and *accepted* enquiry, remaining strictly within the boundaries of either official, materialistic science, or emotional, orthodox theology.

Our age, reader, is a paradoxical anomaly. It is pre-eminently materialistic, and as pre-eminently pietist, a Janus age, in all truth. Our literature, our modern thought and progress so-called, run on these two parallel lines, so incongruously dissimilar, and yet both so popular and so very “proper” and “respectable”, each in its own way. He who presumes to draw a third line, or even a hyphen of reconciliation, so to speak, between the two, has to be fully prepared for the worst. He will have his work mangled by reviewers, who after reading three lines on the first page, two in the middle of the book, and the closing sentence, will proclaim it “unreadable”; it will be mocked by the sycophants of science and church, misquoted by their flunkies, and rejected even by the pious railway stalls, while the average reader will not even understand its meaning. The still absurd misconceptions in the cultured circles of Society about the teachings of the “Wisdom-religion” (Bodhism), after the admirably clear and scientifically presented explanations of its elementary doctrines by the author of *Esoteric Buddhism*, are a good proof in point. They might serve as a caution even to those amongst us, who, hardened in almost a life-long struggle in the service of our Cause, are neither timid with their pens, nor in the least disconcerted or appalled by the dogmatic assertions of scientific “authorities”. And yet they persist in their work, although perfectly aware that, do what they may, neither materialism nor doctrinal pietism will give theosophical philosophy a fair hear-

ing in this age. To the very end, our doctrine will be systematically rejected, our theories denied a place, even in the ranks of those ever-shifting, scientific ephemera—called the “working hypotheses” of our day. To the advocates of the “animalistic” theory, our cosmogenetical and anthropogenetical teachings must be “fairy tales”, truly. “How can we”, asked one of the champions of the men of science of a friend, “accept the *rigmaroles* of ancient Babus (?!) even if taught in antiquity, once they go in every detail against the conclusions of modern science. . . As well ask us to replace Darwin by Jack the Giant-Killer !” Quite so ; for those who would shirk any moral responsibility it seems certainly more convenient to accept descent from a common *simian* ancestor, and see a brother in a dumb, tailless baboon, rather than acknowledge the fatherhood of the Pitris, the fair “sons of the gods”, or to have to recognise as a brother, a starveling from the slums, or a copper-coloured man of an “inferior” race. “Hold back !” shout in their turn the pietists, “you can never hope to make respectable church-going Christians—‘*Esoteric Buddhists*’ !”

Nor are we in any way anxious to attempt the metamorphosis ; the less so, since the majority of the pious Britishers have already, and of their own free will and choice, become *Exoteric Boothists*.

*De gustibus non disputandum.*

In our next, we mean to enquire how far Prof. Jowett is right, in his Preface to *Timæus*, in stating that “the fancies of the Neo-Platonists have nothing to do with the interpretation of Plato”, and that “the so-called mysticism of Plato is purely Greek, arising out of his imperfect knowledge”, not to say ignorance. The learned Master of Balliol denies the use of any esoteric symbology by Plato in his works. We Theosophists maintain it and must try to give our best proofs for the claims preferred.

## II.

### ON AUTHORITIES IN GENERAL, AND THE AUTHORITY OF MATERIALISTS, ESPECIALLY.

In assuming the task of contradicting “authorities” and of occasionally setting at nought the well established opinions and hypotheses of men of Science, it becomes necessary in the face of repeated accusations to define our attitude clearly at the very outset. Though, where the truth of our doctrines is concerned, no criticism and no amount of ridicule can intimidate us, we would nevertheless be sorry to give one more handle to our enemies, as a pretext for an extra slaughter of the innocent ; nor would we willingly lead our friends into an unjust suspicion of that to which we are not in the least prepared to plead guilty.



One of such suspicions would naturally be the idea that we must be terribly self-opinionated and conceited. This would be false from A to Z. It does not at all stand to reason that because we contradict eminent professors of Science on certain points, we therefore claim to know more than they do of Science ; nor, that we even have the benighted vanity of placing ourselves on the same level as these scholars. Those who would accuse us of this would simply be talking nonsense, for even to harbour such a thought would be the madness of conceit—and we have never been guilty of this vice. Hence, we declare loudly to all our readers that most of those “authorities” we find fault with, *stand in our own opinion immeasurably higher in scientific knowledge and general information than we do.* But, this conceded, the reader is reminded that great scholarship in no way precludes great bias and prejudice; nor is it a safeguard against personal vanity and pride. A Physicist may be an undeniable expert in acoustics, wave-vibrations, etc., and be no Musician at all, having no ear for music. None of the modern bootmakers can write as Count Leo Tolstoi does ; but any tyro in decent shoemaking can take the great novelist to task for spoiling good materials in trying to make boots. Moreover, it is only in the legitimate defence of our time-honoured Theosophical doctrines, opposed by many of the authority of materialistic Scientists, entirely ignorant of psychic possibilities, in the vindication of ancient Wisdom and its Adepts, that we throw down the gauntlet to Modern Science. If in their inconceivable conceit and blind Materialism they will go on dogmatizing upon that about which they know nothing—nor do they want to know—then those who do know something have a right to protest and to say so publicly and in print.

