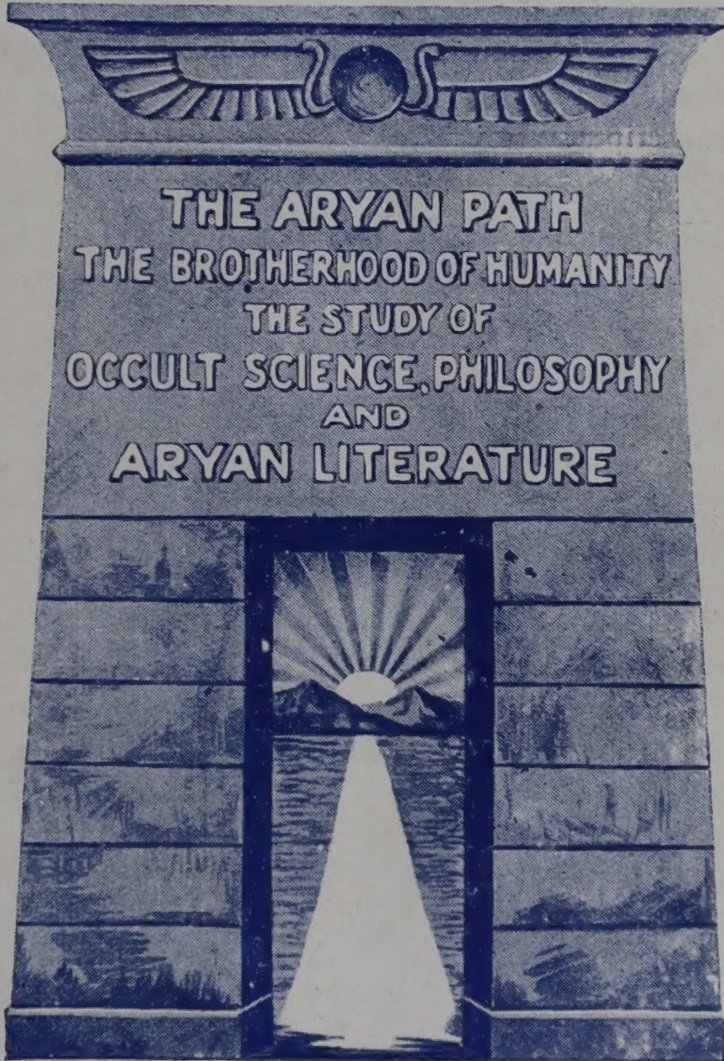




# THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



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

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Vol. XXI No. 5

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March 17, 1951

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W. Q. J.'s articles will be found to contain "alphabet, grammar and composition," or, in other words, a basis for right ideas, right thinking and right application. A daily reading from his writings is advisable. One who does this cannot help but imbibe—absorb—the spirit of them.

—ROBERT CROSBIE

## PUBLISHERS' ANNOUNCEMENT

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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 1951.

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# THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th March 1951.

VOL. XXI. No. 5

## WILLIAM QUAN JUDGE

"My Dearest Brother and Co-Founder of the Theosophical Society."

H.P.B.: First Message to American Theosophists—1888.

One hundred years ago, on the 13th of April 1851, was born W. Q. Judge. He cast off his mortal coil on 21st March 1896. These two days fall during this month. Readers of this magazine are familiar with the sterling worth of the writings of W. Q. Judge. What H. P. Blavatsky, the messenger of the Masters, thought of him as an organizer, as an editor, as a colleague and as a successful Disciple is well-known.

Mr. Judge was not only one of the small band of enquirers and enthusiasts who founded the original Theosophical Society in New York in 1875, most of whom went away to other fields. He was one of the two who aspired to *serve* and did serve the Cause of Human Brotherhood, the other being Col. H. S. Olcott. The latter was an organizer by nature, not a learner by temperament, a Spiritist and a man of the world when he met H.P.B. As a colleague he did not always and uniformly remain loyal, faithful and devoted to her. W. Q. Judge was young in age of the body, only 24 in 1875, when the Theosophical Movement was inaugurated; a real and zealous learner with a heart full of faith in H.P.B.; his profound devotion was silent and abiding. Never a misunderstanding occurred between pupil and teacher, colleagues and co-workers from the first; Judge's course was straight and unfaltering. Pride never ruled the will of Judge—the Esotericist *par excellence*.

Three departments of the great invisible Lodge of Adepts were focussed in three persons: H.P.B. represented the Power of the Lodge and voiced the Message of the Fraternity of Mahatmas, Elder Brothers, Torch-Bearers of Truth down the ages.

Colonel Olcott represented the exoteric movement, the body, to which were drawn members and fellows of the Society, democratic in structure; it was the function of the President-Founder to administer it, upholding the principle of justice and equality of opportunity for all. Between the two, H.P.B. and H. S. Olcott, was W.Q.J., the Link and the Bridge which represented the Chela, in the world but not of it. Wrote H.P.B.: "W.Q.J. is the *antaskarana* [the Link] between the two Manas(es), the American thought and the Indian—or rather the trans-Himalayan esoteric knowledge. *Dixi*." A man of Liberty, freed from the bondage of ignorance—who taught others to be free.

As an organizer and sustainer of the exoteric Movement there has never been any one like W. Q. Judge, as the founding and growth of the then American Section of the Theosophical Society shows. He organized the Branches of that Movement by pouring into them his own life-blood, imparting knowledge which sustained and en-  
vigorated them. The pages of *The Theosophist* of Olcott, and *The Path* of Judge reveal the difference in the quality of the souls of these two colleagues of H. P. Blavatsky. The *Path* was "pure Buddhi," as H.P.B. herself described it; the *Adyar Theosophist* was the organ of the Psyche. Compare the two publications from 1886 to 1896. Whereas the former shed the Tathagata Light from the high altitude of Altruism and Occultism, from *The Theosophist* most of the time streamed forth the glamour of the Astral Light, which at best served the Head-learning of the enquirer and the student. Judge's *Path* unmistakably pointed

to the Heart-Doctrine. Wrote H.P.B.: "The *Path* alone is his certificate for him in Theosophy." And again, "The Masters have proclaimed your *Path* the *best*, the most theosophical of all Theosophical publications."

W. Q. Judge spoke and wrote as a true Chela of the Masters. The collection of his essays which we are publishing under the title *The Heart Doctrine* to commemorate the Hundredth Anniversary of his birth, points to the lustre of the light from the Path. It is a companion volume to *Vernal Blooms* and both prove W. Q. Judge to be a genuine and profound teacher of the Heart Doctrine.

Judge always wrote from the innermost recesses of his Heart. In that Cave of the Heart dwelt "the Greatest of the Exiles." Judge lived in a borrowed body and gave to it the light, the tone, the fragrance of that Occult World from which he was an exile. It is whispered that in the Original Nursery of Adepts formed on earth, there were Beings of Light who were Fathers of the Human Family and who Themselves were Exiles on earth from Regions which to Them were Holy Land. W.Q.J. followed that Divine Pattern, accepted the Karma of an Exile to act as a Helper of the Fathers and became a trusted Companion of the Elder Brothers of Humanity. H.P.B. described him as "a part of herself for several æons." In the borrowed body, Judge recognized H.P.B., the Servant of the Great Lodge, and himself incarnated to learn so that he might teach. He wrote:—

Not as a questioner of philosophies did I come before her, not as one groping in the dark for lights that schools and fanciful theories had obscured, but as one who, wandering many periods through the corridors of life, was seeking the friends who could show where the designs for the work had been hidden. And true to the call she responded, revealing the plans once again, and speaking no words to explain, simply pointed them out and went on with the task. It was as if but the evening before we had parted, leaving yet to be done some detail of a task taken up with one common end; it was teacher and pupil, elder brother and younger,

both bent on the one single end, but she with the power and the knowledge that belong but to lions and sages. So, friends from the first, I felt safe.

He was misunderstood and maligned in 1894-95. With a prophetic foresight H.P.B. wrote in 1889:—

If Judge be left to fight his battles alone, then shall I bid all of them an eternal good-by. I swear on Master's holy name to shake off the dust of my feet from every one of them. I am unable to realize that at the hour of trouble and supreme fight any true theosophist should hesitate for one moment to back W. Q. Judge.

Patiently he taught, gently he adjusted the mind of the learner. The reader and pupil of today will appreciate these two qualities if he reads attentively, with the lofty motive to serve. Wherein lay the success of Judge, the Chela? In this: He made of pride and self-regard bondmaidens to devotion; he laid his own submission and true resignation at the feet of H.P.B., and of Those whom she revered as Masters, Lamps of the Law, Divine Lovers of Fallen Humanity.

He exemplified how not to doubt; how to stand alone to find out that we are not alone; to fight by not resisting evil; to be a brother to all men without soiling our own divine Manhood; to seek the Lines laid down and follow them whatever betide; to be simple and single-hearted by casting out fear because love is the law of life.

Compassionate to all beings, friends and foes alike, he preached and practised skill in all actions, equal-mindedness in all circumstances. He was one of us, said those who laboured with him from 1878 to 1896, and he remains one of us—a friend to rely on, a guide to be listened to, a companion whose ways are to be copied, and a teacher whose instructions are to be followed. Read, mark, learn and inwardly digest what he said:—

If we start out to reach the goal of wisdom, the mind and heart must not be permitted to wander, for the path is narrow and the wanderings of a day may cause us years of effort to find the road again.

