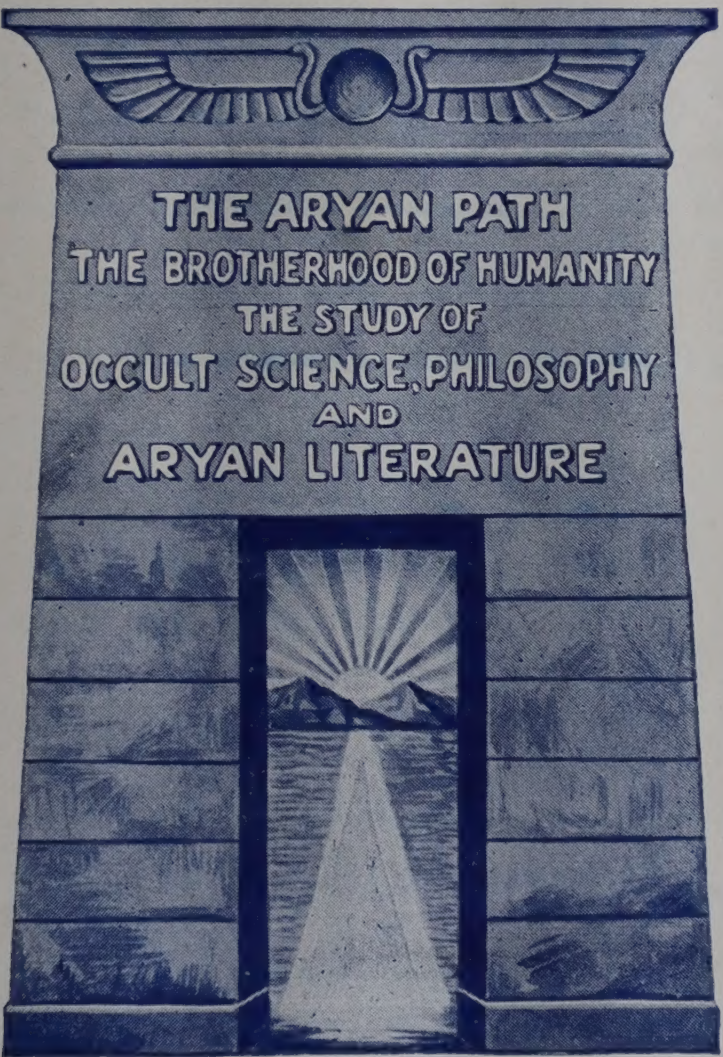




THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



THE ARYAN PATH
THE BROTHERHOOD OF HUMANITY
THE STUDY OF
OCCULT SCIENCE, PHILOSOPHY
AND
ARYAN LITERATURE

Vol. XII No. 5

March 17, 1942

We have, each one of us, to make ourselves a centre of light ; a picture gallery from which shall be projected on the astral light such scenes, such influences, such thoughts, as may influence many for good, shall thus arouse a new current, and then finally result in drawing back the great and the good from other spheres from beyond the earth.—W. Q. JUDGE

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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 1942.

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AUM

THE THEOSOPHICAL MOVEMENT

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A TEACHER OF DISCIPLINE

On the 21st of March, coincident with the Spring Equinox, falls the anniversary of the Going Home of William Quan Judge, who has been known as "the Greatest of the Exiles." Numerous are the aspects of his life and work, and pages could be written on any of them to help the student to commemorate the Day this year. It seems appropriate to reflect upon the Discipline which W. Q. Judge ardently applied to himself for the service of the great Cause of Theosophy and which he inspired others to practise. There is no greater disciplinarian than Nature herself and the power by which she restores balance when harmony is broken is ever merciful because ever just. Mortals wince at receiving her justice; those who love discipline welcome it as a gift of her mercy.

W. Q. Judge was a practical occultist. To live according to the Divine Discipline inculcated by the science of Theosophy was his constant endeavour, and all that he taught he tried to apply day after day to himself, for full well he knew that "whatever is practised by the most excellent men, that is also practised by others." But, in addition to setting a great example, W. Q. Judge instructed the ardent-hearted by penning advice and instruction of a personal nature, *i. e.*, affecting their personalities, which are to be found in the priceless volume *Letters That Have Helped Me*.

No devotee, no pupil learning the art of higher living, can afford to neglect the constant companionship of that volume, from which we cull a few sentences for our own as well as for the reader's benefit :—

(1) Theosophy requires no man to abandon a mode of life which is not in itself wrong.

(2) Find out all we *should* know, not what we would *like* to know.

(3) We are not to try to be chelas or to do any one thing in this incarnation, but only to know and to be just as much as we can, and the possibility is not measured.

(4) Often we do not know our duty, but that too is our own fault; it is a Karmic disability.

(5) We do not change ourselves by moving the body to another *locus*. We only put it under a different influence.

(6) Our affinities are ourselves, in whatever ground they may live and ripen.

(7) It is one's duty to try and find one's own duty and not to get into the duty of another. And in this it is of the highest importance that we should detach our *minds* (as well as our tongues) from the duties and acts of others whenever those are outside of our own. If you can find this fine line of action and inaction you will have made great progress.

“A DARK HOUR OR TWAIN”

“The last period of the age of transition is upon our poor humanity. The future is not only bound up in the past; the present will count. Unless by a supreme effort the age of sacerdotalism as the era of militarism are brought to a close the yuga of real Brotherhood will not dawn. Work for the ending of sacerdotalism in religion, of militarism in politics—both must die, not only one.”

—EXTRACT FROM A LETTER

Fear and panic lead people to misunderstand and to misvalue the events of the war. Readers scan their newspapers to note how near the enemy is to their own domicile and then begin to speculate as to their fate. This is natural, for most men and women are habitually self-centred and each regards himself as the pivot round which the earth ought to revolve! They have not educated themselves to view events and to evaluate objects in a larger, a more impersonal way. What they did not accustom themselves to in settled times of peace they find impossible to acquire in the midst of the unsettled conditions of war.

The awful conditions of the carnage now going on are apt to blind us to the realities of the past, of the present and of the future.

The real lesson of the immediate past is not what many opine it to be, *i. e.*, Europe's unpreparedness to face Hitler. That lesson may be put in aphoristic form: the pride of the victors absorbs the ills of the vanquished. Victorious France, Britain, U. S. A., intoxicated by success, wronged *humanity* at Versailles. Each of the victorious nations thought of itself and neglected to consider the common good of the race. The arrogance and the egotism of 1918-19 are now taking their toll. The very institution which could have saved civilisation, the League of Nations, was exploited by the commanding powers, *viz.*, Britain and France, and their example was copied by Japan, Germany and Italy. If this lesson from the past is well remembered and utilized, even the carnage of today can yield lasting peace.