Many must have heard of the suggestive answer made by a lover of Plato to a critic of Thomas Taylor, the translator of the works of this great Sage. Taylor was charged with being but a poor Greek scholar, and not a very good English writer. “True”, was the pert reply ; “Tom Taylor may have known far less Greek than his critics ; but *he knew Plato far better than any of them does.*” And this we take to be our own position.

We claim no scholarship in either dead or living tongues, and we take no stock in Philology as a modern Science. But we do claim to understand the living spirit of Plato’s Philosophy, and the symbolical meaning of the writings of this great Initiate, better than do his modern translators, and for this very simple reason. The Hierophants and Initiates of the Mysteries in the Secret Schools in which all the Sciences inaccessible and useless to the masses of the profane were taught, had one universal, Esoteric tongue—the language of symbolism and allegory.

This language has suffered neither modification nor amplification from those remote times down to this day. It still exists and is still taught. There are those who have preserved the knowledge of it, and also of the arcane meaning of the Mysteries ; and it is from these Masters that the writer of the present protest had the good fortune of learning, however imperfectly, the said language. Hence her claim to a more correct comprehension of the arcane portion of the ancient texts written by avowed Initiates—such as were Plato and Iamblichus, Pythagoras, and even Plutarch—than can be claimed by, or expected from, those who, knowing nothing whatever of that “language” and even denying its existence altogether, yet set forth authoritative and conclusive views on everything Plato and Pythagoras knew or did not know, believed in or disbelieved. It is not enough to lay down the audacious proposition, “that an ancient Philosopher is to be interpreted from himself (*i.e.*, from the dead-letter texts) and *by the contemporary history of thought*” (Prof. Jowett) ; he who lays it down has first of all to prove to the satisfaction, not of his admirers and himself alone, but *of all*, that modern thought does not woolgather in the question of Philosophy as it does on the lines of materialistic Science. Modern thought denies Divine Spirit in Nature, and the Divine element in mankind, the Soul’s immortality and every noble conception inherent in man. We all know that in their endeavours to kill that which they have agreed to call “superstition” and the “relics of ignorance” (*read* “religious feelings and metaphysical concepts of the Universe and Man”), Materialists like Prof. Huxley or Mr. Grant Allen are ready to go to any length in order to ensure the triumph of their soul-killing Science. But when we find Greek and Sanskrit scholars and doctors of theology, playing into the hands of modern materialistic thought, pooh-poohing everything *they* do not know, or that of which the public—or rather Society, which ever follows in its impulses the craze of fashion, of popularity or unpopularity—disapproves, then we have the right to assume one of two things : the scholars who act on these lines are either moved by personal conceit, or by the fear of public opinion ; they dare not challenge it at the risk of unpopularity. In both cases they forfeit their right to esteem as authorities. For, if they are blind to facts and sincere in their blindness, then their learning, however great, will do more harm than good, and if, while fully alive to those universal truths which Antiquity knew better than we do—though it did express them in more ambiguous and less scientific language—our Philosophers will still keep them under the bushel for fear of painfully dazzling the majority’s eyes, then the example they set is most pernicious. They suppress the truth and disfigure metaphysical conceptions, as



their colleagues in Physical Science distort facts in material Nature into mere props to support their respective views, on the lines of popular hypotheses and Darwinian thought. And if so, what right have they to demand a respectful hearing from those to whom TRUTH is the highest, as the noblest, of all religions?

The negation of any fact or claim believed in by the teeming millions of Christians and non-Christians, of a fact, moreover, *impossible to disprove*, is a serious thing for a man of recognized scientific authority, in the face of its inevitable results. Denials and rejections of certain things, hitherto held sacred, coming from such sources, are, for a public taught to respect scientific data and *bulls*, as good as unqualified assertions. Unless uttered in the broadest spirit of *Agnosticism* and offered merely as a personal opinion, such a spirit of wholesale negation—especially when confronted with the universal belief of the whole of Antiquity, and of the incalculable hosts of the surviving Eastern nations in the things denied—becomes pregnant with dangers to mankind. Thus the rejection of a Divine Principle in the Universe, of Soul and Spirit in man and of his Immortality, by one set of Scientists; and the repudiation of any Esoteric Philosophy existing in Antiquity, hence, of the presence of any hidden meaning based on that system of revealed learning in the sacred writings of the East (the *Bible* included), or in the works of those Philosophers who were confessedly Initiates, by another set of “authorities”—are simply fatal to humanity. Between missionary enterprise—encouraged far more on political than religious grounds<sup>1</sup>—and scientific Materialism, both teaching from two diametrically opposite poles that which neither can prove or disprove, and mostly that which they themselves take on blind faith or blind hypothesis, the millions of the growing generations must find themselves at sea. They will not know, any more than their parents know now, what to believe in, whither to turn for truth. Weightier proofs are thus required now by many than the mere personal assumptions and negations of religious fanatics and irreligious Materialists, that such or another thing exists or has no existence.