## THEOSOPHICAL STUDY AND WORK

[ This article was first published in November 1890 as No. 8 of the Branch Papers issued by the American Section of the Theosophical Society. We reprint it here from *Theosophy* for November 1947.—Eps. ]

The birth and life of a Branch of the Theosophical Society are very like to those of an individual. As with persons so with a body of theosophists engaged in theosophical endeavour and study, the parentage and the subsequent environment have much to do with the continuance of life and with the power of the influence exerted over the units which compose the association, as well as that which radiates from the Branch to others outside. And in a Theosophical Society its authorship is divided among all those who come together in order to start and carry it on. If the authors of its being are unintelligent, or confused, or uncertain, or self-seeking in the formation of the Society, its life and work will be the same. Growth will be stopped, influence hindered, and results—nothing. The work and influence of a Branch hinge upon the knowledge of theosophical doctrine, upon the motives, ideas, and ideals of the members, and so we have to consider what is the knowledge required and what should be the aims, ideas, and ideals of those who form and are to work in a Branch T. S. An inquiry should also be made into the methods which ought to be adopted as well as those that are to be avoided.

The work of a Branch has two objective points where it is intended, in the theosophical order of things, that its help and influence are to be felt. The first is in and among its members, and the other upon that portion of the world which lies within its purview. If, as I firmly believe, the theory of universal brotherhood is based upon a law—a fact—in nature that all men are spiritual beings who are indissolubly linked and united together in one vast whole, then no Branch, no individual theosophist, can be regarded as without significance and influence, nor is any member justified in supposing that he or she is too obscure, too unprogressed, to be of any benefit to the movement and thus to mankind at large.

The fact that a branch T. S. is a body of individuals makes stronger the certainty that by

means of the subtle link which, under the law of unity, connects together all the men who are on this planet, a wider and more potent influence for good or evil may be exerted through a Branch than through any single individual. For just as man is composed of atoms descended to him in various lines from many forefathers, all of which have a part in the influence he exerts, so a Branch is a being composed of the atoms—its members—included within its borders. And it is no fancy, no fantastic dream, to say that this being may be intelligent, or forceful, or weak, or wicked as a whole, just as it is made the one or the other by its component parts. And the declarations made by the adepts respecting individual theosophists should have weight with such a body. Those Beings have said that each member can aid the movement by explaining its fundamental doctrines or at least by doing away with misconceptions, and that no single unit in the whole should be so ignorant as to suppose that he or she has a special karma of his own unconnected with the rest. Not a single good example in theosophic life is lost, They say, but every one of us affects not only the immediate associates but also projects into the great universal current an influence that has its weight in the destiny of the race. Some of these golden words are as follows :

Let not the fruit of good karma be your motive; for your karma, good or bad, being one and the common property of all mankind, nothing good or bad can happen to you that is not shared by many others. Hence, if the motive be for yourself it is selfish and can only generate a double effect—good and bad—and will either nullify your good actions or turn them to some other man's profit. There is no happiness for one who is ever thinking of self and forgetting other selves.

This is all applicable to a Branch in its totality, for it is an intelligent being quite as much under the government of karma as any individual. It will feel the karma of its actions, and the responsibility will rest upon the members who have neglected or obeyed the dictates of

theosophic duty. And the karma of the entire international body will react upon it for benefit or the reverse, according to the good, bad, or indifferent karma which the Branch may have acquired by its course of action. It is a part of the whole, and no portion can be exempt from the influence belonging to the total mass of workers. Thus a Branch which has been indifferent, or selfish, or full of doubt or disloyalty regarding the ideals it promised to follow, will attract out of the international theosophic karma just enough to accentuate its weakness and doubt, and on the other hand a Branch which has worked hard, unselfishly, and earnestly will attract the good from the whole sum of karma, and that, added to its own, will enable it to resist bad effects and will further strengthen the vital elements in its own corporate body.

The good or bad karma of the whole Theosophic Society may be figured as surrounding it from one end of the world to the other in the shape of layers and spheres of light or darkness. The light is good karma and the darkness is bad. Those units—Branches—which contain the elements of light within them will attract from the sphere of light as much of that as they are capable of holding, and the darkness will be drawn in by those which have darkness already. Thus we are all, theosophically speaking, keepers and helpers of each other, not only in the United States but in England, in Bombay, in Calcutta, in Madras. If we do not do our duty it may happen that some struggling Branch in some far off place will by reason of its newness or weakness be the recipient, not of help but of damage from us. Each Branch is separately responsible for its own actions, and yet every one is helped or injured by every other. These reciprocating influences work on the real though unseen plane where every man is dynamically united to every fellow man. And I am not uncharitable in saying that if the Indian Branches had worked more for the far-distant United States when it was unable to stand alone, we should now be the possessors of more in the way of elucidation and statistics and other aids from the far distant land than we can show. But even if the early-formed United States' Branches had worked with more zeal and energy toward the

real ends of the Society, we should have been able earlier to materially aid and comfort our sincere brother and sacrificing worker, Col. H. S. Olcott. And now the newer Branches of the Society in this country have a better opportunity than others in the past, for all the fighting has been done and much work is ready to their hand.

So the most obscure has a place in the scheme as important as the one that is large and well known, while those that are lazy or doubting or selfish must compensate some time or another for their acts of commission, as well as for any failure to add to the general sum of good.

With this in view we may conclude that a single Branch has the power to efficiently aid and benefit not only its members but also the whole theosophic body corporate. This may be made clearer by remembering how often in the history of the world a family or even a man has sometimes been for the nation or race a power for the greatest good or evil.

Under this doctrine of unity and selflessness the work of a Branch ought to be entered into by all the members with an unselfish spirit which will lead them to have patience with the weaker brethren, for a chain is no stronger than its weakest link, and therefore endeavour should be made to bring to the minds of the weakest the truths that the others see with less difficulty. And next, every individual, by eliminating the desire to get knowledge for himself, will thereby make the Branch as a whole open and porous to the unseen but real and powerful influences managed from behind the scenes by the great personages who have as a part of their work in the world the theosophic movement, and who are constantly at work among us for the purpose of aiding those who are sincere and unselfish. If the testimony of those who have been long in the Society is to be believed, then, as they assert, there are among us every day many disciples (who are known in our literature by the name of "Chelas") who are engaged in fanning the flame of spiritual illumination wherever they find it among the members. Their influence is not exerted because of wealth or personal prominence, but upon any one of any class who has tried to understand theosophy for the sake of others and in order that he may com-

municate to others in his turn. Not only has this been asserted by the leaders in the movement, but in the experience of many of us we have seen help extended to those who are in earnest for their fellow-man.

And this is peculiarly and more strongly applicable to those members who have as one of their aims the acquisition of psychic and abnormal powers. These powers cannot be safely found and used by the man who desires them for himself, and his mere statement in his heart or in words that he desires them for others goes for naught unless the deeper and inner motive and object coincide with the high one which is expressed. Our members, new and old, might as well become acquainted with the bald and naked truth on this subject now, as to wait for years of bitter experience to burn it into them. There are such powers and man may acquire them, but each age and each race has its limitations that it is not possible for the average man to overcome. Hardly any member who has desires for these would admit that he would be willing to become a black magician in order to acquire them, that is, would sacrifice his chances for emancipation for their sake. Yet without altruism one cannot get them except as a black magician. One has to deliberately make up his mind that he will sacrifice everything and everybody else to his design if it is his intention to obtain them without following the rules laid down by the White Adepts inculcating truth, purity, charity, and all the virtues—in fact, altruism. There is no secret about the fact that two ways and no more lie open to the one who wishes for the powers of an adept, and those are on the right hand, that of virtue and altruism, and on the left—the black side—that of intense and unrelenting selfishness. No compromise, no mere dabbling, is allowed or possible, and more so in the selfish path, for there every one's hand is against every other one; none will help in any crisis, and, when the hour arrives that the student in that school is in peril from the unseen and terrible forces of nature, his companions on the road will but sneer at his weakness and rejoice at his downfall. And, indeed, the line of demarcation between these two ways, for students of the grade of most of the members of

our Society, is very thin. It is like the hair line which the Mohammedan mystic says divides the false from the true. One has to be very careful so as to know if his motive is really so unselfish as he pretends it to himself to be. But it can always be tested by the reality of the feeling of brotherhood that he has in him. A mere intellectual longing to know and to discover further in this field is selfish and of the black variety, for unless every desire to know the truth is in order that one may give it to others, it is full of taint. Moreover, it will lead to no powers and to no real knowledge, for success on either side depends upon the burning of desire in the heart. With the white school this is for the sake of fellow-man, and on the dark hand the same fierce desire is for self alone.

Many persons, however, think that they can belong to the Society, and while negatively selfish, that is, ready and willing to sit down and hear others expound theosophical doctrine and never work for the body themselves, they may receive benefit in the way of comprehension of the doctrines of man and nature which are promulgated among us. But they forget a law in these matters of great importance, one, indeed, that they may not be willing to admit, and which is much opposed to our modern ideas of the powers and functions of the human mind. It is that such an attitude by reason of its selfishness builds up a hard wall between their minds and the very truths they wish to know. I speak of an actual dynamic effect which is as plain to the eye of the trained seer as is any object to the healthy eye.

We have been so accustomed for many years to vague ideas about the human mind, what it is, and what its powers really are, that people in general have no definite notion whether there be or not any material effect in the human economy from thoughts, or whether they are like what is usually called "imagination," a something very unreal and wholly without objectivity. But it is a fact that the mind of the selfish person is always making about itself a hard reflecting surface which throws off and away from its grasp the very knowledge the man himself would take if he but knew the reason why he fails.

This brings us naturally to the proposition that the aims of the members in a Branch should be to eradicate selfishness and to promulgate and illustrate the doctrine of universal brotherhood, basing the explanation upon the actual unity of all beings. This of itself will lead to the explanation of many other doctrines, as it underlies them all, great and small. And in order to do this the members ought to study the system as a whole, so that its parts may be comprehended. It is for the want of such study that we so often hear members, when asked to explain their theosophy, saying, "Well, to tell the truth, I know how it all is, but am not able to make it clear to you." They are not clear because they have not taken the time and trouble to learn the few fundamental propositions and how to apply them to any and every question.