The lesson of the present? Success should

not be counted by the gain of territory obtained by Hitler in Europe or now being obtained by Japan in Asia. Not who owns territory, but what is being done to and with territorials—that is the deciding factor. The war is fast approaching the phase when revolution, bloody or constructive, is bound to precipitate itself in every country of the globe. Already it is clear that military victories are not of first-rate importance, nor will a merely waiting-watching game pay. Decisions for which clear vision is essential have to be taken: a vision of the unity of humankind, a vision which recognises that not a single limb of the race can be weakened or mutilated without lowering or destroying the health of the whole body. Only a few perceive this moral principle, and these few unfortunately are not in a position to influence directly world-activities.

And the lesson of the future? New leaders must arise to bring home to us today the truth that humanity needs a new attitude to life, a new religion, that of self-knowledge, whose temple is the human mind. Churches and Synagogues, *Mandirs* and *Masjids* are useless; these have to be transformed into so many educational institutions where great ideas of the Prophets of the Ages are mastered and whence priestcraft is banished. That work should begin today in quarters where it is not attended to; only a few, among them a handful of the students of Theosophy, are attempting it. The study of great ideas which calm the heart and enlighten the mind is a preparation far more valuable than that provided by sand-bags, black-outs, etc., etc. Life must be allowed to run its course—bodies must eat and

sleep, duties must be performed, the work of the world must go on and the regular rhythm of life must be maintained. That philosophy of life which enables its votaries to maintain that rhythm is the right philosophy. It is up to the students of Theosophy to prove their own worth by setting the example so very necessary for all around them.

OCCULT OR EXACT SCIENCE

[Last month we reprinted the beginning of the first of the two instalments of the article of H. P. B., "Occult or Exact Science," with an introductory article, "Unscientific Men of Science." Below we publish the remainder of the first instalment from *The Theosophist*, Vol. VII, p. 422, for April 1886.—EDS.]

Even in that early period and before the "Rochester" wave of spiritualism had swept over any considerable portion of civilized society in Europe, it was shown that the same phenomenon could be produced by means of various narcotics and drugs. Some bolder people, who feared neither a charge of lunacy nor the unpleasant prospect of being regarded as wards in "Old Nick's Chancery," made experiments and declared the results publicly. One was Théophile Gautier, the famous French author.

Few are those acquainted with the French literature of that day, who have not read the charming story told by that author, in which he describes the dreams of an opium-eater. To analyse the *impressions* at first hand, he took a large dose of *hashisch*.

"My hearing," he writes, "acquired marvellous capacities: *I heard the music of the flowers*; sounds,—green, red and blue—poured into my ears in clearly *perceptible* waves of *smell* and *colour*. A tumbler upset, the creaking of an arm-chair, a word whispered in the lowest tones vibrated and resounded *within me* like so many

claps of thunder. At the gentlest contact with objects—furniture or human body—I heard prolonged sounds, sighs like the melodious vibrations of an *Æolian harp*...."¹

No doubt the powers of human fancy are great; no doubt delusion and hallucination may be generated for a shorter or a longer period in the healthiest human brain either naturally or artificially. But natural phenomena that are not included in that "abnormal" class do exist; and they have at last taken forcible possession even of scientific minds. The phenomena of hypnotism, of thought-transference, of sense-provoking, merging as they do into one another and manifesting their occult existence in our phenomenal world, succeeded finally in arresting the attention of some eminent scientists. Under the leadership of the famous Dr. Charcot, of the Salpêtrière Hospital in Paris, several famous men of science took the phenomena in hand—in France, Russia, England, Germany and Italy. For over fifteen years they have been experimenting, investigating, theorising. And what is the result? The sole explanation given to the public, to those who thirst to become acquainted with the real, the intimate nature of the phenomena, with their productive cause and genesis—is that the sensitives who manifest them are all HYSTERICAL! They are *psychopates*² and *neurosis*³—we are told,—no other cause underlying the endless variety of manifestations than that of a purely physiological character.

This looks satisfactory for the present, and—quite hopeful for the future.

"Hysterical hallucination" is thus doomed to become, as it appears, the *alpha* and the *omega* of every phenomenon. At the same time science defines the word "hallucination" as "an error of our senses, shared by, and imposed

¹ *La Presse*, July 10, 1840.

² A Greek compound term coined by the Russian Medical Faculties.

³ From the word *neurosis*.

(by that error) upon our *intelligence*. ”¹ Now such *hallucinations* of a sensitive as are objective—the apparition of an “ astral body ” for instance,—are not only perceptible by the sensitive’s (or medium’s) “ *intelligence*, ” but are likewise shared by the senses of those present. Consequently the natural inference is that all those witnesses are also *hysterical*.

The world is in danger, we see, of being turned, by the end of this century, into one vast lunatic asylum, in which the learned physicians alone would form the *sane* portion of humanity.

Of all the problems of medical philosophy, hallucination seems, at this rate, the most difficult to solve, the most obstinate to get rid of. It could hardly be otherwise, for it is one of the mysterious results of our dual nature, the bridge thrown over the chasm that separates the world of matter from the world of spirit. None but those willing to cross to the other side can appreciate it, or ever recognize the *noumenon* of its phenomena. And without doubt a manifestation is quite disconcerting to any one who witnesses it for the first time. Proving to the materialist the creative faculty, the *potency* of man’s spirit, *naturalising* before the churchman the “ miracle, ” and *supernaturalising*, so to say, the simplest effects of natural causes, *hallucination* cannot be accepted yet for what it really is, and could hardly be forced upon the acceptance of either the materialist or the believing Christian, since one is as strong in his denial as the other is in his affirmation. “ Hallucination, ” says an authority quoted by Brierre de Boismont,² “ is the reproduction of the material sign of the idea. ” Hallucination, it is said, has no respect for age or for merit ; or, if a fatal experience is worth anything—“ a physician who would give it too much of his attention or would study it for too long a time and *too seriously*, would be sure to

end his career in the ranks of his own patients. ”

This is an additional proof, that “ hallucination ” was hardly ever studied “ *too seriously* ” as self-sacrifice is not quite the most prominent feature of the age. But *if* so catching, why should we not be permitted the bold and disrespectful suggestion that the biologists and physiologists of Dr. Charcot’s school, have themselves become *hallucinated* with the rather one-sided scientific idea that such phenomenal hallucinations are all due to *Hysteria*?

However it may be, whether a *collective hallucination* of our medical lights or the impotency of material thought, the simplest phenomenon—of the class *accepted* and verified by men of science in the year 1885—remains as unexplained by them, as it was in 1840.