We, Theosophists, who are not so easily caught on the hook baited with either salvation or annihila-

tion, we claim our right to demand the weightiest, and to us *undeniable* proofs that truth is in the keeping of Science and Theology. And as we find no answer forthcoming, we claim the right to argue upon every undecided question, by analyzing the assumptions of our opponents. We, who believe in Occultism and the archaic Esoteric Philosophy, do not, as already said, ask our members to believe as we do, nor charge them with ignorance if they do not. We simply leave them to make their choice. Those who decide to study the old Science are given proofs of its existence; and corroborative evidence accumulates and grows in proportion to the personal progress of the student. Why should not the negators of ancient Science—to wit, modern Scholars—do the same in the matter of their denials and assertions; *i.e.*, why don't they refuse to say either *yea* or *nay* in regard to that which they really *do not know*, instead of denying or affirming it *a priori* as they all do? Why do not our Scientists proclaim frankly and honestly to the whole world, that most of their notions—*e.g.*, on life, matter, ether, atoms, etc., each of these being an unsolvable mystery to them—are *not scientific facts and axioms*, but simple “working hypotheses”? Or again, why should not Orientalists—but too many of them are “Reverends”—or a Regius Professor of Greek, a Doctor of Theology, and a translator of Plato, like Professor Jowett, mention, while giving out his personal views on the Greek Sage, that there are other scholars as learned as he is who think otherwise? This would only be fair, and more prudent too, in the face of a whole array of evidence to the contrary, embracing thousands of years in the past. And it would be more honest than to lead less learned people than themselves into grave errors, by allowing those under the hypnotic influence of “authority”, and thus but too inclined to take every ephemeral hypothesis on trust, to *accept as proven* that which has *yet* to be proved. But the “authorities” act on different lines. Whenever a fact, in Nature or in History, does not fit in with, and refuses to be wedged into, one of their personal hypotheses, accepted as Religion or Science by the solemn majority, forthwith it is denied, declared a “myth”, or, *revealed* Scriptures are appealed to against it.

It is this which brings Theosophy and its Occult doctrines into everlasting conflict with certain Scholars and Theology. Leaving the latter entirely out of question in the present article, we will devote our protest, for the time being, but to the former. So, for instance, many of our teachings—corroborated in a mass of ancient works, but denied piecemeal, at various times, by sundry professors—have been shown to clash not only with the conclusions of modern Science and Philosophy, but even with those passages from the old works to which we have ap-

<sup>1</sup> We maintain that the fabulous sums spent on, and by, Christian missions, whose propaganda brings forth such wretched moral results and gets so few renegades, are spent with a political object in view. The aim of the missions, which, as in India, are only said to be “*tolerated*” (*sic*) seems to be to *pervert* people from their ancestral religions, rather than to *convert* them to Christianity, and this is done in order to destroy in them every spark of national feeling. When the spirit of patriotism is dead in a nation, it very easily becomes a mere puppet in the hands of the rulers,



pealed for evidence. We have but to point to a certain page of some old Hindû work, to Plato, or some other Greek classic, as corroborating some of our peculiar Esoteric doctrines, to see—

H. P. B.

## THEOSOPHY AND ZOROASTRIANISM

The cause of Theosophy continues to suffer because of the mass of non-Theosophical literature which has been passing for the genuine teachings. False ideas have gained currency, and have brought discredit to the highest philosophy extant. *Isis Unveiled*, *The Secret Doctrine*, *The Key to Theosophy* and *The Theosophical Glossary* have remained closed books to many who, contacting pseudo-Theosophy, have attributed its failings to the philosophy itself. Many seeking to judge of Theosophy have belittled it because they have unfortunately not contacted the writings of H. P. Blavatsky and W. Q. Judge. People forget that there are theosophists in name and Theosophists by nature, and that the two classes are different.

A case in point is furnished by Dastur Dhalla's *History of Zoroastrianism*. In the chapter on "Parsi Theosophists", the author generalises on Theosophy, and attributes to it many a failing that it does not possess. From what he says, it is clear that he has been unfortunate in not contacting the fountain head of genuine Theosophy. Even a casual reading of *The Ocean of Theosophy* would have convinced Dr. Dhalla that genuine Theosophy is vital and living. The author in handling his subject tries to judge of the many by examining the few; a very hazardous practice at best, and one most unsuited to the work he had in hand. Applying the same method to Zoroastrianism, *i.e.*, holding up for examination the acts and the writings of many who style themselves followers of the Prophet, it would be possible to show that the Iranian Prophet's teachings could be reduced to a mockery, His ethics discredited and His doctrines negated. It is equally unfair that Theosophy be judged by holding up to view students of pseudo-theosophy or even students of Theosophy itself.

A fundamental principle of criticism which might well be borne in mind in considering Dr. Dhalla's remarks is that whenever the original teach-

ings are available, they themselves must be judged. Dastur Dhalla will concede that to judge of the Zoroastrian *Gathas*, we must go to the *Gathas* themselves and not to the interpretations of critics and schools. To judge of Theosophy also, it is but fair to examine the writings of Mme. Blavatsky, who brought Theosophy into the modern world. Dr. Dhalla's book is the poorer for the neglect of this rule, for Mme. Blavatsky has in several places given out the correct teachings on many an unexplained passage in the Zoroastrian Scriptures.