A very common error is the supposition that new men, new enquirers, can be converted to theosophy and brought into its ranks by taking up and enforcing phenomena. In the term "phenomena" I include all such as spiritualism, clairvoyance, clairaudience, psychometry, hypnotism, mesmerism, thought-reading, and the like. These convert but few if any, because there is not much known about them and so many proofs are required before belief is induced. And even a belief in these things gives no sound basis of a theosophical character. A perfect illustration of this is seen in the history of H. P. Blavatsky, who for many years has permitted phenomena to occur with herself for the benefit of certain specific persons. These have been talked about by the whole world, and the Psychical Society saw fit to send a man to look into them after they had taken place, but although the very persons who saw them happen testified to their genuineness, they were denied by him and all laid to fraud and confederation. Everyone who was inclined from the first to believe in them continued to so believe, and those who never believed remained in the same state as before.

The best attested phenomena are ever subject to doubt so long as the philosophy on which they depend is not understood.

Furthermore, the mass of men and women in

the world are not troubled about phenomena. These they think can be left alone for the present because more pressing things engage their attention and call for solution. The great problems of life: why we are here, why we suffer, and where may justice be found that will show the reason for the sufferings of the good man, or, indeed, for the sufferings of any one, press upon us. For each man thinks he is unjustly borne hard upon by fate when his cherished plans go for nothing, or his family is carried off by death, or his name is disgraced by a wayward child, or when, as is very often the case, he is unjustly accused and injured by his fellow-men. There are many who find themselves born poor when others less worthy are rich, and they ask why it is all thus and get no reply from the common religious systems of the day. It is life and its sorrows that destroy our peace, and every human heart wants to know the reason for it.

We must therefore offer theories that will give the answer, and these theories are the great doctrines of karma and reincarnation. These show justice triumphant in the world, meting out reward or punishment as it is deserved in any state of life. After an experience of fifteen years in the Society's work I have seen that more good and useful men and women have been attracted to our movement by these doctrines than have ever come to it by reason of phenomena, and that a great many have left our ranks who began on the phenomenal side. The members in general may not be aware of the fact that when the Society was formed the greater number of its New York members were spiritualists and that they nearly all left us long ago.

There is a mysterious power in these doctrines of karma and reincarnation which at last forces them upon the belief of those who take them up for study. It is due to the fact that the ego is itself the experiencer of rebirth and karma and has within a clear recollection of both, and rejoices, as it were, when it finds the lower mind taking them up for study. Each person is the concentration and result of karma, and is compelled from within to believe. The ethics of theosophy as enforced and illuminated by these twin doctrines



should therefore be the object of our search and promulgation.

Furthermore, this course is authorized, for those who believe in the Adepts, by their words written about us. I quote :

It is the insatiable craving for phenomena made so often degrading that has caused you so much trouble. Let the Society henceforth flourish upon its moral worth and the study of philosophy and ethics put into practice.

The next question is how to carry all this out in practice.

*First*, by having the Branch open to the public and never private.

*Second*, by regular attendance and meetings.

*Third*, by establishing a library, at first with the few important books, which few can be added to by the members from time to time through donations of books which they have read.

*Fourth*, by always having an article, original or otherwise, for reading and discussion. If literary talent is not available, its want can be supplied from the great quantity of articles which have come out in the Society's magazines during the last fifteen years. In those nearly every subject of theosophical interest has been written upon and explained. They can be looked up with very little labour, and used at each meeting. And they can be carried on upon settled lines so as to go over each subject fully. It will be found that nearly all the questions that now puzzle new members have been at one time or another illustrated and explained in these articles.

*Fifth*, by a careful elementary study of our doctrines from one or two books until the outline of all is grasped. Take, for instance, *Esoteric Buddhism*. This gives the system in the main, and many persons have read it, but a great many of these have done this but once. For them there often arise questions they might easily solve if they had made the system as a whole a part of their mental furniture. This book can be corrected by the *Secret Doctrine*, in which Mme. Blavatsky has said that *Esoteric Buddhism* is in the main correct, and she gives the means for supplying its deficiencies. Then there is that most useful

book, *Five Years of Theosophy*, containing some of the most valuable articles that appeared in the *Theosophist*.

*Sixth*, by a method of discussion which does not permit any one person in the Branch to assert that his or her views are the correct ones. We cannot get at truth by assertion, but only by calm consideration of views advanced, and the self-asserting person is very nearly always close to error. I know this view is contrary to that of American independence, which leads us on forever to assert ourselves. The true philosophy annuls this and teaches that it is only from the concurrence of investigation that the truth can be arrived at. And the deeper occultism says that the self-asserter debars himself from truth forever. No one mind has all the knowledge possible, and each one is naturally capable of seeing but the one side that is easy for him by reason of his race inheritance and the engrafted tendencies of his education.

*Seventh*, by remembering that we cannot at once alter the constitutional tendencies of the atoms of our brains, nor in a flash change ourselves. We are insensibly affected by our education by the ideas of our youth, by the thought, whatever it was, that preceded our entrance upon theosophy. We require to have patience, not with the system of theosophy, but with ourselves, and be willing to wait for the gradual effect of the new ideas upon us.

The taking up of these ideas is, in effect, a new mental incarnation, and we, just as is the case of a new manvantara, have to evolve from the old estate and with care gradually eradicate the former bias. It is taught in the *Secret Doctrine* that the moon is the parent of the earth and has given to us all that we are now working over in our world. It is the same in the case under consideration. Our former mental state is our mental moon, and has given us certain material which we must work over, for otherwise we attempt to go contrary to a law of nature and will be defeated.

Some may ask if there is not any sort of study that will enable us to shave off these old erroneous modes of thought. To them I can only give the

experience of many of my friends in the same direction. They say, and they are supported by the very highest authority, that the one process is to enquire into and attempt to understand the law of spiritual unity and the fact that no one is separate but that all are one in the plane of spirit, and that no single person has a particular spirit of his own, but that *atman*, called the "seventh principle," is, in fact, the synthesis of the whole and is the common property of every being high and low, human, animal, animate, inanimate, or divine. This is the teaching of the *Mundaka Upanishad* of the Hindus, and the meaning of the title "Mundaka" is "Shaving," because it shaves off the errors which stand in the way of truth, permitting then the brilliant lamp of spiritual knowledge to illuminate our inner nature.

And for those who desire to find the highest ethics and philosophy condensed in one book, I would recommend the *Bhagavad Gita*, studied with the aid of such lectures as those of our Hindu brother—now deceased—Subba Row of Madras. They have been reprinted from the *Theosophist* and can be procured by any one. In the *Secret Doctrine*, Mme. Blavatsky says: "The best metaphysical definition of primeval theogony in the spirit of the Vedantins may be found" in these lectures.

In the conclusion of *The Key to Theosophy*, H. P. Blavatsky, speaking of the future of the Theosophical Society writes:

Its future will depend almost entirely upon the degree of selflessness, earnestness, devotion, and last but not least, upon the amount of knowledge and wisdom possessed by those members on whom it will fall to carry on the work and to direct the Society after

the death of the Founders. If they cannot be free from the bias of theological education, the result can only be that the Society will drift off on to some sandbank of thought or another, and there remain a stranded carcass to moulder and die. But if that danger be averted the Society will live on into and through the twentieth century. It will burst asunder the iron fetters of creed and caste. The West will learn to understand and appreciate the East at its full value. The development of psychic powers will proceed healthily and normally, and mankind will be saved from terrible bodily and mental dangers which are inevitable where those powers develop in a hotbed of selfishness and passion as they now threaten to do.

At the last quarter of every century one or more persons appear in the world as the agents of the Masters, and a greater or less amount of occult knowledge is given out.

She concludes by stating that the present T.S. is one of those attempts to help the world, and the duty of every member is made plain that they should preserve this body with its literature and original plans so as to hand it on to our successors who shall have it ready at the last quarter of the next century for the messenger of the Masters who will then, as now, reappear. Failure or success in this duty presents no obscure outcome. If we succeed, then in the twentieth century that messenger will find the materials in books, in thought, and in popular terms, to permit him or her to carry forward the great work to another stage without the fierce opposition and the tremendous obstacles which have frowned upon us during the fifteen years just closed. If we fail, then the messenger will waste again many precious years in repreparing the ground, and ours will be the responsibility.

WILLIAM Q. JUDGE

It is only by means of the philosophy that an intelligent and educated man can avoid the intellectual suicide of believing on blind faith; and it is only by assimilating the strict continuity and logical coherence of the Eastern, if not esoteric, doctrines, that he can realize their truth. Conviction breeds enthusiasm and "Enthusiasm," says Bulwer Lytton, "is the genius of sincerity, and truth accomplishes no victories without it"; while Emerson most truly remarks that "every great and commanding movement in the annals of the world is the triumph of enthusiasm." And what is more calculated to produce such a feeling than a philosophy so grand, so consistent, so logical, and so all-embracing as our Eastern Doctrine?

—H. P. BLAVATSKY

## OUR WORK AND THE WORLD

[ This address was given by W. Q. Judge to the Theosophical Congress in connection with the Parliament of Religions held at the World's Fair in Chicago, in 1893. It was published in the *Proceedings* under the title "The Organized Life of the T. S."—Eds. ]

THE SOCIETY ABSOLUTELY UNSECTARIAN, WITHOUT A CREED, AND OPEN TO PERSONS OF ALL FAITHS. ACCEPTANCE OF DOCTRINES LARGELY TAUGHT IN THEOSOPHICAL LITERATURE NOT INCUMBENT. ITS RELATION TO CIVIC AFFAIRS AND EDUCATION.