If, admitting for argument sake, that some of the common herd out of their great reverence—often amounting to *fetich worship*—for science and authority, do accept the dictum of the scientists that every phenomenon, every “ abnormal ” manifestation, is due to the pranks of *epileptic hysteria*, what shall the rest of the public do? Shall they believe that Mr. Eglinton’s *self-moving* slate pencil is also labouring under a fit of the same epilepsy as its medium—even though he *does not touch it*? Or that the prophetic utterances of the seers, the grand inspired apostles of all ages and religions, were simply the pathological results of hysteria? Or again that the “ miracles ” of the Bible, those of Pythagoras, Apollonius and others—belong to the same family of *abnormal* manifestations, as the hallucinations of Dr. Charcot’s Mlle. *Alphonsine*—or whatever her name—and her erotic descriptions and her poetry—“ in consequence of the swelling with gases of her great bowel ” (*sic*)? Such a pretension is likely to come to grief. First of all “ hallucination ” itself, when it is really the effect of a physiological cause, would have to be explained—but *it never has been*. Taking at random some out

¹ *Dictionnaire Medical*.

² *Hallucination*, p. 3.

of the hundreds of definitions by eminent French physicians (we have not those of the English at hand) what do we learn about "hallucinations?" We have given Dr. Brierre de Boismont's "definition," if it can be called one: now let us see a few more.

Dr. Lelut calls it—"a sensorial and perceptive folly;" Dr. Chomil—"a common illusion of the sensorium;"¹ Dr. Leuret—"an illusion intermediary between sensation and conception" (*Psychol. Fragments*); Dr. Michéa—"a perceptive delirium" (*Delusion of the Senses*); Dr. Calmeil—"an illusion due to a vicious modification of the nervous substance" (*of Folly*, Vol. I); etc., etc.

The above will not make the world, I am afraid, much wiser than it is. For my part, I believe the theosophists would do well to keep to the old definition of hallucinations (*théophanie*)² and folly, made some two thousands of years back by Plato, Virgilius, Hippocrates, Galen and the medical and theological schools of old. "There are two kinds of folly, one of which is produced by the body, the other sent to us by the gods."

About ten years ago, when *Isis Unveiled* was being written, the most important point the work aimed at was the demonstration of the following: (a) the reality of the *Occult* in nature; (b) the thorough knowledge of, and familiarity with, all such occult domains amongst "certain men," and their mastery therein; (c) hardly an art or science known in our age, that the *Vedas* have not mentioned; and (d) that hundreds of things, especially mysteries of nature,—in *abscondito* as the alchemists called it,—were known to the Aryas of the *premahabarata* period, which are unknown to us, the modern sages of the XIXth century.

A new proof of it is now being given. It comes as a fresh corroboration, from some recent investigations in France by learned "specialists" (?) with regard to the confusion

made by their *neurosis*ts and *psychomaniacs* between colour and sound, "*musical impressions* and *colour-impressions*."

This special phenomenon was first approached in Austria in 1873 by Dr. Newbamer. After him it began to be seriously investigated in Germany by Blaver and Lehmann: in Italy by Vellardi, Bareggi and a few others, and it was finally and quite recently taken up by Dr. Pedronneau of France. The most interesting accounts of *colour-sound* phenomena may, however, be found in *La Nature*, (No. 626, 1885, pp. 406, *et seq*) in an article contributed by A. de Rochat who experimented with a certain gentleman whom he names Mr. "N. R."

The following is a short *résumé* of his experience.

N. R. is a man of about 57 years of age, an *advocate* by profession, now living in one of the country *faubourgs* of Paris, a passionate amateur of natural sciences which he has studied very seriously, fond of music, though no musician himself, a great traveller and as great a linguist. N. R. had never read anything about that peculiar phenomenon that makes certain people associate sound with colour, but was subject to it from his very boyhood. Sound of every description had always generated in him the impression of colours. Thus the articulation of the vowels produces in his brain the following results:—The letter *A*—appears to him dark red; *E*—white; *I*—black; *O*—yellow; *U*—blue. The double-vowelled letters; *Ai*—chestnut colour; *Ei*—greyish white; *Eu*—light blue; *Oi*—dirty-yellow; *Ou*—yellowish. The consonants are nearly all of a dark grey hue; while a vowel, or a double vowel forming with a consonant a syllable, colours that syllable with its own tint. Thus, *ba*, *ca*, *da* are all of red-grey colour; *bi*, *ci*, *di* ash coloured; *bo*, *co*, *do* yellow grey, and so on. *S* ending a word and pronounced in a hissing way, like the Spanish words *los compos*, imparts to the syllable that precedes it a metallic glittering. The colour

¹ See *Dictionary of Medical Terms*.

² Communication with Gods.

of the word depends thus on the colour of the letters that compose it, so that to N. R. human speech appears in the shape of many coloured, or variegated ribbons coming out of persons' mouths, the colours of which are determined by those of the vowels in the sentences, separated one from the other by the greyish stripes of the consonants.

The languages receive in their turn a common colouring from those letters that predominate in each. For instance, the German, which abounds in consonants, forms on the whole the impression of a dark grey moss; French appears grey, strongly mixed with white; the English seems nearly black; Spanish is very much coloured especially with yellow and carmine-red tints; Italian is yellow, merging into carmine and black, but with more delicate and harmonious tints than the Spanish.

A deep-toned voice impresses N. R. with a dark red colour which gradually passes into a chocolate hue; while a shrill, sonorous voice suggests the blue colour, and a voice between these two extremes changes these colours immediately into very light yellow.

The sounds of instruments have also their distinct and special colours: the piano and the flute suggest tints of blue; the violin—black; and the guitar—silver grey, etc.

The names of musical notes pronounced loudly, influence N. R. in the same manner as the words. The colours of a singing voice and playing depend upon the voice and its compass and altitude, and upon the instrument played on.

So it is with *figures* verbally pronounced; but when read mentally they reflect for him the colour of the ink they are written or printed with. The form, therefore, has nought to do with such colour phenomena. While these impressions do not generally take place outside of himself, but perform, so to say, on the platform of his brain, we find other sensitives offering far more curious phenomena

than "N. R." does.

Besides Galton's interesting chapter upon this subject, in his "Inquiries into Human Faculty and its Development," we find in the *London Medical Record* a sensitive describing his impressions in this wise: "As soon as I hear the sounds of a guitar, I see vibrating chords, surrounded by coloured vapours." The piano produces the same: "coloured images begin to float over the keys." One of Dr. Pedronneau's subjects in Paris¹ has always colour impressions *outside* of himself. "Whenever I hear a chorus composed of several voices," he says, "I feel a great number of coloured points floating over the heads of the singers. I feel them, for my eye receives no definite impression; nevertheless, I am compelled to look at them, and while examining them I feel perplexed, for I cannot find those bright coloured spots where I look at them, or rather feel them."