The author also shows his personal bias when he charges that Theosophy slights philology, saying that the Theosophists summarily rejected the method of the philologist in interpreting the sacred texts. The utility of philology has never been denied *in toto*. In its own domain, it has its own worth. But just as the surgeon can never find the Soul on the operating-table of his dissecting-room, so the philologist can never find the soul that the words of the scriptural texts enshrine. Can the philologists explain the meaning of what they call legends and which they find strangely mixed up with the highest metaphysical disquisitions? The dog legend is shown by Dr. Dhalla to be a fragment of an old Iranian canine literature. And yet he admits that three chapters of the *Vendidad* are devoted to this legend! Is it that these legends and the texts in which they are found (the *Vendidad* in this instance) are "the babblings of infant humanity"? Or is it that in these legends there are facts which have eluded the grasp of philologists? Again and again in *The Secret Doctrine* the student is shown statements from recognised authorities of science which show that these savants disagreed amongst themselves on essentials. Dr. Dhalla as a philologist charges that the sense of proportion, critical acumen, the historical sense, accurate thinking, and other such preliminary requisites of modern scholarship are conspicuous by their absence in most of the Theosophical interpretations. As said before, it is a pity that Dr. Dhalla never came into contact with the genuine Theosophy of H. P. B. As for his sweeping accusations, it need only be said that these adjuncts to scholarship have not often been the possessions of those who claim acquaintance with them, and their travesties may be met with in many a treatise of historical or so-called scientific study. The ability to sift the genuine from the spurious is rare in our age, and is most rarely found where it is most vehemently claimed. On this subject something from the pen of H. P. B. is reprinted in this issue; we draw the reader's attention to "The Negators of Science".

Next, it is idle to say as Dr. Dhalla does that Theosophy is a mere "eclectic system drawing its



materials mostly from Hinduism and Buddhism". If he had studied with some care he would soon have found that it is nothing of the kind ; for Theosophy teaches ideas and doctrines which sectarians of creeds, including orthodox Hindus and even Hinayana Buddhists and some of the Mahayana schools, reject and oppose. Sectarians do not like Theosophy, which is broader and deeper than their creed.

When Dr. Dhalla says that Zoroastrianism interpreted by the help of Theosophy leads the students to credit the former "with ideas that in no period of its religious history were ever included in its sphere", he lays claim to knowledge which he cannot possibly possess. Dr. Dhalla may disagree with Theosophical interpretations, as did for example the scientists of a century back when they denied the fact of Mesmerism, but he should not dogmatise and say that, during the whole history of Zoroastrianism (even if it extends only to 1,000 B.C., as mentioned in the Introduction), such and such ideas prevailed, whilst others were totally absent. It is not that "Providence had blessed the founders of the Theosophical Society with the possession of a master key", but that the right to possess that key belongs to any individual who works for the solidarity of all mankind by exemplifying in himself the practice of Wisdom, Compassion and Sacrifice. The key eludes him who seeks it for his own glorification, or for the exaltation of a sect. It is because the special claims of creeds are negated, and Divine Wisdom is shown to be the property of no one exclusive system that we find every religionist of whatever denomination up in arms against Theosophy. And yet, all religions contain in one form or another the allegory of the quest of the Holy Grail. Is it any wonder that the search still continues?

Dr. Dhalla not only does not contribute to the idea of Deity as an impersonal principle ; he even considers the gaining and the strengthening of the personality to be the highest aim comprehensible to mankind ; he calls this a Zoroastrian ideal. Dr. Dhalla may be a good philologist but he is no philosopher and certainly not a mystic. His domain of scholarship is narrowed and limited by his specialisation. So far as he speaks with the authority of his specialised knowledge, his views command respect, but in matters far removed from the field of his scholarship, the weight of his words cannot be augmented by authority borrowed from other and distant fields. The views of an eminent physician in regard to hygiene deserve respectful consideration, but his opinion on the method of erecting a bridge can have no authority, and may in fact be positively erroneous. Dr. Dhalla disputes the correctness of the doctrine of reincarnation and makes the rather

sweeping statement that, like Judaism, Christianity and Mahomedanism, Zoroastrianism shows no trace of this theory. The statement is open to attack. But even if it be taken to be right, the position of the religionist becomes untenable. It may well be that the theory of reincarnation was veiled because the exigencies of the epoch demanded that it be not given out openly. Or it may be that it does not exist in the fragment of fragments that is all we have left now of Zoroastrianism. But to put it bluntly, should we abstain from riding in an electric tram because there is no hint or mention of electricity in the Scriptures? Should we doubt the heliocentric theory because they do not mention it? Should the science of philology be scrapped because it finds no place in the Zoroastrian teachings?