### BROTHERS AND SISTERS—

It is now my duty to attempt to deal further with the subject of the Organized Life of the Theosophical Society. Brother Wright has taken up some points which I would have taken up in other circumstances; Brother Chakravarti has outlined to you as a Brahman, as a member of the Indian Section, what he thinks is the mission of the Theosophical Society and what its mission there so far has resulted in. You have had from Brother Wright a great deal of fact. He must have conveyed to you the impression that the Theosophical Society has accomplished a good deal of work, or else that we have been telling a lie, one or the other. I think that you will believe him, that we have accomplished an enormous amount of work in eighteen years against most strenuous and bitter opposition. And it is the custom in America, and especially in the West, and most especially in Chicago, to measure results by money. How could we have accomplished all this, how could we have printed all those books without printing presses, without paper, without salaries, without people to do the work, and that you think takes money? Perhaps you think we have a secret fund from which we have drawn some millions, laid away amongst the buried treasures of India, which one or two of us can draw from now and then, so as to enable us to do work which other bodies can accomplish only by the use of money. But it is not so. We have little money and never had much. We do not want it, do not expect it, and the day when we shall have a large fund and be able to collect \$5,000,000 in imitation of Western missionary bodies will be the day when the Theosophical Society will die. It is not money that has done this. It is the energy of the human heart. These people who are here with me are only represent-

atives of many, many persons all over the world who are willing to give their life, their energy, their time to a movement which they think will benefit man. They get nothing for it; they get no preference. What is it of honour to preside at a meeting like this? What is it for any person to be a member of a Branch? What is it to be the President of the Theosophical Society? Nothing at all. There is no honour in it whatever. There are no places, no salaries, nothing at all but work.

Brother Chakravarti gave you an idea of our future. It has been said against us that this movement of ours was an invention of the East, but he must have made you suspect that perhaps this movement is unique, that it came neither from the East nor the West. The East has solidified, crystallized, stood still; it would never have commenced such a movement. The West did not know about such things; it did not want them. We are wrapped up in material progress; it never would have started such a movement. Where, then, was the movement really started? It was started in the spiritual world above, both East and West, by living men. Not by spirits of dead men, but by living spirits, living spirits like yourselves, who have risen above creeds and nations and castes and peoples, and are simply human beings. They started this movement by giving the impulse and the message; that is why we who have been in it so long have the confidence born of knowledge, knowledge that it will succeed. And as Claude Wright told you, we began at the time under direction, when we knew that materialism was spreading, not only over the West, but was spreading insidiously all over the East. As Brother Chakravarti told you, it was turning the mind of the East, not to Christianity—never could that be done—but into the grossest forms of materialism. That is to say, that the West

itself with its missionaries was corrupting a vast mass of men and turning them into men who believed in nothing but annihilation after this life. If you could have succeeded in converting them to Christianity, it would have been well enough, for then they could rise up higher out of that into another spiritual life. But instead of succeeding with them in that, as I know from facts, from having been there, you were simply flinging them from their own beliefs into materialism, and the Theosophic Society was started to prevent that, and to prevent it in the West also. It has done something towards it. It has not been the one cause, but it has been the little lever, the little point in the centre, around which we are all working with all effectual means for the good of humanity. It is trying to offer the key to all these Congresses and to show all men where the truth is.

Now, when the Theosophical Society was founded in 1875, if you could have heard what I did, you would have heard a huge laugh pass over the country by means of the newspapers. There was nothing else but laughter and jokes. The Society was an immense joke, they said; a new kind of spiritualism; something of that sort to tickle men's fancies, and we have had that to contend with all the time. But we have succeeded always in remaining at the post and saying just what we meant to say all the time for all the laughter. We took no salaries, but we had belief in the human heart.

The objects of the Theosophical Society having been explained to you by Brother Wright, you know the Society has but one doctrine, that of Universal Brotherhood. You cannot belong to it unless you believe in that; you won't want to belong to it unless you believe in that. But you are not required to believe anything else. You are not required to believe in Brother Chakravarti; you are not required to believe what, as the newspapers say, are the doctrines of "that woman Besant"; you are not required to believe in Madame Blavatsky, who was a woman, a human being, just the same as the rest of us; you are not required to believe in those great beings of whom Brother Chakravarti has been speaking. It has been supposed by some that in order to be a

Theosophist you must believe in Mahatmas, that you must believe in H. P. Blavatsky, in reincarnation, in Karma; but you do not have to believe in any of those things at all. But, I take it, you must believe in Universal Brotherhood. And the reason why people have been a little confused is this: they have seen the Theosophical Society absolutely without a creed, absolutely without any dogma, and as inside of it they know of a large number of people who believe in those ideas and doctrines, they think that is what the Theosophist must believe. But it is not. For, don't you see, if we started a Universal Brotherhood, and started a Society to find out the truth, and then fixed a dogma, that moment we would be telling a lie and forfeiting the whole object we started to accomplish. We can never have a creed. We do not know what the truth is. It may be that we are wrong; it may be we will find out more. It is true we will never go back to those old dogmas and creeds, although there are still many members on the books of the powerful churches. We can never go back there, but we may go further on, and we are quite willing to. We are promulgating our philosophies which we talk about as individuals and on our own account. As Vice-President of the Society I have no right to say that any particular thing is true, and I never do say so. But I have the right to say, as I myself emphatically do, that I as an individual believe certain things are true, and I would be a poor sort of man if, believing certain things to be true, I did not try to show that they are. But at the same time I have no right to say, as man or official, you must believe it because I do. I simply present it to you for your consideration, and it is for you to decide, not for me. I am not going to stop saying that I believe so and so because a few other persons cannot believe it. They can go on with me and we will agree to disagree, and we will only forward the cause of Universal Brotherhood. Because beliefs in particular creeds have nothing to do with how you treat another man. What creed is there in the statement republished by Jesus, promulgated by him, to do to others as you would have them do unto you? No creed about that; no paving of hell with the skulls of infants about that; no

belief in a particular sort of transmission of the spiritual life from St. Peter or Paul in that; nothing at all to abridge the treatment of man and woman by man and woman in the way they should treat them. We have no creed, then, and we should have none.

But the question is often asked: What have you as an organization to do with labour, with legal questions, labour-saving forces, with education, with society? We have nothing to do with them. Is it not true that man, if he has a knowledge as to how he ought to live, needs no law whatever? Was not St. Paul right when he spoke of that and said: you would become your own law; knowing the truth, you need no law? What, then, has the Theosophical Society to do with law? If there are to be laws, let them be passed and execute them, but the Theosophical Society has nothing to do with it as such. But every brother in the Theosophical Society must obey the law of the land in which he lives, for he would be a poor Theosophist if he did not. And the Theosophical Society has nothing to do with education. But its members may have as much to do with it as they please. But they have no right to say what is the Theosophical Society's idea of education. They can only say "That is my idea of it." And always they must and shall preserve these distinctions. We have been asked, what about this labour struggle? We have been asked why we do not join the Bellamyites and other co-operative societies? If you want to go in, go in. The Theosophical Society, as such, has nothing to do with it. I am perfectly satisfied to live where I am and do my duty where I stand, without any new law of property, or with it, whichever you please. And the religion of the West which logically ought to support all the various socialists and anarchists and nihilists is the Christian religion, because in the beginning it was a community. Jesus' system was a community in which everything was common property, and the early Christians threw all their money and property into one common box. Why, then, should not the Christian religion logically carry out all the plans of the socialists, anarchists, nihilists, and all the other 'ists who want to change the face of the earth by legislation? But the

Theosophist knows that legislation changes nothing whatever. There are laws now on every statute book in every State in the United States, laws enough if men would only execute them and live up to them. But a law that socialists shall share in this, or that there shall be no Trust in that, is passed; and then there are the lawyers to get around the law, as they always can. So what is the use of passing the law at all? There is no use whatever. Hence the Theosophical Society, as such, has nothing to do with such trumpery and democratic things as legislation. Let the men engaged in legislation go on legislating. If a Theosophist and he is born to be a legislator, or is born to be a judge, let him legislate as a citizen and not as a Theosophist, or let him be a judge and skilled lawyer. If they will know that philosophy which shows them what human life is, they will have begun to follow the law without knowing what the law is. America is the only land of all countries where the law is followed without the people knowing much of it. In America the people are orderly; they understand life a little better than other people in the world, but they don't know so much about the masses of laws they have on their books. I believe personally that the day is coming when America is to be the country where the new race will be born that will know all about the true laws and what is right, and will be able to perform it. So, then, the Theosophical Society is not prepared to give out promulgations as to this or that particular item of legislation or education or civic affairs that people would have taught.

They ask also about marriage. Why, you understand about marriage. You know how it is accomplished. We have nothing to do with it as a Society. We know there are many kinds of marriage, sometimes merely by tying a string, sometimes by walking around the fire. As a body we have nothing to do with these forms nor interfere in them. And as to prayer, if you want to pray, pray. But if you pray, and if you say you have a certain belief, live up to it. If you do not do so you are no Theosophist, nor a man, nor a proper living person. You are only a hypocrite.

Now, the Theosophical Society is an unsectarian body. It does not have a creed. It never

will have one if those persons in it now can possibly prevent it. It does not need a creed. It is open to everybody, of all sects and faiths, and for that reason it has been possible to bring into it men of all religions, men from India, China, Japan, Brahmans, as you have seen and as you have already before your eyes, which could not have been accomplished by any sect, Christian, or Buddhist, or Brahman. If the Buddhists started in India a Buddhist society, the Brahmans would not accept it. And if the Brahmans started a Brahman propagandist society, the Buddhists would say they did not want it. So it is with the various Christian denominations: the Baptists, the Catholics, the Methodists, the Presbyterians. If any one of them, as a society, asked others to come in, none of the other different stripes or classes of Christians would come in. Each says it teaches the truth; still the others do not come in. But Theosophy comes forward boldly and says: "All religions have underneath one single truth. None of the religions are perfectly true. It is impossible that they should be, because man is prone to err. Come into the Society in which as brothers helping each other we will examine all these faiths so that we may find out the truth under all. For we believe that in the beginning of human evolution great teachers gave the truth out, one single truth before the mingling of tongues on the tower of Babel, to man." That single truth was variously accepted and variously perceived, and out of these different perceptions they built up different creeds, and so they made a great many different sorts of faiths. But suppose you look into all of them. You find the Christians teaching for many years that man has a soul. Do you think that the Christians are the only ones who taught about the soul? The Hindus have been teaching about the soul for ages. They have said always that man has a soul. The Japanese do the same thing. So do other races and religions. So in that one point they have always together been teaching the same thing. The Christians have been teaching about heaven and hell; about a sort of heaven which is very material, I admit, with pearly gates and golden streets and angels with robes such as no one ever saw and crowns upon their heads; and

hell full of fire and brimstone, with devils throwing people around with forks into the fire. The Buddhists have been teaching the same thing for ages. I can read to you out of their books about a copper vessel full of boiling oil into which they say fate puts a man. In this he goes down and down for thousands and thousands of years until he gets to the bottom; then he begins to rise again to the top, rising for ages again, and when he gets to the top and thinks he is going to be let out, he begins to sink again, and that goes on for ages more. Is not that as bad and as material as the Christian hell? And then the Eastern teaching of heaven, of an inimitable and incomprehensible place, yet just as material but better than the Christian heaven.