Inversely, there are sensitives in whom the sight of colours evokes immediately that of sounds, and others again, in whom a triple phenomenon is produced by one special sense generating two other senses. A certain sensitive cannot hear a brass band without a taste "like copper in the mouth" during the performance, and seeing dark golden clouds.

Science investigates such manifestations, recognizes their reality, and—remains powerless to explain them. "*Neurosis and Hysteria*" is the only answer obtained, and the "*canine hallucinations*" of the French academicians quoted in *Isis*, have remained valid to this day as an explanation, or a *universal solvent* of all such phenomena. But it is only natural after all, that science should be unable to account at any rate for this particular phenomenon of *light* and *sound*, since their theory of light itself has never been fully verified, nor made complete to the present day.

Let then our scientific opponents play for

¹ *Annales d'Oculistique*, Nov. and Dec. 1882—*Journal de Medecine de l'Ouest*, 4me. Trimestre, 1882.

a while longer at "blind man's buff" amongst phenomena, with no ground to stand upon but their eternal physiological hypotheses. The time is not perhaps far off when they shall be compelled to change their tactics or—confess themselves defeated by even such *elementary* phenomena as described above. But, whatever physiologists may, or may not say, or do; whatever their scientific explanations, hypotheses and conclusions at present or in the future, modern phenomena, are fast *cycling* back for their true explanation, to the archaic *Vedas*, and other "Sacred Books of the East." For it is an easy matter to show, that the Vedic Aryans were quite familiar with all such mysteries of sound and colour. *Mental* correlations of the two senses of "sight" and "hearing" were as common a fact in their days, as that of a man in our own seeing objective things before him with his eyes wide open at noon.

Any student of Occultism, the youngest of *chelas* who has just begun reading *esoterically* his *Vedas*, can suspect what the real phenomenon means; simply—a *cyclic return of human organisms to their primitive form* during the 3rd and even 4th Root Races of what is known as the *Antediluvian periods*. Everything conspires to prove it, even the study of such exact sciences as philology and comparative mythology. From the hoary days of antiquity, from the very dawn of the grand civilizations of those races that preceded our *Fifth Race*, and the traces of which now lie buried at the very bottom of the oceans, the fact in question was known. That which is now considered as an abnormal phenomenon, was in every probability the normal state of the antediluvian Humanity. These are no vain words, for here are two of the many proofs.

In consequence of the abundant data gleaned by linguistic research, philologists are beginning to raise their voices and are pointing to some very suggestive, though as yet unexplained facts. (1) All the words indicative of

human representations and conceptions of *light* and *sound* are found to have their derivation from the same roots.¹ (2) *Mythology* shows, in her turn, the evident law—the uniformity of which precludes the possibility of chance—that led the ancient symbologists to represent all their *sun-gods* and *radiant* deities—such as the Dawn, the Sun, or Aurora, Phœbus, Apollo, etc.—connected in one way or the other with music and singing,—with *sound* in short,—associated with radiancy and colour.²

If this is as yet but an inference, there exists a still better proof in the *Vedas*, for there the conceptions of the words "sound" and "light," "to hear" and "to see," are always associated. In Hymn X, 71, verse 4, we read "One—though *looking*, *sees not the speech*, and the other *seeing*—does not *hear* it." And again in verse 7th, in which a party of friends is represented as emulating each other in singing, they are characterized by the double epithet placed side by side: *Akshavanta* and *Karnavanta*, or "one furnished with eyes" and "one furnished with ears." The latter is natural—the singer has a *good ear for music*, and the epithet is comprehensible in view of the musical emulation. But what sense can the *Akshavanta* have in this case, with his good sight, unless there is a connection and a meaning in it that are not explained, because probably the hymn refers to days when *sight* and *hearing* were synonymous terms? Moreover, a philologist, a rising Orientalist, tells³ us that "the Sanskrit verbal root ARC is used to denote two meanings—(a) "to sing," and (b) "to shine," to radiate beams or rays. The substantives *rc* and *arka*, derived from the root ARC are used to signify (1) *song*, *hymn*, and (2) *brilliancy*, *ray*, *sun*... In the conception of the ancients a *speech could be*

¹ *Introduction a la Mythologie de l'Odysee.*
"Voyvodsky."

² *Essay on the Bacchic Cults of the Indo-European Nations.*

³ Professor Ovseniko Koulikovsky, the Author of the *Essay on "Bacchic Cults."*

seen...he explains. What does the Esoteric Doctrine,—that universal solvent indeed of all scientific difficulties and puzzles—say to this? It sends us to the chapter on the *Evolution of Races*, in which primitive man is shown in his special evolution advancing on the physical plane by developing a sense in each successive sub-race (of which there are seven) of the 1st Root-race during the 4th Round on this globe.¹ Human speech, as known to us, came into being in the Root-race that preceded ours—the *Fourth* or the “Atlantean”—at the very beginning of it, in sub-race No. 1; and simultaneously with it were developed *sight*—as a physical sense—while the four other senses (with the two additional—the 6th and 7th—of which science knows nothing as yet)—remained in their latent, undeveloped state as physical senses, although fully developed as spiritual faculties. Our sense of *hearing* developed only in the 3rd sub-races. Thus, if human “speech”—owing to that absence of the sense of hearing—was in the beginning even less than what we would call a whispered speech, for it was a mental articulation of sounds rather than anything else, something like the systems we now see worked out for the Deaf and Dumb, still it is easy to understand how, even from those early days, “speech” became associated with “sight,” or, in other words, people could understand each other and *talk* with the help of only *sight* and *touch*. “Sound is *seen* before it is heard,”—says the Book of *Kiu-ti*. The flash of lightning precedes the clap of thunder. As ages went by mankind fell with every new generation lower and lower *into matter*, the physical smothering the spiritual, until the whole set of senses—that had formed during the first three Root-races but one SENSE, namely, *spiritual perception*—finally fell asunder to form henceforth five distinct senses....

¹ See *Esoteric Buddhism*—for the Rounds, World-periods, and Sub-races. The chapter referred to will appear in the *Secret Doctrine*, which will shortly be published.