Faced with such ignorance of the basis and the fundamentals of Theosophy, it becomes imperative for the careful student to remove the wrong ideas prevalent in the public mind. It was in a measure to adjust the minds of the Parsis of the eighties of the last century that Mme. Blavatsky wrote the answers and the comments which appear in *The Theosophist*, Vol. IV, pp. 224-226, 240-244. The attention of the student is drawn also to numerous references to the *Vendidad* and the other Zoroastrian texts which are found in *The Secret Doctrine* and in *The Theosophical Glossary*. These by themselves give out much more than the philologists and the Orientalists have been able to gather of the spirit which animated Zoroastrian metaphysics and ethics. But there is one extenuating circumstance, and in fairness to Dastur Dhalla it must be stated. Some Parsi followers of pseudo-theosophy in their attempts to interpret the recondite symbolism and allegories of the Zoroastrian texts have indulged in fancy and have upheld superstitions, mistaking mystification for mysticism, and naturally they have thus provoked the ire of good and constructive reformers like Dastur Dhalla.

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# THE NEW STYLE OF THINKING

## V.—DESIRES AND DESIRE

In our last study we discussed two types of desires—mental and bodily. The former may be described as embodying Ahriman-Mara-Devil, while the latter are but shadows cast by that beast. The vehicles of these two desires are mentioned in *The Secret Doctrine* (I, 260):—

It is not molecularly constituted matter—least of all the human body (*sthulasarira*)—that is the grossest of all our “principles”, but verily the *middle* principle, the real animal centre; whereas our body is but its shell, the irresponsible factor and medium through which the beast in us acts all its life. Every intellectual theosophist will understand my real meaning. Thus the idea that the human tabernacle is built by countless *lives*, just in the same way as the rocky crust of our Earth was, has nothing repulsive in it for the true mystic. Nor can Science oppose the occult teaching, for it is not because the microscope will ever fail to detect the ultimate living atom or life, that it can reject the doctrine.

The student should take note that “the real animal centre” is the womb of mental desires, while the “countless lives” of which the corpus is composed produce the bodily desires. In another place these two desires are explained thus (*U. L. T. Pamphlet No. 7*, p. 13):—

- (1) Desiring for oneself even such abstractions as power, knowledge, love, happiness or fame.
- (2) Desire for the things of matter.

It will help in our study of the subject if we subdivide these two types according to ordinary knowledge. People speak of good and bad desires; e.g., desire for love or for knowledge is called good while desire for power which evolves intolerance and cruelty is called evil; similarly æsthetic desires of the senses are regarded as good—even a gourmet is praised for his tastes, while indulgence is considered bad. But this division of desires into good and evil made in ordinary knowledge is somewhat arbitrary and confusing. Desires, good or evil, be they mental or be they bodily, are called in Occultism—hindrances.

More than once in this series it has been pointed out that man has the inner nature of perfection as well as the outer error-stricken and error-producing nature. Has the former or higher nature any desires of its own? It has no desires; it has Desire—“Desire for the purely abstract”.

In our normal waking consciousness we have the higher and the lower commingling. We are afflicted and attacked by the desires both of mind and of body. But also, now and then, there is an urge from the higher—the force of the One Desire; its voice is not audible, and its influence is vague and translates itself to us as the desire to be unselfish, to be good, to be wise.

Now in reference to all that is said above, Occultism, or the Esoteric Philosophy applied, clarifies the issues.

(A) Acquire knowledge of the One Self and Its ray which is the real man.

(B) To acquire this, get rid of false knowledge.

(C) False knowledge results from the two types of desires—mental and bodily.

(D) Listen to the voice of the One Desire; cultivate the art of unfolding some aspect of the One Desire.

In a priceless fragment entitled “Self-Knowledge” (*U. L. T. Pamphlet No. 7*, p. 12), we come upon the steps which, placed in juxtaposition with the above, reveal to us the path to be walked.

(A) Become conscious of ignorance about our own higher nature. Many even among the students do not really know that they are ignorant. Just as many worldly people fancy that they know everything about themselves, so also many students fancy that they know the Occult truths because they have read of these in the text-books.

(B) We are often deceived and the deception glammers us. In philosophy we speak of this phenomenon as *maya*; in Occultism, learning to be precise, we speak about the serpentine Astral Light. Maya, glamour, self-deception has to be removed.

(C) Real, intuitive or certain knowledge can be obtained by effort. Intuitive knowledge implies knowledge emanating from Buddhi-Manas. Right practice in living the higher life enables the waking consciousness to catch the light of *Buddhi-Manas* without its being distorted by the Astral Light. Such spiritual influx of knowledge is most fitful and reaches us only occasionally. This is not sufficient. The ordinary mystic-philosopher remains satisfied with such occasional experience. The real esotericist would not be so satisfied; for, he is taught to possess “indomitable determination to obtain and face that knowledge”. Obtaining knowledge implies theory but facing it means actual practice.



Now, it is stated (*U. L. T. Pamphlet No. 7*, p. 13) :—

Life itself teaches these lessons ; for all such objects of desire are found Dead Sea fruit in the moment of attainment. This much we learn from experience.

But need we wait till life teaches us ? No. One of the basic principles on which the institution of Chelaship rests teaches that it is possible to learn by looking "intelligently into the hearts of men". It is said :—

Study the hearts of men, that you may know what is that world in which you live and of which you will to be a part. Regard the constantly changing and moving life which surrounds you, for it is formed by the hearts of men ; and as you learn to understand their constitution and meaning, you will by degrees be able to read the larger word of life.