The Abbé Huc went to Tartary many years ago. He was a Catholic priest. There he found ministers, monks, nuns, similar ceremonies to the Romish, the ministers using the different vestments and draperies of the Catholics, the taper, bell, candle, the book, the rosary, what not, everything. He brought back the tale to Europe and he published it. The explanation of the priests—of course they would not say so now—was that it was the invention of the Devil, who, knowing that Christianity was going to be abroad, went ahead of it and founded that imitation in the East so that Christian people would be confused. Well now, that is not the way to explain it. The proper way is, that man has these things as a universal property and always makes some mistakes. And so it is in Buddhism and every other religion. In Tibet they have a pope who is the great successor of the original founder of the thing, just the same as the Catholic pope. I don't care what sort of Western religion you bring forward; the religions in the East are the older religions and the fountain, but there is a single stream of truth underneath all, and that single stream is what the Theosophical Society digs for and implores these religious men to find out. We ask them not to go before each other and say their own religion is the true one. But they ask if we can give mercy to a man's soul, wash away the blood from his hand, and take away his sin? We say, Come, we will wash away your sin. How? By giving men reasons to make them do differently.

The history of the past shows that belief does not make men better. We think there is a philosophy which will compel them from within to do right, and that is what this search will reveal. It will reveal underneath all these religions this one diamond which shows its light through them all; then all men can perceive it, then there will no longer be any necessity for the Theosophical Society, or for either creed or church; it will simply be truth and the people will know. Look fairly and squarely at Christianity. I am simply asking you to consider facts. Here we have Jesus saying: Worship in secret. The Christians do not do it. Then there are all the different and contradictory statements made by the same religion. How can churches have the enormous cathedrals, the immense wealth, the cannons and soldiers in their possession, if they are the representatives of Christ? How can that be possible unless men are running after creeds and not truth? Even in the words of Jesus is to be found everything we want. I simply repeat to you that old truth taught by him long ago, for to find out the truth in respect to ethics is the chief object of the Theosophical Society, and to establish by Universal Brotherhood a basis from which that ethic may be preached, practised, and followed without any mistake. Therefore, then, we ask you this: You have seen us here and you have seen our heathen; some of them are now on the platform. We would like to

know what you think of our heathen, and what you think of this heathen Society that has been so much abused? Is it a Society for spiritualism, for wonders, or for folly? It is here to talk common sense and not merely to talk about H. P. Blavatsky, a woman who is dead, but who was the grandest woman or man that I ever knew. It is not for that. It is to bring back the truth about the soul, which truth these heathens represent as well as we, and they themselves are just as much in error as we. They do not know much more about it than we do. But these poor heathen have in their philosophy a little better statement of the truth than we have been able to invent. So I would ask you to wipe out of your mind that hymn which has done so much harm to Christian men and women which reads:

What though the spicy breezes  
Blow soft o'er Ceylon's isle,  
Where every prospect pleases,  
And only man is vile.

Wipe that idea completely out with a sponge, and then you will see that we are all brothers and that by tolerating each other, by looking into each other's beliefs, not setting up creeds and dogmas, we shall at last realize that great ideal germ of perfection, human brotherhood, which object has equally engaged the attention of the great Initiates of all the human race.

W. Q. JUDGE

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## GOOD NEWS

The National Association of Coloured Graduate Nurses has won a satisfying victory: It is:—

...the first important national organization composed predominantly of Negro members to terminate its work because it feels that its programme of activities is largely no longer necessary.

It is good that the officials of the American Nursing Association have issued a statement that their association would

continue to integrate nurses of all groups within the framework of its programme and to establish the integrity of every member as a person a citizen, and a member of the great profession of nursing.

## CYCLES AND CYCLIC LAW

[ We reprint here from the Proceeding of the Theosophical Congress, held at the Parliament of Religions in connection with the World's Fair at Chicago, the address on this subject which W. Q. Judge delivered on September 17th, 1893 —Eds. ]

LADIES AND GENTLEMEN: This is our last meeting; it is the last impulse of the Cycle which we began when we opened our sessions at this Parliament. All the other bodies which have met in this building have been also starting cycles just as we have been. Now, a great many people know what the word "cycle" means, and a great many do not. There are no doubt in Chicago many men who think that a cycle is a machine to be ridden; but the word that I am dealing with is not that. I am dealing with a word which means a return, a ring. It is a very old term, used in the far past. In our civilization it is applied to a doctrine which is not very well understood, but which is accepted by a great many scientific men, a great many religious men, and by a great many thinking men. The theory is, as held by the ancient Egyptians, that there is a cycle, a law of cycles which governs humanity, governs the earth, governs all that is in the universe. You may have heard Brother Chakravarti say the Hindus are still teaching that there is a great cycle which begins when the Unknown breathes forth the whole universe, and ends when it is turned in again into itself. That is the great cycle.

In the Egyptian monuments, papyri, and other records the cycles are spoken of. They held, and the ancient Chinese also held, that a great cycle governs the earth, called the sidereal cycle because it related to the stars. The work was so large that it had to be measured by the stars, and that cycle is 25,800 and odd years long. They claim to have measured this enormous cycle. The Egyptians gave evidence they had measured it also and had measured many others, so that in these ancient records, looking at the question of cycles, we have a hint that man has been living on the earth, has been civilized and uncivilized for more years than we have been taught to believe. The ancient Theosophists have always held that civilization with humanity went around the earth

in cycles, in rings, returning again and again upon itself, but that at each turn of the cycle, on the point of return it was higher than before. This law of cycles is held in Theosophical doctrine to be the most important of all, because it is at the bottom of all. It is a part of the law of that unknown being who is the universe, that there shall be a periodical coming from and a periodical returning again upon itself.

Now, that the law of cycles does prevail in the world must be very evident if you will reflect for a few moments. The first cycle I would draw your attention to is the daily cycle, when the sun rises in the morning and sets at night, returning again next morning, you following the sun, rising in the morning and at night going to sleep again, at night almost appearing dead, but the next morning awaking to life once more. That is the first cycle. You can see at once that there are therefore in a man's life just as many cycles of that kind as there are days in his life. The next is the monthly cycle, when the moon, changing every 28 days, marks the month. We have months running to more days, but that is only for convenience, to avoid change in the year. The moon gives the month and marks the monthly cycle.

The next is the yearly cycle. The great luminary, the great mover of all, returns again to a point from whence he started. The next great cycle to which I would draw your attention, now we have come to the sun—it is held by science and is provable I think by other arguments—the next cycle is that the sun, while stationary to us, is in fact moving through space in an enormous orbit which we cannot measure. As he moves he draws the earth and the planets as they wheel about him. We may say, then, this is another great cycle. It appears reasonable that, as the sun is moving through that great cycle, he must draw the earth into spaces and places and points in space where the earth has never been before,



and that it must happen that the earth shall come now and then into some place where the conditions are different and that it may be changed in a moment, as it were, for to the eye of the soul a thousand years are but a moment, when everything will be different. That is one aspect of cyclic doctrine, that the sun is drawing the earth in a great orbit of his own and is causing the earth to be changed in its nature by reason of the new atomic spaces into which it is taken.

We also hold that the earth is governed by cyclic law throughout the century as in a moment. The beings upon it are never in the same state. So nations, races, civilizations, communities are all governed in the same way and moved by the same law. This law of cycles is the law of reincarnation that we were speaking of today: that is, that a man comes into the world and lives a day, his life is as a day; he dies out of it and goes to sleep, elsewhere waking; then he sleeps there to wake again the next great day; after a period of rest, he again enters life; that is his cycle. We hold in Theosophical philosophy it has been proven by the Adepts by experiment that men in general awake from this period of rest after 1,500 years. So we point in history to an historical cycle of 1,500 years, after which old ideas return. And if you will go back in the history of the world you will find civilization repeating itself every 1,500 years, more or less like what it was before. That is to say, go back 1,500 years from now and you will find coming out here now the Theosophists, the philosophers, the various thinkers, the inventors of 1,500 years ago. And going further back still, we hold that those ancient Egyptians who made such enormous pyramids and who had a civilization we cannot understand, at that dim period when they burst on the horizon of humanity to fall again, have had their cycle of rest and are reincarnating again even in America. So we think, some of us, that the American people of the new generation are a reincarnation of the ancient Egyptians, who are coming back and bringing forth in this civilization all the wonderful ideas which the Egyptians held. And that is one reason why this country is destined to be a great one, because the ancients are coming back, they

are here, and you are very foolish if you refuse to consider yourselves so great. We are willing you should consider yourselves so great, and not think you are born mean, miserable creatures.

The next cycle I would draw your attention to is that of civilizations. We know that civilizations have been here, and they are gone. There is no bridge between many of these. If heredity, as some people claim, explains everything, how is it not explained why the Egyptians left no string to connect them with the present? There is nothing left of them but the Copts, who are poor miserable slaves. The Egyptians, as a material race, are wiped out, and it is so because it is according to the law of cycles and according to the law of nature that the physical embodiment of the Egyptians had to be wiped out. But their souls could not go out of existence, and so we find their civilization and other civilizations disappearing, civilizations such as the ancient civilization of Babylon, and all those old civilizations in that part of the East which were just as strange and wonderful as any other. And this civilization of ours has come up instead of going down, but it is simply repeating the experience of the past on a higher level. It is better in potentiality than that which has been before. Under the cyclic law it will rise higher and higher, and when its time comes it will die out like the rest.