But we are in the 5th race, and we have already passed the turning or *axial* point of our “sub-race cycle.” Eventually as the current phenomena and the increase of sensitive organisms in our age go to prove, this Humanity will be moving swiftly on the path of pure spirituality, and will reach the apex (of *our* Race) at the end of the 7th sub-race. In plainer and *fuller* language—*plainer* and *fuller* to some theosophists only, I am afraid—we shall be, at that period, on the same degree of spirituality that belonged to, and was natural in, the 1st sub-race of the 3rd *Root-race* of the *FOURTH* Round; and the second half of it (or that half in which we now are) will be, owing to the law of correspondence, on parallel lines with the *first* half of the *THIRD* Round. In the words of one in whom live Truth and Wisdom—however often His words may have been misunderstood and criticised, not alone by profane critics but even by some theosophists,—“in the 1st half of the 3rd Round the primordial spirituality of man was eclipsed, because over-shadowed by nascent mentality;” Humanity was on its *descending arc* in the first half of that round and in the last half on its ascending arc: *i. e.*, “his (man’s) *gigantic* stature had decreased and his body improved in texture; and he had become a more rational being though still more an ape than a *Devaman*.” And, if so, then, according to that same law of correspondences—an immutable one in the system of cycles—we have to infer the following:—that the latter half of our Round,—as shown to correspond with the 1st half of the 3rd,—must have already begun to be once more overshadowed by re-nascent “primordial” spirituality, which, at the end of the 4th Round, will have nearly eclipsed our actual mentality—in the sense of cold *human* Reason.

On the principle of that same law of correspondences,—as shall be shown and thoroughly explained in the forthcoming *SECRET DOCTRINE*—civilized humanity will soon begin to

show itself, if even less "rational" *on the worldly plane*, at any rate more *Deva-like* than "ape-like"—as we now actually are, and that in the most distressing degree.

I may conclude with the remark, that since our natural and still "ape-like" propensities make us dread, individually and collectively, to be thrown by public opinion out of that region where all the smaller bodies gravitate toward the luminary of our social solar system—Science and her authority,—something has to be done to remedy such a disastrous state of things. I propose to show therefore, in my next, that as we are still only in the 5th sub-race of the Parent race, and none of us shall live to see the 7th—when things shall mend naturally,—that it is just as well not to hang our hopes on science, whether orthodox or semi-heretical. The men of science cannot help the world to understand the *rationale* of phenomena, which for a little

while longer in this cycle it will be quite impossible for them to account for, even to themselves. They can neither understand nor explain it, any more than any one else can, who has not studied occultism and the hidden laws that govern nature and rule mankind. The men of science are *helpless* in this case, and it is unjust to charge them with malice, or even with unwillingness—as has been often done. Their *rationality* (taken in this case in the sense of *intellectuality*, not of *reason*) can never permit them to turn their attention to occult study. Therefore it is useless to demand or expect from the learned men of our age that which they are absolutely incapable of doing for us, until the next cycle changes and transforms entirely their *inner* nature by "improving the texture" of their spiritual minds.

H. P. BLAVATSKY

(*To be continued*)

CONVERSATIONS ON OCCULTISM

[W. Q. Judge published in *The Path* fourteen instalments of "Conversations," two of which are between H. P. B. and himself and the rest between a Student and a Sage. We are reprinting them in the chronological order observed by Mr. Judge and to facilitate the work of the student we plan to complete the series in the current volume of THE THEOSOPHICAL MOVEMENT. Below we print the sixth instalment of the series from *The Path*, Vol. III, p. 187, for September 1888.—EDS.]

ELEMENTALS—METALS—MOODS

Student.—A materialist stated to me as his opinion that all that is said about mantrams is mere sentimental theorizing, and while it may be true that certain words affect people, the sole reason is that they embody ideas distasteful or pleasant to the hearers, but that the mere sounds, as such, have no effect whatever, and as to either words or sounds affecting animals he denied it altogether. Of course he would not take elementals into account at all, as their existence is impossible for him.

Sage.—This position is quite natural in

these days. There has been so much materialization of thought, and the real scientific attitude of leading minds in different branches of investigation has been so greatly misunderstood by those who think they follow the example of the scientific men, that most people in the West are afraid to admit anything beyond what may be apprehended by the five senses. The man you speak of is one of that always numerous class who adopt as fixed and unalterable general laws laid down from time to time by well known *savants*, forgetting that the latter constantly change and advance from

point to point.

Student.—Do you think, then, that the scientific world will one day admit much that is known to Occultists?

Sage.—Yes, it will. The genuine Scientist is always in that attitude which permits him to admit things proven. He may seem to you often to be obstinate and blind, but in fact he is proceeding slowly to the truth,—too slowly, perhaps, for you, yet not in the position of knowing all. It is the veneered scientist who swears by the published results of the work of leading men as being the last word, while, at the very moment he is doing so, his authority may have made notes or prepared new theories tending to greatly broaden and advance the last utterance. It is only when the dogmatism of a priest backed up by law declares that a discovery is opposed to the revealed word of his god, that we may fear. That day is gone for a long time to come, and we need expect no more scenes like that in which Galileo took part. But among the materialistic minds to whom you referred, there is a good deal of that old spirit left, only that the “revealed word of God” has become the utterances of our scientific leaders.

Student.—I have observed that within even the last quarter of a century. About ten years ago many well-known men laughed to scorn any one who admitted the facts within the experience of every mesmeriser, while now, under the term “hypnotism,” they are nearly all admitted. And when these lights of our time were denying it all, the French doctors were collating the results of a long series of experiments. It seems as if the invention of a new term for an old and much abused one furnished an excuse for granting all that had been previously denied. But have you anything to say about those materialistic investigators? Are they not governed by some powerful, though unperceived, law?

Sage.—They are. They are in the forefront of the mental, but not of the spiritual, progress

of the time, and are driven forward by forces they know nothing of. Help is very often given to them by the Masters, who, neglecting nothing, constantly see to it that these men make progress upon the fittest lines for them, just as you are assisted not only in your spiritual life but in your mental also. These men, therefore, will go on admitting facts and finding new laws or new names for old laws, to explain them. They cannot help it.

Student.—What should be our duty, then, as students of truth? Should we go out as reformers of science, or what?

Sage.—You ought not to take up the role of reformers of the schools and their masters, because success would not attend the effort. Science is competent to take care of itself, and you would only be throwing pearls before them to be trampled under foot. Rest content that all within their comprehension will be discovered and admitted from time to time. The endeavour to force them into admitting what you believe to be so plain would be due almost solely to your vanity and love of praise. It is not possible to force them, any more than it is for me to force you, to admit certain incomprehensible laws, and you would not think me wise or fair to first open before you things, to understand which you have not the necessary development, and then to force you into admitting their truth. Or if, out of reverence, you should say “These things are true,” while you comprehended nothing and were not progressing, you would have bowed to superior force.

Student.—But you do not mean that we should remain ignorant of science and devote ourselves only to ethics?