—*Light on the Path*, p. 12

The esotericist has already accepted this verity of the possibility of learning from co-disciples, from Nature, from the Great Gurus, and what is accepted in theory has to be realized in practice. There is another verity—complementary to the former. The science of Occultism shows what may be called short cuts to freedom and to the service of humanity by taking which the determined practitioner can reach his goal. Appropriate to our subject the short cut may be described thus : Eschew desires which are hindrances and assimilate the One Desire which sets the prisoner-soul free. Complete the quotation given above from *U. L. T. Pamphlet No. 7*, p. 13 :—

Intuitive perception seizes on the *positive* truth that satisfaction is attainable only in the infinite ; the will makes that conviction an actual fact of consciousness, till at last all desire is centred on the Eternal.

In the last sentence we come upon an important link in the study of our subject—the relation of Will to Desire. Many students are confused about it. Leaving aside for the present a philosophical or a psychological disquisition let us quote a very practical and therefore a very useful statement from the same pamphlet (p. 14) :—

Desire is indistinguishable from Will ; but we men never know desire under this form while we remain only men. Therefore Will and Desire are here considered as opposed.

They are considered as opposed, though in reality they are indistinguishable. In grasping the

contents of the three fragments from which we have quoted (*U. L. T. Pamphlet No. 7*, pp. 12-14) the student will derive real help from H. P. B.'s important article "Psychic and Noetic Action" included in *Raja-Yoga or Occultism*. Therein we find this statement (p. 59) :—

*Manas*, or rather its lower reflection, which whenever it disconnects itself, for the time being, with *kama*, becomes the guide of the highest mental faculties, and is the organ of the free-will in physical man.

In the light of all that is presented for the student's consideration it will be found that in our normal waking consciousness our task is dual—to purify desires and to awaken Desire which stands behind Will.

The practical way for each student is to search out and ascertain the predominant mental desire, and also the predominant bodily desire. The discipline chosen and accepted by the devotee of Theosophy requires that he purify both these desires by (a) obtaining theoretical knowledge about them, and (b) proper application to the troubles they cause. Even our Theosophical convictions, if they are rooted in and held from desires, will perpetuate these desires and their results. Faith or *Shraddha* is not merely reliance on the hypothetical Self ; how can we rely on something we do not know, about which we have but some vague ideas ? Seeking the Self implies seeking the Wisdom about and of the Self. It is said (*Notes on the Bhagavad-Gita*, p. 218) :—

The body of itself is incapable of action, and is merely an organized aggregation of physical matter used and controlled by the thinker and actor within ; it is this thinker and actor who needs to change his modes of thought and action. In changing from one mode of thought and action to another of an opposite kind, the man finds himself at war with habits which he himself established ; these have to be dis-established by the institution of habits in accord with his changed basis.

The new style of thinking means a reconstructing of our ideas according to the science of the Soul. Controlling desires, freeing the mind and taking it by the power of Will to the Fountain of Immortality within us, we will be able to offer refreshment to others. The Path cannot be walked without this, and unless we walk it we will not arrive at the Ashrama of the Great Gurus.



## THOUGHT EFFECTS

[The following article was first printed by Mr. Judge in *The Path*, Vol. I, p. 341, for February 1887.—EDS.]

Some thirty years ago, I began a five years' residence in a foreign land. Whilst there, I was conscious of a stern conflict going on within me to keep myself from falling into some of the ways and beliefs of the people of that land. So strong was the assault in one direction upon the Idol of Right which had been set up within me by a New England training, that for fear it should topple and fall, I was constrained to withdraw myself little by little from social relations, until finally I came to be pretty much alone, living on the pampas with flocks, herds, nature generally, and a few books for company. Even after this change the fight went on, though in a less active form and on a more desultory scale.

After I went from there, reflection upon the subject brought me to this conclusion among others, *viz* : that one of the most powerful forces emanating from distinct societies of mankind works by mental action upon man from the unseen atmosphere surrounding him.

It is said advisingly, "When in Rome do as the Romans do." It may be said, warningly : "When one enters upon living in Rome, he can scarce help *but* do as the Romans do."

In these later days, investigation of Theosophy has shown me of what nature was the obstacle against which I had been contending so stoutly.

It was of the Karma of that nation. It has shown me also the method of that unseen, unheard influence which "is in the air", ever about us, ever ready to move us, to govern us. And this method of influence, unseen and unheard, is the action upon us of forces existing on the Astral Plane. Among these forces are the thoughts of men living upon the objective plane of Earth.

After so much of preface, I come to a more particular consideration of some of the effects of those thoughts of man, which are unexpressed by speech or action, upon others and upon himself :

1st. How may we effectually resist the force of bad influence of locality operating on *us* from the Astral Plane ?

2nd. How may we do something, otherwise than by precept and example, towards overcoming the evil Karma of Locality which may be affecting *others* ?

3rd. How may we in individual cases help some unfortunates with whose needs we are acquainted ?

An answer is—by Thoughts.