Also religions have their cycles. The Christian religion has had its cycle. It began in the first year of the Christian era and was a very different thing then from what it is now. If you examine the records of Christianity itself you will see that the early fathers and teachers taught differently in the beginning from that which the priests of today are teaching now. Similarly you will find that Brahminism has had its cycle. Every religion rises and falls with the progress of human thought, because cyclic law governs every man, and thus every religion which man has.

So it is also with diseases. Is it not true that fevers are governed by a law of recurrence in time; some have three days, some four days, nine days, fifteen days, three years and so on? No physician can say why it is so; they only know that it is a

fact. So in every direction the law of cycles is found to govern. It is all according to the great inherent law of the periodical ebb and flow, the Great Day and Night of Nature. The tides in Ocean rise and fall; similarly in the great Ocean of Nature there is a constant ebb and flow, a mightier tide which carries all with it. The only thing that remains unshaken, immovable, never turning is the Spirit itself. That, as St. James said—and he doubtless was himself a wise Theosophist—is without variableness and hath no shadow of turning.

Now, this great law of periodical return pertains also to every individual man in his daily life and thought. Every idea that you have, every thought, affects your brain and mind by its impression. That begins the cycle. It may seem to leave your mind, apparently it goes out, but it returns again under the same cyclic law in some form either better or worse, and wakes up once more the old impression. Even the very feelings that you have of sorrow or gladness will return in time, more or less according to your disposition, but inevitably in their cycle. This is a law it would do good for every one to remember, especially those who have variations of joy and sorrow, of exaltation and depression. If when depressed you would recollect the law and act upon it by voluntarily creating another cycle of exaltation, on its returning again with the companion cycle of lower feeling it would in no long time destroy the depressing cycle and raise you to higher places of happiness and peace. It applies again in matters of study where we use the intellectual organs only. When a person begins the study of a difficult subject or one more grave than usual, there is a difficulty in keeping the mind upon it; the mind wanders; it is disturbed by other and older ideas and impressions. But by persistency a new cycle is established, which, being kept rolling, at last obtains the mastery.

We hold further—and I can only go over this

briefly—that in evolution itself, considered as a vast inclusive whole, there are cycles, and that unless there were these turnings and returnings no evolution would be possible, for evolution is but another word for cyclic law. Reincarnation, or re-embodiment over and over again, is an expression of this great law and a necessary part of evolution.

Evolution means a coming forth from something. From out of what does the evolving universe come? It comes out from what we call the unknown, and we call it "unknown" simply because we do not know what it is. The unknown does not mean the non-existent; it simply means that which we do not perceive in its essence or fulness. It goes forth again and again, always higher and better; but while it is rolling around at its lower arc it seems to those down there that it is lower than ever; but it is bound to come up again. And that is the answer we give to those who ask, what of all those civilizations that have disappeared, what of all the years that I have forgotten? What have I been in other lives, I have forgotten them? We simply say, You are going through your cycle. Some day all these years and experiences will return to your recollection as so much gained. And all the nations of the earth should know this law, remember it, and act upon it, knowing that they will come back and that others also will come back. Thus they should leave behind something that will raise the cycle higher and higher, thus they should ever work toward the perfection which mankind as a whole is striving in fact to procure for itself.

W. Q. JUDGE

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Adharma-yuddha, in which there are no secrets to be guarded, no scope for cunning and no place for untruth, comes unsought; and a man of religion is ever ready for it.

—M. K. GANDHI

## THE THREE FUNDAMENTALS AT AN INFORMAL "OCEAN" CLASS

Before the reader proceeds to the consideration of the Stanzas from the Book of Dzyan which form the basis of the present work, it is absolutely necessary that he should be made acquainted with the few fundamental conceptions which underlie and pervade the entire system of thought to which his attention is invited. These basic ideas are few in number, and on their clear apprehension depends the understanding of all that follows; therefore no apology is required for asking the reader to make himself familiar with them first, before entering on the perusal of the work itself.—H. P. B., *The Secret Doctrine*, Vol. I, p. 13.

It was the conviction of Robert Crosbie that a proper comprehension of the three fundamental propositions was necessary for the aspirant to Theosophical service. It has also become the conviction of almost all who have been assuming responsibility for the propaganda through the U. L. T. At its study classes these fundamentals are regularly considered, repeated and explained. At one such study-class, with *The Ocean of Theosophy* as its text book, these fundamentals were considered in Question and Answer form. It should be said that the answers here presented were originally given extemporaneously, and this quality will serve to remind the reader that the statements made are suggestive rather than authoritative. The obvious intent of the speaker was to turn inquirers to the recorded teaching itself, whence they might derive "an inspiration of their own" to answer their deeper questions, and to guide them across the ocean of Theosophy. Answers on the First and Second Fundamentals appeared in our last two issues.

### THE THIRD FUNDAMENTAL

*Q.*—What is the meaning of Over-Soul, and what is the relation of Over-Soul to the Universal Sixth Principle? Also, what is it that does the passing—what or who passes through the various forms?

*Ans.*—The Over-Soul is universal intelligence or knowledge, the knowledge of all considered as one. What is the Universal Sixth Principle? The Over-Soul, Buddhi. Now, we have an idea of "my" knowledge, and "your" knowledge, as if it were our own. It is, in a way, but knowledge is one. An idea of unity must prevail in a consideration of all these subjects and ideas. There is one knowledge; it is the knowledge of all considered as one; our knowledge is our own knowledge. Over-Soul is another word for that one body of perfected knowledge. The soul of each one is his hold on that.

Now, what is it that goes through all this process of evolution? It is the Monad. Mr. Judge in the *Ocean* calls it the germ of self-consciousness. He does not say that is the Monad, but that is what the Monad is. The Monad is Life in manifestation, manifested Life. The term "Monad" has been used as if it were a differentiated something, but H. P. Blavatsky says it

is used for convenience only, that it would be better to say, the Monad, or *Life manifesting* in the mineral kingdom, in the vegetable kingdom, in the animal kingdom, and so on.

In the lower kingdoms, the "monad" is like a wave in the ocean of life. When the man stage is reached, there is a self-conscious Monad; the germ of self-consciousness has ripened. While it is not fully aware, yet it is aware of itself, and awake; that is so with each one of us. The Monad in the human kingdom is that ripened germ or sprouting germ of self-consciousness, that which wells up in each one and says, "I am myself." This does not mean that any of the lower kingdoms become man—they are like grades in school through which life passes, to finally differentiate and act as a self-conscious Ego in the man form.

*Q.*—Does the "spark," as used in the Third Fundamental, change? If it does not change, what is the use of the Pilgrimage?

*Ans.*—We fail to see that it is the finite which constitutes our experience; it is the Infinite which has the experience. Each one of us is both the finite and the Infinite. As the perceiver, we are the Infinite; we are forever unchanging. Each

one of us can perfectly well answer that our experience constantly augments; there is no end to the growth of Soul, if we use the word "Soul" in the meaning of experience. What is the highest form of experience? Self-realization. The time must come, then, when a man realizes that in him and in everything else are both the finite and the Infinite, and that all finite or manifested existence has but one object—an ever-increasing realization of the nature of the Infinite, which is All.

*Q.*—Do those Great Beings who represent the perfected product of a former period of evolution also have to pass through every elemental form of the phenomenal world of the next manvantara?

*Ans.*—That is not the statement of the Third Fundamental. The Third Fundamental says that no purely spiritual Buddhi—that is, no primary form of life—can have a completely self-conscious or a perfected existence until *It* has passed through every elemental form of the phenomenal world of that Manvantara. There could be no babies unless there were adults; there could be no eggs unless there were the chickens that laid them. The eggs do not lay the chickens; the chicken lays the egg. The analogy, then, is that action or evolution or manifestation begins in Spirit, not in matter. What is meant by "Spirit"? A collective or universal term for *consciousness*, and that which issues from the pure essence of the universal Over-Soul has no consciousness of its own. The *Secret Doctrine* makes a graphic statement of the very beginning of Evolution. It calls the beginning "the descent of souls"—conscious and unconscious atoms. The greatest beings, says the *Secret Doctrine*, cannot avoid reincarnation. But that's quite different from descent through the elemental forms of the phenomenal world.

*Q.*—How is self-consciousness developed?

*Ans.*—It is quite a wonderful thing to think of a man form, to recognize in one form all that there is in Nature. The human form represents a sample lot of the whole of Nature. Only through and in such a form could self-consciousness well

up: it is a fitting instrument for a self-conscious life. In such a form, through such a combination of instruments, man can stand aside and look at himself; that is what self-consciousness means. The beings below man represent varying degrees of consciousness and intelligence, but they are like beings in a "state." Their range is that state of intelligence, that state of consciousness—there is no individuality there.

There is an incipient individuality as far below as the vegetable kingdom, so it is said; but not until the man stage is reached through natural impulse—the great give-and-take of Nature, with the higher forms of intelligence clothing themselves in the low ones and thus impressing them—only when the man stage is reached, is a universal instrument available, one that could be made universal because the whole of Nature is represented therein. Then there is a fitting instrument for the use of the self-conscious man.

Think how it is with ourselves in a dream. In a dream we *are* the state, ordinarily speaking; we are involved in the state; usually, we can't step aside and look at ourselves. We can think of that, then, as representing a state of consciousness. But in normal wakefulness, we can examine our works, we can examine our thoughts, our feelings, our attitudes—step away from ourselves and look it all over. That is self-consciousness. Now, evolution means the expansion of that. Finally, not only is the universe our instrument, but we *know* it is. The consciousness of any being in it is, if we like, *our* consciousness, without our losing ourselves or our sense of Self.