Sage.—Not at all. Know all that you can. Become conversant with and sift all that the schools have declared, and as much more on your own account as is possible, but at the same time teach, preach, and practise a life based on a true understanding of brotherhood. This is the true way. The common people,

those who know no science, are the greatest number. They must be so taught that the discoveries of science which are unilluminated by spirit may not be turned into Black Magic.

Student.—In our last conversation you touched upon the guarding of buried treasure by elementals. I should like very much to hear a little more about that. Not about how to control them or to procure the treasure, but upon the subject generally.

Sage.—The laws governing the hiding of buried treasure are the same as those that relate to lost objects. Every person has about him a fluid, or plane, or sphere, or energy, whichever you please to call it, in which are constantly found elementals that partake of his nature. That is, they are tinted with his colour and impressed by his character. There are numerous classes of these. Some men have many of one class or of all, or many of some and few of others. And anything worn upon your person is connected with your elementals. For instance, you wear cloth made of wool or linen, and little objects made of wood, bone, brass, gold, silver, and other substances. Each one of these has certain magnetic relations peculiar to itself, and all of them are soaked, to a greater or less extent, with your magnetism as well as nervous fluid. Some of them, because of their substance, do not long retain this fluid, while others do. The elementals are connected, each class according to its substance, with those objects by means of the magnetic fluid. And they are acted upon by the mind and desires to a greater extent than you know, and in a way that cannot be formulated in English. Your desires have a powerful grasp, so to say, upon certain things, and upon others a weaker hold. When one of these objects is suddenly dropped, it is invariably followed by elementals. They are drawn after it, and may be said to go with the object by attraction rather than by sight. In many cases they completely envelop the thing, so that, although it is near at hand, it cannot be

seen by the eye. But after awhile the magnetism wears off and their power to envelop the article weakens, whereupon it appears in sight. This does not happen in every case. But it is a daily occurrence, and is sufficiently obvious to many persons to be quite removed from the realm of fable. I think, indeed, that one of your literary persons has written an essay upon this very experience, in which, although treated in a comic vein, many truths are unconsciously told; the title of this was, if I mistake not, "Upon the Innate Perversity of Inanimate Objects." There is such a nice balancing of forces in these cases that you must be careful in your generalizations. You may justly ask, for instance, Why, when a coat is dropped, it seldom disappears from sight? Well, there are cases in which even such a large object is hidden, but they are not very common. The coat is full of your magnetism, and the elementals may feel in it just as much of you as when it is on your back. There may be, for them, no disturbance of the relations, magnetic and otherwise. And often in the case of a small object not invisible, the balancing of forces, due to many causes that have to do with your condition at the time, prevents the hiding. To decide in any particular case, one would have to see into the realm where the operation of these laws is hidden, and calculate all the forces, so as to say why it happened in one way and not in another.

Student.—But take the case of a man who, being in possession of treasure, hides it in the earth and goes away and dies, and it is not found. In that instance the elementals did not hide it. Or when a miser buries his gold or jewels. How about those?

Sage.—In all cases where a man buries gold, or jewels, or money, or precious things, his desires are fastened to that which he hides. Many of his elementals attach themselves to it, and other classes of them also, who had nothing to do with him, gather round and keep it hidden. In the case of the captain of a

ship containing treasure the influences are very powerful, because there the elementals are gathered from all the persons connected with the treasure, and the officer himself is full of solicitude for what is committed to his charge. You should also remember that gold and silver—or metals—have relations with elementals that are of a strong and peculiar character. They do not work for human law, and natural law does not assign any property in metals to man, nor recognize in him any peculiar and transcendent right to retain what he has dug from the earth or acquired to himself. Hence we do not find the elementals anxious to restore to him the gold or silver which he has lost. If we were to assume that they occupied themselves in catering to the desires of men or in establishing what we call our rights over property, we might as well at once grant the existence of a capricious and irresponsible Providence. They proceed solely according to the law of their being, and, as they are without the power of making a judgment, they commit no blunders and are not to be moved by considerations based upon our vested rights or our unsatisfied wishes. Therefore, the spirits that appertain to metals invariably act as the laws of their nature prescribe, and one way of doing so is to obscure the metals from our sight.

Student.—Can you make any application of all this in the realm of ethics ?

Sage.—There is a very important thing you should not overlook. Every time you harshly and unmercifully criticise the faults of another, you produce an attraction to yourself of certain quantities of elementals from that person. They fasten themselves upon you and endeavour to find in you a similar state or spot or fault that they have left in the other person. It is as if they left him to serve you at higher wages, so to say.

Then there is that which I referred to in a preceding conversation, about the effect of our acts and thoughts upon, not only the

portion of the astral light belonging to each of us with its elementals, but upon the whole astral world. If men saw the dreadful pictures imprinted there and constantly throwing down upon us their suggestions to repeat the same acts or thoughts, a millennium might soon draw near. The astral light is, in this sense, the same as a photographer's negative plate, and we are the sensitive paper underneath, on which is being printed the picture. We can see two sorts of pictures for each act. One is the act itself, and the other is the picture of the thoughts and feelings animating those engaged in it. You can therefore see that you may be responsible for many more dreadful pictures than you had supposed. For actions of a simple outward appearance have behind them, very often, the worst of thoughts or desires.

Student.—Have these pictures in the astral light anything to do with us upon being reincarnated in subsequent earth-lives ?

Sage.—They have very much indeed. We are influenced by them for vast periods of time, and in this you can perhaps find clues to many operations of active Karmic law for which you seek.

Student.—Is there not also some effect upon animals, and through them upon us, and *vice versa* ?

Sage.—Yes. The animal kingdom is affected by us through the astral light. We have impressed the latter with pictures of cruelty, oppression, dominion, and slaughter. The whole Christian world admits that man can indiscriminately slaughter animals, upon the theory, elaborately set forth by priests in early times, that animals have no souls. Even little children learn this, and very early begin to kill insects, birds, and animals, not for protection, but from wantonness. As they grow up the habit is continued, and in England we see that shooting large numbers of birds beyond the wants of the table, is a national peculiarity, or, as I should say, a vice. This

may be called a mild illustration. If these people could catch elementals as easily as they can animals, they would kill them for amusement when they did not want them for use ; and, if the elementals refused to obey, then their death would follow as a punishment. All this is perceived by the elemental world, without conscience of course ; but, under the laws of action and reaction, we receive back from it exactly that which we give.

Student.—Before we leave the subject I should like to refer again to the question of metals and the relation of man to the elementals connected with the mineral world. We see some persons who seem always to be able to find metals with ease—or, as they say, who are lucky in that direction. How am I to reconcile this with the natural tendency of elementals to hide ? Is it because there is a war or discord, as it were, between different classes belonging to any one person ?