In man's advancement from darkness into light, in the "Human Soul's" departure from lower materiality to entrance into right Spiritual living, among other means to be used to attain that end are right thought, right action, right speech and right meditation. Of these, *right thought* is of primary importance, for it is the foundation from which only the others can spring into life. Actions in objectivity are illusions ; they are shadows of our personality created by thoughts. Thoughts are nearer, more akin to our personality than actions are, for they are primary expressions from personality, always preceding conscious speech and action. Of all the indices to our personality of which we have knowledge thoughts are the clearest ; we are as our thoughts are. In compliance with that grand mandate, "Know Thyself", why scan life's *page* of speech and actions—shadows—when a vast *volume* of thoughts—realities—expressions of our personality, lies open to us for finding knowledge of self ?

Though independent of speech and action, thoughts are realities. They are real, living, active forces, until their force is expended—but the effects of right thoughts last for ever. Space does not necessarily limit their reach. They are in the air, so to speak, everywhere, and can move with a rapidity that is instantaneous. They may not only be sent, but are received. It takes but the veriest morsel of time to send a thought to the Sun ; at the Sun it takes as little time to receive a thought from the Earth.

To the first question—"how may we effectually resist the force of bad influence of Locality operating on *us* from the Astral Plane?"—one way is to search for Spiritual Truth. That truth is "in the air". It is conveyed to us by Thoughts. But a thought "from the air" is as a seed. A mustard seed planted in ice will not fructify ; a spiritual thought-seed falling upon a "Human Soul" which is bound and tied to Earth by its "Animal Soul" will not fructify. The mustard seed must fall into ground properly prepared for its reception, ere by culture it can sprout, grow, and bear fruit. And so, too, must the soil of the "Human Soul" be made ready in order that it shall afford an appropriate bed upon which the ever-present Spiritual thought-seed shall alight. On such a prepared soil it will *surely* fall ; as surely as the magnetic needle points to its pole, and once there, by our own culture it may grow into "an everlasting tree of Holiness".

How is that bed prepared ? How is it that we become ready to receive Spiritual Truth ? By right thought, right action, right speech and right meditation. It lies within our *inner selves* whether we



shall advance in Spiritual knowledge and life, and nowhere else; it must be our purpose, our business. No dictum of the Schools can bring it about. No printed book on esoteric wisdom or on ethics, or on the multitudinous religions of man can give it to us;—belonging to the Theosophical Society does not necessarily lead us into Spiritual life. These, to the hungry "Human Soul", may be of immense importance, but if the "Human Soul"—principle 5, be not first prepared, if we do not look upward and build upward, all these means,—Spiritual thoughts that are "in the air", wise books, this society of ours—they are all to such a spiritually-desert soul, but as of old—"pearls before swine"—hidden light—a force shut out by ourselves from acting within us.

*When we are engaged in right searching for Spiritual Truth, bad forces from the Astral Plane are inoperative upon us:* Thus may we effectually resist the force of bad influence of Locality operating on ourselves from the Astral Plane.

The second question we are considering is, "How may we do something, otherwise than by precept and example, towards overcoming the evil Karma which may be affecting others?"

Surely, again, it is by right thought, and right action, speech and meditation. For, not only do they prepare the way for the reception of Spiritual Truths, but the ego, so thinking, acting, speaking and meditating, is, while so employed, disseminating Spiritual light on all sides through the Astral Plane. He is throwing out Spiritual truth-seed which is reaching far and near. Wherever a "Human Soul" is in need of it, and hungering for it, it *will surely fall*; for there the soil is ready for its reception. These right thoughts have gone into "the air", and are certain to strike in somewhere for good.

Thus by *right thought* we may do something otherwise than by precept and example, towards obliterating the evil Karma of locality which is affecting others.

Regarding the third question; it seems to me that we all know some particular individuals to whose high needs we can minister by direct intention through the power of thought.

Who, that observes and reflects, cannot gather from his own experience the fact that thought can fly to a person at a distance? How common to say "I was thinking of one and he appeared." It is not an uncommon experience for one to unexpectedly entertain serious, at any rate marked thoughts about another, and subsequently to find that the other was similarly occupied in mind with him at the same time. It is odd if there be not some among you

who know that thought messages have been sent, received and acted on by the object-person when the receiver was in an abnormal condition to the sender. By these and other illustrations which doubtless will occur to you, we *know* that it is within the province of cause and effect that thought has power to operate on others at a distance by direct intention of the sender, by mental action alone.

Believing in the reality of thought—*knowing* the reality of thought—in its power to shield us from evil; in its power to affect others unknown to us; in our power to project it to special individuals, what opportunities it affords us for conferring high good.

But in order to do positive good to another by this direct thought unexpressed by speech or action, some certain conditions are necessary, which we may consider as milestones that shall indicate the progress of our own ascending path from materiality to spirituality. To be a power by thought influence,—(I do not refer now to thought sent by will power to a particular "sensitive" who is in subjective state to the sender—which condition is on a lower plane than that which we are now considering), pre-supposes intensity of love born of and nurtured by Spirituality for those whose high good we thus seek to establish. There must first be born in us an enthusiasm for giving high and positive good to another unconsciously to him. According to our unselfish love in this matter will be our enthusiasm, as is our enthusiasm, shall be the energy of our mis-sive—thought; and according to the energy of that thought will be its effect upon the object to which it is sent,—the more powerfully intense the thought the deeper it will penetrate;—the longer its effects will endure.