*Q.*—What is it that comes up through the lower kingdoms and acquires individuality? In other words, were we ever animals, vegetables, minerals, elementals and what not?

*Ans.*—Well, we really ought to answer that in this way. If the First Fundamental is true, this is a Universe of Life, no matter what kingdom it is. Now, lives exist in a state of unity; lives exist in an unorganized state; lives exist in an organized state; there are the three classes of

lives or souls or monads. So, then, if we use the words of the Third Fundamental, and call it a Buddhi—a purely spiritual soul—then there is a purely spiritual soul in every atom of dust, just as much as there is in the greatest Mahatma, because it is a life beginningless and endless.

Notice that no principles of manifestation are active in the purely spiritual Buddhi. After endless transmigration through induced activities, one principle of action wakes up; it was there latent all the time—it could not have been aroused if it had not been there. But, from the manifested stand-point, it had no existence. After a while, two principles of action are aroused; after another while, three elements of action, and then we have the mindless man.

It is Life which travels through the kingdoms in a given state, with no activity whatever, any more than there is mobility in this paper. This paper is not active—but we can move it around. The air is not active in any conscious sense, but we are using it constantly, and in time that which we call air will have one element or principle of action of its own. Now, when three principles of action have been developed, we have the highest form of matter; then it is possible for another kind of induction to be set up. What is it? A life or soul in which all seven principles of action are active, can coalesce with it or incarnate in it, and then we have a human being.

So it is Life, *Life unorganized*, which moves from below up, and when finally three principles are active, it means an organized life, but with no consciousness of Self. The fully organized form of matter, makes it possible for a spiritual soul—that is, a self-conscious being, call it a reincarnating Ego—to enter incarnation. Then you have once more a seven-principled being here on earth. But remember that so far as the lower principles are concerned, it is induced action; so far as the higher principles are concerned—the Ego—it is a *will* action. In time this Life which constitutes what we call our body, the cells of our body, the molecules of our body, the atoms of our body—whatever we choose to call them—will have all the principles of action waked up, and when this obtains, you have the human being. After that,

the progress is of necessity *self-induced and self-devised*.

*Q.*—On the downward sweep of evolution, the incarnation of Spirit into matter, is the same amount of self-induced and self-devised effort required as on the upward sweep?

*Ans.*—Isn't it far easier to fall than it is to climb? Evolution, in the sense of the initiation of a period of universal manifestation, must necessarily proceed from the collective action of all the spiritual beings; but evolution, as applied to the individual being, at once calls for self-induced and self-devised exertion. It takes no effort for any being to move with the mass, no matter in what direction the mass may be moving—up, down, or otherwise. The effort comes in when the individual desires to pursue a course which is at variance with that pursued by the mass, and that is in the fourth stage of evolution.

*Q.*—Would that not imply that there is no individualization in the downward course?

*Ans.*—In the march of an army, there is universal motion. Does that imply any lack of individuality in the constituent soldiers who in their collectivity of orderly motion compose the army? H. P. B. tells us over and over again that, in attempting to consider these things, we have to depart from the methods of study and education which we are all familiar with in everyday life, and which we learn in our schools. She says that, since Theosophy in its origin deals with states of consciousness higher than the human, and with forms of matter more refined than any that we now know anything about, it follows that the only way for us to gain the clear perceptions and conceptions which are necessary is through analogy and correspondence.

If man is, as she declares over and over again, the microcosm of the great macrocosm, then when any statement is made, our business is to search within ourselves to see some activity, some motion, some experience, some relativity in our conscious-

ness which will fit the description given in regard to other states and forms of life and being. She declares that that is the only Ariadne thread which will lead us out of the labyrinth of misconception in which man is involved. It is astonishing to try this principle on ourselves, and, after reading a particular statement of the philosophy, say, "Now, if that statement is true, there is that in me which I know, which I can identify, which corresponds to it. Let me find it." There is that in the working of everyday human consciousness which is analogous to, and corresponds with, anything and everything taught in the *Secret Doctrine*.

*Q.*—In the Third Fundamental it is stated that our efforts, self-induced and self-devised, are checked by our Karma. Does that not imply a sense of limitation of the power of free-will?

*Ans.*—If there were not a limitation to free-will or any other kind of will, how could there be will at all? If there were not a limit to manifestation, there would be nothing but that which is Absolute. We have but to think to see that this is so. Our conception of free-will is actually a conception of will, but under a misleading guise. Our conception of will is causation without resistance. That is, we think we can set up any causes we please, and can pick the results that please us—kicking overboard the results that do not gratify our taste. But we all know that we get *both* kinds of results.

Everyone has will, for will, primarily, is the power of selection, nothing else. Of two things, we choose that which to us appears better or dearer. So does an atom; so does everything and anything. Will, then, in the sense of the exercise of the power to perceive, is absolutely universal—everywhere and in everything. Will in the spiritual sense could only mean the will as applied to one's self. If we perceive a course of action which is better than our present one, let us pursue it. But generally we perceive that which is better for *the other fellow* to do, and try to make him do it. That is our conception of will; it is the scientific conception and the religious conception—it is

called the will of "God."

If we take all these English words which carry an occult value because they have a fundamental meaning, and then rigidly make our own definition of those terms in the light of Theosophical teachings, we shall be doing for ourselves precisely what H.P.B. does in all her writings. It is perfectly amazing in going through the *Secret Doctrine* to see with what scrupulous, constant and universal assiduity H. P. B. herself defines every term she uses. Now, if we read her definitions of will, and her statement in regard to the First Principle—that is, her statement in regard to the four presently manifested aspects of the First Principle—we can see how carefully she has expressed what she means in so far as the limitations of language permit.

If we would compare her definitions of terms with those in the dictionary or with popular usage and understanding, we should often see that the two definitions are antithetical. Almost invariably, her use of the most common words is exactly the opposite of ours. Take, for example, the word "matter." We habitually think and speak of matter as three-dimensional; it is not, and never was. It is two-dimensional; it is a reflecting surface. *We* are the third "dimension" of matter, and we never see it. Matter has no consciousness of its existence; it is we who have the consciousness of its existence, and we name that consciousness, to ourselves, "matter." Go out and speak to a lump of rock and say, "Stone, move." The stone does not answer. But if an Adept who actually understood the real nature of the stone said, "Move," it would move, and He would not have to set up a highly involved industrial system to do it, either!

*Q.*—What is meant by "an independent conscious existence"?

*Ans.*—H. P. B. defines what an "independent conscious existence" is a few lines further on; It is self-consciousness or individuality; once acquired, it can be maintained by the individual himself, regardless of whether bodies come or go; regard-

less of whether universes come or go; it is a combination of intellect and will. We are self-conscious, but only in a limited way. We lose our self-consciousness every night when we go to sleep and we pick it up again in the morning. So it is as if we died at night and were re-manufactured every morning, just as at the time of our birth. Why? Because our self-consciousness is objective; it cannot be complete, so long as anything can even temporarily interrupt its continuity.

If our consciousness were like the Mahatma's, it could not be interfered with by sleep; if it were like the Mahatma's, it could not be interfered with by death. The continuity of consciousness means Life plus Will, plus knowledge or understanding, and that means the control of memory, so that memory becomes a faculty like our physical sense of sight—we can exercise it or refuse to exercise it, at will. No matter what we wished to look at, we could look at it, and if we wished to stop looking at it, we could stop looking at it. Memory is only a form of perception, that is, the power of seeing. There has not yet been acquired in matter the full self-consciousness that sooner or later we all must acquire in matter. We have it on the plane of Spirit; we lose it every time we leave the plane of Spirit; we need not, but we do.

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## A TRIBUTE TO WILLIAM Q. JUDGE

[ This tribute to W. Q. Judge, on his passing away, was among several published in *The Irish Theosophist* in the leading article, in April 1896. It is by the Irish poet, publicist and co-operative leader, A. E. (George William Russell). The attention of students of Theosophy is invited to his open letter in defence of Mr. Judge, "To the Fellows of the Theosophical Society," published in our pages in March 1938, Vol. VIII, pp. 66-68 —Eds.]

It is with no feeling of sadness that I think of this withdrawal. He would not have wished for

that. But with a faltering hand I try to express one of many incommunicable thoughts about the hero who has departed. Long before I met him, before even written words of his had been read, his name like an incantation stirred and summoned forth some secret spiritual impulse in my heart. It was no surface tie which bound us to him. No one ever tried less than he to gain from men that adherence which comes from impressive manner. I hardly thought what he was while he spoke; but on departing I found my heart, wiser than my brain, had given itself away to him; an inner exaltation lasting for months witnessed his power. It was in that memorable convention in London two years ago that I first glimpsed his real greatness. As he sat there quietly, one among many, not speaking a word, I was overcome by a sense of spiritual dilation, of unconquerable will about him, and that one figure with the grey head became all the room to me. Shall I not say the truth I think? Here was a hero out of the remote, antique, giant ages come among us, wearing but on the surface the vesture of our little day. We, too, came out of that past, but in forgetfulness; he with memory and power soon regained. To him and to one other we owe an unspeakable gratitude for faith and hope and knowledge born again. We may say now, using words of his early years: "Even in hell I lift up my eyes to those who are beyond me and do not deny them." Ah, hero, we know you would have stayed with us if it were possible; but fires have been kindled that shall not soon fade, fires that shall be bright when you again return. I feel no sadness, knowing there are no farewells in the True: to whosoever has touched on the real being there is comradeship with all the great and wise of time. That he will again return we need not doubt. His ideals were those which are attained only by the Saviours and Deliverers of nations. When or where he may appear I know not, but I foresee the coming when our need invokes him. Light of the future æons, I hail, I hail to thee!