Sage.—That is a part of the explanation. Some persons, as I said, have more of one class attached to them than another. A person fortunate with metals, say of gold and silver, has about him more of the elementals connected with or belonging to the kingdoms of those metals than other people, and thus there is less strife between the elementals. The preponderance of the metal-spirits makes the person more homogeneous with their

kingdoms, and a natural attraction exists between the gold or silver lost or buried and that person, more than in the case of other people.

Student.—What determines this ? Is it due to a desiring of gold and silver, or is it congenital ?

Sage.—It is innate. The combinations in any one individual are so intricate and due to so many causes that you could not calculate them. They run back many generations, and depend upon peculiarities of soil, climate, nation, family, and race. These are, as you can see, enormously varied, and, with the materials at your command now, quite beyond your reach. Merely wishing for gold and silver will not do it.

Student.—I judge also that attempting to get at those elementals by thinking strongly will not accomplish that result either.

Sage.—No, it will not, because your thoughts do not reach them. They do not hear or see you, and, as it is only by accidental concentration of forces that unlearned people influence them, these accidents are only possible to the extent that you possess the natural leaning to the particular kingdom whose elementals you have influenced.

Student.—I thank you for your instruction.

Sage.—May you be guided to the path which leads to light !

IN THE LIGHT OF THEOSOPHY

So many writers have availed themselves freely and without acknowledgment of the treasures of the mind and of the spirit brought together with such infinite patience by H. P. B., that it is refreshing to find recognition accorded her by a thoughtful layman, Henry James Forman, in his recently published *Have You a Religion?* (Farrar and Rinehart, Inc., New York. \$2.00)—a book valuable in itself and also, it is to be hoped, as a straw that shows the set of the wind.

Mr. Forman refers directly to Theosophy more than once, but, aside from that, he deals most appreciatively with many of the teachings fundamental to it, such as those of the God within, the brotherhood of man, the basic unity of religions, reincarnation, the insistence that virtue and virility stem from the same root, the succession of great Teachers of mankind. One of his chapters is on "The Endless Chain." He asks where Lao-tse, twenty-five centuries ago, got the laws of health and of right living which he taught.

He does not claim entire originality, but gives credit to "earlier sages and sentence-makers," that is, philosophers.

Though Theosophy is not, as Mr. Forman believes, the offspring of Buddhism, but the partial modern restatement of the ancient Wisdom Religion from which all the world religions have sprung, he does well to recognise the close affinity between their teachings, Buddhism having been less overlaid with superstition than other religions. "Buddhism," he writes, "is a religion of meditation, and that perhaps is why so many in the Occident have turned to Theosophy."

"Who," Mr. Forman asks, "has not noted the spread of Theosophy since the appearance toward the end of the last century of Helena P. Blavatsky?" He ascribes its "amazing growth," along with that of Unity, Christian Science and New Thought, to

the craving of modern Western man for a religion that will satisfy him today, a psychological religion, that can be invoked, practised and used, not for an hour or two of a Sunday morning, but lived daily, hourly, constantly, as the framework of life.

We have space for one more significant quotation:—

Theosophy came in its Indian dress because, in the words of Sir S. Radhakrishnan... "Spiritual life is the true genius of India."... Let anyone read some of the great Eastern scriptures, or even H. P. Blavatsky's massive *The Secret Doctrine*, and he will look upon his own ancestral Christianity or whatever other established Western religion, with new eyes and a far profounder insight.

It is obvious from Mr. H. F. Saltmarsh's discussion of "Ambiguity in the Question of Survival" (*Proceedings of the Society for Psychical Research*, September 1941), that the hypothesis of a "substitute organism, already there in life... a non-physical replica of the physical intimately interwoven with it" intrigues him. He goes so far, in fact, as to find it "not logically impossible," but he hastens to protect his standing as an orthodox member of the Council of the S. P. R. by finding it not very plausible and by assuring the reader that he would hesitate to put it forward in any form as a serious suggestion. He is aware, he writes, that this hypothesis "sounds highly fantastic but I believe that some such doctrine is taught by the Theosophists." Perhaps we should be humbly grateful for the "but"!

Mr. Saltmarsh's disclaimer of remembering much of the Theosophical doctrines is unnecessary for, after turning them topsyturvy by making the physical body the model of the astral instead of the reverse, and insisting that therefore such a physical disease as cancer, instead of being an expression of a previous inner disorder, must have its astral counterpart which will continue to act as a disruptive agency after the death of the body, he demands rhetorically, "Are we to suppose that the substitute organism is subject to decay and death?"

Theosophy answers, Verily, it is so, but there is that in man which will still survive. Gingerly as the psychic researchers are approaching the teaching of the ethereal counterpart of the physical body, they will have to accept it ultimately or else admit their problems insoluble.

The whole issue of the quarrel between the profane and the esoteric sciences depends upon the belief in, and demonstration of, the existence of an astral body within

the physical, the former independent of the latter.
(*The Secret Doctrine*, II. 149)

Commander M. C. Brotherton, R. N., in his "Musings on Missionaries" in *The Literary Guide and Rationalist Review* for October 1941 is almost brutally blunt.

One is told that missionaries are heroic souls, who nobly devote their lives to trying to convert people (usually of very low mental capacity) from one set of religious superstitions to some other set.... The missionary is essentially a busybody. The writer has occasionally come across British missionary groups in various remote corners of the world, and has noticed that, although the ordinary courtesies of civilised society have to be observed, the rest of the local community shuns them like the plague, while they are generally regarded by our Consuls as nothing but an infernal nuisance.

Missionaries in general he credits with sincerity but charges with self-interest, with working for a promised reward in their particular brand of heaven, and missionary work he regards as an attractive means of earning a livelihood for people painfully doubtful of their ability to make good at anything else.

Historically, missionary work has frequently provided an excuse for establishing a foothold in some coveted territory.... Bible in one hand and machine-gun in the other—that is how more than one colony was acquired by a Christian Power! What has Christian civilisation done for the aboriginal Australian? Exterminated him. What has Christianity done for the Indians of the Americas and Canada? Where are they now?

The student will do well to read in this connection Shri Bharatan Kumarappa's temperate but unanswerable criticism of "Christian Missions in India" which appeared in *The Aryan Path* for June 1935.