Right meditation will be required of us to determine what we really desire to effect. If we arrive at the position within ourselves necessary for obtaining power for affecting another for good by thought message, there will be engendered within us a portion of that grand principle on which this Society is founded, *viz*: Universal Brotherhood—unselfish love for others.

In making thought message to others, on the basis of lifting them to a higher plane of action, a part of our daily life, by its reaction upon ourselves we shall surely be "laying up treasures in Heaven"—and full will be our material for Devachanic life.

As in Devachan one shall live in the good he has done while in objective earth life—shall live in the true beauty he has learned to perceive—shall live in the effects of his good-life, his thoughts while here on earth can be made for the Devachanic period



of his existence a vast store-house of "good-life" of purest water. But it must be of thoughts untinged by selfish considerations. It must be of thoughts evolved through love of others for *their* good.

Right thought being the grand power it is :

1st. To resist within *ourselves* the bad Karma of Locality.

2nd. By which to weaken and destroy the bad Karma of Locality, which is disastrously affecting *others*.

3rd. By which from a basis of spiritual love we may send light to a groping soul,—what heavy responsibility is ever over us that it shall be our purpose, our study to "think aright".—To live much in thus right thinking—we shall ever be lifting some of the heavy Karma from off the world. It is thus, that we can "live in the Eternal", for right thought is of the Universal Mind, and Universal Mind is of the Eternal.

Reflect that persistent right thinking affects humanity constantly in the right direction, ever from the gross and material to the refined and Spiritual. It will ever be a constant force so long as evil exists. Let this idea sink into our consciousness. Let right thought be to us as the strong arm with which to do good to others. One need not long for wealth, for position or power that he may do good to others; the poorest in material wealth, the humblest in station, the most insignificant among men has within himself this ever open store-house of power for conferring good on which he can draw without limit ; a wealth he can scatter broadcast, or can give by direct selection of object with the suréty that he is bestowing benefits broadly,—knowing that he is successfully contending against Spiritual poverty—which is the sum of evil.

He who uses this wealth, can do so—*must* do so only by sacrifice of thought of self. He must be interested only in combating evil by helping humanity at large ; of offering special help to those whom he knows are desirous of help. As his life-love for the objects in view is the only foundation upon which he can do these works—love of self can not be a power within him.

To put it the other way. Begin the work of thought for the good of others by first forgetting self ; as fast as possible get away from the dominion of materiality. Live in the love of doing *enduring* good to others—these conditions *are* the true and upward advancement of ourselves. The doing of these things is the *reward* ;—it is the advancing into *God-life*. It is part of our real Eternal selves. It is living in the Eternal—the everlasting good ; for the God-life—the good-life is the only externally

active one. By living thus, the gross and material now enchaining our entities will be broken down and will die and leave us—and die they must sooner or later or the "I am I" shall perish.

Brooklyn, October 15, 1886.

H. N. H., F. T. S.

Protonius rightly objects in *The Literary Guide and Rationalist Review* for February, to "the habit of attaching the label *Christian* without much thought as to whether it is or is not truly descriptive of the article". He refers specifically to "the tendency to regard the war as a struggle between 'Christian civilization' and the Totalitarian States." Britain, he points out, is nominally a Christian nation but France is not, being a secular state which has deliberately restricted the activities of the Christian Church, and Turkey, with whom the Allies have arranged non-aggression and economic pacts, was never Christian and is to-day dissociated from any form of religion. Protonius inquires "whether the Indian soldiers in France are engaged on a crusade for Christian civilization, and whether the Indian Empire... is to be regarded as within the Christian orbit". He had protested in the December issue of the same journal against Mr. Duff Cooper's reference to "the Christian ethic", a phrase which recalls H. P. B.'s vigorous retort in *The Key to Theosophy*, p. 192, to the Enquirer's similar implication :—

What you call "Christian duties" were inculcated by every great moral and religious Reformer ages before the Christian era. All that was great, generous, heroic, was, in days of old, not only talked about and preached from pulpits as in our own time, but *acted upon* sometimes by whole nations. The Ethics of Christianity are grand, no doubt ; but as undeniably they are not new, and have originated as "Pagan" duties.

In THE THEOSOPHICAL MOVEMENT for May 1931 parallel passages from the world's scriptures were quoted in an extract from an article in *Theosophy* for April of that year on "Truth in All Faiths", which, as that article pointed out, "should serve to kill out the unchristian feeling of egotistical superiority, towards the so called 'pagans'".

Jesus, like all the great Teachers of mankind promulgated the pure ethics which Theosophy puts forward, but the Christian churches, with their preaching of the forgiveness of sins, deny the moral law which Christ proclaimed. H. P. B. wrote in her first work :—

The theology of Christendom has been rubbed threadbare by the most serious minds of the day. It is found to be, on the whole, subversive, rather than promotive of spirituality and good morals. (*Isis Unveiled*, II, 639)



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# 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 to Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with.

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