A. E.

## IN THE LIGHT OF THEOSOPHY

The fundamental unity of all religions, rooted as all of them are in the same basic truth, is a Theosophical axiom. Another is that a man's religion, if genuine, must make him feel his unity with other men and deepen his sense of responsibility for the common good. But such a joining of forces as is reported in a series of articles by George Cornell in *The Evening Star* (Washington, D. C.) of January 31st and February 1st and 2nd is not altogether reassuring. A National Council of churches, just formed, includes 25 Protestant and 4 Eastern Orthodox denominations, with nearly 32 million members and 11 previously separate inter-denominational agencies. The interests of Christians and Jews have sometimes clashed but a National Conference of Christians and Jews has a world-wide organization with over half a million supporters. The Roman Catholic Church's dogma that it is the one true church keeps it from official fraternization, but it is no less vigilant and vocal on matters of public interest.

More than the traditional American separation between Church and State is threatened by the new official church concern with economic, social, and international issues. From "observers" maintained by some denominations at the U. N. Headquarters it is only a step to lobbying.

Mr. Cornell sees no evidence that the country has become more devout, only a hint that "organized religion is commanding new, wider attention." The percentage of church members in the population is reported to have increased in this century from 34.7 to 54.2.

The potential threat to free thought and to Theosophy from the greater power which combination of organized religions confers is implicit in three tell-tale statements in these articles:—

The hope of church leaders is that men's present search for spiritual security can be channeled into stable areas, without extremism.

Recognizing the broad scope of the "ecumenical movement," in the United States, the Vatican last year instructed American prelates to give it "vigilant attention" and to "foster and guide it in order to assist its members in their search for truth."

"The simple, old-fashioned concept of the priestly role is no longer realistic. . . ." says an officially circulated Catholic article. "We must operate on the assumption that the faithful laity will enter a programme of social action under the dynamic leadership of the social-minded priest."

The common notion that India is traditionally a nation of thinkers, rather than doers, and that this applies even to the Great Age of Indian culture, persists in spite of the testimony of the architectural wonders of the past, and the evidence borne by the ruins of Mohenjo-Daro to the advanced stage of material culture attained millennia ago.

A contribution to *The Sunday Statesman* of January 14th by Shri N. P. Chakravarti, Retired Director-General of Archæology in India, appeals to the epigraphical records for proof of the existence of great dams in ancient India. The earliest evidence comes from modern Saurashtra and dates from 150 A. D. An inscription of the Saka King, Rudradaman, found in Junagarh, states that in that year,

due to a cloudburst and storm, there was a large breach extending over 420 cubits in length [approximately a furlong] and just as many in breadth and 75 cubits deep in the dam forming the lake Sudarshana and, as a result, all the water in that lake escaped, giving it the appearance of a sandy desert.

The same inscription records that the construction of the dam had been originally ordered by Pushyagupta, the Provincial Governor of the Maurya ruler, Chandragupta (321-297 B.C.) and that it had been completed during the reign of his grandson, King Asoka (274-237 B. C.) by his vassal Tushaspha. This great achievement might be denied to India on the ground that Tushaspha was a Yavana or Greek, and that the repairs necessary on so vast a scale in King Rudradaman's reign were carried out by his Minister Suvishakha, who was Pahlava or Parthian by origin, though he bore an Indian name. The schemes, however, were those of Indian Kings, and they were certainly carried out by Indian labour. And 300 years later, when the same embankment burst again in consequence of excessive rain, another inscription



on the same rock records the restoration of the breach was effected in two months under the orders of a local officer, Chakrapalita.

Apart from those in the South, there are numerous instances, inscriptional and literary, of the construction of dams in later times in other parts of India for irrigation and prevention of floods.

The great artificial lakes of Udaipur, used for irrigation purposes, are well known. The largest, constructed in the 17th century by Maharana Rajasimha, is over four miles long and a mile and a half broad. The dam, which is over three miles long, is said to have taken nearly 15 years to complete.

*The Man from Battle*, a threepenny tract of the International Order of Good Templars (168 Edmund Street, Birmingham) is a tribute to the life and work of Guy Hayler, temperance worker, by his son Mark H. C. Hayler. It is the story of a one-pointed effort at human betterment carried on throughout a long life by a man whose dedication to the temperance cause dated back to a handbill received by him in boyhood, urging the signing of the temperance pledge.

Convinced that total abolition of the liquor traffic was the only solution, he laboured successively in the local, national and international fields. A convinced internationalist, a born organizer and reformer, a man of tremendous energy, he laboured tirelessly with pen and voice for human emancipation from the curse of strong drink. His son writes that he has not sought to depict him as a great man; but as a man who "gave himself unstintingly and asked nothing in return but greater opportunities to serve." Undaunted by reverses to his cause, Guy Hayler wrote:—

Those who grow tired may seek repose, or fight on the other side...but let it be known that those who are left will pursue the Vision to the end....the Divine Task of re-shaping and re-moulding the world is not put into the hands of any but those who are "strong and of good courage."

A dedicated life is an inspiration to all who have a cause to defend, and Theosophists recognize in one who fights against drunkenness, as in any one who works in any other field for the

amelioration of the condition of mankind, a friend and an ally.

Shri M. Anantanarayanan, I.C.S., writes in *The Hindu* for 26th January on "The Reach of the Mind: Experiments and Speculations." He reviews briefly the experiments in the U.S.A. and Britain on "Extra-Sensory Perception," and mentions those being carried on by Dr. M. V. Gopalswami of the Mysore University. The results obtained in this field, he believes, "are certainly exploding in one direction the last vestiges of the Nineteenth Century parallel antithesis between 'Matter' and 'Mind,' precisely as Nuclear Physics is doing so from another." He recalls the claim of the late Shri V. Subramania Iyer, the great Mysore Adwaita scholar, that that philosophy alone, as taught by Sri Sankaracharya, could rationally explain and incorporate the results obtained by modern ESP experimenters.

He refers incidentally to a reported claim that "past events could be photographed with the aid of a newly discovered mechanism" and to the suggested hypothesis that "all thoughts and events have specific 'radiations.'" He does not commit himself to acceptance of it, pending experimental verification, though he suggests that some might think this "another instance of 'Science limping after Sastra,'" as *The Hindu* had expressed it, while others might be amused.

There is no intrinsic improbability in the discovery, though the hypothesis of "radiations" is inadequate without that of the Astral Light, with its photographic record of all that has been in the past. H.P.B. wrote in *Isis Unveiled* (I. 183):—

It appears to us the height of impossibility to imagine that scenes in ancient Thebes, or in some temple of prehistoric times should be photographed only upon the substance of certain atoms. The images of the events are imbedded in that all-permeating, universal, and ever-retaining medium, which the philosophers call the "Soul of the World...."

Students will be especially interested, in connection with the alleged discovery to which Shri Anantanarayanan refers, in the unsigned review reprinted from *The Theosophist*, Vol. III, pp. 179-80, for April 1882, in an article entitled "Spirit Photographs," which appeared in our pages in

June 1937, Vol. VII, pp. 115-117. There the suggestion is made that what are claimed to be spirit photographs might be taken for "the reflection of what is already impressed as images of men and things photographed on the invisible space around us."

...we (the Occultists) say, that they are objective copies from *subjective* photographs impressed upon the ether of space, and constantly thrown out by our thoughts, words, and deeds.

Dr. H. J. J. Winter of the University College of the South West of England prepared especially for the Indian Institute of Culture at Basavan-gudi, Bangalore, a very interesting paper on "The History of Scientific Thought, with Special Reference to Asia." It was read and discussed at one of the Institute's Discussion Meetings, held on November 16th, 1950, under the presidency of Sahityalankara Shri K. S. Nagarajan, and has now been published as the Institute's Transaction No. 5.

This paper supplements very interestingly all that Madame Blavatsky has written about the scientific achievements of antiquity, including prominently India. Dr. Winter declares that the science of Asia has been sadly underestimated, and that, without the Asian contributions, both the Greek and the modern scientific developments would have been sadly weakened and delayed. Of those contributions little is known yet :—

... their splendour is only now being revealed ; but the progress of research into the earlier science of Asia is inevitably a slow accumulation of scattered data, some archaeological and some from manuscripts in many languages.

In addition to the "great religions, profound philosophies, fascinating literatures, and unique forms in art and architecture, which Asia has presented to the world as a priceless legacy," ancient Indian astronomical and mathematical science as

well as developments in other Asian countries made important contributions to scientific thought. A high place is given to Hindu genius in connection with trigonometry, the development of the decimal system and with algebra, especially in the analysis of indeterminate equations, completely worked by the Chinese as well.

Hindu arithmetic and algebra, in any case, had nothing to learn from Greece and, though Hindu astronomy may have derived certain elements from Greece, the analytical skill of the Hindu algebraists and their interest in numbers make their claim to originality in this instance appear to me to be particularly strong; certainly the Hindu decimal notation and rules were known in China during the period of the T'ang Dynasty (early 8th century A.D.), and this knowledge had a Sanskrit source.

Another paragraph in the Transaction is of special interest to students of Theosophy :—

Whilst the 7th and 6th centuries B.C. were centuries of spiritual awakening amongst men, it should not be forgotten that the realization of one God (monotheism) is in itself a scientific hypothesis, that the Order in Nature expressed in the Way of the Taoist has a striking resemblance to the faith of the modern scientist in Nature's fundamental laws, and that Buddhism, which applies Causation to the whole Universe, objective and subjective elements alike, is embracing a wider vision of that same law of cause and effect which the scientist modestly confines to objective phenomena which he can weigh and measure.

The author refers more than once to the *Lilā-wāli* of Bhāskara, the arithmetical portion of his astronomical treatise, *Siddhānta-śiromani*, concluding with a comment on the following quotation from Bhāskara :—

It is apparent to men of clear understanding, that the rule of three terms constitutes arithmetic; and sagacity, algebra...spotless understanding is algebra.

On which Dr. Winter comments :—

Notice the ideal created by the imagination, the yearning to understand reality by moving further from the immediate sensual impression into the abstract generalization.

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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.

Correspondence should be addressed to: The U. L. T., 51 Mahatma Gandhi Road, Bombay.

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