The November issues of *The Animals' Defender* and *The Abolitionist* both bring out interesting points for the opponent of inoculation. The former contains an article by Dr. M. Beddow Bayly, M. R. C. S., L. R. C. P., on "Vaccination Myths" in which he mentions that "there are official records of over 6,900 cases [of smallpox] and 1,100 deaths in fully vaccinated children under ten," and quotes Chadwick's assertion that "all zymotic diseases are amenable to sanitary reform, and are, in fact, the nemesis of sanitary neglect." The leading article in the latter, "Inoculation or Cleanliness," quotes Sir Wilson Jameson, Chief Medical Officer of the Ministry of

Health, as authority for the statement that "there is only one way of stopping paratyphoid, that is, complete cleanliness."

Out of the Body by the novelist John Oxenham and his daughter Erica is based on a series of psychic experiences, waking or sleeping or in the border-state between, the beatific visions of a high-minded man on his death-bed, dreaming of the life to come. Any connection with "supernaturalism, spiritualism, or psychic research" is specifically disclaimed. The writers are transparently sincere; their "Summerland" (they do not call it that) is an exceptionally pleasant place as Summerlands go; but the metaphysical-minded will look in vain for solid foundations for the fantasy. The essentially subjective character of the kaleidoscopic experiences portrayed is missed by the writers, owing, doubtless, to their preconceptions.

The background is a simple and unquestioning faith in the Christian teachings but an interesting feature, an index to the permeation of the race mind by Theosophical ideas, is the number of concepts foreign to the orthodox tradition and recognisable as somewhat distorted reflections of our teachings. Such are telepathic communication, the possibility of being [in thought], in the disembodied state, with whomsoever one wishes, the beneficent influence of the dead upon their loved ones here, the imperishable Record of every thought and word and deed, the fact that nothing evil can be brought into Heaven, but only that which can pass "the challenge of the Sevenfold Beam."

Every sincere student of Theosophy is on his guard against the use of such narcotic drugs as hashish and opium, which H. P. B. warns are even more destructive than alcohol to the development of the inner powers. A strong warning is sounded by Wainright Evans in *Magazine Digest* for October against the sedative or sleep-producing drugs known as hypnotics, which are claimed to have many times more addicts than the narcotics, their danger being less well recognised. There are about two hundred such drugs on the market under various trade names—paraldehyde, chloral hydrate, the bromides, such coal-tar products as acetanilid and phenacetin, and the large group of barbiturates, most of which end in "al," veronal, barbital, etc.

It is claimed not only that they are habit-forming and that the synthetic sleep they produce is not sleep but stupor, but also that their excessive use is highly destructive to the body

tissues. The barbiturates affect an important brain centre, the hypothalamus.

"Don't worry about your insomnia," Mr. Evans writes. "It may make you miserable, but it won't kill you." And the price of "Sleep for Sale" may be too high.

Thoughtful readers of Mr. J. D. Beresford's novels and his contributions to *The Aryan Path* over a period of several years have found them an interesting study of progressive development in Theosophical ideation. His recently published *What Dreams May Come* is a Utopian novel in which the physical-plane developments form the background—and the interruptions—of the hero's dream experience. The latter culminates in a three-week coma brought on by shell-shock, during which he lives in the dream world so congenial to his inner nature, where all is harmony and beauty, mutual understanding and mutual help.

The coherence of that experience places it definitely above the Swapna state but, the power of mind over matter being what it is, the experience is not made less purely subjective by having been sufficiently strong to bring about striking physiological changes in the dreamer. It is suggested that the hero has escaped from the limitations of time to step into a future which already exists although it must be long before it becomes a physical-plane reality.

Mr. Beresford's hypothesis is that nothing of intrinsic value can *originate* in the mind of the thinker. David "knew that they [his ideas] came from some inexhaustible store of knowledge accessible to all men, but they were his because he was able to receive them." His teacher in "the City on the Hill" tells him:—

All that I or anyone can do to help you is to show you, as far as may be, the way to develop your own power, more especially by listening to that Voice of the Silence from which we are all derived, the one Mind, all-pervading but exercising no compulsion, of which we become, through unity, the true expression.

David seems to have qualified for admission to "Oion" primarily by a clean life and a profound Vairagya. In his vivid dream-state he realises that these things are not enough and it is a rush of compassion for poor, deluded, suffering humanity that brings him back to try to tell the world about his City on the Hill, there ready for men to enter.

In *World Review* for November, Mr. Richard Freymann writes under the title "Has Music a Practical Value?" His treatment is superficial but he touches upon several points connected with

both the stimulating and the therapeutic possibilities of music, recalling, for example, that it is reported to have been the only remedy for the dreaded "dancing madness" which flared across Europe in the fourteenth century. He describes music as "a kind of nerve food," especially valuable in cases of shock, as it has a marked influence on pulse and blood circulation and is an emotional outlet.

Music is potent, too, against the boredom of repetitive factory operations, refreshing both mind and body. But he does not give us the rationale of its therapeutic action. H. P. B. assures us that it is within the power of sound to revive a man at his last breath, and to fill him with new energy and vigour.

From the remotest ages the philosophers have maintained the singular power of music over certain diseases, especially of the nervous class.... The sound has an attractive property; it draws out disease, which streams out to encounter the musical wave, and the two, blending together, disappear in space. Asclepiades employed music for the same purpose, some twenty centuries ago; he blew a trumpet to cure sciatica, and its prolonged sound making the fibres of the nerves to palpitate, the pain invariably subsided.

Among the uses of music for its non-aesthetic effects, Mr. Freymann cites the sea-shanties; every visitor to India is familiar with the two-note antiphonal chant which synchronises the coolies' pull at a derrick rope and perhaps—who today knows?—strengthens their arms and or lightens their burden as well, for the potentialities of sound are great, although so little recognised today.

A study of "Music in Painting" is contributed by Louis Le Brocquy to *The Dublin Review*, October-December 1941, in which he refers to "the awesome music" of Rembrandt's tone and to the "gentle, haunting melody" of Giorgione's colour. He contrasts the use of colour by Oriental and European artists, declaring that the Oriental's use of colour, like music, like the treatment of line, with its "profound, inherent significance,"

is abstract, insofar as it makes little attempt to convey the superficial appearance of things, relying for its eloquence on those basic rhythmic arrangements, which instinctively excite us.

Students of Theosophy would go farther than to admit the alliance between colour and sound, which was a Hermetic axiom. They know the teaching that the various senses merge into each other and that

clairvoyants can see sounds and detect every note and modulation far more distinctly than they would by the ordinary sense of sound.

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MAGAZINES

Theosophy — Los Angeles XXXth volume
The Aryan Path — Bombay XIIIth „
The Theosophical Movement „ XIIth „

Prices may be had on application to the United Lodge of Theosophists.

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.

Correspondence should be addressed to

The United Lodge of Theosophists

51, MAHATMA GANDHI ROAD, BOMBAY, INDIA.

OTHER LODGES

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